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CHAPTER 74
AL-MUDDASIR
(56 VERSES)
VERSES 1 - 56

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: باسناده، عن محمد بن مسلم، عن أبي جعفر محمد بن علي الباقر (عليه السلام)، قال: «من قرأ في الفريضة سورة المدثر كان حقا على الله عز و جل أن يجعله مع محمد (صلى الله عليه و آله) في درجته، و لا يدركه في الحياة الدنيا شقاء أبدا إن شاء الله تعالى».

Ibn Babuway, by his chain, from Muhammad Bin Muslim, who has narrated:

‘Abu Ja’far Muhammad^{asws} Bin Ali Al-Baqir^{asws} having said: ‘The one who recites Surah Al-Muddasir would have a right upon Allah^{azwj} that He^{azwj} should Make him to be with Muhammad^{saww} in his^{saww} Level, and will not be regarded as a wretched one in the life of this world, ever, if Allah^{azwj} the Exalted so Desires it to be’.¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة أعطي من الأجر بعدد من صدق بمحمد (صلى الله عليه و آله) و بعدد من كذب به عشر مرات،

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: ‘The one who recites this Chapter, would be Given the Recompense of the number of the ones who ratified Muhammad^{saww}, and the number of the ones who belied him^{saww}, ten times over.

و من آدم من في قراءتها و سأل الله في آخرها حفظ القرآن، لم يموت حتى يشرح الله قلبه و يحفظه».

And one who habitually recites in and asks Allah^{azwj} as his Recompense, to memorise the Quran, will never die until Allah^{azwj} Expands his heart, and he would memorise it’.²

و قال الصادق (عليه السلام): «من آدم من في قراءتها، و سأل الله في آخرها حفظه، لم يموت حتى يحفظه، و لو سأله أكثر من ذلك قضاه الله تعالى له».

¹ (ثواب الأعمال: 120).

² Tafseer Al Burhan – H 11180

Al-Sadiq^{asws} said: 'One who habitually recites it, and asks Allah^{azwj} for his Recompense to be its (Quran's) memorisation, will not die until he memorises it. And were he to ask for more than that, Allah^{azwj} would Fulfill it for him'.³

VERSE 1

يَا أَيُّهَا الْمُدَّثِّرُ {1}

O you Al-Muddasir! (the covered one) [74:1]

قَالَ الْأَوْزَاعِيُّ: سَمِعْتُ يَحْيَى بْنَ كَثِيرٍ يَقُولُ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ: أَيُّ الْقُرْآنِ أَنْزَلَ قَبْلَهُ؟ قَالَ: يَا أَيُّهَا الْمُدَّثِّرُ، فَقُلْتُ: أَوْ «أَفْرَأ»؟

Al-Awzai'e said, 'I heard Yahya Bin Kaseyr saying, 'I asked Jabir Bin Abdullah, 'Which (part of the) Quran was Revealed before?' He said, '**O you Al-Muddasir! (the covered one) [74:1]**'. So I said, 'Or was it not: **Read [96:1]?**' (the later verse)

فَقَالَ جَابِرٌ: أُحَدِّثُكُمْ مَا حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: جَاوَزْتُ بِحِزَاءِ شَهْرًا فَلَمَّا فَضَيْتُ جَوَارِي نَزَلَتْ اسْتَبْطَنْتُ الْوَادِي فَتَوَدَيْ فَنظَرْتُ أَمَامِي وَخَلْفِي وَعَنْ يَمِينِي وَشِمَالِي فَلَمْ أَرِ أَحَدًا،

Jabir said, 'I shall narrate to you what Rasool-Allah^{saww} narrated to me. He^{saww} said: 'I^{saww} was in the vicinity of (mount) Hira for a month. So when I^{saww} had spent my^{saww} time, I^{saww} descended in the middle of the valley, and I^{saww} looked in front of me^{saww}, and behind me^{saww}, and on my^{saww} right, and my^{saww} left, but I did not see anyone.

ثُمَّ نُودِيَتْ فَرَفَعْتُ رَأْسِي فَإِذَا هُوَ عَلَى الْعَرْشِ فِي الْهَوَاءِ يَعْجِي جَبْرَيْلَ عَلَيْهِ السَّلَامُ، فَقُلْتُ: دَثْرُونِي دَثْرُونِي فَصَبُّوا عَلَيَّ مَاءً، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ يَا أَيُّهَا الْمُدَّثِّرُ.

Then I^{saww} was called out, so I^{saww} raised my^{saww} head and he^{as} was upon the Throne in the air – meaning Jibraeel^{as}. I^{saww} said: 'Cover me^{saww}! Cover me^{saww}!' So he^{as} poured water upon me^{saww} and Allah^{azwj} Mighty and Majestic Revealed: **O you Al-Muddasir! (the covered one) [74:1]**'.⁴

حدثنا ابراهيم بن هاشم عن اعمش بن عيسى عن حماد الطيافي عن الكلبي عن ابي عبد الله عليه السلام قال قال لي كم ل محمد اسم في القرآن قال قلت اسمان أو ثلث فقال يا كلبي له عشرة اسماء

It has been narrated to us by Ibrahim Bin Haashim, from A'amsh Bin Isa, from Hamaad Al-Taaafi, from Al-Kalby, who has narrated:

³ (خواص القرآن: 12 «مخطوط»)

⁴ H 3 – تفسير نور الثقلين، ج5، ص: 453

Abu Abdullah^{asws} said to me: 'How many names are there in the Quran for (name of) Muhammad^{saww}? I said, 'Two names or three'. He^{asws} said: 'O Kalby, for him^{saww} there are ten names.

وما محمد الا رسول قد خلت من قبله الرسل

And Muhammad is not except for a Rasool; the Rasools have already passed away before him [3:144].

ومبشرا برسول يأتي من بعدى اسمه احمد

And: **giving glad tidings of a Rasool to come after me, his name being Ahmad' [61:6]**

ولما قام عبد الله كادوا يكونون عليه لبدا

And: **surely when Abdullah stood supplicating to Him, they almost became crowding upon him [72:19]**

وطه ما انزلنا عليك القرآن لتشقى

And: **Ta Ha [20:1] We have not Revealed the Quran unto you for you to be distressed [20:2]**

ويس والقرآن الحكيم انك لمن المرسلين على صراط مستقيم

And: **Ya Seen [36:1] By the Wise Quran [36:2] You are one of the Rasools [36:3] Upon a Straight Path [36:4]**

ون والقلم وما يسطرون وما انت بنعمة ربك بمجنون

And: **Noon! By the Pen, and what they will be writing! [68:1] By the Grace of your Lord you are not insane! [68:2]**

ويا ايها المزممل

And: **O you, Al Muzzammil (the wrapped one)! [73:1]**

ويا ايها المدثر

And: **O you, Al Muddasir! (the covered one) [74:1]**

وانا انزلنا ذكرا رسولا فالذكر اسم من اسماء محمد صلى الله عليه وآله نحن اهل الذكر فستل يا كلي عما بدا لك

And: **Allah has Sent down to you a Zikr [65:10] A Rasool [65:11]**. So the 'Zikr' is a name from the names of Muhammad^{saww}. We^{asws} are the 'Ahl Al-Zikr' (Family of Zikr), therefore ask, O Kalby, about whatever comes to you'.

قال فانسيت والله القرآن كله فما حفظت منه حرفا اسئله عنه.

He (the narrator) said, 'But I forgot, by Allah^{azwj}, the Quran, all of it, and I could not recall a sentence I could ask him^{asws} about"⁵.

VERSES 2 & 3

قُمْ فَأَنْذِرْ {2}

Arise, so warn (others) [74:2]

وَرَبِّكَ فَكَبِّرْ {3}

And your Lord, so exclaim His Greatness [74:3]

و عنه: عن محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن عمار بن مروان، عن المنخل بن جميل، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، في قوله عز و جل: يا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ: «يعني بذلك محمدا (صلى الله عليه و آله) و قيامه في الرجعة ينذر فيها.

And from him, from Muhammad Bin Al-Husayn Bin Abu Al-Khataab, from Muhammad Bin Sinan, from Amaar Bin Marwaan, from Al-Mankhal Bin Jameel, from Jabir Bin Yazeed, who has said:

'Abu Ja'far^{asws} regarding the Words of the Mighty and Majestic: **O you Al Muddasir! (the covered one) [74:1] Arise, so warn (others) [74:2]**: 'It Means by that, Muhammad^{saww}, and his^{saww} rising during the Return (Al-Raj'at) and his^{saww} warning during it'.

قوله: إِنَّهَا لِإِخْدَى الْكَبْرِ نَذِيرًا يعني محمدا (صلى الله عليه و آله) نذيرا لِلْبَشَرِ فِي الرَّجْعَةِ» [و في قوله: (إنا أرسلناك كافة للناس) في الرجعة].

His^{azwj} Words: **Surely it is the great one [74:35] - Meaning Muhammad^{saww}, Warning to the humans [74:36] - during the Return (Al-Raj'at)"⁶.**

و بهذا الاسناد، عن أبي جعفر (عليه السلام): «أن أمير المؤمنين (عليه السلام) كان يقول: إن المدثر هو كائن عند الرجعة،

⁵ Basaair Al Darajaat – P 10 Ch 18 H 26

⁶ (مختصر بصائر الدرجات: 26).

And by this chain,

'From Abu Ja'far^{asws} it is reported that 'Amir-al-Momineen^{asws} used to say that: 'Al-Muddasir, he^{saww} will be coming during the Return (Al-Raj'at)'.
 فقال له رجل: يا أمير المؤمنين، أحياء قبل يوم القيامة ثم أموات؟

So a man said to him^{asws}, 'O Amir-Al-Momineen^{asws}! Being revived before the Day of Judgement, then dead?'

قال: فقال له عند ذلك: نعم و الله لكفرة من الكفر بعد الرجعة أشد من الكفرات قبلها».

He^{asws} said to him at that: 'Yes. By Allah^{azwj}! A Kufr from Kufr(s) committed after the Return (Al-Raj'at) would be more severe than the Kufr(s) committed before it'.⁷

VERSES 4 & 5

وَتِيَابَكَ فَطَهِّرْ {4}

And your garments, so purify [74:4]

وَالرُّجُزَ فَاهْجُرْ {5}

And the uncleanness, so avoid [74:5]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ تِيَابَكَ فَطَهِّرْ قَالَ فَشَمَّرَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Blessed and Exalted: **And your garments, so purify [74:4]**. He^{asws} said: 'Roll-up (i.e. Do not let them drag on the ground)'.⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي خَدِيجَةَ عَنْ مُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ عَلِيًّا (عليه السلام) كَانَ عِنْدَكُمْ فَأَتَى بَنِي دِيوَانَ وَ اشْتَرَى ثَلَاثَةَ أَثْوَابٍ بِدِينَارٍ الْقَمِيصَ إِلَى فَوْقِ الْكَعْبِ وَ الإِزَارَ إِلَى نِصْفِ السَّاقِ وَ الرِّدَاءَ مِنْ بَيْنِ يَدَيْهِ إِلَى تَدْيِيهِ وَ مِنْ خَلْفِهِ إِلَى أَلْيَتَيْهِ

⁷ (مختصر بصائر الدرجات: 26)

⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 12 H 1

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Ahmad Bin Aiz, from Abu Khadeeja, from Moala Bin Khunays,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Ali^{asws} was among you all, and he^{asws} went over to the Clan of Deywan and bought three garments with one Dinar – the shirt which was up to above the heel, and the trouser up to the half of the leg, and the cloak from his^{asws} front was up to his chest, and from behind him^{asws} was up to his^{asws} lower back.

ثُمَّ رَفَعَ يَدَهُ إِلَى السَّمَاءِ فَلَمْ يَزَلْ يَحْمَدُ اللَّهَ عَلَى مَا كَسَاهُ حَتَّى دَخَلَ مَنْزِلَهُ ثُمَّ قَالَ هَذَا اللَّبَاسُ الَّذِي يَنْبَغِي لِلْمُسْلِمِينَ أَنْ يَلْبَسُوهُ

Then he^{asws} raised his^{asws} hands towards the sky, and he^{asws} did not cease to Praise Allah^{azwj} what He^{azwj} has Clothed him^{asws} with until he^{asws} entered his^{asws} house. Then he^{asws} said: 'This is the dress which is befitting for the Muslims that they should be wearing it'.

قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ لَكِنْ لَا يَقْدِرُونَ أَنْ يَلْبَسُوا هَذَا الْيَوْمَ وَ لَوْ فَعَلْنَاهُ لَقَالُوا مَجْنُونٌ وَ لَقَالُوا مُرَاءٍ وَ اللَّهُ تَعَالَى يَقُولُ وَ ثِيَابَكَ فَطَهَّرْ

Abu Abdullah^{asws} said: 'But we^{asws} are not able to wear it today, and were we^{asws} to do it, they would say, 'Insane', and they would say, 'Show-off', and Allah^{azwj} the Exalted is Saying: **And your garments, so purify [74:4]**.

قَالَ وَ ثِيَابَكَ ازْفَعَهَا وَ لَا تَجْرَهَا وَ إِذَا قَامَ قَائِمُنَا كَانَ هَذَا اللَّبَاسَ .

He^{asws} said: 'And your clothes, raise these and do not let it flow (upon the ground), and when our^{asws} Qaim^{asws} rises, this would be the clothing'.⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ عَنْ رَجُلٍ مِنْ أَهْلِ الْيَمَامَةِ كَانَ مَعَ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) أَيَّامَ حُسَيْنٍ بَعْدَادَ قَالَ قَالَ لِي أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) إِنَّ اللَّهَ تَعَالَى قَالَ لِنَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ ثِيَابَكَ فَطَهَّرْ وَ كَانَتْ ثِيَابُهُ طَاهِرَةً وَ إِتْمَأَمَرَهُ بِالتَّشْمِيرِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdul Rahman Bin Usman,

(It has been narrated) from a man from the people of Al-Yamama who was with Abu Al-Hassan^{asws} (7th Imam^{asws}) was imprisoned at Baghdad, said, 'Abu Al-Hassan^{asws} said to me: 'Allah^{azwj} the Exalted Said to His^{azwj} Prophet^{saww}: **And your garments, so purify [74:4]** and his^{saww} garment was already clean, and rather he^{saww} was Commanded with the rolling-up'.¹⁰

⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 12 H 2

¹⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 12 H 4

و عنه: عن عدة من أصحابنا عن أحمد بن محمد بن خالد، عن أبيه، عن النضر بن سويد، عن يحيى الحلبي، عن عبد الحميد الطائي، عن محمد بن مسلم، قال: نظر أبو عبد الله (عليه السلام) إلى رجل قد لبس قميصا يصيب الأرض، فقال: «ما هذا الثوب بظاهر».

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abdul Hameed Al-Ta'ay, from Muhammad Bin Muslim who said:

'Abu Abdullah^{asws} looked at a man who had worn his shirt (Gown) which was touching the ground, so he^{asws} said: 'This is not the clean cloth'.¹¹

VERSES 6 & 7

وَلَا تَمُنُّ بِتَسْتَكْبِرُ {6}

And do not confer favours hoping to be reciprocated with abundance [74:6]

وَلِرَبِّكَ فَاصْبِرْ {7}

And for your Lord, be patient [74:7]

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن جعفر بن محمد الأشعري، عن ابن القداح، عن أبي عبد الله (عليه السلام)، قال: قال في قوله تعالى: وَ لَا تَمُنُّ بِتَسْتَكْبِرُ، قال: «لا تستكثر ما عملت من خير الله».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al-Ashary, from Ibn Al-Qadah, who has reported the following:

'Abu Abdullah^{asws} having said regarding the Words of the Exalted: **And do not confer favours hoping to be reciprocated with abundance [74:6]**, said: 'Do not (hope) for reciprocation (for the people) from the good deeds what you do for Allah^{azwj}'.¹²

VERSES 8 - 10

فَإِذَا نُفِرَ فِي النَّاقُورِ {8}

So when it is resonated in the organ [74:8]

¹¹ (الكافي 6: 11 / 457)

¹² (الكافي 2: 1 / 362)

فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ {9}

Then that, on that Day, it would be a difficult Day [74:9]

عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ {10}

Upon the Kafirs, it would not be easy [74:10]

و في حديث آخر عنه (عليه السلام)، قال: «إذا نقر في أذن القائم (عليه السلام) أذن له في القيام».

And in another Hadeeth from him (6th. Imam^{asws}) having said: 'When it resonates in the ears of Al-Qaim^{asws}, it would be the Permission for him^{asws} for the Rising'.¹³

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَإِذَا نُفِرَ فِي النَّاقُورِ قَالَ إِنَّ مِنَّا إِمَامًا مُظْفَرًا مُسْتَبْرَأً فَإِذَا أَرَادَ اللَّهُ عَزَّ ذِكْرُهُ إِظْهَارَ أَمْرِهِ نَكَتَ فِي قَلْبِهِ نُكْنَةً فَظَهَرَ فَقَامَ بِأَمْرِ اللَّهِ تَبَارَكَ وَتَعَالَى .

Abu Ali Al Ashary, from Muhammad Bin Hassan, from Muhammad Bin Ali, from Abdullah Bin Al Qasim, from Al Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **So when it is resonated in the organ [74:8]**. He^{asws} said: 'From us^{asws} there is an Imam^{asws}, who is victorious, hidden (in Occultation). So when Allah^{azwj}, Mighty is His^{azwj} Mention, Intends to Manifest His^{azwj} Command, would Imprint in his^{asws} heart with an imprint, so he^{asws} would appear, and stand by the Command of Allah^{azwj} the Blessed and Exalted'.¹⁴

و روى عن عمرو بن شمر، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، قال: «قوله عز و جل: فَإِذَا نُفِرَ فِي النَّاقُورِ، قال: الناقور هو النداء من السماء، ألا إن وليكم الله و فلان بن فلان القائم بالحق،

And it has been reported from Amro Bin Shimr, from Jabir Bin Yazeed, who has reported the following:

'Abu Ja'far^{asws} having said: 'The Words of the Mighty and Majestic: **So when it is resonated in the organ [74:8]**, he^{asws} said: 'The organ – It is the Call from the sky: 'Indeed! Your Guardian is Allah^{azwj} and so and so Al-Qaim^{asws} is with the truth.

ينادي به جبرئيل في ثلاث ساعات من ذلك اليوم، فذلك يوم عسير على الكافرين غير يسير، يعني بالكافرين المرجئة الذين كفروا بنعمة الله و بولاية علي بن أبي الطالب (عليه السلام)».

¹³ (تأويل الآيات 2: 1732).

¹⁴ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 30

Jibraeel^{as} would Call out at three (different) times on that Day. **Then that, on that Day, it would be a difficult Day [74:9]** - Meaning by the Kafirs, the Murjiites, those who committed Kufr with the Favour of Allah^{azwj} and Wilayah of Ali^{asws} Bin Abu Talib^{asws}.¹⁵

ابن بابويه، قال: حدثني أبي و محمد بن الحسن (رضي الله عنهما)، قالوا: حدثنا عبد الله بن جعفر الحميري، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن موسى بن سعدان، عن عبد الله بن القاسم، عن المفضل بن عمر، قال: سألت أبا عبد الله (عليه السلام) عن تفسير جابر؟ فقال: «لا تحدث به السفلة فيذيعوه، أما تقرأ في كتاب الله عز و جل: فَإِذَا نُقِرَ فِي النَّاقُورِ إِنَّ مِنَّا إِمَامًا مُسْتَرًا، فإذا أراد الله عز و جل إظهار أمره نكت في قلبه نكتة، فظهر و أمر بأمر الله عز و جل».

Ibn Babuwayh said, 'It was narrated to me by my father, and Muhammad Bin Al-Hassan, from Abdullah Bin Ja'far Al-Humeyri, from Muhammad Bin Al-Husayn Bin Abu AL-Khataab, from Musa Bin Sa'dan, from Abdullah Bin Al-Qasim, from Al-Mufazzal-Bin Umar who said:

'I asked Abu Abdullah^{asws} about the interpretation of Jabir?' So he^{asws} said: 'Do not narrate it to the riff-raff for they would waste it. Have you not read in the Book of Allah^{azwj} Mighty and Majestic: **So when it is resonated in the organ [74:8]**? There is a hidden Imam^{asws} from us^{asws}. So when Allah^{azwj} Mighty and Majestic Intends to Manifest His^{azwj} Command, it would resonate in his^{asws} heart with a resonance, so he^{asws} would makes his^{asws} appearance and command with the Command of Allah^{azwj} Mighty and Majestic'.¹⁶

VERSES 11 - 25

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا {11}

Leave Me and the one I Created as Al-Waheed [74:11]

وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا {12}

And Made extensive wealth to be for him [74:12]

وَبَيْنَ شُهَدَا {13}

And boys as witnesses [74:13]

وَمَهَّدْتُ لَهُ تَمْهِيدًا {14}

And the way was paved for him [74:14]

¹⁵ (تأويل الآيات 2: 3/732).

¹⁶ (كمال الدين و تمام النعمة: 42/349).

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ {15}

Then he covets that I should Increase? [74:15]

كَلَّا ۖ إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا {16}

Never! Surely he was stubborn to Our Signs [74:16]

سَأُرْهِقُهُ صَعُودًا {17}

Soon I will Overtake him with an ever-increasing Punishment [74:17]

إِنَّهُ فَكَّرَ وَقَدَّرَ {18}

He pondered and plotted [74:18]

فَقُتِلَ كَيْفَ قَدَّرَ {19}

So he would be killed, how (much) he plotted! [74:19]

ثُمَّ قُتِلَ كَيْفَ قَدَّرَ {20}

Then, he would be killed, how (much) he plotted! [74:20]

ثُمَّ نَظَرَ {21}

Then he looked [74:21]

ثُمَّ عَبَسَ وَبَسَرَ {22}

Then he frowned and scowled [74:22]

ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ {23}

Then he turned back and was arrogant [74:23]

فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ {24}

Then he said, 'This is only an effect of sorcery [74:24]

إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ {25}

Surely these are only words of the human' [74:25]

Meaning of 'Al-Waheed'

طبرسي: روى العياشي بإسناده، عن زرارة، و حمران، و محمد بن مسلم، عن أبي جعفر، و أبي عبد الله (عليهما السلام): «أن الوحيد ولد الزنا».

Al-Tabarsy has reported from Al-Ayyashi from his chain, from Zurara and Humran, and Muhammad Bin Muslim, who has narrated the following:

'Abu Ja'far^{asws} and Abu Abdullah^{asws} having said: 'Al-Waheed is one of adulterous birth'.

قال زرارة: ذكر لأبي عبد الله (عليه السلام) عن أحد بني هشام، أنه قال في بعض خطبة: أنا الوليد الوحيد، فقال: «ويله! لو علم ما الوحيد ما فخر بها». فقلنا له: و ما هو؟ قال: «من لا يعرف له أب».

Zurara said, 'I mentioned to Abu Abdullah^{asws} about one of the Clan of Hashim^{as}, had said (proudly) in one of his sermons, 'Al-Waleed is Al-Waheed'. So he^{asws} said: 'Woe be upon him! Had he know what Al-Waheed is, he would not pride over it'. So we said to him^{asws}, 'And what is he?' He^{asws} said: 'One whose father is not known'.¹⁷

Al-Waheed is Umar

و قال علي بن إبراهيم: حدثنا أبو العباس، قال: حدثنا يحيى بن زكريا، عن علي بن حسان، عن عمه عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، في قوله تعالى: دَرَبِي وَمَنْ خَلَقْتُ وَحِيداً، قال: «الوحيد ولد الزنا و هو زفر»،

And Ali Bin Ibrahim said, 'It was narrated to us by Abu Al-Abbas, from Yahya Bin Zakariyya, from Ali Bin Hasaan, from his uncle Abdul Rahman Bin Kaseer, who has narrated the following:

'Abu Abdullah^{asws} regarding the Words of the Exalted: **Leave Me and the one I Created as Al-Waheed [74:11]**, said: 'Al-Waheed is one of adulterous birth, and he is Zafar (Umar).

وَ جَعَلْتُ لَهُ مَالاً مَمْدُوداً قال: «أجلا ممدودا إلى مدة»،

¹⁷ (مجمع البيان 9: 584).

And Made extensive wealth to be for him [74:12] - said: '(For) an extended term up to a certain time'.

وَ بَيْنَ شُهُودًا، قال: «أصحابه الذين شهدوا أن رسول الله (صلى الله عليه و آله) لا يورث

And boys as witnesses [74:13] - His companions who bore witness that Rasool-Allah^{saww} did not bequeath (left behind the estate of Fadak as an inheritance).

وَ مَهَّدَتْ لَهُ تَمْهِيدًا مَلَكَهَ الَّذِي مَلَكَتَهُ: مهده له:»:

And the way was paved for him [74:14] - His reign that he possessed – was paved for him.

تَمْ يَطْمَعُ أَنْ أَزِيدَ كَلًّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا، قال: «لولاية أمير المؤمنين (عليه السلام)، جاحدا عاندا لرسول الله (صلى الله عليه و آله) و آله [فيها]

Then he covets that I should increase? [74:15] Never! Surely he was stubborn to Our Signs [74:16]. He^{asws} said: 'Opposed to the Wilayah of Amir-Al-Momineen^{asws}, and he was insolent to Rasool-Allah^{saww}.

سَأَزْهَمُهُ صَعُودًا إِنَّهُ فَكَّرَ وَ قَدَّرَ [فكر] فيما أمر به من الولاية، و قدر إن مضى رسول الله (صلى الله عليه و آله) أن لا يسلم لأمر المؤمنين (عليه السلام) البيعة التي بايعه بها على عهد رسول الله (صلى الله عليه و آله)»

Soon I will Overtake him with an ever-increasing Punishment [74:17] He pondered and plotted [74:18]. He pondered regarding what he had been ordered with, from (accepting) the Wilayah, and he plotted that when Rasool-Allah^{saww} passes away, that he will not be submitting the allegiance to Amir-al-Momineen^{asws} which he had pledged with during the era of the Rasool-Allah^{saww}.

فَقْتُلَ كَيْفَ قَدَّرَ تَمْ قُتِلَ كَيْفَ قَدَّرَ قال: «عذاب بعد عذاب، يعذبه القائم (عليه السلام)

So he would be killed, how (much) he plotted! [74:19] Then, he would be killed, how (much) he plotted! [74:20]. Punishment after punishment. Al-Qaim^{asws} would punish him.

ثم نظر إلى رسول الله (صلى الله عليه و آله) و أمير المؤمنين (عليه السلام) فعبس و بسر مما أمر به تَمْ أَدْبَرَ وَ اسْتَكْبَرَ فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ» قال: «إن زفر قال: إن النبي (صلى الله عليه و آله) سحر الناس بعلي إن هذا إِلَّا قَوْلُ الْبَشَرِ أَي لَيْسَ بِوَحْيٍ مِنَ اللَّهِ عَزَّ وَ جَلَّ

Then he looked [74:21] - at Rasool-Allah^{saww} and Amir-Al-Momineen^{asws}, **Then he frowned and scowled [74:22] Then he turned back and was arrogant [74:23] Then he said, 'This is only an effect of sorcery [74:24].** He^{asws} said: 'Zafar (Umar) said, 'The Prophet^{saww} has cast a spell on the people with Ali^{asws}, **Surely these are only words of the human' [74:25]** - i.e., not a Revelation from Allah^{azwj} Mighty and Majestic.

سَأُصَلِّيهِ سَقَرَ إِلَى آخِرِ الْآيَةِ، فِيهِ نَزَلَتْ.».

I will Make him arrive to Saqar (Inferno) [74:26] – up to the last Verse, was Revealed regarding him Umar)¹⁸.

Background report – Al-Waheed is Al-Waleed Bin Al-Mugheira

علي بن إبراهيم: إنَّها نزلت في الوليد بن المغيرة، و كان شيخا كبيرا مجريا من دهاة العرب، و كان من المستهزئين برسول الله (صلى الله عليه و آله)،

Ali Bin Ibrahim (Tafseer Qummi) –

It was Revealed regarding Al-Waleed Bin Al-Mugheira, and he was a great experienced sheikh from the villages of Arabia, and he was from the ones who used to scoff at Rasool-Allah^{saww}.

و كان رسول الله (صلى الله عليه و آله) يقعد في الحجرة و يقرأ القرآن، فاجتمعت قريش إلى الوليد بن المغيرة فقالوا: يا أبا عبد شمس، ما هذا الذي يقول محمد، أشعر هو أم كهانة أم خطب؟ فقال: دعوني أسمع كلامه.

And Rasool-Allah^{saww} was seated in the Chamber and reciting the Quran, and the Quraysh gathered around Al-Waleed Bin Al-Mugheira and they said, 'O Abu Abd Al-Shams! What is this which Muhammad^{saww} is saying? Is this poetry, or prophecies or sermons?' He said, 'Call me to listen to his^{saww} speech'.

فدنا من رسول الله (صلى الله عليه و آله)، فقال: يا محمد، أنشدني من شعرك. قال: «ما هو شعر، و لكن كلام الله الذي ارتضاه لملائكته و أنبيائه و رسله». فقال: اتل علي منه شيئا.

He went with a delegation to Rasool-Allah^{saww}, and he said, 'O Muhammad^{saww}! Sing to me with your^{saww} poetry'. He^{saww} said: 'This is not poetry, but it is the Speech of Allah^{azwj} which He^{azwj} has Chosen for His^{azwj} Angels, and His^{azwj} Prophets^{as}, and His^{azwj} Messengers^{as}'. He said, 'Recite to me something from it'.

فقرأ عليه رسول الله (صلى الله عليه و آله) حم السجدة، فلما بلغ قوله: فَإِنْ أَعْرَضُوا يَا مُحَمَّد، يعني قريشا فقلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَ ثَمُودَ فَاقشعر الوليد، و قامت كل شعرة على رأسه و لحيته، و مر إلى بيته، و لم يرجع إلى قريش من ذلك.

So Rasool-Allah^{saww} recited: ***Ha Meem [41:1]***. So when he^{saww} reached His^{azwj} Words: ***But if they turn aside, then say: 'I warn you of a thunderbolt like the thunderbolt (which struck the people of) Aad and Samood [41:13]***, Al-Waleed trembled, and all the hair on his head stood up, and went to his house, and did not return to the Quraysh from that (day)'.

¹⁸ (تفسير القمي 2: 394).

فمشوا إلى أبي جهل، فقالوا: يا أبا الحكم، إن أبا عبد شمس صبا إلى دين محمد، أما تراه لم يرجع إلينا؟ فغدا أبو جهل إلى الوليد، فقال [له]: يا عم، نكست رؤوسنا وفضحتنا، و أشمت بنا عدونا، و صبوت إلى دين محمد!

So they went to Abu Jahl^{la} and said, 'O Abu Al-Hakam! Abu Abd Al-Shams has aspired to the Religion of Muhammad^{saww}. Have you not seen that he never returned to us?' The next day Abu Jahl^{la} went to Al-Waleed and said to him, 'O uncle, you have lowered our heads and exposed us, our enemies are gloating over us, and you have aspired to the Religion of Muhammad^{saww}!'

فقال: ما صبوت إلى دينه، و لكنني سمعت [منه] كلاما صعبا تقشعر من الجلود. فقال له أبو جهل: أخطب هو؟ قال: لا، إن الخطب كلام متصل، و هذا كلام منثور، و لا يشبه بعضه بعضا. قال: فشعر هو؟

So he said, 'I have not aspired to his^{saww} Religion, but I heard from him^{saww} such difficult speech which shivered the skin'. Abu Jahl^{la} said to him, 'He^{saww} was preaching?' He said, 'No. A sermon is a continuous speech, this was a prose speech, and there is no resemblance to each other'. He said, 'It was poetry?'

قال: لا، أما إني قد سمعت أشعار العرب بسيطة و مديدها و رملها و رجزها و ما هو بشعر، قال: فما هو؟ قال: دعني أفكر فيه.

He said, 'No. But I have heard the poems of the Arabs, their simple ones, and their prolonged ones, and battle slogans, and whatever poems which they recited'. He said, 'So what was it?' He said, 'Leave me. I want to ponder over it'.

فلما كان من الغد قالوا له: يا أبا عبد شمس، ما تقول فيما قلنا؟ قال: قولوا هو سحر، فإنه آخذ بقلوب الناس.

So when it was the next day, he^{la} said to him, 'O Abu Abd Al-Shams. What do you say regarding what we spoke about?' He said, 'Say (to everyone) it is sorcery, for it grabs the hearts of the people'.

فأنزل الله عز و جل على رسوله في ذلك ذُرِّيَّيْ وَ مَنْ خَلَقْتُ وَحِيداً و إنما سمي وحيدا لأنه قال لقريش: إني أتوحد بكسوة البيت سنة، و عليكم بجماعتكم سنة. و كان له مال كثير و حدائق، و كان له عشر بنين بمكة، و كان له عشرة عبيد، عند كل عبد ألف دينار يتجر بها، و ملك القنطار في ذلك الزمان، و يقال: إن القنطار جلد ثور مملوء ذهباً،

So Allah^{azwj} Mighty and Majestic Revealed upon His^{azwj} Rasool^{saww} regarding that: **Leave Me and the one I Created as Al-Waheed [74:11]**, and he was Named 'Waheeda' because he said to the Quraysh, 'I alone have more clothes in the house for a whole year than the whole of your group has in a year'. And he had a lot of wealth and gardens. And he had ten sons in Makkah, and he had ten office bearers, in the possession of each of them were a thousand Dinaars to trade with, and he was the king of Al-Qantar (enormous wealth) of that time. (Al-Qantar' is an ox-skin filled with gold).

فأنزل الله عز و جل ذُرِّيَّيْ وَ مَنْ خَلَقْتُ وَحِيداً إلى قوله تعالى: صَعُوداً.

Thus Allah^{azwj} Mighty and Majestic Revealed: **Leave Me and the one I Created as Al-Waheed [74:11]** - up to His^{azwj} Words: **ever-increasing Punishment [74:17]**.¹⁹

Al-Waheed is Iblees^{la}

شرف الدين النجفي، قال: جاء في تفسير أهل البيت (عليهم السلام): رواه الرجال، عن عمرو بن شمر، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، في قوله عز و جل: **ذُرِّي وَمَنْ خَلَقْتُ وَحِيداً، [قال]:** «يعني بهذه الآية إبليس اللعين، خلقه وحيداً من غير أب و لا أم،

Sharaf Al-Deen Najafy said,

'It has come in the Tafseer of the People^{asws} of the Household – The man reported from Amro Bin Shimr, from Jabir Bin Yazeed, from Abu Ja'far^{asws} regarding the Words of the Mighty and Majestic: **Leave Me and the one I Created as Al-Waheed [74:11]**, he^{asws} said: 'The Meaning of this verse is the Accursed Iblees^{la} who was Created alone, without a father or mother'.

و قوله: **وَ جَعَلْتُ لَهُ مَالاً مَمْدُوداً** يعني هذه الدولة إلى يوم الوقت المعلوم، يوم يقوم القائم (عليه السلام)

And His^{azwj} Words: **And Made extensive wealth to be for him [74:12]** - Means this government up to the Day of known time, the day of the rising of Al-Qaim^{asws}.

وَ بَيْنَ شُهُوداً وَ مَهْدُتْ لَهُ تَمْهيداً ثُمَّ يَطْمَعُ أَنْ أَزِيدَ كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيداً يقول: معاندا للأئمة، يدعو إلى غير سبيلها، و يصد الناس عنها و هي آيات الله.».

And boys as witnesses [74:13] And the way was paved for him [74:14] Then he covets that I should Increase? [74:15] Never! Surely he was stubborn to Our Signs [74:16]. He^{azwj} is Saying: "He^{la} disobeyed the Imams^{asws}, called to other than their^{asws} ways, and repelled the people from it, and they^{asws} are the Signs of Allah^{azwj},²⁰

The Signs of Allah^{azwj}

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

¹⁹ (تفسير القمي 2: 393)

²⁰ (تأويل الآيات 2: 5/734).

He (the narrator) said, 'And I heard him (Abu Ja'far^{asws}) saying: 'They belying our^{asws} signs, all of them, in the esoteric of the Quran, and they were belying the succesors^{asws}, all of them^{asws}',²¹

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

And Ali Bin Ibrahim said,

'The Signs are Amir-Al-Momineen^{asws} and the Imams^{asws}, and the evidence upon that are the words of Amir-Al-Momineen^{asws}: 'There is no 'Sign' of Allah^{azwj} greater than I^{asws},'²²

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

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

From Abu Ja'far^{asws} having said, Amir-Al-Momineen^{asws} was saying: 'There is no 'Sign' of Allah^{azwj} Mighty and Majestic which is greater than I^{asws}, nor a News from Allah^{azwj} greater than I^{asws},'²³

VERSES 26 - 30

سَأُصْلِيهِ سَقَرَ {26}

I will Make him arrive to Saqar [74:26]

وَمَا أَدْرَاكَ مَا سَقَرٌ {27}

And what will make you realize what is Saqar? [74:27]

لَا تُبْقِي وَلَا تَذَرُ {28}

It neither lets remain nor spares (anyone) [74:28]

²¹ (Extract) تفسير القمّي 1: 199.

²² تفسير القمّي 1: 309.

²³ (Extract) الكافي 1: 3/161.

لَوَاحَةٌ لِلْبَشْرِ {29}

Scorching for the person [74:29]

عَلَيْهَا تِسْعَةَ عَشَرَ {30}

Upon it are nineteen [74:30]

Seven levels of Hell

وَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ: «وَ إِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ» وَفُوفُهُمْ عَلَى الصَّرَاطِ، وَ أَمَّا «لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ» فَبَلَّغَنِي وَ اللَّهُ 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 كَعَلِي 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 الثَّلَاثَةُ «سَقَرٌ لَا تُبْقِي وَ لَا تَذَرُ لَوَاحَةٌ لِلْبَشْرِ 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 تُشَوَّرُ «شَرَّرَ كَالْمَصْرِ 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 الْحَامِسَةُ الْهَآوِيَةُ فِيهَا مَالِكٌ، يَدْعُونَ يَا مَالِكُ أَغْنِنَا فَإِذَا أَغَانَهُمْ جَعَلَ لَهُمْ آيَةً مِنْ صُفْرِ مِنْ نَارٍ فِيهَا صَدِيدٌ مَا يَسِيلُ مِنْ جُلُودِهِمْ كَأَنَّهُ مَهْلٌ، فَإِذَا رَفَعُوهُ لِيَشْرَبُوا مِنْهُ تَسَاقَطَتْ لَحْمٌ وَجُوهِهِمْ مِنْ شِدَّةِ حَرِّهَا، وَ هُوَ قَوْلُ اللَّهِ «وَ إِنْ يَسْتَعِينُوا يُعَانُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَ سَاءَتْ مُرْتَقَقًا» وَ مَنْ هَوَى فِيهَا هَوَى سَبْعِينَ عَامًا فِي النَّارِ، كُلَّمَا احْتَرَقَ جُلْدُهُ بُدِّلَ جِلْدًا غَيْرُهُ

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.

وَ السَّادِسَةُ 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 لُونٍ مِنَ الْعَذَابِ مِنْ غَيْرِ عَذَابِ النَّارِ، فِيهَا حَيَاتٌ مِنْ نَارٍ، وَ عَقَارِبٌ مِنْ نَارٍ، وَ جَوَامِعٌ مِنْ نَارٍ، وَ سَلْسِلٌ مِنْ نَارٍ، وَ أَغْلَالٌ مِنْ نَارٍ، وَ هُوَ الَّذِي يَقُولُ اللَّهُ: «إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلْسِلًا وَ أَغْلَالًا 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].**

وَ السَّابِعَةُ جَهَنَّمُ وَ فِيهَا الْفُلْقُ، وَ هُوَ جُبٌّ فِي جَهَنَّمَ إِذَا فُتِحَ أَسْعَرَ النَّارَ سِعْرًا، وَ هُوَ أَشَدُّ النَّارِ عَذَابًا، وَ أَمَّا صَعُودٌ فَجَبَلٌ مِنْ صُفْرِ مِنْ نَارٍ وَسَطَ 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 Punishment²⁴.

24 H 60 تفسير نور الثقلين، ج3، ص: 17

VERSE 31

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً ۖ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ
الَّذِينَ أُوتُوا الْكِتَابَ وَيَزِدَّادَ الَّذِينَ آمَنُوا إِيمَانًا ۖ وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ
ۖ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۗ كَذَلِكَ يُضِلُّ اللَّهُ
مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۗ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ۗ وَمَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ
{31}

And have not Made the wardens of the Fire, except the Angels, and We have not Made their number except as a Fitna for those who commit Kufr, and for those Given the Book to be certain, and to increase the Eman of those who believe, and (although) those Given the Book and Momineen do not doubt;

And for those in whose hearts there is a sickness and the Kafirs to be saying, 'What is that which Allah Intends with these examples?'

Like that, Allah Lets stray one He so Desires to and Guides one He so Desires to. And none know the armies of your Lord except Him, and it is not, except a Zikr for the humans [74:31]

علي بن محمد عن بعض أصحابنا عن ابن محبوب عن محمد بن الفضيل عن أبي الحسن الماضي (عليه السلام) قال سألته عن
قول الله عز و جل ليستيقن الذين أوتوا الكتاب قال يستيقنون أن الله و رسوله و وصيه حق

Ali Bin Muhammad, from some of our companions, from Ibn Mahboub, from Muhammad Bin Al Fuzayl,

(It has been narrated) from Abu Al-Hassan Al-Maazy^{asws} (7th Imam^{asws}), said, 'I asked Him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **and for those Given the Book to be certain [74:31]**. He^{asws} said: 'That they would become convinced that Allah^{azwj} and His^{azwj} Rasool^{saww} and his^{saww} successor^{asws} are true'.

فُلت و يزدداد الذين آمنوا إيماناً قال و يزددادون بولاية الوصي إيماناً

I said, **'and increase the Eman of those who believe'**. He^{asws} said: 'And they would be increased in Eman of the Wilayah of the successor^{asws}'.

فُلت و لا يرتاب الذين أوتوا الكتاب و المؤمنون قال بولاية علي (عليه السلام) فُلت ما هذا الارتياب قال يعني بذلك أهل
الكتاب و المؤمنين الذين ذكر الله فقال و لا يرتابون في الولاية

I said, **'and (although) those Given the Book and Momineen do not doubt'**. He^{asws} said: 'In the Wilayah of Ali^{asws}'. I said, 'What is this doubt?' He^{asws} said: 'It

Means by that the People of the Book and the Momineen whom Allah^{azwj} Mentioned, and He^{azwj} Said: "And they shall not be doubting regarding the Wilayah".

قلت: وَ مَا هِيَ إِلَّا ذِكْرِي لِلْبَشَرِ؟ قال: «نعم، ولاية علي (عليه السلام)».

I said, '**and it is not, except a Zikr for the humans [74:31]?**' He^{asws} said: 'Yes, Wilayah of Ali^{asws}'²⁵.

قال أبو عبد الله (عليه السلام): قال: «قوله تعالى: قوله تعالى: وَ مَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً، قال: «فالنار هو القائم (عليه السلام) الذي أنار ضوءه و خروجه لأهل المشرق و المغرب، و الملائكة هم الذين يملكون علم آل محمد (صلى الله عليه و آله)».

(Sharaf Al Deen Al Najafi) in (the book) Taweel Al Ayaat -

'(From) Abu Abdullah^{asws}. He (the narrator) said: '(What about) His Words: **And have not Made the wardens of the Fire, except the Angels [74:31]?**' He^{asws} said: 'So the Fire, it is Al Qaim^{asws} whose illumination and his^{asws} coming out would be a fire for the people of the east and the west; and the Angels, they are those who learnt the Knowledge of the Progeny^{asws} of Muhammad^{saww}'.

و قوله تعالى: وَ مَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا، قال: «يعني المرجئة».

And for His^{azwj} Words: **and We have not Made their number except as a Fitna for those who commit Kufr** – he^{asws} said: 'It means the Murjiites'.

و قوله تعالى: لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ، قال: «هم الشيعة، و هم أهل الكتاب، و هم الذين أوتوا الكتاب و الحكم و النبوة».

And the Words of the Exalted: **and for those Given the Book to be certain [74:31]**, he^{asws} said: 'They are the Shias, and they are the People of the Book, and they are the ones who have been Given the Book and the Wisdom and the Prophet-hood'.

و قوله تعالى: وَ يَزِدَادَ الَّذِينَ آمَنُوا إِيمَانًا وَ لَا يَزْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ «أي لا يشك الشيعة، في شيء من أمر القائم (عليه السلام) وَ لِيُثْوَلَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَ الْكَافِرُونَ مَا ذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا

And the Words of the Exalted: **and increase the Eman of those who believe, and (although) those Given the Book and Momineen do not doubt** - i.e. the Shias do not doubt in anything from the Matter of Al-Qaim^{asws}, **And for those in whose hearts there is a sickness, and the Kafirs to be saying, 'What is that which Allah Intends with these examples?'**

فقال الله عز و جل لهم: كَذَلِكَ يُضِلُّ اللَّهُ مَنْ يَشَاءُ وَ يَهْدِي مَنْ يَشَاءُ فَاَلْمُؤْمِنُ يَسْلَمُ وَ الْكَافِرُ يَشْكُ.

²⁵ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 91 (Extract)

So Allah^{azwj} Mighty and Majestic Said to them. **Like that, Allah Lets stray one He so Desires to and Guides one He so Desires to** - So the Momin submits, and the Kafir doubts.

و قوله تعالى: وَ مَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ فجنود ربك هم الشيعة و هم شهداء الله في الأرض».

And the Words of the Exalted: **And none know the armies of your Lord except Him** - So the armies of your Lord^{azwj}, they are the Shias, and they are the witnesses of Allah^{azwj} in the earth.²⁶

VERSES 32 - 37

كَأَلَّا وَالْقَمَرَ {32}

Never! (I Swear) by the moon, [74:32]

وَاللَّيْلِ إِذْ أَدْبَرَ {33}

And the night when it turns back, [74:33]

وَالصُّبْحِ إِذَا أَسْفَرَ {34}

And the morning when it shines! [74:34]

إِنَّهَا لِأَحَدَى الْكُبَرِ {35}

Surely, it is the great one [74:35]

نَذِيرًا لِلْبَشَرِ {36}

A warning to the humans [74:36]

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ {37}

For one of you who desires can either go ahead or stay behind [74:37]

²⁶ تأويل الآيات 2: 6 / 734

علي بن محمد عن بعض أصحابنا عن ابن محبوب عن محمد بن الفضيل عن أبي الحسن الماضي (عليه السلام) قال سألتُهُ عن قول الله عزَّ وَّ جَلَّ

Ali Bin Muhammad, from some of our companions, from Ibn Mahboub, from Muhammad Bin Al Fuzayl,

(It has been narrated) from Abu Al-Hassan Al-Maazy^{asws} (7th Imam^{asws}), said, 'I asked Him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Surely it is the great one [74:35]**. He^{asws}: 'The Wilayah'.

إِنَّمَا لِإِخْدَى الْكُبْرِ قَالَ الْوَلَايَةُ قُلْتُ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ قَالَ مَنْ تَقَدَّمَ إِلَى وَلَايَتِنَا أُخِّرَ عَنْ سَقَرٍ وَ مَنْ تَأَخَّرَ عَنَّا تَقَدَّمَ إِلَى سَقَرٍ إِلَّا أَصْحَابَ الْيَمِينِ قَالَ هُمْ وَ اللَّهُ شَيْعَتُنَا

I said, '**For one of you who desires go ahead or stay behind [74:37]**'. He^{asws} said: 'The one who goes forward to our^{asws} Wilayah would remain away from 'Saqar' (inferno of Hell), but the one who remains behind from us^{asws}, would go towards the Saqar, **Except companions of the right hand [74:39]**'. He^{asws} said: 'They, by Allah^{azwj}, are our^{asws} Shias'.²⁷

[التعلي] روى أبو حمزة الثمالي، عن أبي جعفر الباقر قال: نحن وشيعتنا أصحاب اليمين.

Al Sa'alby – Abu Hamza Al Sumaly reported,

Abu Ja'far Al Baqir^{asws} has said: 'We^{asws} and our^{asws} Shias are the companions of the right hand'.²⁸

VERSES 38 & 39

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ {38}

Every soul would be held for what it earns [74:38]

إِلَّا أَصْحَابَ الْيَمِينِ {39}

Except companions of the right hand [74:39]

بِهَذَا الْإِسْنَادِ قَالَ: حَدَّثَنَا أَبُو الْحُسَيْنِ بْنُ أَبِي الطَّيِّبِ بْنِ شُعَيْبِ حَدَّثَنَا عَنْ أَحْمَدَ بْنِ أَبِي الْقَاسِمِ الْقُرَشِيِّ عَنْ عَيْسَى بْنِ مِهْرَانَ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ عَنْ عُنْبَسَةَ الْعَابِدِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: كُنَّا جُلُوسًا مَعَهُ فَتَلَا

²⁷ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 91 (Extract)

²⁸ Hadeeth No. 345 – (Non-Shiah Source)

رَجُلٌ هَذِهِ الْآيَةُ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ إِلَّا أَصْحَابَ الْيَمِينِ فَقَالَ رَجُلٌ وَ مَنْ أَصْحَابُ الْيَمِينِ؟ قَالَ عَ شَيْعَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

And by this chain, said, 'It was narrated to us by Abu Al Husayn Bin Abu Al Tayyib Bin Shuayb, from Ahmad Bin Abu Al Qasim Al Qurshy, from Isa Bin Mihran, from Ismail Bin Amayya, from Anbasa Al Aabid, from Jabir Bin Abdullah,

'From Abu Ja'far Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws}, said, 'We were seated with him^{asws} and a man recited this Verse: **Every soul would be held for what it earns [74:38] Except companions of the right hand [74:39]**. So a (another) man said, 'And who are the people of the right hand?' He^{asws} said: 'The Shias of Ali^{asws} Bin Abu Talib^{asws}'²⁹.

عنه، عن ابي يوسف يعقوب بن يزيد، عن نوح المضروب، عن ابي شيبة، عن عنيسة العابد، عن ابي جعفر عليه السلام في قول الله عزوجل " كل نفس بما كسبت رهينة إلا اصحاب اليمين " قال: هم شيعتنا أهل البيت.

From him, from Abu Yusuf Yaqoub Bin Yazeed, from Nuh Al Mazroub, from Abu Shayba, from Anbasat Al Aabid,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **Every soul would be held for what it earns [74:38] Except companions of the right hand [74:39]**. He^{asws} said: 'They are our^{asws} Shias, of the People^{asws} of the Household'.³⁰

وَ عَنْهُ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَقْضِرْ نَفْسَكَ عَمَّا يَضُرُّهَا مِنْ قَبْلِ أَنْ تُفَارِقَكَ وَ اسْعَ فِي فَكَاكِيهَا كَمَا تَسْعَى فِي طَلَبِ مَعِيشَتِكَ فَإِنَّ نَفْسَكَ رَهِينَةٌ بِعَمَلِكَ .

And from him, raising it, said,

'Abu Abdullah^{asws} said: 'And from him, raising it, said, 'Abu Abdullah^{asws} said: 'Limit yourself (soul) from what harms it before it departs from you and strive in its liberation just as you strive in seeking your livelihood, for your soul is pledged with your deeds'.³¹

VERSES 40 - 43

فِي جَنَّاتٍ يَتَسَاءَلُونَ {40}

In Gardens, they would be asking [74:40]

²⁹ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 4 H 57

³⁰ Al Mahaasin – V 1 Bk 4 – H 139

³¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 8

عَنِ الْمُجْرِمِينَ {41}

From the criminals [74:41]

مَا سَلَكَكُمْ فِي سَقَرٍ {42}

What brought you into Saqar (Inferno)? [74:42]

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ {43}

They shall say, 'We were not from the Musalleen [74:43]

علي بن محمد عن بعض أصحابنا عن ابن محبوب عن محمد بن الفضيل عن أبي الحسن الماضي (عليه السلام) قال سألته عن قول الله عز وجل ما سَلَكَكُمْ فِي سَقَرٍ قالوا لَمْ نَكُ مِنَ الْمُصَلِّينَ قال إنما لَمْ نَتَوَلَّ وَصِيَّ مُحَمَّدٍ وَ الْأَوْصِيَاءَ مِنْ بَعْدِهِ وَ لَا يُصَلُّونَ عَلَيْهِمْ

Ali Bin Muhammad, from some of our companions, from Ibn Mahboub, from Muhammad Bin Al Fuzayl,

(It has been narrated) from Abu Al-Hassan Al-Maazy^{asws} (7th Imam^{asws}), said, 'I asked Him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **They shall say, 'We were not from the Musalleen [74:43]**. He^{asws} said: '(They would be saying), 'We did not (have) the Wilayah of the successor^{asws} of Muhammad^{saww} and the successors^{asws} from after him^{asws}, nor did we send *Salawat* upon them^{asws}.³²

علي بن محمد عن سهل بن زياد عن إسماعيل بن مهران عن الحسن الممّي عن إدريس بن عبد الله عن أبي عبد الله (عليه السلام) قال سألته عن تفسير هذه الآية ما سَلَكَكُمْ فِي سَقَرٍ. قالوا لَمْ نَكُ مِنَ الْمُصَلِّينَ قال عني بها لَمْ نَكُ مِنْ أَتْبَاعِ الْأَيْمَةِ الَّذِينَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى فِيهِمْ وَ السَّابِقُونَ السَّابِقُونَ. أولئك الْمُقَرَّبُونَ

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ismail Bin Mihran, from Al Hassan Al Qummy, from Idrees Bin Abdullah,

'From Abu Abdullah^{asws}, said, 'I asked him^{asws} about the interpretation of this Verse: **What brought you into Saqar (Inferno)? [74:42] They shall say, 'We were not from the Musalleen [74:43]**, he^{asws} said: 'It Means, 'We were not the ones who followed the Imams^{asws}, those for whom Allah^{azwj} Blessed and Exalted Said regarding them^{asws}: **And the foremost are the foremost [56:10] These are the ones of proximity [56:11]**.

أ مَا تَرَى النَّاسَ يُسْمُونَ الَّذِي يَلِي السَّابِقَ فِي الْحَلْبَةِ مُصَلِّي فَذَلِكَ الَّذِي عَنَى حَيْثُ قَالَ لَمْ نَكُ مِنَ الْمُصَلِّينَ لَمْ نَكُ مِنْ أَتْبَاعِ السَّابِقِينَ .

³² (الكافي 1: 91 / 360) - Extract

But, have you not seen the people naming the one who follows the preceding one in the (horse) race as 'Musally'? So that is what they mean when they would be saying, 'We were not of the *Musalleen*', i.e., we were not the ones who followed the foremost one^{asws},³³

و عنه، قال: حدثنا أحمد بن محمد بن موسى النوفلي، عن محمد بن عبد الله، عن أبيه، عن الحسن بن محبوب، عن زكريا الموصلي، عن جابر الجعفي، عن أبي جعفر، عن أبيه، عن جده (عليهم السلام): «أن النبي (صلى الله عليه و آله) قال لعلي (عليه السلام): يا علي، قوله عز و جل في حنات يتساءلون عن المجرمين ما سلككم في سقر 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}! The Words of the Mighty and Majestic: ***In Gardens, they would be asking [74:40] From the criminals [74:41] What brought you into Saqar (Inferno)? [74:42].*** And the criminals, they are the deniers of your^{asws} Wilayah'.³⁴

[الكلمة] علي بن إبراهيم، عن أبيه، عن بعض أصحابه، عن أبي حمزة، عن عقيل الخزاعي: أن أمير المؤمنين (عليه السلام) كان إذا حضر الحرب يوصي للمسلمين بكلمات فيقول: تعاهدوا الصلاة وحافظوا عليها واستكثروا منها وتقربوا فانها كانت على المؤمنين كتابا موقوتا.

Al Kulayni – Ali Bin Ibrahim, from his father, from one of his companions, from Abu Hamza, from Aqeel Al Khazai'e that,

'Amir Al-Momineen^{asws}, whenever the battle presented itself, used to advise the Muslims with certain words, so he^{asws} was saying: 'Commit to the Salat (Prayer), and protect over it, and frequent from it, and be closer (to Allah^{azwj}), as it ***was always a timed Ordinance for the Momineen [4:103]?***'.

وقد علم ذلك الكفار حين سئلوا ما سلككم في سقر؟ قالوا: لم نك من المصلين. وقد عرف حقها من طرقها وأكرم بها من المؤمنين الذين لا يشغلهم عنها زين متاع ولا قرّة عين من مال ولا ولد، يقول الله عزوجل: * (رجال لا تلهيهم تجرة ولا بيع عن ذكر الله وإقام الصلاة) *

And the Kafirs knew that, when they would be asked, ***What brought you into Saqar (Inferno)? [74:42] They shall say, 'We were not from the Musalleen [74:43].*** They had recognised its right from neglecting it, and the Momineen are being adorned by it, who were never too busy from it from the adornments of the enjoyment, nor whatever delighted the eyes from the wealth, nor the sons'. Allah^{azwj} Mighty and Majestic is Saying: ***Men whom neither merchandise nor selling diverts from Mentioning Allah and establishing the Salat [24:37].***

³³ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 38

³⁴ (Extract) (تأويل الآيات 2: 9/738).

وكان رسول الله (صلى الله عليه وآله) منصبا لنفسه بعد البشرى له بالجنة من ربه، فقال عزوجل: * (وأمر أهلك بالصلوة واصطبر عليها) * فكان يأمر بها أهله ويصبر عليها نفسه.

And Rasool-Allah^{saww} had attributed it to himself^{saww} after the good news to him^{saww} with the Paradise from his^{saww} Lord^{azwj}. So Allah^{azwj} Mighty and Majestic Said: **And order your family with the Salat, and be constant upon it [20:132]**. He^{saww} used to order by it to his^{saww} family members, and was constant upon it himself^{saww}.³⁵

VERSES 44 - 47

وَمَا نَكُ نُطْعِمُ الْمِسْكِينَ {44}

And we did not used to feed the poor [74:44]

وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ {45}

And we used to indulge in vanities along with the indulgers in vanities [74:45]

وَكُنَّا نَكُذِّبُ يَوْمَ الدِّينِ {46}

And we used to belie the Day of Religion [74:46]

حَتَّىٰ آتَانَا الْيَقِينَ {47}

Until the certainty came to us (now) [74:47]

و عنه، قال: حدثنا أحمد بن محمد بن موسى النوفلي، عن محمد بن عبد الله، عن أبيه، عن الحسن بن محبوب، عن زكريا الموصلي، عن جابر الجعفي، عن أبي جعفر، عن أبيه، عن جده (عليهم السلام): «أن النبي (صلى الله عليه و آله) قال لعلي (عليه السلام): يا علي، قوله عز و حل وَ لَمْ نَكُ نُطْعِمُ الْمِسْكِينَ وَ كُنَّا نَخُوضُ مَعَ الْخَائِضِينَ فيقول لهم أصحاب اليمين: ليس من هذا أوتيتم، فما الذي سلككم في سقر يا أشقياء؟»

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}! The Words of the Mighty and Majestic: **And we did not used to feed the poor [74:44] And we used to indulge in vanities along**

³⁵ Tafseer Abu Hamza Al Sumaly – H 68

with the indulgers in vanities [74:45]. So the companions of the right hand (Shias) would be saying to them, 'It isn't this which brought you here. So: **What brought you into Saqar (Inferno)? [74:42],** O wretched ones?'

قالوا: كنا نكذب بيوم الدين حتى أتانا اليقين. فقالوا لهم: هذا الذي سلككم في سقر يا أشقياء، و يوم الدين يوم الميثاق حيث جحدوا و كذبوا بولايتك، و عتوا عليك و استكبروا».

They would be saying, '**And we used to belie the Day of Religion [74:46] Until the certainty came to us (now) [74:47].** So they (Shias) would be saying to them, '(Now) this is that which brought you into Saqar, O wretched ones!' And the Day of Religion is the day of the Covenant when they rejected and belied your^{asws} Wilayah, and revolted against you^{asws} and were arrogant".³⁶

قال أبو عبد الله (عليه السلام): قال: «قوله تعالى وَكُنَّا نُكَذِّبُ يَوْمَ الدِّينِ، قال: «يوم خروج القائم (عليه السلام)».

(Sharaf Al Deen Al Najafi) in (the book) Taweel Al Ayaat -

'(From) Abu Abdullah^{asws}. He (the narrator) said: '(What about) the Words of the Exalted: **And we used to belie the Day of Religion [74:46].** He^{asws} said: '(Belied) the day of the coming out of Al-Qaim^{asws}',³⁷

VERSE 48

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ {48}

So the intercession of intercessors will not benefit them [74:48]

There will be no intercession for the Kafirs & the Nasibis

وَ بِهِ قَالَ: أَحْبَبْنَا أَبُو سَهْلٍ سَعِيدُ بْنُ أَبِي سَعِيدٍ حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ زُهَيْرَةَ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ رَاشِدٍ حَدَّثَنَا عِمْرَانُ بْنُ عَبْدِ الرَّحِيمِ الْبَاهِلِيُّ حَدَّثَنَا إِسْحَاقُ بْنُ بِشْرِ حَدَّثَنَا يَعْقُوبُ بْنُ مُوسَى الْهَاشِمِيُّ وَ كَانَ يَسْكُنُ إِزْمِينَةَ عَنِ ابْنِ أَبِي وَادِنَ عَنِ إِسْمَاعِيلَ بْنِ أُمَيَّةَ عَنْ عِكْرَمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ:

And by him, said, 'It was informed to us by Abu Sahl Saeed Bin Abu Saeed, from Muhammad Bin Ahmad Bin Ruhmat, from Ahmad Bin Muhammad Bin Ahmad Bin Rashid, from Imran Bin Abdul Raheem Al Bahily, from Is'haq Bin Bishr, from Yaqoub Bin Musa Al Hashimy, and he had settled in Armenia, from Ibn Abu Wadin, from Ismail Bin Amayya, from Ikrama, from Ibn Abbas,

³⁶ (Extract) (تأويل الآيات 2: 9 / 738).

³⁷ (Extract) (تأويل الآيات 2: 6 / 734).

قَالَ رَسُولُ اللَّهِ ص: مَنْ سَرَّهُ أَنْ يَحْيَا حَيَاتِي وَيَمُوتَ مَمَاتِي وَيَسْكُنَ جَنَّةَ عَدْنٍ فَلْيَتَوَالَ عَلِيًّا مِنْ بَعْدِي وَ لِيَقْتَدِ بِأَهْلِ بَيْتِي فَإِنَّهُمْ عِزَّتِي خُلُفَاؤُا مِنْ طِبْتِي وَ زُرُقُوا فَهَبِي وَ عَلِمِي قَوْلِي لِلْمُكْدَبِينَ بِفَضْلِهِمْ مِنْ أُمَّتِي الْقَاطِعِينَ مِنْهُمْ صَلَاتِي لَا أَنَا لَهُمُ اللَّهُ شَفَاعَتِي.

'Rasool-Allah^{saww} said: 'The one whom it joys that he lives my^{saww} life and dies my^{saww} passing away, and settles in the Garden of Eden, so let him befriend Ali^{asws} from after me^{saww}, and let him be guided by the People^{asws} of my^{saww} Household, for they^{asws} are my^{saww} family, having been Created from my^{saww} clay and have been Graced my^{saww} understanding and my^{saww} knowledge. So woe be unto the beliers from my^{saww} community of their^{asws} merits, the ones from them cutting off my^{saww} relationship. Allah^{azwj} will not let them attain my^{saww} intercession'.³⁸

أَخْبَرَنَا الشَّيْخُ الْأَمِيرُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَهْرِبَارٍ الْخَازِنُ رَحِمَهُ اللَّهُ فِي سُؤَالٍ مِنْ شُهُورِ سَنَةِ اثْنَتَيْ عَشْرَةَ وَ خَمْسِمِائَةٍ قِرَاءَةً عَلَيْهِ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: أَخْبَرَنَا الشَّيْخُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ الْحُسَيْنِ الْمَعْرُوفُ بِابْنِ الْبُرْسِيِّ قَالَ: أَخْبَرَنَا الشَّرِيفُ الرَّاهِدُ أَبُو هَاشِمٍ مُحَمَّدُ بْنُ حَمْرَةَ بْنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ مُوسَى الْكَاطِمِ ع قَالَ: أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحُسَيْنِيُّ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ مُوسَى بْنِ بَابُوَيْهِ بِالْكُوفَةِ فِي جَامِعِهَا يَوْمَ الْإِثْنَيْنِ لِأَرْبَعِ عَشْرَةَ لَيْلَةً خَلَّتْ مِنْ ذِي الْحِجَّةِ سَنَةَ ثَمَانٍ وَ سَبْعِينَ وَ ثَلَاثِمِائَةٍ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحُسَيْنِ النَّحْوِيُّ قَالَ: حَدَّثَنِي أَبُو الْقَاسِمِ سَعْدُ بْنُ عَبْدِ اللَّهِ الْأَشْعَرِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ طَيْبٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ خَالِدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ حَدِيثِ بَنِي مَنْصُورٍ قَالَ:

It was informed to us by the trustworthy Sheykh Abu Abdullah Muhammad Bin Ahmad Bin Shahriyar Al Khazin, during Shawwal from the months of the year five hundred and twelve, reading upon it at the location of our Master^{asws} Amir Al Momineen Ali Bin Abu Talib^{asws}, from Abu Abdullah Muhammad Bin Muhammad Bin Al Husayn, well known as Ibn Al Bursy, from the noble, the ascetic Abu Hashim Muhammad Bin Hamza Bin Al Husayn Bin Muhammad Bin Muhammad Bin Ibrahim Bin Muhammad son of Musa Al Kazim^{asws}, from Abu Abdullah Al Husayn Bin Ali Bin Al Husayn Bin Musa Bin Babuwayh at Al Kufa during the second day of his gathering on the fourteenth night of Zilhijaj of the year three hundred and seventy eight, from Abu Ja'far Muhammad Bin Al Husayn Al Nahwy, from Abu Al Qasim Sa'ad Bin Abdullah Al Ashary, from Abdullah Bin Ahmad Bin Tayyib, from Ja'far Bin Khalid, from Safwan Bin Yahya, from Huzeyfa Bin Mansour who said,

كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ دَخَلَ عَلَيْهِ رَجُلٌ فَقَالَ جُعِلْتُ فِدَاكَ إِنَّ لِي أَحَاً لَا يُؤَلِّي مِنْ مَحَبَّتِكُمْ وَ إِخْلَالِكُمْ وَ تَعْظِيمِكُمْ عَيْرَ أَنَّهُ يَشْرِبُ الْخَمْرَ فَقَالَ الصَّادِقُ إِنَّهُ لَعَظِيمٌ أَنْ يَكُونَ مُحِبُّنَا بِهَذِهِ الْحَالَةِ وَ لَكِنْ أَلَا أَنْتَبُّكُمْ بِشَرِّ مِنْ هَذَا النَّاصِبِ لَنَا شَرٌّ مِنْهُ

'I was in the presence of Abu Abdullah^{asws} when a man came over to him^{asws} and he said, 'May I be sacrificed for you^{asws}! There is a brother of mine who is close to your^{asws} love and your^{asws} majesty and your^{asws} reverence, apart from that, he drinks the wine'. So Al-Sadiq^{asws} said: 'It is grievous (matter) that one who loves us^{asws} would be in this state! But, shall I^{asws} inform you with one more evil than this? (It is) the *Nasibi* (Hostile one) to us^{asws} is more evil than him.

وَ إِنْ أَدَّتْ الْمُؤْمِنِ وَ لَيْسَ فِيهِمْ ذِيٌّ لِيَشْفَعُ فِي مَاتَتِي إِنْسَانٍ وَ لَوْ أَنَّ أَهْلَ السَّمَاوَاتِ السَّبْعِ وَ الْأَرْضِينَ السَّبْعِ وَ الْبِحَارِ السَّبْعِ تَشَفَعُوا فِي نَاصِبِي مَا شَفَعُوا فِيهِ إِلَّا أَنْ هَذَا لَا يَخْرُجُ مِنَ الدُّنْيَا حَتَّى يَتُوبَ أَوْ يَبْتَلِيَهُ اللَّهُ بِبَلَاءٍ فِي جَسَدِهِ فَيَكُونُ تَحِيضًا لِحَطَايَاهُ حَتَّى يَلْقَى اللَّهَ عَزَّ وَ جَلَّ وَ لَا ذَنْبَ عَلَيْهِ إِنَّ شِعَتْنَا عَلَى السَّبِيلِ الْأَقْوَمِ

³⁸ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 4 H 25

And the lowest of the Momin, and there isn't a low one among them, he would intercede regarding two hundred human beings, and if (all) the inhabitants of the seven skies and the seven earths, and the seven seas were to seek intercession regarding a *Nasibi* (Hostile one), He^{azwj} would not Intercede regarding him. This one would not exit from the world until he repents or Allah^{azwj} Afflicts him with an affliction in his body, so it would happen to be a compensation of his mistakes, until he would meet Allah^{azwj} Mighty and Majestic and there would be no sin upon him. Our^{asws} Shias are upon the most correct of ways'.

ثُمَّ قَالَ إِنَّ أَبِي كَانَ كَثِيرًا مَا يَقُولُ أَحَبُّ حَيْبِ آلِ مُحَمَّدٍ وَ إِنْ كَانَ مَوْفِقًا زَيْلًا [مُرَهَّقًا ذِيَالًا] وَ أْبْعَضُ بَعْضِ آلِ مُحَمَّدٍ وَ إِنْ كَانَ صَوَامًا قَوَامًا.

Then he^{asws} said: 'My^{asws} father^{asws} was frequently saying: 'I^{asws} love the one who loves the Progeny^{asws} of Muhammad^{saww} and even if his attitude was rubbish (annoying, troublesome) and I^{asws} hate the one who hates the Progeny^{asws} of Muhammad^{saww}, and even if he was Fasting and standing (for *Salat*)'.³⁹

VERSES 49 - 51

فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ {49}

So what is the matter with them, turning away from the Tazkira? [74:49]

كَأَنَّهُمْ حُمُرٌ مُسْتَنْفِرَةٌ {50}

As if they were frightened donkeys [74:50]

فَرَّتْ مِنْ قَسْوَرَةٍ {51}

Fleeing from a lion [74:51]

أبو عبد الله (عليه السلام): قال: «قوله تعالى: فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ، قال: «يعني بالتذكرة ولاية أمير المؤمنين (عليه السلام)».

(Sharaf Al Deen Al Najafi) in (the book) Taweel Al Ayaat -

'(From) Abu Abdullah^{asws}. He (the narrator) said: '(What about) the Words of the Exalted: **So what is the matter with them, turning away from the Tazkira? [74:49]?**' He^{asws} said: 'It means by the Tazkira, Wilayah of Amir Al-Momineen^{asws}'.

³⁹ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 2 H 3

و قوله تعالى: كَأَنَّهُمْ خُمُرٌ مُسْتَنْفِرَةٌ فَرَّتْ مِنْ قَسْوَرَةٍ، قال: « [يعني] كأهم حمر وحش فرت من الأسد حين رآته، و كذلك المرجحة إذا سمعت بفضل آل محمد (عليهم السلام) نفرت عن الحق».

And the Words of the Exalted: **As if they were frightened donkeys [74:50] Fleeing from a lion [74:51]**. He^{asws} said: 'As if they were wild donkeys fleeing from the lion when they see it, and like that are the Murjiites when they hear the merits of the Progeny^{asws} of Muhammad^{saww}, they flee from the Truth'.⁴⁰

أَخْبَرَنَا الشَّيْخُ الْعَفِيفُ أَبُو الْبَقَاءِ إِبْرَاهِيمُ بْنُ الْحُسَيْنِ الْبَصْرِيُّ رَحِمَهُ اللَّهُ قِرَاءَةً عَلَيْهِ فِي صَفَرِ سَنَةِ عَشْرٍ وَ حَمْسِمِائَةٍ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: حَدَّثَنِي الشَّيْخُ أَبُو طَالِبٍ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ عُثْبَةَ قَالَ: حَدَّثَنِي أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ الْمُطَّلِبِ الشَّيْبَانِيُّ فِي شَعْبَانَ سَنَةِ سِتِّ وَ ثَمَانِينَ وَ ثَلَاثِمِائَةٍ بِعُدَادٍ فِي نَهْرِ الدَّجَاجِ فِي دَارِ الصَّبَّادَوِيِّ الْمُنْشِدِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ مَعْقِلِ الْعَجَلِيُّ الْقَرْمَاسَانِيُّ [الْقَرْمِيسِينِيُّ] بِشَهْرُزُورٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي الصُّهْبَانَ الْبَاهِلِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ أَبَانَ بْنِ عُثْمَانَ الْأَحْمَرِ عَنْ أَبَانَ بْنِ تَغْلِبَ عَنْ عِكْرَمَةَ مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:

It was informed to us by the Sheykh, the chaste, Abu Al Baqa'a Ibrahim Bin Al Hassan al Basry, reading upon it during Safar of the year five hundred and ten, at the location of our Master^{asws} Amir Al Momineen Ali Bin Abu Talib^{asws}, from Al Sheykh Abu Talib Muhammad Bin Al Husayn Bin Utba, from Abu Al Husayn Muhammad Bin Ahmad Bin Muhammad Bin Makhlad Al Madary, from Abu Al Mufazzal Muhammad Bin Abdullah Bin Muhammad Bin Al Muttalib Al Shaybani, during Shaban of the year three hundred and eighty six at Baghdad, at the river Dajaj in the house of Al Saydawy Al Munshid, from Muhammad Bin Muhammad Bin Ma'qal Al Ijaly Al Qarmasany (Al Qirmaysiny) at Shahrzour, from Muhammad Bin Abu Al Suhban Al Bahily, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin Usman Al Ahmar, from Aban Bin Taghlab, from Ikrama, a slave of the Abdullah Bin Abbas, from Abdullah Bin Abbas,

عَقِمَ النِّسَاءُ أَنْ يَأْتِينَ بِمِثْلِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ مَا كَشَفَ النِّسَاءَ دُيُوهُنَّ عَنْ مِثْلِهِ لَا وَ اللَّهِ مَا رَأَيْتُ فَارِسًا مُخْدِنًا يُوزَنُ بِهِ لِرَأْيَيْتُهُ يَوْمًا وَ نَحْنُ مَعَهُ بِصِفْيَيْنَ وَ عَلَى رَأْسِهِ عِمَامَةٌ سُودَاءُ وَ كَانَ عَيْنَيْهِ سِرَاجًا سَلِيطًا تَتَوَقَّدَانِ مِنْ تَحْتَهُمَا يَقِفُ عَلَى شِرْذِمَةٍ يَخْطُبُهُمْ حَتَّى انْتَهَى إِلَى نَفَرٍ أَنَا فِيهِمْ وَ طَلَعَتْ خَيْالٌ لِمُعَاوِيَةَ (لَعَنَهُ اللَّهُ) تُدْعَى بِالْكَيْبِيَةِ الشُّهْبَاءِ عَشْرَةُ آلَافٍ دَارِعَ عَلَى عَشْرَةِ آلَافٍ أَشْهَبَ فَافْشَعَرَ النَّاسُ لَهَا لَمَّا رَأَوْهَا وَ انْحَازَ بَعْضُهُمْ إِلَى بَعْضٍ

'The women were futile from coming with (a child) the like of Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, they could not uncover their veil from the like of him^{asws}. No, by Allah^{azwj}! I did not see a horseman as modern riding with it. I saw him^{asws} one day, and we were with him^{asws} at Siffeen, and upon his^{asws} head was a black turban, and it was as if his^{asws} eyes were two lamps being ignited from beneath the two, pausing upon a platoon, addressing them until he^{asws} ended up to a number, me being among them, and the cavalry of Muawiya (may Allah^{azwj} Curse him) emerged, called Al Shaba'a battalion of ten thousand armed and ten thousand mixed. So the people were frightened to it due to what they saw and aligned with each other.

⁴⁰ (Extract) (تأويل الآيات 2: 734 / 6)

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ فِيمَا النَّخَعُ وَ الْخَنْعُ أَهْلَ الْعِرَاقِ هَلْ هِيَ إِلَّا أَشْخَاصٌ مَائِلَةٌ فِيهَا قُلُوبٌ طَائِرَةٌ لَوْ مَسَّتْهَا سَيْوْفُ أَهْلِ الْحَقِّ لَرَأَيْتُمُوهَا كَحِرَادٍ بِقِيَعَةٍ سَفَّتَهُ الرِّيحُ فِي يَوْمٍ عَاصِفٍ أَلَا فَاسْتَشْعِرُوا الْخَشْيَةَ وَ تَجَلَّبَبُوا السَّكِينَةَ وَ ادَّرَعُوا الصَّبْرَ وَ عُضُّوا الْأَصْوَاتَ وَ قَلَّفُوا الْأَسْيَافَ فِي الْأَعْمَادِ قَبْلَ السَّلَّةِ وَ انظُرُوا الْحَزْرَ وَ اطْعَنُوا الشَّرْرَ وَ كَافِحُوا بِالظُّبَى

So Amir Al-Momineen^{asws} said: 'Regarding what is the flipping and the dispersion? People of Al Iraq! Is it except for the persons who are inclining wherein are flying hearts? If the swords of the people of the truth were to touch these (hearts), you would see them like locusts, on a spot struck by the wind during a stormy day. Indeed! Be aware of the fear of Allah^{azwj}, and bring about the tranquillity and arm yourselves with the patience and lower your voices, and shake the swords in the sheaths before the brandishing, and lookout at both the sides and stab your spears from both sides and fight with the mountain goats (cowardly fleeing enemies).

وَ صَلُّوا السَّيُوفَ بِالْحَطَى وَ النَّبَالَ بِالرَّمَاحِ وَ عَاوِدُوا الْكُرَّ وَ اسْتَحْيُوا مِنَ الْفَرِّ فَإِنَّهُ عَارٌ فِي الْأَعْقَابِ وَ نَارٌ يَوْمَ الْحِسَابِ فَطَيَّبُوا عَنْ أَنْفُسِكُمْ نَفْسًا وَ امشُوا إِلَى الْمَوْتِ مَشْيَةً سُهْحًا فَإِنَّكُمْ بِعَيْنِ اللَّهِ عَزَّ وَ جَلَّ وَ مَعَ أَحِي رَسُولِ اللَّهِ ص وَ عَلَيْكُمْ بِهَذَا السَّرَادِقِ الْأَدْلَمِ وَ الرِّوَاقِ الْمُظْلِمِ وَ اضْرِبُوا ثَبَجَهُ فَإِنَّ الشَّيْطَانَ رَاقِدٌ فِي كَسْرِهِ نَاقِشٌ حِضْنِيهِ مُفْتَرِشٌ ذِرَاعِيهِ قَدَّ قَدَمَ لِيْلُوثَبَةِ يَدًا وَ أَخَّرَ لِلنُّكُوصِ رَجُلًا

And strike your swords with the pace, and the darting of the spears, and repeat the striking, and be ashamed from fleeing for it would be a shame among the posterity, and (you would be in the) Fire on the Day of Reckoning. Therefore, make good your own selves and walk towards the death with an easy walk, for you all are in the Eyes of Allah^{azwj} Mighty and Majestic and with the brother of Rasool-Allah^{saww}. And it is upon you with this pitched tent (of Muawiya) and the dark alleyway, and strike at its centre, for the Satan^{la} is lying down in in it corner, arguing in his^{la} lap, with wide open arms, having had extended his^{la} hand for the attacking and holding back the legs for the retreating.

فَصَمَدًا صَمَدًا حَتَّى يَنْجَلِي لَكُمْ عَمُودَ الْحَقِّ وَ أَنْتُمْ الْأَعْلُونَ وَ اللَّهُ مَعَكُمْ وَ لَنْ يَتْرُكُمُ أَعْمَالِكُمْ هَا أَنَا شَادُّ فَشُدُّوا بِسْمِ اللَّهِ حَم لَا يُنْصَرُونَ

Therefore, endure with an endurance until the pillars of the truth are clear upon you, **So do not slacken and call to the peace while you are on top, and Allah is with you and will never Deprive you for your deeds [47:35].** Here I^{asws} am, fighting, and you should be fighting (as well) in the Name of Allah^{azwj}, and they will not be victorious'.

ثُمَّ حَمَلَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ وَ عَلَى دُرَّتِيهِ الصَّلَاةَ وَ السَّلَامَ حَمَلَةً وَ تَبِعْتُهُ خَوِيلَةً لَمْ تَبْلُغِ الْمِائَةَ فَارِسٍ فَأَجَاهْتُمْ فِيهَا جَوْلَانَ الرَّحَى الْمُسْرَحَةَ بِثَمَالِهَا فَانْتَمَعَتْ عَجَاجَةٌ مَنَعْنِي النَّظْرُ ثُمَّ انْجَلَتْ فَأَنْبَتُ النَّظْرُ فَلَمْ تَرَ إِلَّا رَأْسًا نَادِرًا وَ يَدًا طَائِحَةً فِيمَا كَانَ بِأَسْرَعٍ مِنْ أَنْ وَلَوْ مُدْبِرِينَ كَانَتْهُمْ حُمُرٌ مُسْتَنْفِرَةٌ فَرَّتْ مِنْ قَسْوَرَةٍ

Then Amir Al Momineen^{asws}, may the *Salawat* and the greetings be upon him^{asws} and his^{asws} offspring, attacked, and the cavalry followed him^{asws}, (their number) not reaching a hundred horsemen. So he^{asws} trapped them with an encircling of a

millstone. They were disbanded by their heaviness. The raising of the dust prevented me from the sighting. Then it receded, so I focused the sight but we did not see except for a rare head and a fallen hand among what was very quick from their turning away departing: **As if they were frightened donkeys [74:50] Fleeing from a lion [74:51].**

فَإِذَا أَمِيرُ الْمُؤْمِنِينَ قَدْ أَقْبَلَ وَ سَيْفُهُ يَنْطَفُ وَ وَجْهُهُ كَشِفَّةِ الْقَمَرِ وَ هُوَ يَقُولُ فَقَاتِلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ.

And there was Amir Al Momineen^{asws} having had returned, and his^{asws} sword was dripping (with blood) and his^{asws} face like the bright moon, and he^{asws} was saying **then fight the imams of Kufr - surely their oaths (mean) nothing [9:12].**⁴¹

VERSES 52 & 53

بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَى صُحُفًا مُنَشَّرَةً {52}

But, every person from them wants to be Given pages spread out [74:52]

كَلَّا ۗ بَلْ لَا يَخَافُونَ الْآخِرَةَ {53}

Never! But, they are not fearing the Hereafter [74:53]

أبو عبد الله (عليه السلام) قال: ثم قال الله تعالى: بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَى صُحُفًا مُنَشَّرَةً، قال: «يريد كل رجل من المخالفين أن ينزل عليه كتاب من السماء».

(Sharaf Al Deen Al Najafi) in (the book) Taweel Al Ayaat -

‘(From) Abu Abdullah^{asws} having said: ‘Then Allah^{azwj} the Exalted Said: ‘**But, every person from them wants to be Given pages spread out [74:52].** He^{asws} said: ‘Every man from the adversaries wants that a Book be Revealed unto him from the sky.

ثم قال الله تعالى: كَلَّا ۗ بَلْ لَا يَخَافُونَ الْآخِرَةَ، قال: «هي دولة القائم (عليه السلام)».

Then Allah^{azwj} the Exalted Said: ‘**Never! But, they are not fearing the Hereafter [74:53].** He^{asws} said: ‘It is the government of Al-Qaim^{asws} (they are not fearing)”.⁴²

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَى صُحُفًا مُنَشَّرَةً: «و ذلك أنهم قالوا: يا محمد، قد بلغنا أن الرجل من بني إسرائيل كان يذنب الذنب فيصبح و ذنبه مكتوب عند رأسه و كفارته،

⁴¹ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 3 H 48

⁴² (Extract) (تأويل الآيات 2: 734 / 6)

Ali Bin Ibrahim (said), 'And in a report of Abu Al Jaroud,

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **But, every person from them wants to be Given pages spread out [74:52]**, said: 'And that is because they were saying, 'O Muhammad^{saww}! It has reached us that the man from the Children of Israel used to commit the sin, so he would wake up in the morning, and his sin was written by his head, and its penalty'.

فنزل جبرئيل (عليه السلام) على النبي (صلى الله عليه وآله) و قال: يسألك قومك سنة بني إسرائيل في الذنوب، فإن شاءوا فعلنا ذلك بهم و أخذناهم بما كنا نأخذ به بني إسرائيل،

So Jibraeel^{as} descended unto the Prophet^{saww} and said: 'Your^{saww} people are asking you^{saww} for a Sunnah of the Children of Israel regarding the sins. So if they so desire, we can do that with them, and we shall seize them due to what we used to seize Children of Israel with'.

فرعموا أن رسول الله (صلى الله عليه وآله) كره ذلك لقومه».

So they are alleging that Rasool-Allah^{saww} used to dislike that for his^{saww} people'.⁴³

VERSES 54 - 56

كَلَّا إِنَّهُ تَذَكُّرٌ {54}

Never! It is a Tazkira [74:54]

فَمَنْ شَاءَ ذَكَرْهُ {55}

So the one who desires it, would pay heed [74:55]

وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ هُوَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْمَغْفِرَةِ {56}

And they will not be paying heed except if Allah so Desires. He is rightful to be feared and rightful for (Granting) the Forgiveness [74:56]

علي بن محمد عن بعض أصحابنا عن ابن محبوب عن محمد بن الفضيل عن أبي الحسن الماضي (عليه السلام) قال سألته عن قول الله عز و جل فما لهم عن التذكرة معرضين؟ قال: «عن الولاية معرضين».

Ali Bin Muhammad, from some of our companions, from Ibn Mahboub, from Muhammad Bin Al Fuzayl,

تفسير القمي 2: 596. ⁴³

(It has been narrated) from Abu Al-Hassan Al-Maazy^{asws} (7th Imam^{asws}), said, 'I asked Him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **So what is the matter with them, turning away from the Tazkira? [74:49].** He^{asws} said: 'Turning away from the Wilayah'.

قلت: كَلَّا إِنَّهَا تَذَكِّرَةٌ؟ قال: «الولاية».

I said, '**Never! It is a Tazkira [74:54]?**' He^{asws} said: 'The Wilayah'.⁴⁴

أبو عبد الله (عليه السلام) قال: ثم قال تعالى بعد أن عرفهم التذكرة هي الولاية: كَلَّا إِنَّهُ تَذَكِّرَةٌ فَمَنْ شَاءَ ذَكَرْهُ وَ مَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ التَّقْوَى وَ أَهْلُ الْمَعْفِرَةِ، قال: «فالتقوى في هذا الموضع هو النبي (صلى الله عليه و آله)، و المغفرة أمير المؤمنين (عليه السلام)».

(Sharaf Al Deen Al Najafi) in (the book) Taweel Al Ayaat -

'(From) Abu Abdullah^{asws} having said: 'The Allah^{azwj} the Exalted, after Making them recognise that the 'Tazkira', it is the Wilayah of Ali^{asws}, Said: **Never! It is a Tazkira [74:54] So the one who desires it, would pay heed [74:55] And they will not be paying heed except if Allah so Desires. He is rightful to be feared and rightful for (Granting) the Forgiveness [74:56].** He^{asws} said: 'So the piety is this place is the Prophet^{saww}, and the Forgiveness is Amir-Al-Momineen^{asws},⁴⁵

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن علي بن أسباط، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: هُوَ أَهْلُ التَّقْوَى وَ أَهْلُ الْمَعْفِرَةِ، [قال]: «قال الله تبارك و تعالى: أنا أهل أن أتقى، و لا يشرك بي عبدي شيئا،

Ibn Babuwayh said, 'It was narrated to us by Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Ali Bin Asbat, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **He is rightful to be feared and rightful for (Granting) the Forgiveness [74:56],** he^{asws} said: 'Allah^{azwj} Blessed and Exalted Said: "I^{azwj} am the rightful to be feared, and My^{azwj} servant should not associate anything with Me^{azwj}!

و أنا أهل إن لم يشرك بي عبدي شيئا أن أدخله الجنة،

And I^{azwj} am the rightful that if My^{azwj} servant does not associate anything with Me^{azwj}, I^{azwj} should Enter him into the Paradise!"

و قال (عليه السلام): إن الله تبارك و تعالى أقسم بعزته [و جلاله] أن لا يعذب أهل التوحيد بالنار أبداً».

⁴⁴ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 91 (Extract)

⁴⁵ (تأويل الآيات 2: 6 / 734)

And he^{asws} said: 'Surely Allah^{azwj} Blessed and Exalted Swore by His^{azwj} Mighty and His^{azwj} Majesty that He^{azwj} will not Punish the people of Al Tawheed with the Fire, ever!' ⁴⁶.

⁴⁶ التوحيد: 6 /19