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CHAPTER 70

AL-MA'ARIJ

(44 VERSES)

VERSES 1 - 44

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده عن جابر، عن أبي عبد الله (عليه السلام)، قال: أكثروا من قراءة سَأَلِ سَائِلٍ فَإِنْ مِنْ أَكْثَرِ قِرَاءَتِهَا لَمْ يَسْأَلْهُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ عَنْ ذَنْبِ عَمَلِهِ، وَ أَسْكَنَهُ الْجَنَّةَ مَعَ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) إِنْ شَاءَ اللَّهُ تَعَالَى.»

Ibn Babuwayh, by his chain, from Jabir, who has said:

'Abu Abdullah^{asws} has said: 'Frequent yourselves in the recitation of: **A questioner, asked [70:1]** (Surah Al-Ma'arij), for the one who frequently recites it, would not be Questioned by Allah^{azwj} the Exalted on the Day of Judgement, about the sins he committed, and He^{azwj} would Settle him with Muhammad^{saww}, if Allah^{azwj} so Desires it'.¹

و قال رسول الله (صلى الله عليه و آله): «من قرأها و هو مسجون أو مأسور فرج الله تعالى عنه و رجع إلى أهله سالماً.»

And Rasool-Allah^{saww} said: 'The one who recites it (Surah Al-Ma'arij) while he is imprisoned, or held captive, Allah^{azwj} the Exalted would Set him free from it, and he would return to his family safely'.²

و قال الصادق (عليه السلام): «من قرأها ليلاً أمن من الجنابة و الاحتلام، و أمن في تمام ليله إلى أن يصبح بإذن الله تعالى.»

And Al-Sadiq^{asws} said: 'The one who recites it (Surah Al-Ma'arij) at night would be safe from the bed wetting (impurities) and wet dreams, and would be safe the whole night up to the morning, by the Permission of Allah^{azwj}'.³

VERSES 1 - 5

سَأَلِ سَائِلٍ بَعْدَابٍ وَاقِعٍ {1}

¹ (ثواب الأعمال: 119).

² Tafseer Al Burhan – H 11054

³ Tafseer Al Burhan – H 11054

A questioner, asked for the Punishment to befall [70:1]

لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ {2}

For the Kafirs, there wouldn't be a dispeller for it [70:2]

مِنَ اللَّهِ ذِي الْمَعَارِجِ {3}

(It is) from Allah, One with the ways of ascent [70:3]

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ {4}

The Angels and the Spirit ascend to Him in a day, its measurement would be of fifty thousand years [70:4]

فَاصْبِرْ صَبْرًا جَمِيلًا {5}

Therefore be patient with a beautiful patience [70:5]

The Altered Verse

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ تَعَالَى سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ لِلْكَافِرِينَ **بِوَلَايَةِ عَلِيٍّ** لَيْسَ لَهُ دَافِعٌ

Ali Bin Ibrahim, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Muhammad Bin Suleyman, from his father, from Abu Baseer,

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} the Exalted: **A questioner, asked for the Punishment to befall [70:1] For the Kafirs, regarding the Wilayah of Ali, there wouldn't be a dispeller for it [70:2].**

ثُمَّ قَالَ هَكَذَا وَ اللَّهُ نَزَلَ بِهَا جِبْرَائِيلُ (عليه السلام) عَلَى مُحَمَّدٍ (صلى الله عليه وآله) .

Then he^{asws} said: 'This is how, by Allah^{azwj} Jibraeel^{as} descended with it unto Muhammad^{saww},⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ قَالَ بَيْنَا رَسُولُ اللَّهِ (صلى الله عليه وآله) ذَاتَ يَوْمٍ جَالِسًا إِذْ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ فِيكَ شَبَهًا مِنْ عِيسَى ابْنِ

⁴ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 47

مَرْيَمَ وَ لَوْ لَا أَنْ تَقُولَ فِيكَ طَوَائِفُ مِنْ أُمَّتِي مَا قَالَتِ النَّصَارَى فِي عِيسَى ابْنِ مَرْيَمَ لَقُلْتُ فِيكَ قَوْلًا لَا تَمُرُّ بِمَكَامٍ مِنَ النَّاسِ إِلَّا أَخَذُوا
التُّرَابَ مِنْ تَحْتِ قَدَمَيْكَ يَلْتَمِسُونَ بِذَلِكَ الْبَرَكَاتَةَ

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from his father, from Abu Baseer who said:

‘One day Rasool Allah^{saww} was explaining (matters) in a session, when Amir-Al-Momineen^{asws} came over. Rasool Allah^{saww} said to him^{asws} that: ‘In you^{asws} there is a similarity with Isa^{as} Bin Maryam^{as}, and had it not been for a sect from my^{saww} community saying regarding you^{asws} what the Christians are saying regarding Isa^{as} Bin Maryam^{as}, I^{saww} would have said regarding you^{asws} such words that none from the people would pass by you^{asws} except that he would take the dust from under your^{asws} feet seeking Blessings by that’.

قَالَ فَغَضِبَ الْأَعْرَابِيُّانِ وَالْمُغَيَّرَةُ بِنُ شُعْبَةَ وَ عِدَّةٌ مِنْ فُرَيْشٍ مَعَهُمْ فَقَالُوا مَا رَضِيَ أَنْ يَضْرِبَ لِابْنِ عَمِّهِ مَثَلًا إِلَّا عِيسَى ابْنِ مَرْيَمَ

He^{asws} said: ‘Two Bedouins became angered along with Al-Mugheira Bin Sho’bat as well a number from the Quraysh among them. So they said, ‘He^{saww} was not happy until he^{saww} struck an example for the son^{asws} of his^{saww} uncle^{asws} with Isa^{as} Bin Maryam^{as}’.

فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ (صلى الله عليه وآله) فَقَالَ وَ لَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُونَ وَ قَالُوا أَمْ آهَلُنَا خَيْرٌ أَمْ هُوَ مَا
ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَ جَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ وَ لَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ يَعْني
مِنْ بَنِي هَاشِمٍ مَلَائِكَةً فِي الْأَرْضِ يَخْلُقُونَ

So Allah^{azwj} Revealed unto His^{azwj} Prophet^{saww} Saying: **And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57] And they are saying, ‘Are our gods better or him?’ They are not attacking him to you except for quarrelling. But, they are a disputing people [43:58] Surely he is only a servant We Favoured upon and Made him an example for the Children of Israel [43:59] And had We so Desired, We would have Made from you –** Meaning the clan of Hashim^{asws}, **Angels in the earth succeeding (each other) [43:59].**

قَالَ فَغَضِبَ الْحَارِثُ بْنُ عَمْرِو الْفُهْرِيُّ فَقَالَ اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ أَنَّ بَنِي هَاشِمٍ يَتَوَارَثُونَ هِرْقَلًا بَعْدَ هِرْقَلٍ فَأَمْطِرْ
عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ اثْنِنَا بِعَذَابٍ أَلِيمٍ فَأَنْزَلَ اللَّهُ عَلَيْهِ مَقَالَةَ الْحَارِثِ وَ نَزَلَتْ هَذِهِ الْآيَةُ وَ مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ
فِيهِمْ وَ مَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَعْفِرُونَ

He^{asws} said: ‘Al-Haaris Bin Amro Al-Fahry became angry and said, ‘**O Allah! In case this is the Truth from Your Presence** - that the Clan of Hashim^{asws} will be inheriting from Heraclius and after Heraclius, **then Rain upon us stones from the sky or Give up a painful Punishment [8:32].** So Allah^{azwj} Revealed (upon) the words of Al-Haaris and this Verse Came down: **And Allah was not going to Punish them while you were among them, nor was Allah Punish them while they are seeking Forgiveness [8:33].**

ثُمَّ قَالَ لَهُ يَا ابْنَ عَمْرٍو إِمَّا تُبْتَ وَ إِمَّا رَحَلْتَ فَقَالَ يَا مُحَمَّدُ بَلْ بَجَعَلُ لِسَائِرِ قُرَيْشٍ شَيْعًا مِمَّا فِي يَدَيْكَ فَقَدْ ذَهَبَتْ بَنُو هَاشِمٍ بِمَكْرَمَةِ الْعَرَبِ وَالْعَجَمِ

Then he^{saww} said to him: 'O Ibn Amro, either you repent or you leave'. He said, 'O Muhammad^{saww}, but you^{saww} have made for all of the Quraysh something from what is in your^{saww} hands, for the Clan of Hashim^{asws} have taken away the prestige of the Arabs and the non-Arabs'.

فَقَالَ لَهُ النَّبِيُّ (صلى الله عليه وآله) لَيْسَ ذَلِكَ إِلَيَّ ذَلِكَ إِلَى اللَّهِ تَبَارَكَ وَ تَعَالَى فَقَالَ يَا مُحَمَّدُ قُلِّي مَا يُتَابِعُنِي عَلَى التَّوْبَةِ وَ لَكِنِ أُرْخَلُ عَنْكَ فَدَعَا بِرَاحِلَتِهِ فَرَكِبَهَا فَلَمَّا صَارَ بَظَهْرِ الْمَدِينَةِ أَتَتْهُ جُنْدَلَةٌ فَرَضَخَتْ هَامَتَهُ

The Prophet^{saww} said to him: 'That is not up to me^{saww}, but that is up to Allah^{azwj} Blessed and Exalted'. He said, 'O Muhammad^{saww}, my heart does not incline me for the repentance, but I shall leave from you'. So he called for his ride and rode away. When he came to the back of Al-Medina, a stone fell upon him and crushed his skull.

ثُمَّ أَتَى الْوَحْيُ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالَ سَأَلَ سَائِلٌ بَعْدَابٍ وَاقِعٍ لِلْكَافِرِينَ بِوَلَايَةِ عَلِيٍّ لَيْسَ لَهُ دَافِعٌ مِنَ اللَّهِ ذِي الْمَعَارِجِ

Then Revelation Came to the Prophet^{saww} Saying: **A questioner, asked for the Punishment to befall [70:1] For the Kafirs, regarding the Wilayah of Ali, there wouldn't be a dispeller for it [70:2] (It is) from Allah, One with the ways of ascent [70:3].**

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّمَا لَا نَقْرُؤُهَا هَكَذَا فَقَالَ هَكَذَا وَ اللَّهُ نَزَلَ بِهَا جِبْرَائِيلُ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) وَ هَكَذَا هُوَ وَ اللَّهُ مُثَبِّتٌ فِي مِصْحَفِ فَاطِمَةَ (عليها السلام)

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}, we do not read it like this'. He^{asws} said: 'By Allah^{azwj}! This is how Jibraeel^{as} Descended with it upon Muhammad^{saww}, and by Allah^{azwj}, this is how it is recorded in the Parchment (Mus'haf) of (Syeda) Fatima^{asws}'.

فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِمَنْ حَوْلَهُ مِنَ الْمُتَنَفِّقِينَ انْطَلِقُوا إِلَى صَاحِبِكُمْ فَقَدْ أَتَاهُ مَا اسْتَفْتَحَ بِهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ اسْتَفْتَحُوا وَ حَابَ كُلُّ جَبَّارٍ عَنِيْدٍ .

So the Rasool Allah^{saww} said to those who were around him^{saww} from the hypocrites: 'Go to your companion, for there has come to him what judgment he was asking for'. Allah^{azwj} Mighty and Majestic Said: **And they are asking for judgment, and every stubborn tyrant was disappointed [14:15]**.⁵

⁵ H 14466 الكافي 8: 18 / 57

العلامة الحلبي (قدس سره) في كتاب (الكشكول): عن أحمد بن عبد الرحمن الناوردي يوم الجمعة في شهر رمضان سنة عشرين و ثلاث مائة، قال: قال الحسين بن العباس، عن المفضل الكرماني، قال: حدثني محمد بن صدقة، قال: قال محمد بن سنان، عن المفضل بن عمر الجعفي، قال: و ذكر حديثا طويلا،

The Allama Hilli in the book Al Kashkowl, from Ahmad Bin Abdul Rahman Al Nawardy on the day of Friday, during the month of Ramazan of the year three hundred and twenty said, 'Al Husayn Bin Al Abbas said, from Al Mufazzal Al Kirmany, from Muhammad Bin Sadaqa, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar Al Ju'fy who said, and he mentioned a lengthy Hadeeth,

و قال (عليه السلام) فيه: «أقبل النضر بن الحارث فسلم، فرد عليه النبي (صلى الله عليه و آله)، فقال: يا رسول الله، إذا كنت سيد ولد آدم و أخوك سيد العرب، و ابنتك فاطمة سيدة نساء العالمين، و ابنك الحسن و الحسين سيدي شباب أهل الجنة، و عمك حمزة سيد الشهداء، و ابن عمك ذا جناحين يطير بهما في الجنة حيث يشاء، و عمك العباس جلدة بين عينيك و صنو أبيك، و بنو شيبه لهم السدانة، فما لسائر قومك من قريش و سائر العرب؟

And he (Ja'far^{asws} Bin Muhammad^{asws} said in it: 'Al Nazar Bin Al Haris came and greeted. So the Prophet^{saww} responded to it, and he said, 'O Rasool-Allah^{saww}! When you^{saww} were the Chief of the children of Adam^{as}, and your^{saww} brother^{asws} is the Chief of the Arabs, and your^{saww} daughter (Syeda) Fatima^{asws} is the Chieftess of the women of the worlds, and your^{saww} two (grand) sons Al-Hassan^{asws} and Al-Husayn^{asws} are two Chiefs of the youths of the inhabitants of the Paradise, and your^{saww} uncle Hamza^{asws} is the Chief of the martyrs, and the son of your^{saww} uncle (Ja'far^{asws}) is with the two wings flying with these in the Paradise wherever he^{asws} so desires to, and your^{saww} uncle Abbas is the lash between your^{saww} eyes and a begotten of your^{saww} father^{asws}, and for the clan of Sheyba, for them is the custodianship (of the Kabah), then what is there for the rest of your^{saww} people from Quraysh and the rest of the Arabs?

فقد أعلمتنا في بدء الإسلام أنا إذا آمننا بما تقول كان لنا ما لك، و علينا ما عليك.

You^{saww} taught us in the beginning of Al-Islam, we, when we believe in what you^{saww} are saying, the would be for us what is for you^{saww}, and against us what is against you^{saww}.

فأطرق رسول الله طويلا، ثم رفع رأسه، ثم قال: ما أنا و الله فعلت بهم هذا، بل الله فعل بهم، فما ذنبي؟

So Rasool-Allah^{saww} lowered (his^{saww} head) for a long time, then raised it, then said: 'By Allah^{azwj}! It was not I^{saww} that did this with them, but Allah^{azwj} Did so with them, so what is my^{saww} fault?'

فولى النضر بن الحارث و هو يقول: اللهم إن كان هذا هو الحق من عندك فأمطر علينا حجارة من السماء أو ائتنا بعذاب أليم.

So Al-Nazar Bin Haris turned around and he was saying, '**O Allah! In case this is the Truth from Your Presence, then Rain upon us stones from the sky or Give up a painful Punishment [8:32].**

فأنزل الله عليه مقالة النضر بن الحارث، و هو يقول: اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ اثْنًا بِعَذَابٍ أَلِيمٍ و نزلت هذه: وَ مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ إِلَى قَوْلِهِ تَعَالَى: وَ هُمْ يَسْتَعْفِفُونَ.

So Allah^{azwj} Revealed unto him^{saww}, the speech of Al-Nazar Bin Haris and he was saying, **O Allah! In case this is the Truth from Your Presence, then Rain upon us stones from the sky or Give up a painful Punishment [8:32]**, and this was Revealed: **And Allah was not going to Punish them while you were among them – up to His^{azwj} Words: while they are seeking Forgiveness [8:33].**

فبعث رسول الله (صلى الله عليه و آله) إلى النضر بن الحارث الفهري، و تلا عليه الآية، فقال: يا رسول الله، إني قد أسررت ذلك جميعه، أنا و من لم تجعل له ما جعلته لك و لأهل بيتك من الشرف و الفضل في الدنيا و الآخرة، فقد أظهر الله ما أسررنا، أما أنا فأسألك أن تأذن لي فأخرج من المدينة، فإني لا أطيق المقام.

So Rasool-Allah^{saww} sent for Al-Nazar Bin Al-Haris Al-Fahry and he^{saww} recited the Verse to him. He said, 'O Rasool-Allah^{saww}! I have been cheered with all of that, I and the one for whom it has not been Made to him what has been Made to be for you^{saww} and for the People^{asws} of your^{saww} Household, from the nobility and the merits in the world and the Hereafter, so Allah^{azwj} has Manifested what cheers us. As for me, so I ask you^{saww} if you^{saww} could allow me to exit from Al Medina, for I cannot tolerate the place'.

فوعظه النبي (صلى الله عليه و آله) فقال: إن ربك كريم، فإن أنت صبرت و تصابرت لم يخلك من مواهبه، فارض و سلم، فإن الله يمتحن خلقه بضروب من المكارده، و يخفف عن من يشاء، و له الأمر و الخلق، مواهبه و عظيمة، و إحسانه واسع.

So Rasool-Allah^{saww} advised him, and he^{saww} said: 'Surely your Lord^{azwj} is Benevolent. So if you were to be patient and continue being patient you would not be devoid from its Blessings and you would get old and be safe, for Allah^{azwj} Tests His^{azwj} creatures with a variety of abhorrence, and He^{azwj} Lightens from the one He^{azwj} so Desires to. And for Him^{azwj} is the Command, and the creatures, its talents and its greatness, and His^{azwj} Favours are Capacious'.

فأبى النضر بن الحارث و سأله الإذن، فأذن له رسول الله (صلى الله عليه و آله). فأقبل إلى بيته، و شد على راحلته راكباً متعصباً، و هو يقول: اللهم، إن كان هذا هو الحق من عندك فأمطر علينا حجارة من السماء، أو اثنتا بعذاب أليم.

But Al-Nazar Bin Al-Haris refused and asked him^{saww} for the permission, so Rasool-Allah^{saww} permitted for him. So he returned to him house and mounted upon his ride, riding angrily, and he was saying, **O Allah! In case this is the Truth from Your Presence, then Rain upon us stones from the sky or Give up a painful Punishment [8:32].**

فلما مر بظهر المدينة، و إذا بطير في مخلبه حجر فجذله، فأرسله إليه، فوقع على هامته، ثم دخل في دماغه، و خرت في بطنه [حتى خرجت من دبره، و وقعت على ظهر راحلته و خرت حتى خرجت من بطنها] فاضطربت الراحلة و سقطت و سقط النضر بن الحارث من عليها ميتين،

So when he passed by the back of Al-Medina, there was a bird with a stone in its claws, so it released it. It travelled towards him and fell upon his head, then entered into his brain, it fell into the midst of it, until it exited from his back, and it fell upon the back of his ride, and kept falling until it exited from its belly. So the ride trembled and fell, and Al-Nazar Bin Al-Haris fell upon it, as two dead bodies.

فأنزل الله تعالى: سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ لِلْكَافِرِينَ بَعْلِي وَ فَاطِمَةَ وَ الْحَسْنَ وَ الْحُسَيْنَ وَ آلَ مُحَمَّدٍ (صلوات الله عليهم) لَيْسَ لَهُ دَافِعٌ مِنَ اللَّهِ ذِي الْمَعَارِجِ

So Allah^{azwj} the Exalted Revealed: **A questioner, asked for the Punishment to befall [70:1] For the Kafirs, regarding Ali, and Fatima, and Al-Hassan, and Al-Husayn, and the Progeny of Muhammad, there wouldn't be a dispeller for it [70:2] (It is) from Allah, the One with the ways of ascent [70:3].**

فبعث رسول الله (صلى الله عليه و آله) عند ذلك إلى المنافقين الذين اجتمعوا ليلا مع النضر بن الحارث، فتلا عليهم الآية، و قال: اخرجوا إلى صاحبكم الفهري، حتى تنظروا إليه، فلما رأوه انتحبوا و بكوا، و قالوا: من أبغض عليا و أظهر بغضه قتله بسيفه، و من خرج من المدينة بغضا لعلي أنزل الله ما ترى».

So, during that, Rasool-Allah^{saww} sent for the hypocrites who had gathered with Al-Nazar Bin Al-Haris, and he^{saww} recited the Verse to them and said: 'Go out to your companions Al-Fahry until you look at him'. So when they saw him, they wailed and cried, and they said, 'One who hates Ali^{asws} and manifests his hatred, gets killed by his^{asws} sword, and one who exits from Al-Medina while being hateful to Ali^{asws}, Allah^{azwj} Sends down what you see'.⁶

أبو علي الطبرسي، في (مجمع البيان)، قال: أخبرنا السيد أبو الحمدة، قال: حدثنا الحاكم أبو القاسم الحسكاني، قال: أخبرنا أبو عبد الله الشيرازي، قال: أخبرنا أبو بكر الجرجاني، قال: أخبرنا أبو أحمد البصري، قال حدثنا محمد بن سهل، قال: حدثنا زيد بن إسماعيل مولى الأنصار، قال: حدثنا محمد بن أيوب الواسطي، قال: حدثنا سفيان بن عيينة، عن جعفر بن محمد الصادق (عليهما السلام)، عن آبائه (عليهم السلام)، قال: «لما نصب رسول الله (صلى الله عليه و آله) عليا (عليه السلام) يوم غدِير خم، و قال: من كنت مولاه فعلي مولاه، شاع ذلك في البلاد،

Abu Ali Al- Tabrsy, in Majma Al-Bayan, said, 'Al-Syed Abu Al- Hamad narrated to us, from Al- Hakim Abu Al- Qasim Al- Haskany, from Abu Abdullah Al- Sheyrazi, from Abu Bakr Al-Jarjany, from Abu Ahmad Al-Basry, from Muhammad Bin Sahl, from Zayd Bin Ismail Mola Al-Ansaar, from Muhammad Bin Ayoub Al-Wasity, from Sufyan Bin Ayayna, who has narrated the following,

'Ja'far^{asws} Bin Muhammad Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: 'When Rasool-Allah^{saww} nominated Ali^{asws} on the Day of Ghadeer Khumm and said: 'The one whom I^{saww} was the Master of, so Ali^{asws} is his Master (من كنت مولاه فعلي مولاه), that became common knowledge in the country.

⁶ (Extract) الكشكول فيما جرى على آل الرسول: 179

فقدم على النبي (صلى الله عليه و آله) النعمان بن الحارث الفهري، فقال: أمرتنا عن الله أن نشهد أن لا إله إلا الله و أنك رسول الله، و أمرتنا بالجهاد و الحج و الصوم و الصلاة و الزكاة فقبلناها، ثم لم ترض حتى نصبت هذا الغلام، فقلت: من كنت مولاه فعلي مولاه، فهذا شيء منك أو أمر من الله؟

Then Al-No'man Al-Haris Al-Fahry came to the Prophet^{saww}, so he said, 'You^{saww} commanded us from Allah^{azwj} that we should testify that there is no god except for Allah^{azwj}, and that you^{saww} are the Rasool-Allah^{saww}, and commanded us for the Jihaad, and the Hajj, and the Fasts, and the Salat, and the Zakat, so we accepted these, then you^{asws} are not happy until you^{saww} nominate this boy, so you^{saww} said: 'The one whom I^{saww} was the Master of, so Ali^{asws} is his Master (من كنت مولاه فعلي مولاه)'. So is this thing from you^{saww} or a Command from Allah^{azwj}?'

فقال: بلى و الله الذي لا إله إلا هو، إن هذا من الله،

He^{saww} said: 'Yes, and Allah^{azwj} is the One, there is no god except Him^{azwj}, this is from Allah^{azwj}'.

فولى النعمان بن الحارث و هو يقول: اللهم إن كان هذا هو الحق من عندك فأمطر علينا حجارة من السماء، فرماه الله بحجر على رأسه فقتله، و أنزل الله تعالى: سَأَلْ سَائِلٌ بِعَذَابٍ وَاقِعٍ».

So No'man Bin Al-Haris turned around and he was saying, 'O Allah^{azwj}! If this is the Truth from You^{azwj}, so let stones rain upon us from the sky!' So Allah^{azwj} Stoned him upon his head, and killed him. And Allah^{azwj} Revealed: **A questioner, asked for the Punishment to befall [70:1]**.⁷

The Punishment – Rising of Al-Mahdi^{asws}

علي بن إبراهيم، قال: سئل أبو جعفر (عليه السلام) عن معنى هذا؟ فقال: «نار تخرج من المغرب و ملك يسوقها من خلفها حتى تأتي دار [بني] سعد بن همام عند مسجدهم، فلا تدع دارا لبني امية إلا أحرقتها و أهلها، و لا تدع دارا فيها وتر لآل محمد إلا أحرقتها، و ذلك المهدي (عليه السلام)».

Ali Bin Ibrahim (Tafseer Qummi), said:

'Abu Ja'far^{asws} was asked about the Meaning of this: (**A questioner, asked for the Punishment to befall [70:1]**), so he^{asws} said: 'A fire which would come out from the west and an Angel would be driving it from behind it. It would come to the house of the clan of Sa'ad Bin Haman at their Masjid, so it would not leave any house of the clan of Umayya except it would incinerate it and its people, and it would not leave a house wherein the Progeny^{asws} of Muhammad^{saww} was wronged, except it would incinerate it, and that is Al-Mahdi^{asws}'.⁸

⁷ (مجمع البيان 10: 529).

⁸ (تفسير القمي 2: 385).

و عنه: عن محمد بن همام، قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن الحسن بن علي، عن صالح بن سهل، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: سَأَلْ سَائِلٌ بِعَذَابٍ وَاقِعٍ، فقال: «تأويلها فيما يجيء: عذاب يقع في الثوية - يعني ناراً - تنتهي إلى كناسة بني أسد حتى تمر بثقيف، لا تدع وتراً لآل محمد إلا أحرقتة، و ذلك قبل خروج القائم (عليه السلام)».

And from him, from Muhammad Bin Hamam, from Ja'far Bin Muhammad Bin Malik, from Muhammad Bin Al- Husayn Bin Abu Al- Khatab, from Al- Hasan Bin Ali, from Salih Bin Sahl, who has narrated the following:

'Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **A questioner, asked for the Punishment to befall [70:1]**, so he^{asws} said: 'Its explanation regarding what is to come – A Punishment which would be occurring in 'Al-Sawiya' – meaning fire – ending up to the clan of Asad, until it passes by Saqeef, not leaving any oppressor of the Progeny^{asws} of Muhammad^{saww} except that it would incinerate him, and that would be before the rising of Al-Qaim^{asws}'⁹.

The Night of Pre-determination (Laylat Al-Qadr)

علي بن إبراهيم: و أخبرنا أحمد بن إدريس، عن محمد بن عبد الله، عن محمد بن علي، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي الحسن (عليه السلام)، في قوله تعالى: سَأَلْ سَائِلٌ بِعَذَابٍ وَاقِعٍ، قال: «سأل رجل عن الأوصياء، و عن شأن ليلة القدر و ما يلهمون فيها؟ فقال: النبي (صلى الله عليه و آله): سألت عن عذاب واقع ثم كفرت بأن ذلك لا يكون، فإذا وقع ف لَيْسَ لَهُ دَافِعٌ مِنَ اللَّهِ ذِي الْمَعَارِجِ

Ali Bin Ibrahim (Tafseer Qummi) said, 'Ahmad Bin Idrees informed us, from Muhammad Bin Abdullah, from Muhammad Bin Al-i, from Al-i Bin Hasaan, from Abdul Rahman Bin Kaseer, who has narrated:

(It has been narrated) from Abu Al-Hassan^{asws} regarding the Words of the Exalted: **A questioner, asked for the Punishment to befall [70:1]**, he^{asws} said: 'A man asked about the successors^{asws}, and about the Glory of the Night of Pre-determination (Laylat Al-Qadr), and what Inspiration is there during it?' So the Prophet^{saww} said: 'You have asked about the Punishment to befall, then denied it, hoping that it would not happen, so when it does occur **For the Kafirs, there wouldn't be a dispeller for it [70:2] (It is) from Allah, the One with the ways of ascent [70:3]**'.

قال: تَعْرُجُ الْمَلَائِكَةُ وَ الرُّوحُ فِي صَبْحِ لَيْلَةِ الْقَدْرِ إِلَيْهِ مِنْ عِنْدِ النَّبِيِّ (صلى الله عليه و آله) و الوصي (عليه السلام)».

He^{saww} said: '**The Angels and the Spirit ascend to Him [70:4]** - in the morning after the Night of Pre-determination (Laylat Al-Qadr) to Him^{azwj} from the presence of the Prophet^{saww} and the successor^{asws}'¹⁰.

⁹ (الغيبية: 48 /272)

¹⁰ (تفسير القمي 2: 385)

The measurement of a day of fifty thousand years

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، و علي بن محمد القاساني، جميعا، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حفص بن غياث، قال: قال أبو عبد الله (عليه السلام): «إذا أراد أحدكم أن لا يسأل ربه شيئا إلا أعطاه، فليأس من الناس كلهم، و لا يكون له رجاء إلا من عند الله جل ذكره، فإذا علم الله ذلك من قلبه لم يسأله شيئا إلا أعطاه،

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al- Qasany, together from Al- Qasim Bin Muhammad, from Suleyman Bin Dawood Al- Munqary, from Hafs Bin Gayas who said:

'Abu Abdullah^{asws} said: 'If one of you intends that he should not ask his Lord^{azwj} for something except that he would be Given it, then he should despair from the people, All of them, and not have any hope except from the Presence of Allah^{azwj}. So when Allah^{azwj} Knows that to be in his heart, he would not ask for anything except that He^{azwj} would Give it to him.

فحاسبوا أنفسكم قبل أن تحاسبوا عليها، فإن للقيامة خمسين موقفا، كل موقف مقداره ألف سنة»، ثم تلا: في يوم كان مقداره خمسين ألف سنة.

Therefore, you should take account of yourselves before you are Reckoned upon it, for on the Day of Judgement there are fifty Pausing Stations for it, each of which being of the measurement of a thousand years'.¹¹

الطبرسي: روي عن أبي عبد الله (عليه السلام): «لو ولي الحساب غير الله لمكثوا فيه خمسين ألف سنة من قبل أن يفرغوا، و الله سبحانه يفرغ من ذلك في ساعة».

Al-Tabarsy said:

'It has been reported from Abu Abdullah^{asws} having said: 'If the Reckoning were to be managed by anyone other than Allah^{azwj}, you would remain in it for fifty thousand years before you are free from it, and Allah^{azwj} the Glorious would be Free from that in a moment'.¹²

و عن أبي عبد الله (عليه السلام)، قال: «لا ينتصف ذلك اليوم حتى يكون يقبل أهل الجنة في الجنة و أهل النار في النار».

And from Abu Abdullah^{asws} having said: 'It will not come to the middle of that Day until the people of the Paradise are welcomed in the Paradise, and the people of the Fire are in the Fire'.¹³

¹¹ (الكافي 2: 119 / 2)

¹² (مجمع البيان 10: 531).

¹³ (مجمع البيان 10: 531).

السيد المعاصر في (الرجعة): عن أسد بن إسماعيل، عن أبي عبد الله (عليه السلام)، أنه قال حين سئل عن اليوم الذي ذكر الله تعالى مقداره في القرآن: في يوم كان مقداره خمسين ألف سنة: «هي كرة رسول الله (صلى الله عليه وآله)، فيكون ملكه في كرتيه خمسين ألف سنة، و يملك أمير المؤمنين (عليه السلام) في كرتيه أربعاً و أربعين ألف سنة».

Al- Syed Al- Ma'asir in Al- Raj'at, from Asad Bin Ismail, who has said:

'Abu Abdullah^{asws} has said where he^{asws} was asked about the Day the Reckoning of which Allah^{azwj} the Exalted Mentioned in the Quran: **in a day, its measurement would be of fifty thousand years [70:4]**, he^{asws} said: 'This is a realm of the Rasool-Allah^{saww}, so he^{saww} will become its king in his^{saww} realm for fifty thousand years, and Amir-Al-Momineen^{asws} will rule in his^{asws} realm for forty four thousand years'.¹⁴

The refutation of its Abrogation

عَلِيٌّ رَفَعَهُ قَالَ سَأَلَ أَبُو حَنِيفَةَ أَبَا جَعْفَرٍ مُحَمَّدَ فَقَالَ لَهُ يَا أَبَا جَعْفَرٍ مَا تَقُولُ فِي الْمُتْعَةِ أَ تَزْعُمُ أَنَّهَا حَلَالٌ قَالَ نَعَمْ قَالَ فَمَا يَمْتَعُكَ أَنْ تَأْمُرَ نِسَاءَكَ أَنْ يُسْتَمْتَعْنَ وَ يَكْتَسِبْنَ عَلَيْكَ

Ali, raising it, said,

'Abu Haneefa asked Abu Ja'far Muhammad^{asws}, so he said to him^{asws}, 'O Abu Ja'far^{asws}! What are you^{asws} saying regarding the *Mut'a* (temporary marriage) do you^{asws} claim that it is Permissible?' He^{asws} said: 'Yes'.

فَقَالَ لَهُ أَبُو جَعْفَرٍ لَيْسَ كُلُّ الصَّنَاعَاتِ يُرْعَبُ فِيهَا وَ إِنْ كَانَتْ حَلَالًا وَ لِلنَّاسِ أَقْدَارٌ وَ مَرَاتِبٌ يَرْفَعُونَ أَقْدَارَهُمْ

He said, 'So prevents you^{asws} in instructing your^{asws} womenfolk that they should perform *Mut'a* and earn for you^{asws}? So Abu Ja'far^{asws} said to him: 'Not every work has desirability in it, even though it may be Permissible, because people have their values and positions which raise their values.

وَ لَكِنْ مَا تَقُولُ يَا أَبَا حَنِيفَةَ فِي النَّبِيذِ أَ تَزْعُمُ أَنَّهُ حَلَالٌ فَقَالَ نَعَمْ قَالَ فَمَا يَمْتَعُكَ أَنْ تُفْعِدَ نِسَاءَكَ فِي الْحَوَانِيتِ نَبَاتَاتٍ فَيَكْتَسِبْنَ عَلَيْكَ فَقَالَ أَبُو حَنِيفَةَ وَاحِدَةٌ بِوَاحِدَةٍ وَ سَهْمُكَ أَنْفُدُ

But, what are you saying, O Abu Haneefa, regarding *Al-Nabeez*, do you claim it as Permissible?' So he said, 'Yes'. He^{asws} said: 'So what prevents you from getting your womenfolk to sit in *Al-Nabeez* shops, so they would be earning for you?' So Abu Haneefa said, 'One with one, and your^{asws} share is more effective'.

ثُمَّ قَالَ لَهُ يَا أَبَا جَعْفَرٍ إِنَّ الْآيَةَ الَّتِي فِي سَأَلِ سَائِلٍ تَنْطِقُ بِتَحْرِيمِ الْمُتْعَةِ وَ الرَّوَايَةُ عَنِ النَّبِيِّ (صلى الله عليه وآله) قَدْ جَاءَتْ بِنَسْجِهَا

¹⁴ Tafseer Al Burhan – H 11074

Then he said to him^{asws}, 'O Abu Ja'far^{asws}! The Verse regarding the questioner asking speaks with the Prohibition of the *Mut'a*, and the report from the Prophet^{saww} has come with its Abrogation'.

فَقَالَ لَهُ أَبُو جَعْفَرٍ يَا أَبَا حَنِيفَةَ إِنَّ سُورَةَ سَأَلَ سَائِلٌ مَكِّيَّةٌ وَ آيَةُ الْمُتْعَةِ مَدَنِيَّةٌ وَ رَوَايَتُكَ شَادَّةٌ رَدِيَّةٌ

So Abu Ja'far^{asws} said to him: 'O Abu Haneefa! The Surah: **A questioner, asked [70:1]**, is Meccan and the Verse of the *Mut'a* is Medinite, and your report is abnormal, refuted' (as an earlier Verse cannot Abrogate a later Verse).

فَقَالَ لَهُ أَبُو حَنِيفَةَ وَ آيَةُ الْمِيرَاثِ أَيْضًا تَنْطِقُ بِنَسْخِ الْمُتْعَةِ فَقَالَ أَبُو جَعْفَرٍ قَدْ ثَبَتَ النِّكَاحُ بِعَبْرِ مِيرَاثٍ قَالَ أَبُو حَنِيفَةَ مِنْ أَيْنَ قُلْتَ ذَلِكَ

So Abu Haneefa said to him^{asws}, 'And the Verse of the inheritance as well speaks with the Abrogation of the *Mut'a*'. So Abu Ja'far^{asws} said: 'The marriage is proved (it can be) without inheritance'. Abu Haneefa said, 'From where do you^{asws} speak that?'

فَقَالَ أَبُو جَعْفَرٍ لَوْ أَنَّ رَجُلًا مِنَ الْمُسْلِمِينَ تَزَوَّجَ امْرَأَةً مِنْ أَهْلِ الْكِتَابِ ثُمَّ تُوُفِّيَ عَنْهَا مَا تَقُولُ فِيهَا قَالَ لَا تَرِثُ مِنْهُ قَالَ فَقَدْ ثَبَتَ النِّكَاحُ بِعَبْرِ مِيرَاثٍ ثُمَّ افْتَرَقَا .

So Abu Ja'far^{asws} said: 'If a man from the Muslims were to marry a woman from the People of the Book, then he dies from her, what would you be saying regarding it?' He said, 'She would not inherit from him'. He^{asws} said: 'So that proves the marriage (can be) without inheritance'. Then they departed from each other'.¹⁵

VERSES 6 - 14

إِنَّهُمْ يَرَوْنَهُ بَعِيدًا {6}

They are seeing it as being remote [70:6]

وَنَرَاهُ قَرِيبًا {7}

And We See it as being near [70:7]

يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ {8}

On the Day the sky will become like the molten brass [70:8]

¹⁵ Al Kafi – V 5 – The Book of Marriage Ch 93 H 8

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ {9}

And the mountains would become like the wool [70:9]

وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا {10}

And a friend will not ask (about) a friend [70:10]

يُبْصِرُونَهُمْ ۖ يَوَدُّ الْمُحْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمئِذٍ بَنِيهِ {11}

(Although) they would be seeing them. The criminal would love it if he would redeem himself from a Punishment on that Day by his sons [70:11]

وَصَاحِبَتِهِ وَأَخِيهِ {12}

And his (female) companion, and his brother [70:12]

وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ {13}

And his kinsfolk who had sheltered him [70:13]

وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ {14}

And ones in the earth altogether, then they could rescue him [70:14]

Al-i Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the Exalted: **And the mountains would become like the wool [70:9]**, said, ‘The dissolving of the lead and the copper, similar to that, the sky would melt’¹⁶.

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: يُبْصِرُونَهُمْ يقول: «يعرفونهم ثم لا يتساءلون،

Then Ali Bin Ibrahim said:

‘And in a report of Abu Al-Jaroud, from Abu Ja’far^{asws}, regarding the Words of the Exalted: **(Although) they would be seeing them [70:11]**, he^{asws} said: ‘They will be recognising (each other), but they would not be asking about each other’.

قوله: يَوَدُّ الْمُحْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمئِذٍ بَنِيهِ وَ صَاحِبَتِهِ وَ أَخِيهِ وَ فَصِيلَتِهِ الَّتِي تُؤْوِيهِ وَ هِيَ أُمُّهُ الَّتِي وَلَدَتْهُ».

¹⁶ (تفسير القمي 2: 386).

His^{azwj} Words: ***The criminal would love it if he would redeem himself from a Punishment on that Day by his sons [70:11] And his (female) companion, and his brother [70:12] And his kinsfolk who had sheltered him [70:13], and she would be his mother who gave him birth***.¹⁷

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

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

'Abu Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} that: 'The Prophet^{saww} said to Ali^{asws}: 'O Ali^{asws}! And the criminals, they are the deniers of your^{asws} Wilayah''.¹⁸

VERSES 15 - 18

كَلَّا ۖ إِنَّهَا لَطَيٌّ {15}

Never! It is a flame [70:15]

نَزَّاعَةً لِّلشَّوَى {16}

Dragging them for the roasting [70:16]

تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّى {17}

Claiming ones who turned and fled [70:17]

وَجَمَعَ فَأَوْعَى {18}

And amassed, then stashed it [70:18]

¹⁷ (تفسير القمي 2: 386)

¹⁸ (Extract) تفسير القمي 2: 395.

Seven levels of Hell

وَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ: «وَأَنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ» وَفُوفُهُمْ عَلَى الصِّرَاطِ، وَ أَمَّا «لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ» فَبَلَّغَنِي وَاللَّهِ أَعْلَمُ أَنَّ اللَّهَ جَعَلَهَا سَبْعَ دَرَجَاتٍ

And in a report of Abu Al Jaroud,

'From Abu Ja'far^{asws} (having said) regarding His^{azwj} Words: '**And surely Hell is Promised to them altogether [15:43]**, they would be paused upon the Path (bridge). And as for: **For it there are seven doors, each door being for an Assigned segment of them [15:44]**, so it has reached me^{asws}, and Allah^{azwj} is more Knowing, that Allah^{azwj} Made it (Hell) to be of seven levels –

أَعْلَاهَا الْجَحِيمُ، يُقَوْمُ أَهْلُهَا عَلَى الصَّفَا مِنْهَا، تُغَلَى أَدْمِعَتُهُمْ فِيهَا كَغَلَى الْقُدُورِ بِمَا فِيهَا،

Its top (level) is Al Jaheem. Its people would be paused upon a hill from it. Their brains would boil therein like the boiling of the pots and whatever is in it.

وَ الثَّانِيَةُ «لَطَى نَزَاعَةً لِلشَّوَى تَدْعُوا مَنْ أَدْبَرَ وَ تَوَلَّى وَ جَمَعَ فَأَوْعَى»

And the second (level) **It is a Flame [70:15] Dragging them for the roasting [70:16] Claiming ones who turned and fled [70:17] And amassed, then stashed it [70:18].**

وَ الثَّالِثَةُ «سَقَرٌ لَا تُبْقِي وَ لَا تَذَرُ لَوَاحِئَهُ لِلْبَشَرِ عَلَيْهَا تِسْعَةَ عَشَرَ»

And the third is, **Saqar [74:26] It neither lets remain nor spares (anyone) [74:28] Scorching for the person [74:29] Upon it are nineteen [74:30].**

وَ الرَّابِعَةُ الْخُطْمَةُ وَ مِنْهَا تُثَوَّرُ «شَرَرٌ كَالْفَصْرِ كَأَنَّهُ جَمَالَةٌ صُفْرٌ» تُدَقُّ مَنْ صَارَ إِلَيْهَا مِثْلَ الْكُحْلِ، فَلَا تَمُوتُ الرُّوحُ، كُلَّمَا صَارُوا مِثْلَ الْكُحْلِ عَادُوا

And the fourth is, **Al Hutama [104:4]**, and from it is the Revenge. **It throws out sparks like towers [77:32] As if it was a string of yellow camels [77:33]**. One who comes to it would be pounded like the kohl (powder), but the soul will not be dying. Every time they become like the kohl (powder), they would be returned (to their former state, and the process repeated).

وَ الْخَامِسَةُ الْهَاتِيَةُ فِيهَا مَالِكٌ، يَدْعُونَ يَا مَالِكُ أَغْنِنَا فَإِذَا أَعَانَتْهُمْ جَعَلَ لَهُمْ آتِيَةً مِنْ صُفْرِ مِنْ نَارٍ فِيهَا صَدِيدٌ مَا يَسِيلُ مِنْ جُلُودِهِمْ كَأَنَّهُ مُهْلٌ، فَإِذَا رَفَعُوهُ لِيَشْرَبُوا مِنْهُ تَسَاقَطَتْ لَحْمٌ وَجُوهِهِمْ مِنْ شِدَّةِ حَرِّهَا، وَ هُوَ قَوْلُ اللَّهِ «وَ إِنْ يَسْتَعْجِلُوا يُعَانُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِمَسِّ الشَّرَابِ وَ سَاءَتْ مُرْتَفَقًا» وَ مَنْ هَوَى فِيهَا هَوَى سَبْعِينَ عَامًا فِي النَّارِ، كُلَّمَا اخْتَرَقَ جِلْدَهُ بُدِّلَ جِلْدًا غَيْرَهُ

And the fifth is Al-Haawiya, wherein is Malik (keeper of Hell). They would be calling out, O Malik! Relieve us'. So when he relieves them, he would make for them a utensil of brass from fire wherein would be puss what would flow from their skins as if it is a respite. So when they raise it to drink from it, their flesh would fall off their faces from the intensity of its heat, and these are the Words of Allah^{azwj}: **And if they cry out for relief, they would be relieved by water like molten copper grilling their faces. Evil is the drink and worse is the dwelling [18:29]**. One who collapses in it would collapse for seventy years in the Fire. Every time his skin incinerates, it would be replaced with another skin.

وَالسَّادِسَةُ هِيَ السَّعِيرُ فِيهَا ثَلَاثُمِائَةِ سُرَادِقٍ مِنْ نَارٍ، فِي كُلِّ سُرَادِقٍ ثَلَاثُمِائَةِ قَصْرِ مِنْ نَارٍ، فِي كُلِّ قَصْرِ ثَلَاثُمِائَةِ بَيْتٍ مِنْ نَارٍ، فِي كُلِّ بَيْتٍ ثَلَاثُمِائَةِ لَوْنٍ مِنَ الْعَذَابِ مِنْ عَذَابِ النَّارِ، فِيهَا حَيَاتٌ مِنْ نَارٍ، وَ عَقَارِبٌ مِنْ نَارٍ، وَ جَوَامِعٌ مِنْ نَارٍ، وَ سَلْسِلٌ مِنْ نَارٍ، وَ أَعْلَالٌ مِنْ نَارٍ، وَ هُوَ الَّذِي يَقُولُ اللَّهُ: «إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلْسِلًا وَ أَعْلَالًا وَ سَعِيرًا»

And the sixth, it is Al Saeer wherein are three hundred canopies of Fire. In every canopy are three hundred castles of Fire. In every castle are three hundred houses of Fire, In every house are three hundred varieties of the Punishment from other than the Punishment of the Fire. Therein are serpents of Fire, and scorpions of Fire, and gatherings of Fire, and chains of Fire, and shackles of Fire, and it is which Allah^{azwj} is Saying: **Surely We have Prepared for the Kafirs, chains and shackles and Saeer [76:4]**.

وَالسَّابِعَةُ جَهَنَّمَ وَ فِيهَا الْفُلْقُ، وَ هُوَ جُبٌّ فِي جَهَنَّمَ إِذَا فُتِحَ أَسْعَرَ النَّارَ سَعْرًا، وَ هُوَ أَشَدُّ النَّارِ عَذَابًا، وَ أَمَّا صُعُودٌ فَجَبَلٌ مِنْ صُفْرِ مِنْ نَارٍ وَ سَطٌّ جَهَنَّمَ، وَ أَمَّا أَنَامًا فَهُوَ وَادٍ مِنْ صُفْرِ مُدَابٍ يُجْرَى حَوْلَ الْجَبَلِ، فَهُوَ أَشَدُّ النَّارِ عَذَابًا.

And the seventh is Jahannum (Hell), and therein is **Al-Falaq [113:1]**, and it is a pit in Hell. Whenever it is opened, the Fire gets inflamed with a blaze, and it is the most severe of the Fires as Punishment. And as for Saoud, so it is a mountain of brass from Fire in the middle of Hell. And as for Asama, so it is a valley of molten brass flowing around the mountains, and it is the most severe of the Fires as Punishment¹⁹.

VERSES 19 - 23

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا {19}

Surely, the human being is Created of a hasty temperament [70:19]

إِذَا مَسَّهُ الشَّرُّ جَزُوعًا {20}

When the evil touches him, he panics [70:20]

H 60 تفسير نور الثقلين، ج3، ص: 17 19

وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا {21}

And when the good touches him, he is niggardly [70:21]

إِلَّا الْمُصَلِّينَ {22}

Except the ones praying Salat [70:22]

الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ {23}

Those who are constant upon their Salat [70:23]

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «ثم استثنى فقال: إِلَّا الْمُصَلِّينَ فوصفهم بأحسن أعمالهم الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ يقول: إذا فرض على نفسه شيئا من النوافل دام عليه».

Then Ali Bin Ibrahim said, 'And in a report of Abu Al- Jaroud, who has said:

'Abu Ja'far^{asws} has said: 'Then He^{azwj} Mentioned Exemptions', so he^{azwj} Said: **Except the ones praying Salat [70:22]**, and He^{azwj} Described them with the best of their deeds, **Those who are constant upon their Salat [70:23]** - if he imposes upon himself anything from the optional (Salats), he would be constant upon it'.²⁰

وَ هَذَا الْإِسْنَادِ عَنْ حَرِيْزٍ عَنِ الْمُضَيْلِ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ قَالَ هِيَ الْقَرِيْضَةُ فُلْتُ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ قَالَ هِيَ النَّافِلَةُ .

And by this chain, from Hareyz, from Al Fuzayl who said,

'I asked Abu Ja'far^{asws} about the words of Allah^{azwj} Mighty and Majestic: **And those who are preserving upon their Salats [70:34]**. He^{asws} said: 'It is the Obligatory (Salāt)'. I said, '**Those who are constant upon their Salāt [70:23]?**' He^{asws} said: 'It is the optional (Salāt)'.²¹

و عنه: عن أبي عبد الله (عليه السلام)، قال: «حدثني أبي، عن آباءه (عليهم السلام)، عن أمير المؤمنين (عليه السلام)، قال: لا يصلي الرجل نافلة في وقت فريضة إلا من عذر، و لكن يقضي بعد ذلك إذا أمكنه القضاء،

And from him, the following:

'Abu Abdullah^{asws} has said: 'My^{asws} father^{asws} narrated to me^{asws}, from his^{asws} forefathers^{asws}, from Amir-Al-Momineen^{asws} having said: 'The man should not pray the optional Salat during the time of the Obligatory except from an excuse. But, he should fulfil it after that if possible, the payback fulfilment (القضاء).

²⁰ (تفسير القمي 2: 386).

²¹ Al Kafi V 3 – The Book of Salāt CH 2 H 12

قال الله تعالى: الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ الَّذِينَ يَقْضُونَ مَا فَاتَهُمْ مِنَ اللَّيْلِ بِالنَّهَارِ، وَ مَا فَاتَهُمْ مِنَ النَّهَارِ بِاللَّيْلِ، لَا تَقْضِي نَافِلَةً فِي وَقْتِ فَرِيضَةٍ، أَبَدًا بِالْفَرِيضَةِ ثُمَّ صَلَّ مَا بَدَا لَكَ».

Allah^{azwj} the Exalted Said: **Those who are constant upon their Salat [70:23]**, the ones which have been missed from the night, by the day, and what have been missed from the day, by the night. Do not fulfil the option during the times of the Obligatory Salat. Begin by the Obligatory Salat, then pray whatever (Salat) you feel like'.²²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَ أَنَا شَابٌّ فَوَصَفَ لِي التَّطَوُّعَ وَ الصَّوْمَ فَرَأَى ثِقَلًا ذَلِكَ فِي وَجْهِهِ فَقَالَ لِي إِنَّ هَذَا لَيْسَ كَالْفَرِيضَةِ مَنْ تَرَكَهَا هَلَكَ إِنَّمَا هُوَ التَّطَوُّعُ إِنْ شِغِلْتَ عَنْهُ أَوْ تَرَكَتَهُ فَصَيَّبَتْهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Zurara who said,

'I went over to Abu Ja'far^{asws} and I was a youth, so he^{asws} described the voluntary (Salāt) for me, and the Fasts. So he^{asws} saw the heaviness of that in my face, and he^{asws} said to me: 'This is not like the Obligatory (Salāt) which if one were to neglect it, would be destroyed. But rather, it is the voluntary. If you were too busy from it or neglect it, making up for it.

إِنَّهُمْ كَانُوا يَكْرَهُونَ أَنْ تُرْفَعَ أَعْمَالُهُمْ يَوْمًا تَامًا وَ يَوْمًا نَاقِصًا إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ وَ كَانُوا يَكْرَهُونَ أَنْ يُصَلُّوا حَتَّى يَزُولَ النَّهَارُ إِنَّ أَبْوَابَ السَّمَاءِ تُفْتَحُ إِذَا زَالَ النَّهَارُ .

They (the people) would be disliking if their deeds were to be Raised as complete one day, and one day as deficient. Allah^{azwj} Mighty and Majestic is Saying: **Those who are constant upon their Salat [70:23]**, and they were disliking if they were to pray *Salāt* until the day declines, and that the gates of the sky are open when the day (starts to) decline'.²³

ابن بابويه: عن محمد بن موسى بن المتوكل، بإسناده، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام)، في قوله عز و جل: إِلَّا الْمُصَلِّينَ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ، قال: «أولئك والله أصحاب الخمسين من شيعتنا»

Ibn babuwayh, from Muhammad Bin Musa Bin Al Mutawakkal, by his chain, from Muhammad Bin Al Fazeyl,

'From Abu Al Hassan Al-Maazy^{asws} (7th Imam^{asws}) regarding the Words of the Mighty and Majestic: **Except the ones praying Salat [70:22] Those who are constant upon their Salat [70:23]** having said: 'By Allah^{azwj}! They are the companions (performers) of the fifty from our^{asws} Shias'.

قال: قلت: وَ الَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ؟ قال: «أولئك أصحاب الخمس [صلوات] من شيعتنا»

²² (الخصال 628 /10).

²³ Al Kafi V 3 – The Book Of *Salāt* CH 84 H 1

He (the narrator) said, 'I said, **And those who are preserving upon their Salats [70:34]?**' He^{asws} said: 'They are the companions (performers) of the five (daily Salats) from our^{asws} Shias'.

قال: قلت: وَ أَصْحَابُ الْيَمِينِ؟ قال: «هم و الله من شيعتنا».

He (the narrator) said, 'I said, 'And: **the companions of the right hand [56:8]?**' He^{asws} said: 'By Allah^{azwj}! They are from our^{asws} Shias'.²⁴

VERSES 24 & 25

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ {24}

And those in whose wealth there is a known right [70:24]

لِلسَّائِلِ وَالْمَحْرُومِ {25}

For the beggar and the deprived [70:25]

The known right – other than Zakat

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ فَرَضَ لِلْفُقَرَاءِ فِي أَمْوَالِ الْأَغْنِيَاءِ فَرِيضَةً لَا يُحْمَدُونَ إِلَّا بِأَدَائِهَا وَ هِيَ الزَّكَاةُ بِهَا حَمَّنُوا دِمَاءَهُمْ وَ بِهَا سَمُّوا مُسْلِمِينَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at Bin Mihran,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Imposed for the poor in the wealth of the rich, an imposition they would not be praiseworthy with except by paying it, and it is the *Zakāt*. By it, their blood is saved, and by it they are named as Muslims.

وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ فَرَضَ فِي أَمْوَالِ الْأَغْنِيَاءِ حُقُوقًا غَيْرَ الزَّكَاةِ فَقَالَ عَزَّ وَ جَلَّ وَ الَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ فَالْحَقُّ الْمَعْلُومُ مِنْ غَيْرِ الزَّكَاةِ وَ هُوَ شَيْءٌ يُفْرَضُ الرَّجُلُ عَلَى نَفْسِهِ فِي مَالِهِ يَجِبُ عَلَيْهِ أَنْ يُفْرَضَهُ عَلَى قَدْرِ طَاقَتِهِ وَ سَعَةِ مَالِهِ فَيُؤَدِّي الَّذِي فَرَضَ عَلَى نَفْسِهِ إِنْ شَاءَ فِي كُلِّ يَوْمٍ وَ إِنْ شَاءَ فِي كُلِّ جُمُعَةٍ وَ إِنْ شَاءَ فِي كُلِّ شَهْرٍ

But, Allah^{azwj} Mighty and Majestic Imposed in the wealth of the rich certain rights apart from the *Zakāt*, so the Mighty and Majestic Said: **And those in whose wealth there is a known right [70:24]**. So the 'known right' is from other than the *Zakāt*,

²⁴ تأويل الآيات 2: 4/724

and it is something which the man imposes upon himself with regards to his wealth. It is Obligated upon him that he imposes upon himself in accordance to his strength and capacity of his wealth. Therefore, he would pay, that which he had imposed upon himself, if he so desires to, during every day, and if he so desires to, during every Friday, and if he so desires to, during every month.

وَقَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ أَيْضاً يُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَ عَلَانِيَةً

And Allah^{azwj} Mighty as Majestic has Said as well **[14:31] and spend out of what We have Given them secretly and openly**.²⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبِي الْمَعْرَاءِ عَنْ أَبِي بَصِيرٍ قَالَ كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ مَعَنَا بَعْضُ أَصْحَابِ الْأَمْوَالِ فَذَكَرُوا الزَّكَاةَ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ الزَّكَاةَ لَيْسَ يُحْمَدُ بِهَا صَاحِبُهَا وَإِنَّمَا هُوَ شَيْءٌ ظَاهِرٌ إِنَّمَا حَفَنَ بِهَا دَمَهُ وَ سَمِّيَ بِهَا مُسْلِمًا وَ لَوْ لَمْ يُؤَدِّهَا لَمْ تُقْبَلْ لَهُ صَلَاةٌ وَ إِنَّ عَلَيْكُمْ فِي أَمْوَالِكُمْ غَيْرَ الزَّكَاةِ

Ali Bin Ibrahim, from his father, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abu Al Magra'a, from Abu Baseer who said,

'We were in the presence of Abu Abdullah^{asws}, and with us was an owner of the wealth (rich man), and they mentioned the *Zakāt*, so Abu Abdullah^{asws} said: 'The *Zakāt* is not something which its payer is praised by, and rather it is something which is apparent. But rather, his blood is saved by it and he is named as a Muslim by it, and if were he not to pay it, *Salāt* would not be Acceptable from him, and that upon you, regarding your wealth, is other than the *Zakāt*'.

فَقُلْتُ أَصْلَحَكَ اللَّهُ وَ مَا عَلَيْنَا فِي أَمْوَالِنَا غَيْرَ الزَّكَاةِ فَقَالَ سُبْحَانَ اللَّهِ أَمَا تَسْمَعُ اللَّهُ عَزَّ وَ جَلَّ يُقُولُ فِي كِتَابِهِ وَ الَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ. لِلسَّائِلِ وَ الْمَحْرُومِ

So I said, 'May Allah^{azwj} Keep you well! And what is (imposed) upon us regarding our wealth, apart from the *Zakāt*?' So he^{asws} said: 'Glory be to Allah^{azwj}! Have you not heard Allah^{azwj} Mighty and Majestic Saying in His^{azwj} Book: **And those in whose wealth there is a known right [70:24] For the beggar and the deprived [70:25]?**'

قَالَ قُلْتُ مَا ذَا الْحَقُّ الْمَعْلُومُ الَّذِي عَلَيْنَا قَالَ هُوَ الشَّيْءُ يَعْمَلُهُ الرَّجُلُ فِي مَالِهِ يُعْطِيهِ فِي الْيَوْمِ أَوْ فِي الْجُمُعَةِ أَوْ فِي الشَّهْرِ قَلَّ أَوْ كَثُرَ غَيْرَ أَنَّهُ يَدُومُ عَلَيْهِ

I said, 'What is that 'known right' which is upon us?' He^{asws} said: 'It is something which the man works for regarding his wealth which he gives during the day, or during the Friday, or during the month, little or more, apart from that he is persistent upon it'.²⁶

²⁵ Al Kafi V 3 – The Book Of *Zakaat* CH 1 H 8

²⁶ Al Kafi V 3 – The Book Of *Zakaat* CH 1 H 9 (Extract)

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ. لِلسَّائِلِ وَالْمَحْرُومِ أَ هُوَ سِوَى الرِّكَاتِ

Ali Bin Muhammad Bin Abdullah, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Ismail Bin Jabir,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **And those in whose wealth there is a known right [70:24] For the beggar and the deprived [70:25]**, 'Is it besides the Zakāt?'

فَقَالَ هُوَ الرَّجُلُ يُؤْتِيهِ اللَّهُ الثَّرْوَةَ مِنَ الْمَالِ فَيُخْرِجُ مِنْهُ الْأَلْفَ وَالْأَلْفَيْنِ وَالثَّلَاثَةَ الْأَلْفِ وَالْأَكْثَرَ فَيَصِلُ بِهِ رَحْمَهُ وَ يَحْمِلُ بِهِ الْكَلَّ عَنْ قَوْمِهِ .

So he^{asws} said: 'It is the man whom Allah^{azwj} has Given the fortune from the wealth, so he extracts from it the thousand, and the two thousand, and the three thousand, and the less and the more, so he helps his relatives with it, and carries by it the burdens from his people'.²⁷

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ إِنَّ رَجُلًا جَاءَ إِلَى أَبِي عَلِيِّ بْنِ الْحُسَيْنِ (عليه السلام) فَقَالَ لَهُ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ. لِلسَّائِلِ وَالْمَحْرُومِ مَا هَذَا الْحَقُّ الْمَعْلُومُ

From him, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Abdul Rahman Bin Al Hajjaj, from Al Qasim Bin Abdul Rahman Al Ansary who said,

'I heard Abu Ja'far^{asws} saying: 'A man came over to my^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws} and he said to him^{asws}, 'Inform me about the Words of Allah^{azwj} Mighty and Majestic: **And those in whose wealth there is a known right [70:24] For the beggar and the deprived [70:25]**. What is this 'known right'?

فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) الْحَقُّ الْمَعْلُومُ الشَّيْءُ يُخْرِجُهُ الرَّجُلُ مِنْ مَالِهِ لَيْسَ مِنَ الرِّكَاتِ وَ لَا مِنَ الصَّدَقَةِ الْمَفْرُوضَتَيْنِ

So Ali^{asws} Bin Al-Husayn^{asws} said to him: 'The 'known right' is something which the man takes out from his wealth, it neither being from the Zakāt nor from the charity, the two Imposed ones'.

قَالَ فَإِذَا لَمْ يَكُنْ مِنَ الرِّكَاتِ وَ لَا مِنَ الصَّدَقَةِ فَمَا هُوَ فَقَالَ هُوَ الشَّيْءُ يُخْرِجُهُ الرَّجُلُ مِنْ مَالِهِ إِنْ شَاءَ أَكْثَرَ وَ إِنْ شَاءَ أَقَلَّ عَلَى قَدْرِ مَا يَمْلِكُ فَقَالَ لَهُ الرَّجُلُ فَمَا يَصْنَعُ بِهِ قَالَ يَصِلُ بِهِ رَحْمًا وَ يَفْرِي بِهِ ضَيْفًا وَ يَحْمِلُ بِهِ كَلًّا أَوْ يَصِلُ بِهِ أَحَا لَهُ فِي اللَّهِ أَوْ لِنَائِبَةٍ تَنْوِيهِ

He said, 'So when neither happens to be from the Zakāt, nor from the charity, so what is it?' So he^{asws} said: 'It is something which the man takes out from his wealth, if

²⁷ Al Kafi V 3 – The Book Of Zakaat CH 1 H 10

he so desires to, more, and if he so desires to, less, upon a measurement of what he owns'. So the man said to him^{asws}, 'And what should he do with it?' He^{asws} said: 'Help his relatives with it, and entertain guests with it, and carries a burden with it, or helps his brother with it for the Sake of Allah^{azwj} or repel (a problem) on his behalf'.

فَقَالَ الرَّجُلُ اللَّهُ يُعَلِّمُ حَيْثُ يَجْعَلُ رِسَالَاتِهِ .

So the man said: 'Allah^{azwj} Knows **where to Place His Message [6:124]**'.²⁸

The beggar and the deprived

وَ عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِهِ عَزَّ وَ جَلَّ لِلْسَّائِلِ وَالْمَحْرُومِ قَالَ الْمَحْرُومُ الْمُحَارَفُ الَّذِي قَدْ حُرِمَ كَدَّ يَدِهِ فِي الشِّرَاءِ وَالْبَيْعِ .

And from him, from Ibn Fazzal, from Safwan Al Jammal,

'From Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic: **For the beggar and the deprived [70:25]**. He^{asws} said: 'The denied one is the constrained one who is denied the toil of his hands regarding the buying and the selling'.

وَ فِي رَوَايَةٍ أُخْرَى عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُمَا قَالَا الْمَحْرُومُ الرَّجُلُ الَّذِي لَيْسَ بِعَقْلِهِ بِأَسْ وَ لَمْ يُنْسَطْ لَهُ فِي الرِّزْقِ وَ هُوَ مُحَارَفٌ .

And in another report, from Abu Ja'far^{asws} and Abu Abdullah^{asws}, both having said: 'The deprived is the man, there is nothing wrong with his intellect, but the livelihood is not extensive for him, and he is constrained'.²⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ عَمْرَانَ بْنِ عَطِيَّةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ بَيْنَا أَبِي (عَلَيْهِ السَّلَام) وَ أَنَا فِي الطَّوَّافِ إِذْ أَقْبَلَ رَجُلٌ شَرَجَبٌ مِنَ الرِّجَالِ فَقُلْتُ وَ مَا الشَّرَجَبُ أَصْلَحَكَ اللَّهُ قَالَ الطَّوِيلُ فَقَالَ السَّلَامُ عَلَيْكُمْ وَ أَدْخَلَ رَأْسَهُ بَيْنِي وَ بَيْنَ أَبِي

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Abbad Imran Bin Atiyya,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whilst my^{asws} father^{asws} and I^{asws} were in the circumambulation we^{asws} came across a 'Sharjab' from the men. So I^{asws} said: 'And what is the 'Sharjab', may Allah^{azwj} Keep you^{asws} well?' He^{asws} said: 'The (unusually) tall'. So he said, 'The greetings be unto you^{asws}!', and he inserted his head in between me^{asws} and my^{asws} father^{asws}'.

²⁸ Al Kafi V 3 – The Book Of Zakaat CH 1 H 11

²⁹ Al Kafi V 3 – The Book Of Zakaat CH 1 H 12

قَالَ فَالْتَفَتَ إِلَيْهِ أَبِي وَ أَنَا فَرَدَدْنَا عَلَيْهِ السَّلَامَ ثُمَّ قَالَ أَسْأَلُكَ رَحِمَكَ اللَّهُ فَقَالَ لَهُ أَبِي نَقْضِي طَوَافَنَا ثُمَّ تَسْأَلُنِي فَلَمَّا قَضَى أَبِي الطَّوَافَ دَخَلْنَا الْحِجْرَ فَصَلَّيْنَا الرُّكْعَتَيْنِ ثُمَّ التَّفَتَ فَقَالَ أَيْنَ الرَّجُلُ يَا بُيَّيْ فَإِذَا هُوَ وَرَاءَهُ قَدْ صَلَّى فَقَالَ بِمَنِ الرَّجُلُ قَالَ مِنْ أَهْلِ الشَّامِ فَقَالَ وَ مِنْ أَيِّ أَهْلِ الشَّامِ فَقَالَ مِنْ بَيْتِ الْمُقَدِّسِ فَقَالَ قَرَأْتَ الْكِتَابَيْنِ قَالَ نَعَمْ قَالَ سَلْ عَمَّا بَدَأَ لَكَ

He^{asws} said: 'So my^{asws} father^{asws} and I^{asws} turned towards him, and we^{asws} returned the greeting. Then he said, 'I would like to ask you^{asws} (a question), may Allah^{azwj} have Mercy on you^{asws}'. So my^{asws} father^{asws} said to him: 'We^{asws} shall complete our^{asws} circumambulation, then you can ask me^{asws}'. So when my^{asws} father^{asws} completed the circumambulation, we^{asws} went over to the (Black) Stone, and we^{asws} Prayed two Cycles. Then he^{asws} turned, so he^{asws} said: 'Where is the man, O my^{asws} son^{asws}?' So there he was, behind him^{asws}, having had Prayed. So he^{asws} said: 'From whom is the man?' He said, 'From the people of Syria'. So he^{asws} said: 'And from which people of Syria?' He said, 'From the dwellers of Bayt Al-Maqdis'. He^{asws} said: 'You recite the two Books?' He said, 'Yes'. He^{asws} said: 'Ask about whatever comes to you'.

فَقَالَ أَسْأَلُكَ عَنْ بَدْءِ هَذَا الْبَيْتِ وَ عَنْ قَوْلِهِ ن وَ الْقَلَمِ وَ مَا يَسْطُرُونَ وَ عَنْ قَوْلِهِ وَ الَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ لِّلسَّائِلِ وَ الْمَحْرُومِ

So he said, 'I ask you^{asws} about the commencement of this House and about His^{azwj} Words: **Noon and the Pen, and what they will be writing! [68:1]**, and about His^{azwj} Words: **And those in whose wealth there is a known right [70:24] For the beggar and the deprived [70:25]**.

فَقَالَ يَا أَخَا أَهْلِ الشَّامِ اسْمَعْ حَدِيثَنَا وَ لَا تُكَذِّبْ عَلَيْنَا فَإِنَّهُ مَنْ كَذَبَ عَلَيْنَا فِي شَيْءٍ فَقَدْ كَذَبَ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ مَنْ كَذَبَ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَدْ كَذَبَ عَلَى اللَّهِ عَذَبَهُ اللَّهُ عَزَّ وَ جَلَّ

So he^{asws} said: 'O brother of the people of Syria. Hear our Hadeeth and do not belie against us, for the one who belies upon us^{asws} with regards to anything, so he has belied upon Rasool-Allah^{saww}, and the one who belies upon Rasool-Allah^{saww}, so he has belied upon Allah^{azwj}, and the one who belies upon Allah^{azwj}, Allah^{azwj} Mighty and Majestic would Punish him.

أَمَّا بَدْءُ هَذَا الْبَيْتِ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَالَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً فَرَدَّتِ الْمَلَائِكَةُ عَلَى اللَّهِ عَزَّ وَ جَلَّ فَقَالَتْ أَلَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَ يَسْفِكُ الدِّمَاءَ فَأَعْرَضَ عَنْهَا فَرَأَتْ أَنَّ ذَلِكَ مِنْ سَخَطِهِ فَلَاذَتْ بِعَرْشِهِ فَأَمَرَ اللَّهُ مَلَكًا مِنَ الْمَلَائِكَةِ أَنْ يَجْعَلَ لَهُ بَيْتًا فِي السَّمَاءِ السَّادِسَةِ يُسَمَّى الضَّرَاحَ بِإِزَاءِ عَرْشِهِ فَصَيَّرَهُ لِأَهْلِ السَّمَاءِ يَطُوفُ بِهِ سَبْعُونَ أَلْفَ مَلَكٍ فِي كُلِّ يَوْمٍ لَا يَعُودُونَ وَ يَسْتَغْفِرُونَ

As for the commencement of this House, so Allah^{azwj} Blessed and High Said to the Angels **And when your Lord said to the Angels, I am going to Make a Caliph in the earth**, so the Angels responded to Allah^{azwj} Mighty and Majestic, and **they said: Are You going to Make in it one as shall make mischief therein and shed the blood [2:30]**? So He^{azwj} Turned away from it. Thus, they saw that to be from His^{azwj} Anger, so they sought Refuge by His^{azwj} Throne. Allah^{azwj} Commanded an Angel

from His^{azwj} Angels that he should make a House for Him^{azwj} in the sixth sky, called Al-Zurrah facing His^{azwj} Throne. So, He^{azwj} Rendered it for the inhabitants of the sky. Seventy thousand Angels circumambulate by it every day, not returning (again), and seeking Forgiveness.

فَلَمَّا أَنْ هَبَطَ آدَمُ إِلَى السَّمَاءِ الدُّنْيَا أَمَرَهُ بِمَرَمَّةٍ هَذَا الْبَيْتِ وَ هُوَ بِإِرَائِهِ ذَلِكَ فَصَيَّرَهُ لِآدَمَ وَ ذُرِّيَّتِهِ كَمَا صَيَّرَ ذَلِكَ لِأَهْلِ السَّمَاءِ قَالَ صَدَقْتَ يَا ابْنَ رَسُولِ اللَّهِ .

When Adam^{as} descended to the sky of the world, He^{azwj} Commanded him^{as} with the restoration of this House, and it is parallel to that. He^{azwj} Rendered it for Adam^{as} and his^{as} offspring, just as that was Rendered to the inhabitants of the sky'. He said, 'You^{asws} speak the truth, O son^{asws} of Rasool-Allah^{saww}'³⁰

محمد بن العباس: عن محمد بن أبي بكر، عن محمد بن إسماعيل، عن عيسى بن داود، عن أبي الحسن موسى بن جعفر، عن أبيه (عليهما السلام): «أن رجلا سأل أبا جعفر محمد بن علي (عليهما السلام)، عن قول الله عز و جل: وَ الَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَغْلُومٌ لِلسَّائِلِ وَ الْمَحْرُومِ، فقال له أبي: أحفظه يا هذا و انظر كيف تروي عني،

Muhammad Bin Al- Abbas, from Muhammad Bin Abu Bakr, from Muhammad Bin Ismail, from Isa Bin Dawood, who has said:

'Abu Al- Hassan Musa Bin Ja'far^{asws}, from his^{asws} father^{asws}. A man asked Abu Ja'far Muhammad Bin Ali^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And those in whose wealth there is a known right [70:24] For the beggar and the deprived [70:25]**, so my^{asws} father^{asws} said to him: 'You should memorise it, and consider how you are reporting it from me^{asws}.

إن السائل و المحروم شأتهما عظيم، أما السائل فهو رسول الله (صلى الله عليه و آله) في مسألة الله لهم في حقه،

The beggar (Asker) and the deprived (السائل و المحروم) their glory is great. As for the asker, so he^{saww} is the Rasool-Allah^{saww} in asking Allah^{azwj} to them regarding his^{saww} rights.

و المحروم هو من حرم الخمس: أمير المؤمنين علي بن أبي طالب و ذريته الأئمة (صلوات الله عليهم أجمعين)، هل سمعت و فهمت؟ ليس هو كما يقول الناس».

And the deprived – He^{asws} is the one who has been deprived of the Khums – Amir-al-Momineen^{asws} Ali^{asws} Bin Abu Talib^{asws}, and his^{asws} descendants, the Imams^{asws}. Did you hear and understand it? This isn't as what the people are saying (about it)'³¹

³⁰ Al Kafi – V 4 – The Book of Hajj Ch 2 H 1

³¹ (تأويل الآيات 2: 724 / 5)

VERSES 26 - 28

وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ {26}

And those who are ratifying the Day of Religion [70:26]

وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ {27}

And those who are fearful from the Punishment of their Lord [70:27]

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ {28}

Surely, the Punishment of their Lord is not to be felt secure of [70:28]

محمد بن يعقوب: عن علي بن محمد، عن علي بن العباس، عن الحسن بن عبد الرحمن، عن عاصم بن حميد، عن أبي حمزة، عن أبي جعفر (عليه السلام)، في قوله عز و جل: وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ، قال: «بمخرج القائم (عليه السلام)».

Muhammad Bin Yaqoub, from Al-i Bin Muhammad, from Al-i Bin Al- Abbas, from Al- Hassan Bin Abdul Rahman, from Asim Bin Hameed, from Abu Hamza, who has said:

'Abu Ja'far^{asws} regarding the Words of the Mighty and Majestic: **And those who are ratifying the Day of Religion [70:26]**, he^{asws} said: '(Ratifying) the rising of Al-Qaim^{asws},³²

VERSES 29 - 31

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ {29}

And those who are guarding their chastity [70:29]

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ {30}

Except from their spouses, or what their right hands possess, so they would be without blame [70:30]

فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ {31}

³² (الكافي 8: 432 / 287)

But one who seek to go beyond that, so those, they are the transgressors [70:31]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن العباس بن موسى، عن إسحاق، عن أبي سارة، قال: سألت أبا عبد الله (عليه السلام)، عنها، يعني المتعة؟ فقال لي: «حلال، فلا تتزوج إلا عفيفة، إن الله عز و جل يقول: وَ الَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ و لا تضع فرجك حيث لا تأمن على دراهمك».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al- Abbas Bin Musa, from Is'haq, from Abu Sara who said:

'I asked Abu Abdullah^{asws} about it, 'It Means 'Al-Mut'a?' He^{asws} said to me: 'Permissible. So do not marry anyone except the chaste. Allah^{azwj} Mighty and Majestic is Saying: ***And those who are guarding their chastity [70:29]***, and do not place your private parts where you are not sure of your Dirhams'.³³

VERSE 32

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ {32}

And those who are guardians of their entrustments and their agreements [70:32]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ ابْنِ أَبِي مَسْرُوقٍ عَنْ يَزِيدَ بْنِ إِسْحَاقَ شَعْرٍ عَنِ الْحُسَيْنِ بْنِ عَطِيَّةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْمَكَارِمُ عَشْرٌ فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ فِيكَ فَلْتَكُنْ فَإِنَّهَا تَكُونُ فِي الرَّجُلِ وَ لَا تَكُونُ فِي وَلَدِهِ وَ تَكُونُ فِي الْوَلَدِ وَ لَا تَكُونُ فِي أَبِيهِ وَ تَكُونُ فِي الْعَبْدِ وَ لَا تَكُونُ فِي الْحُرِّ قِيلَ وَ مَا هُنَّ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Haysam Bin Abu Masrouq, from Yazeed Bin Is'haq Shairin, from Al Husayn Bin Atiyya,

'From Abu Abdullah^{asws} having said: 'The nobilities are ten. So if you have the capacity that they should happen to be in you, so let it happen, for these can happen to be in the man and not happen to be in his son, and these can happen to be in the son and not happen to be in his father, and these can happen to be in the slave and not happen to be in the free (one)'. It was said, 'And what are these?'

قَالَ صِدْقُ الْبُأْسِ وَ صِدْقُ اللِّسَانِ وَ آدَاءُ الْأَمَانَةِ وَ صِلَةُ الرَّحِمِ وَ إِقْرَاءُ الصَّيْفِ وَ إِطْعَامُ السَّائِلِ وَ الْمُكَافَأَةُ عَلَى الصَّنَائِعِ وَ التَّدْمِيمُ لِلْحَارِ وَ التَّدْمِيمُ لِلصَّاحِبِ وَ رَأْسُهُنَّ الْحَيَاءُ .

He^{asws} said: 'True bravery, and truthful of the tongue, and paying the entrustments, and helping the relatives, and entertaining the guest, and feeding the beggar, and

³³ (الكافي 5: 453 / 2).

the rewarding upon the works, and the responsibility for the neighbour, and the responsibility for the companions – and the head of these is ‘الْحَيَاءُ’ the bashfulness’.³⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَبْعَثْ نَبِيًّا إِلَّا بِصِدْقِ الْحَدِيثِ وَ أَدَاءِ الْأَمَانَةِ إِلَى الْبَرِّ وَالْفَاجِرِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A'ala,

‘From Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic did not Send a Prophet except with truthful narrations, and repayment of the entrustments to the righteous as well as the immoral’.³⁵

عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ وَ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا تَعْتَرُوا بِصَلَاتِهِمْ وَ لَا بِصِيَامِهِمْ فَإِنَّ الرَّجُلَ رُبَّمَا هَجَعَ بِالصَّلَاةِ وَ الصَّوْمِ حَتَّى لَوْ تَرَكَهُ اسْتَوْحَشَ وَ لَكِنَّ اخْتِبَرُوهُمْ عِنْدَ صِدْقِ الْحَدِيثِ وَ أَدَاءِ الْأَمَانَةِ .

From him, from Usman Bin Isa, from Is'haq bin Ammar, and someone else,

‘From Abu Abdullah^{asws} having said: ‘Do not be deceived by their *Salāt* and by their Fasting, for sometimes the man gets habitual with the *Salāt* and the Fasting to the extent that if he were to leave it, he gets terrified. But, get their information during the truthful narration and the repayment of the entrustments’.³⁶

VERSE 33

وَالَّذِينَ هُمْ بِشَهَادَاتِهِمْ قَائِمُونَ {33}

And those who are steadfast with their more than two testimonies [70:33]

The Command of Allah^{azwj}

فقد روي عن الإمام الصادق (عليه السلام) أنه قال: (لما خلق الله السماوات والأرض، أمر منادياً فنادى: أشهد أن لا إله إلا الله - ثلاث مرات - أشهد أن محمداً رسول الله - ثلاث مرات - أشهد أن علياً أمير المؤمنين حقاً - ثلاث مرات.)

It has been reported from the Imam Al-Sadiq^{asws} that he^{asws} said: ‘When Allah^{azwj} Created the skies and the earth, He^{azwj} Commanded a caller, so he called out: ‘I testify that there is no god except Allah^{azwj}’ – three times (and), ‘I testify that

³⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 30 H 1

³⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 51 H 1

³⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 51 H 2

Muhammad^{saww} is a Rasool^{saww} of Allah^{azwj}, – three times, (and), ‘I testify that Ali^{asws} is Emir of the Momineen truly’ – three times’.³⁷

The order of Imam Al-Sadiq^{asws}

فقد جاء الأمر من الإمام جعفر الصادق (عليه السلام) أن من قال: لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ، فليقل: علي أمير المؤمنين

And there has come an order from the Imam Ja'far Al Sadiq^{asws} that one who says, ‘There is no god except Allah^{azwj}, Muhammad^{saww} is a Rasool^{saww} of Allah^{azwj}’, so let him immediately say, ‘Ali^{asws} is Amir Al-Momineen^{asws}’,³⁸

Third testimony is a pre-condition for the acceptance of the first two

قَالَ وَ هَذَا الْإِسْنَادِ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الْهَاشِمِيُّ الْكُوفِيُّ قَالَ: حَدَّثَنَا فُرَاتُ بْنُ إِبْرَاهِيمَ بْنِ فُرَاتٍ الْكُوفِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ ظَهْرٍ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَحْيَى يُوسُفَ الْبُعْدَادِيُّ بِبَغْدَادَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَعْقُوبَ النَّهْشَلِيُّ قَالَ:

He said, ‘And by the chain, from Al Hassan Bin Muhammad Al Hashimy Al Kufy, from Furat Bin Ibrahim Bin Furat Al Kufy, from Muhammad Bin Zaheer, from Al Hassan Bin Muhammad Bin Al Husayn Bin Akhy Yunus Al Baghdady at Baghdad, from Muhammad Bin Yaqoub Al Nahshaly who said,

حَدَّثَنَا عَلِيُّ بْنُ مُوسَى الرَّضَا عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ عَنْ جَبْرِئِيلَ عَنْ مِيكَائِيلَ عَنْ إِسْرَافِيلَ عَنِ اللَّهِ جَلَّ جَلَالُهُ أَنَّهُ سُبْحَانَهُ قَالَ:

‘It was narrated to us by Ali^{asws} Bin Musa Al-Reza^{asws}, from his^{asws} father^{asws} Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws} Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} Muhammad^{asws} Bin Ali^{asws}, from his^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws} Al-Husayn^{asws} Bin Ali^{asws}, from his^{asws} father^{asws} Ali^{asws} Bin Abu Talib^{asws}, from the Prophet^{saww}, from Jibraeel^{as}, from Mikaeel^{as}, from Israfeel^{as}, from Allah^{azwj}, Majestic is His^{azwj} Majesty, that He^{azwj}, Glorious is He^{azwj}, Said: -

لَا أَقْبَلُ عَمَلٍ عَامِلٍ مِنْهُمْ إِلَّا بِالْإِفْرَارِ بِوَلَايَتِهِ مَعَ نُبُوَّةِ أَحْمَدَ رَسُولِي

I^{azwj} Will not Accept a deed of a performer from them except with the acknowledgement of his^{asws} Wilayah along with the Prophet-hood of Ahmad^{saww} My^{azwj} Rasool^{saww}.³⁹

³⁷ Bihar Al Anwaar – V 37 Ch 54 H 10

³⁸ Al Ihtijaj Al Tabarsi – V 1 P 230

³⁹ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 1 H 44 (Extract)

Testimony of the Prophets^{as} on the night of Ascension (Mi'raj)

ويحدّث الإمام أمير المؤمنين (عليه السلام) أن رسول الله (صلى الله عليه وآله) لما صلّى بالنبيّين ليلة المعراج أمره الله أن يسألهم: بم تشهدون؟

And the Imam Amir Al-Momineen^{asws} has narrated that Rasool-Allah^{saww}, when he^{saww} prayed Salat with (all) the Prophets^{as} on the night of the Ascension (Mi'raj), Allah^{azwj} Commanded him^{asws} that he^{saww} asks them^{as}: 'With how many did you^{as} all testify?'

فالتفت إليهم وقال: (بم تشهدون؟ قالوا: نشهد أن لا إله إلا الله وحده لا شريك له، وأنت رسول الله، وأن علياً أمير المؤمنين وصيكت على ذلك، أخذت موثقتنا لكما بالشهادة

So he^{saww} turned around towards them^{as} and said: 'With how many did you^{as} all testify?' They^{as} said: 'We^{as} testified that there is no god except Allah^{azwj} Alone, there being no associates for Him^{azwj}, and you^{saww} are a Rasool^{saww} of Allah^{azwj}, and that Ali^{asws} is Amir Al-Momineen^{asws}, being your^{saww} successor^{asws} upon that. He^{azwj} Took our^{as} Covenant for both of you^{asws} with the testimonies'.⁴⁰

The nature of the human beings they have been Natured upon

حدثنا احمد بن موسى عن الحسن بن موسى الخشاب عن علي بن حسان عن عبد الرحمن بن كثير عن ابي عبد الله عليه السلام في قوله عزوجل فطرة الله التي فطر الناس عليها قال فقال علي التوحيد ومحمد رسول الله صلى الله عليه وآله وعلى أمير المؤمنين عليه السلام

Narrated to us Ahmad Bin Musa, from Al-Hassan Bin Musa Al-Khashaab, from Ali Bin Hasaan, from Abdul Rahman Bin Kaseer who has said:

Abu Abdullah^{asws}, regarding the Statement of the Mighty and Majestic: **the nature of Allah which He has Natured the people upon [30:30]**, having said: 'Upon the *Tawheed*, and Muhammad is a Rasool^{saww} of Allah^{saww}, and Ali^{asws} is the Emir of the Momineen.⁴¹

VERSES 34 & 35

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ {34}

⁴⁰ AL YAQEEEN – SYED IBN TAWOOS – 589 TO 684 AH

⁴¹ Basaair Al Darajaat – P 1 Ch 10 H 7

And those who are preserving upon their Salats [70:34]

أُولَئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ {35}

They would be in Gardens, being honoured [70:35]

وَ بِهَذَا الْإِسْنَادِ عَنْ حَرِيزٍ عَنِ الْمُضَنَّبِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ قَالَ هِيَ الْفَرِيضَةُ قُلْتُ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ قَالَ هِيَ النَّافِلَةُ .

And by this chain, from Hareyz, from Al Fuzayl who said,

'I asked Abu Ja'far^{asws} about the words of Allah^{azwj} Mighty and Majestic: **And those who are preserving upon their Salats [70:34]**. He^{asws} said: 'It is the Obligatory (Salāt)'. I said, '**Those who are constant upon their Salat [70:23]?**' He^{asws} said: 'It is the optional (Salat)'.⁴²

ابن بابويه: عن محمد بن موسى بن المتوكل، بإسناده، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام)، في قوله عز و
جل: «إِلَّا الْمُصَلِّينَ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ»، قال: «أولئك و الله أصحاب الخمسين من شيعتنا»

Ibn babuwayh, from Muhammad Bin Musa Bin Al Mutawakkal, by his chain, from Muhammad Bin Al Fazeyl,

'From Abu Al Hassan Al Maazy^{asws} (7th Imam^{asws}) regarding the Words of the Mighty and Majestic: **Except the ones praying Salat [70:22] Those who are constant upon their Salat [70:23]** having said: 'By Allah^{azwj}! They are the companions (performers) of the fifty (51 Raka'at?) from our^{asws} Shias'.

قال: قلت: وَ الَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ؟ قال: «أولئك أصحاب الخمس [صلوات] من شيعتنا»

He (the narrator) said, 'I said, **And those who are preserving upon their Salats [70:34]?**' He^{asws} said: 'They are the companions (performers) of the five (daily Salats) from our^{asws} Shias'.

قال: قلت: وَ أَصْحَابُ الْيَمِينِ؟ قال: «هم و الله من شيعتنا».

He (the narrator) said, 'I said, 'And: **the companions of the right hand [56:8]?**' He^{asws} said: 'By Allah^{azwj}! They are from our^{asws} Shias',⁴³

⁴² Al Kafi V 3 – The Book of Salāt CH 2 H 12

⁴³ تأويل الآيات 2: 4 / 724

VERSES 36 - 41

فَمَالِ الَّذِينَ كَفَرُوا قِبَلِكَ مُهْطِعِينَ {36}

So what is the matter with those who commit Kufr racing ahead before you, [70:36]

عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ {37}

On the right and on the left in separate groups? [70:37]

أَيَطْمَعُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ {38}

Does every person from them desires that he should enter the Garden of Bliss? [70:38]

كَلَّا ۖ إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ {39}

Never! Surely, We Created them of what they know [70:39]

فَلَا أَقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَادِرُونَ {40}

But no! I swear by the Lord of the Easts and the Wests that We are certainly Able [70:40]

عَلَىٰ أَنْ نُبَدِّلَ خَيْرًا مِنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ {41}

Upon Replacing better than them, and We will not be preceded [70:41]

الطبرسي في (الاحتجاج): عن الأصبع بن نباتة، قال: خطبنا أمير المؤمنين (عليه السلام) على منبر الكوفة، فحمد الله وثنى عليه، ثم قال: «أيها الناس، سلوني فإن بين جوانحي علما» فقام إليه ابن الكواء، فقال: يا أمير المؤمنين، وجدت كتاب الله ينقض بعضه بعضا،

Al-Tabarsy, in Al-Ihtijaj, from Al- Asbagh Bin Nabata who said:

'Amir-Al-Momineen^{asws} preached to us upon the Pulpit of Al-Kufa. So he^{asws} Praised Allah^{azwj} and Extolled Him^{azwj}, then said: 'O you people! Ask me^{asws}, for between my^{asws} ribs is the (Divine) Knowledge'. So Ibn Al-Kawa stood up and said, 'O Amir-Al-Momineen^{asws}, I have found in the Book of Allah^{azwj} (Verses) which invalidate each other'.

قال: «ثكلتك أمك يا بن الكواء، كتاب الله يصدق بعضه بعضا، و لا ينقض بعضه بعضا، فسل عما بدا لك؟»

He^{asws} said: 'May your mother be bereft of you, O Ibn Al-Kawa! The Book of Allah^{azwj}, (Verses) ratify each other, and do not invalidate each other, so ask whatever comes to you'.

قال: يا أمير المؤمنين، سمعته يقول: بِرَبِّ الْمَشَارِقِ وَ الْمَغَارِبِ وَ قَالَ فِي آيَةِ أُخْرَى: رَبُّ الْمَشْرِقَيْنِ وَ رَبُّ الْمَغْرِبَيْنِ ، وَ قَالَ فِي آيَةِ أُخْرَى: رَبُّ الْمَشْرِقِ وَ الْمَغْرِبِ.

He said, 'O Amir-Al-Momineen^{asws}! I heard Him^{azwj} Saying: ***I swear by the Lord of the Easts and the Wests [70:40].*** And in another Verse: ***Lord of the two Easts and Lord of the two Wests [55:17].*** And in another Verse: ***'Lord of the east and the west [26:28].***

قال: «ثكلتك أمك يا بن الكواء، هذا المشرق و هذا المغرب، [و أما] قوله: رَبُّ الْمَشْرِقَيْنِ وَ رَبُّ الْمَغْرِبَيْنِ فَإِن مَشَرَكَ الشِّتَاءِ عَلَى حِدَةٍ، وَ مَشَرَكَ الصَّيْفِ عَلَى حِدَةٍ، أَمَا تَعْرِفُ ذَلِكَ مِنْ قَرَبِ الشَّمْسِ وَ بَعْدَهَا؟

He^{asws} said: 'May your mother be bereft of you, O Ibn Al- Kawa! This is the east and this is the west. And as for His^{azwj} Words: ***Lord of the two Easts and Lord of the two Wests [55:17]***, so it is the east of the winter upon a limit, and east of the summer upon a limit. But do you not recognise that from the nearness of the sun and its remoteness?

و أما قوله: بِرَبِّ الْمَشَارِقِ وَ الْمَغَارِبِ فَإِن لَهَا ثَلَاثَ مِائَةٍ وَ سِتِينَ بَرَجًا، تَطْلُعُ كُلُّ يَوْمٍ مِنْ بَرَجٍ وَ تَغْرُبُ فِي آخِرِهِ، فَلَا تَعُودُ إِلَيْهِ إِلَّا مِنْ قَابِلٍ فِي ذَلِكَ الْيَوْمِ».

And as for His^{azwj} Words: ***I swear by the Lord of the Easts and the Wests [70:40]***, so it has for it three hundred and sixty constellations, (the sun is) emerging from each constellation and setting in another. So it does not return to it except from the following year in that particular day'.⁴⁴

شرف الدين النجفي: عن محمد بن خالد البرقي، عن محمد بن سليمان، عن أبيه، عن أبي بصير، عن أبي عبد الله (عليه السلام) [في قوله عز و جل]: فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَ الْمَغَارِبِ، قال: «المشارق: الأنبياء، و المغارب: الأوصياء (صلوات الله عليهم أجمعين)».

Sharaf Al Deen Al Najafy, from Muhammad Bin Khalid Al Barqy, from Muhammad Bin Suleyman, from his father, from Abu Baseer, who has reported:

'Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic: ***But no! I swear by the Lord of the Easts and the Wests [70:40]***, he^{asws} said: 'The Easts – The Prophets^{as}; and the Wests – The successors^{as}'.⁴⁵

⁴⁴ Extract (الاحتجاج: 259)

⁴⁵ (تأويل الآيات: 2: 6/1725)

VERSE 42

فَذَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ {42}

So leave them engaging in vanities and playing around until they meet their Day which they are Promised [70:42]

ثُمَّ خَلَّاهُمْ وَوَصَفَّهُمْ كَيْ لَا يَطْمَعَنَّ فِي اللَّحَاقِ بِهِمْ إِلَّا مَنْ كَانَ مِنْهُمْ فَقَالَ فِيمَا خَلَّاهُمْ بِهِ وَوَصَفَّهُمُ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ وَالَّذِينَ هُمْ عَنِ اللَّعْوِ مُعْرِضُونَ إِلَىٰ قَوْلِهِ أُولَٰئِكَ هُمُ الْوَارِثُونَ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ

Then He^{azwj} Extolled them^{asws} and Described them^{asws} [23:2] **Who are humble in their Prayers [23:3] And who turn aside from the vanities [23:4]**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَنبَسَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ اسْتَمَاعُ الْغِنَاءِ وَاللَّهُوُ يُنْبِثُ النَّفَاقَ فِي الْقَلْبِ كَمَا يُنْبِثُ الْمَاءُ الزَّرْعَ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Anbasa,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Listening to the singing (music) and the vanities grow the hypocrisy in the heart just as the water grows the plantation'.⁴⁶

يَا هِشَامُ مَنْ سَلَطَ ثَلَاثًا عَلَى ثَلَاثٍ فَكَأَنَّمَا أَعَانَ عَلَى هَدْمِ عَقْلِهِ مَنْ أَظْلَمَ نُورَ تَفَكُّرِهِ بِطُولِ أَمَلِهِ وَخَا طَرَائِفَ حِكْمَتِهِ بِفُضُولِ كَلَامِهِ وَأَطْفَأَ نُورَ عِبْرَتِهِ بِشَهَوَاتِ نَفْسِهِ فَكَأَنَّمَا أَعَانَ هَوَاهُ عَلَى هَدْمِ عَقْلِهِ وَمَنْ هَدَمَ عَقْلَهُ أَفْسَدَ عَلَيْهِ دِينَهُ وَدُنْيَاهُ

(Amir-Al-Momineen advised to) O Hisham! The one whom three (things) overcome three (things) so it is as if he is assisted upon the ruination of his own intellect – the one who darkens the light of his pondering by the prolongation of his expectancies, and his antics delete his wisdom by the vanities of his speech, and he extinguishes the light of his learning (lessons) by the lustful desires of his self. Thus, it is as if he is assisting himself upon the ruination of his own intellect. And the one who ruins his intellect, his Religion and his world would be spoilt upon him.

يَا هِشَامُ إِنَّ الْعُقَلَاءَ تَرَكُوا فُضُولَ الدُّنْيَا فَكَيْفَ الدُّنُوبَ وَ تَرَكُوا الدُّنْيَا مِنَ الْفُضْلِ وَ تَرَكُوا الدُّنُوبَ مِنَ الْفَرْضِ

O Hisham! The intellectual ones are neglecting the vanities of the world, so how (would they not neglect) the sins, and the neglect of the world is from the merits and neglect of the sins is from the Obligations".⁴⁷

⁴⁶ Al Kafi – V 6 – The Book of Drinks Ch 34 H 23

⁴⁷ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 16 (Extract)

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ أَبِي كَانَ يَمُوتُ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَغْبِضُ الْعِلْمَ بَعْدَ مَا يُهْبِطُهُ وَ لَكِنْ يَمُوتُ الْعَالِمُ فَيَذْهَبُ بِمَا يَعْلَمُ فَتَلِيهِمُ الْجَمَاهُةُ فَيَضِلُّونَ وَ يُضِلُّونَ وَ لَا خَيْرَ فِي شَيْءٍ لَيْسَ لَهُ أَصْلٌ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ali Bin Asbat, from his uncle Yaquob Bin Salim, from Dawood Bin Farqad who said,

‘Abu Abdullah^{asws} said: ‘My^{asws} father^{asws} was saying: ‘Allah^{azwj} Mighty and Majestic does not Capture the knowledge after having Sent it down, but He^{azwj} Causes the death of a scholar, so he goes away with whatever he knew and the vanities follow them (the people), so they would be straying and causing others to be straying, and there is no goodness in something which does not originate from its source (the Divine Knowledge)’.⁴⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) مَا عَلَامَةُ الْإِمَامِ الَّذِي بَعَدَ الْإِمَامَ فَقَالَ طَهَارَةُ الْوِلَادَةِ وَ حُسْنُ الْمَنْشَأِ وَ لَا يَلْهُو وَ لَا يَلْعَبُ .

Muhammad Bin Yahya, from Muhammad Bin Ismail, from Ali Bin Al Hakam, from Muawiya Bin Wahab who said,

‘I said to Abu Ja’far^{asws}, ‘What is the sign of the Imam^{azwj} who is to be after the (current) Imam^{asws}?’ So he^{asws} said: ‘Clean of birth, and good upbringing, and he^{asws} would neither indulge in vanities nor playfulness’.⁴⁹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ كَفَّ نَفْسَهُ عَنْ أَعْرَاضِ النَّاسِ أَقَالَ اللَّهُ نَفْسَهُ يَوْمَ الْقِيَامَةِ وَ مَنْ كَفَّ غَضَبَهُ عَنِ النَّاسِ كَفَّ اللَّهُ تَبَارَكَ وَ تَعَالَى عَنْهُ عَذَابَ يَوْمِ الْقِيَامَةِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Aasim Bin Humejd, from Abu Hamza,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one who restrains himself from the vanities of the world, Allah^{azwj} would Discharge his soul on the Day of Judgment; and the one who restrains his anger from the people, Allah^{azwj} Blessed and Exalted would Restrain the Punishment from him on the Day of Judgment’.⁵⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ شَرَفُ الْمُؤْمِنِ صَلَاتُهُ بِاللَّيْلِ وَ عِزُّ الْمُؤْمِنِ كَفُّهُ عَنِ أَعْرَاضِ النَّاسِ .

Muhammad Bin Yahya, from Ahmad Bin Is'haq, from Sa'dan Bin Muslim, from Abdullah Bin Sinan,

⁴⁸ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 7 H 5

⁴⁹ Al Kafi V 1 – The Book Of Divine Authority CH 62 H 4

⁵⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 14

(It has been narrated) from Abu Abdullah^{asws} having said: 'A nobility of the Believer is his *Salāt* at night, and an honour of the Believer is his restraint from the vanities of the people'.⁵¹

VERSES 43 & 44

يَوْمَ يُخْرَجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصْبٍ يُؤَفُّونَ {43}

The Day they would be coming out from the graves quickly as if they are running to a goal [70:43]

خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۚ ذَٰلِكَ الْيَوْمَ الَّذِي كَانُوا يُوعَدُونَ {44}

Their visions humbled, humiliation having tired them. That is the Day which they had been Promised [70:44]

شرف الدين النجفي: بإسناده، عن سليمان بن خالد، عن ابن سماعة، عن عبد الله بن القاسم، عن يحيى بن ميسر، عن أبي جعفر (عليه السلام)، في قوله عز و جل: خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ذَٰلِكَ الْيَوْمَ الَّذِي كَانُوا يُوعَدُونَ، قال: «يعني يوم خروج القائم (عليه السلام)».

Sharaf Al- Deen Al- Najafy, by his chain, from Suleyman Bin Khalid, from Ibn Sama'at, from Abdullah Bin Al- Qasim, from Yahya Bin Maysar, who has said:

'Abu Ja'far^{asws}, regarding the Words of the Mighty and Majestic: ***Their visions humbled, humiliation having exhausted them. That is the Day which they had been Promised [70:44]***, he^{asws} said: 'It Means the day of the rising of Al-Qaim^{asws}'⁵².

⁵¹ Al Kafi V 3 – The Book Of *Salāt* CH 100 H 9

⁵² (تأويل الآيات 2: 7 1726)