

TABLE OF CONTENTS

CHAPTER	2
AL-NABA	2
(40 VERSES)	2
VERSES 1 - 40.....	2
MERITS.....	2
VERSES 1 - 5.....	3
A Miracle.....	7
VERSES 6 - 11.....	8
VERSES 12 - 16.....	10
VERSES 17 & 18	11
VERSES 19 - 23.....	13
VERSES 24 - 34.....	15
VERSES 35 & 36	17
VERSES 37 & 38	17
VERSES 39 & 40	19
The Prophet ^{saww} Tekonyms Ali ^{asws} As 'Abu Turab'	21

CHAPTER
AL-NABA
(40 VERSES)
VERSES 1 - 40

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي عبد الله (عليه السلام)، [قال]: «من قرأ عم يتساءلون، لم تخرج سنته - إذا كان يدمنها في كل يوم - حتى يزور بيت الله الحرام إن شاء الله تعالى».

Ibn Babuwayh, by his chain,

'From Abu Abdullah^{asws} having said: 'One who recites: **What are they asking about? [78:1]** (Surah Al-Naba), if he is habitually reciting it every day, a year would not go by until he visits the Sacred House of Allah^{azwj} (Kabah), if Allah^{azwj} so Desires'.¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة و حفظها، لم يكن حسابه يوم القيامة إلا بمقدار سورة مكتوبة، حتى يدخل الجنة،

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (Surah Al-Naba) and memorises it, his Reckoning on the Day of Judgment will not happen to be except by a measurement of the written Surah, until he enters the Paradise.

و من كتبها و علقها عليه لم يقربه قمل، و زادت فيه قوة عظيمة».

And one who writes it, and attaches it (as an amulet), lice would not come near him, and he would have a great increase in strength'.²

و قال رسول الله (صلى الله عليه و آله): «من قرأها و حفظها كان حسابه يوم القيامة بمقدار صلاة واحدة،

And Rasool-Allah^{saww} said: 'The one who recites it and memorises, his Reckoning on the Day of Judgment would be a measurement (duration) of one Salat.

¹ (ثواب الأعمال: 121).

² (خواص القرآن: 27، 56 «مخطوط»).

و من كتبها و علقها عليه لم يقربه قمل، و زادت فيه قوة و هيبه عظيمة».

And one who writes it and attaches it (Amulet), lice would not come near him, and he would have an increase in his strength and great awe'.³

و قال الصادق (عليه السلام): «من قرأها لمن أراد السهر سهر، و قرائتها لمن هو مسافر بالليل تحفظه من كل طارق بإذن الله تعالى».

And Al-Sadiq^{asws} said: 'One who recites it for the one who wants the vigilance, and recites it for the one who is travelling at night, it would protect him from every night stalker by the Permission of Allah^{azwj}'.⁴

VERSES 1 - 5

عَمَّ يَتَسَاءَلُونَ {1}

What are they asking about? [78:1]

عَنِ النَّبِإِ الْعَظِيمِ {2}

About the Magnificent News, [78:2]

الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ {3}

Which they are differing in? [78:3]

كَأَنَّهُمْ كَانُوا سَيَعْلَمُونَ {4}

Never! They shall soon come to know [78:4]

ثُمَّ كَأَنَّهُمْ كَانُوا سَيَعْلَمُونَ {5}

Then (again), never! They shall soon come to know [78:5]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عَمِيرٍ أَوْ عَمْرٍو عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّ الشَّبْعَةَ يَسْأَلُونَكَ عَنْ تَفْسِيرِ هَذِهِ الْآيَةِ عَمَّ يَتَسَاءَلُونَ عَنِ النَّبِإِ الْعَظِيمِ

³ Tafseer Al Burhan – H 11312

⁴ (خواص القرآن: 12 «مخطوط»)

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Abu Umeyr, from someone else, from Muhammad Bin Al Fuzayl, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! The Shias are asking you^{asws} about the interpretation of this Verse: **What are they asking about? [78:1] About the Magnificent News [78:2]**.

قَالَ ذَلِكَ إِلَيَّ إِنْ شِئْتُ أَخْبِرْتُهُمْ وَإِنْ شِئْتُ لَمْ أَخْبِرْتُهُمْ

He^{asws} said: 'That is up to me^{asws}. If I^{asws} so desire to I^{asws} shall inform them, and if I^{asws} so Desire, I^{asws} shall not inform them'.

قَالَ لَكِنِّي أَخْبِرُكَ بِتَفْسِيرِهَا قُلْتُ عَمَّ يَتَسَاءَلُونَ

Then he^{asws} said: 'But, I shall inform you of its interpretation'. I said, '**What are they asking about? [78:1]**'.

قَالَ فَقَالَ هِيَ فِي أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ كَانَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَقُولُ مَا لِلَّهِ عَزَّ وَ جَلَّ آيَةٌ هِيَ أَكْبَرُ مِنِّي وَ لَا لِلَّهِ مِنْ نَبِيٍّ أَعْظَمُ مِنِّي .

He^{asws} said: 'It is regarding Amir Al-Momineen^{asws}. It was so that Amir Al-Momineen^{asws} was saying: 'There is no Sign of Allah^{azwj} Mighty and Majestic which is greater than Me^{asws}, and there is no News of Allah^{azwj} greater than Mine'.⁵

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَوْرَمَةَ وَ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِهِ تَعَالَى عَمَّ يَتَسَاءَلُونَ عَنِ النَّبِيِّ الْعَظِيمِ قَالَ النَّبِيُّ الْعَظِيمُ الْوَلَايَةُ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Awrama and Muhammad Bin Abdullah, from Ali Bin Hassan, from Abdullah Bin Kaseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Exalted: **What are they asking about? [78:1] About the Magnificent News, [78:2]**. He^{asws} said: 'The Magnificent News is the Wilayah'.⁶

و عنه، قال: حدثنا أحمد بن هوزة، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن أبان بن تغلب، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: عَمَّ يَتَسَاءَلُونَ عَنِ النَّبِيِّ الْعَظِيمِ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ، قال: «هو علي بن أبي طالب (عليه السلام)، لأن رسول الله (صلى الله عليه و آله) ليس فيه خلاف».

And from him, from Ahmad Bin Howzat, from Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Aban Bin Taghlab who said:

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **What are they asking about? [78:1] About the Magnificent News, [78:2] Which they are**

⁵ Al Kafi V 1 – The Book Of Divine Authority CH 18 H 3

⁶ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 34 (Extract)

differing in? [78:3]. He^{asws} said: 'It is Ali^{asws} Bin Abu Talib^{asws}, because (as for) Rasool-Allah^{saww}, there is no differing with regards to him^{saww}'.⁷

و من طريق المخالفين: ما رواه الحافظ محمد بن مؤمن الشيرازي في كتابه المستخرج من تفاسير الاثني عشر، في تفسير قوله تعالى: عَمَّ يَتَسَاءَلُونَ عَنِ النَّبِيِّ الْعَظِيمِ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ يرفعه إلى السدي، قال: أقبل صخر بن حرب حتى جلس إلى رسول الله (صلى الله عليه و آله)، فقال: يا محمد، هذا الأمر من بعدك لنا أم لمن؟

And from Tareeq Al-Mukhalifeen, what has been reported by Al-Hafiz Muhammad Bin Mo'min Al-Shirazy, in his book Al-Mustakhraj Min Tafaseer Al-Isnay Ashar, who has said:

In the interpretation of His^{azwj} Words: **What are they asking about? [78:1] About the Magnificent News, [78:2] Which they are differing in? [78:3]**, with an unbroken chain going up to Al-Saday who said, 'Sakhar Bin Harb came up until he was seated near Rasool-Allah^{saww}, and he said, 'O Muhammad^{saww}! This command, from after you^{saww}, is it for us or for whom?'

قال: «يا صخر، الإمرة من بعدي لمن هو مني بمنزلة هارون من موسى»

He^{saww} said: 'O Sakhar, the command from after me^{saww} is for the one^{asws} who is from me^{saww} of the status which Haroun^{as} had from Musa^{as}'.

فأنزل الله: عَمَّ يَتَسَاءَلُونَ عَنِ النَّبِيِّ الْعَظِيمِ مِنْهُمْ الْمَصْدُقُ بَوْلَايَتِهِ وَ خِلَافَتِهِ، وَ مِنْهُمْ الْمَكْذِبُ بِهَا،

So Allah^{azwj} Revealed: **What are they asking about? [78:1] About the Magnificent News, [78:2].** Among them are those who would ratify his^{asws} Wilayah and Caliphate, and among them would be the beliers of it.

ثم قال: كَلَّا وَ هُوَ رَدٌ عَلَيْهِمْ سَيَعْلَمُونَ سيعرفون خِلافته إذ يسألون عنها في قبورهم، فلا يبقى يومئذ أحد في شرق الأرض و لا غربها، و لا في بر و لا بحر، إلا و منكر و نكير يسألانه عن ولاية أمير المؤمنين و خِلافته بعد الموت، يقولان للميت: من ربك؟ و ما دينك؟ و من نبيك؟ و من إمامك؟.

Then He^{azwj} Said: **Never! [78:4]** - and it is a rebuttal against them, **they shall soon come to know** - they will come to recognise his^{asws} Caliphate when they are questioned about it in their graves. So there will not remain anyone on that day, neither in the east of the earth nor in the west of it, neither in the land nor in the sea, except that the Munkar and Nakeer (two questioning Angels) would question him about the Wilayah of Amir-Al-Momineen^{asws} and his^{asws} Caliphate, after the death. The two (Angels) would say to the dead one: 'Who is your Lord^{azwj}? And what is your Religion? And who is your Prophet^{saww}? And who is your Imam^{asws}?'⁸

و ذكر صاحب (النخب) بإسناده إلى علقمة: أنه خرج يوم صفين رجل من عسكر الشام، و عليه سلاح، و فوّه مصحف، و هو يقرأ: عَمَّ يَتَسَاءَلُونَ عَنِ النَّبِيِّ الْعَظِيمِ فَأردت البراز إليه، فقال لي علي (عليه السلام): «مكانك»

⁷ (تأويل الآيات 2: 2 / 758 :3).

⁸ (اليقين: 151).

The author of Al-Nakhab has mention by his chain going up to Al-Qama, who has narrated:

A man went out on the day of (battle of) Siffeen from the Syrian forces, and he had a weapon on him, and on top of it was the Parchment (Quran), and he was reciting: **What are they asking about? [78:1] About the Magnificent News, [78:2]**, so I wanted to go for a duel towards him, but Ali^{asws} said to me: '(Stay in) your place!'

و خرج بنفسه فقال له: «أ تعرف النبأ العظيم الذي هم فيه مختلفون؟». قال: لا.

And he^{asws} went out himself^{asws} and said to him: 'Do you recognise: **the Magnificent News, [78:2] Which they are differing in? [78:3]** He said, 'No'.

فقال له علي (عليه السلام): «أنا- و الله- النبأ العظيم الذي فيه اختلفتم، و على ولايته تنازعتم، و عن ولايتي رجعتم بعد ما قبلتم، و بيغيبكم هلكنتم بعد ما بسيفي نجوتم، و يوم الغدير قد علمتم، و يوم القيامة تعلمون ما علمتم».

So Ali^{asws} said to him: 'By Allah^{azwj!} I^{asws} am the Magnificent News about whom they are differing, and upon the Wilayah of whom they are disputing, and it was about my^{asws} Wilayah that you turned back after having accepted it, and by this rebellion of yours you were destroyed after having been rescued by my^{asws} sword, and of the Day of Ghadeer you have known, and on the Day of Judgement you will come to know what you already knew'.⁹

و في رواية الأصبع بن نباتة: أن عليا (عليه السلام) قال: «و الله، أنا النبأ العظيم الذي هم فيه مختلفون، كلا سيعلمون، ثم كلا سيعلمون حين أقف بين الجنة و النار، و أقول: هذا لي، و هذا لك».

And in a report of Al-Asbagh Bin Nabata, who has said:

'Ali^{asws} said: 'By Allah^{azwj!} I^{asws} am: **the Magnificent News, [78:2] Which they are differing in? [78:3] Never! They shall soon come to know [78:4] Then (again), never! They shall soon come to know [78:5]**, when I^{asws} pause between the Paradise and the Fire and I^{asws} would say: 'This one is for me^{asws}, and this one is for you'.¹⁰

علي بن إبراهيم، قال: حدثني أبي، عن الحسين بن خالد، عن أبي الحسن الرضا (عليه السلام)، في قوله تعالى: عَمَّ يَتَسَاءَلُونَ عَنِ النَّبِيِّ الْعَظِيمِ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ، قال: «قال أمير المؤمنين (عليه السلام): ما لله نبأ أعظم مني، و ما لله آية هي أكبر مني، و لقد عرض فضلي على الأمم الماضية على اختلاف ألسنتها، فلم تقر بفضلي».

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

'From Abu Al-Hassan Al-Reza^{asws} regarding the Words of the Exalted: **What are they asking about? [78:1] About the Magnificent News, [78:2] Which they are differing in? [78:3]**. He^{asws} said: 'Amir Al-Momineen^{asws} said: 'There is no News of Allah^{azwj} greater than mine, and there is no Sign of Allah^{azwj} greater than I^{asws}. And

⁹ (Extract) (مناقب ابن شهر آشوب 3: 79).

¹⁰ (مناقب ابن شهر آشوب 3: 80).

My merits had been presented to the past communities upon their different languages, but they did not accept my^{asws} merits".¹¹

A Miracle

الشيخ في (أماليه): عن الحفار، قال: حدثنا علي بن أحمد الحلواني، قال: حدثنا أبو عبد الله محمد بن القاسم المقرئ، قال: حدثنا الفضل بن حباب الجمحي، قال: حدثنا مسلم بن إبراهيم، عن أبان، عن قتادة، عن أبي العالقة، عن ابن عباس، قال:

Al-Sheykh, in his (book) Amaali, from Al Haffar, from ali Bin Ahmad Al Halwani, from Abu Abdullah Muhammad Bin Al Qasim Al Maqry, from Al Fazi Bin Habab Al Jamah, from Muslum Bin Ibrahim, from Aban, from Qatada, from Abu Al Aliya, from Ibn Abbas who said,

كنا جلوسا مع النبي (صلى الله عليه و آله)، إذ هبط عليه الأمين جبرئيل (عليه السلام)، و معه جام من البلور الأحمر مملوءة مسكا و عنبرا، و كان إلى جنب رسول الله (صلى الله عليه و آله) علي بن أبي طالب (عليه السلام) و ولداه الحسن و الحسين (عليهما السلام)،

'We were seated along with Rasool-Allah^{saww}, when Jibraeel^{as} descended unto him^{saww}, and with him^{as} was a red crystal bowl filled with musk and ambergris, and to the side of Rasool-Allah^{saww} was Ali^{asws} Bin Abu Talib^{asws} and his^{asws} two sons^{asws} Al-Hassan^{asws} and Al-Husayn^{asws}.

فقال له، السلام عليك، الله يقرأ عليك السلام، و يحييك بهذه التحية، و يأمرك أن تحيي بها عليا و ولديه،

He^{as} said to him^{saww}: 'The greetings be upon you^{saww}! Allah^{azwj} Conveys the Greetings upon you^{saww}, and Greets you^{saww} by this Greeting and Commands you^{saww} that you^{saww} greet Ali^{asws} and his^{asws} two sons^{asws} with it!'

قال ابن عباس: فلما صارت في كف رسول الله (صلى الله عليه و آله) هلت ثلاثا و كبر ثلاثا، ثم قالت بلسان ذرب طلق- يعني الجام:- بسم الله الرحمن الرحيم طه ما أنزلنا عليك القرآن لتشقى فاشتمها النبي (صلى الله عليه و آله)، و حيي بها عليا (عليه السلام)،

Ibn Abbas said, 'So when it (red crystal bowl) came to be in the palm of Rasool-Allah^{saww}, it Extolled the Oneness (There is no god except Allah^{azwj}), and extolled the Greatness (Allah^{azwj} is the Greatest), thrice, then it said in a voluble eloquent tongue, - meaning the bowl, 'In the Name of Allah^{azwj} the Beneficent, the Merciful! **Ta Ha [20:1] We have not Revealed the Quran unto you for you to be distressed [20:2]**. So, the Prophet^{saww} smelt it, and passed it on to Ali^{asws}.

فلما صارت في كف علي (عليه السلام)، قالت: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ فاشتمها علي (صلوات الله عليه)، و حيي بها الحسن (عليه السلام)،

¹¹ تفسير القمي 2: 401.

So when it came to be in the palm of Ali^{asws}, it said, 'In the Name of Allah^{azwj} the Beneficent, the Merciful! **But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]**. So Ali^{asws} smelt it, and passed it on to Al-Hassan^{asws}.

فلما صارت في كف الحسن (عليه السلام)، قالت: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ عَمَّ يَتَسَاءَلُونَ عَنِ النَّبِيِّ الْعَظِيمِ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ فاشتَمها الحسن (عليه السلام) و حيي بها الحسين (عليه السلام)،

So, when it came to be in the palm of Al-Hassan^{asws}, it said, 'In the Name of Allah^{azwj} the Beneficent, the Merciful! **What are they asking about? [78:1] About the Magnificent News, [78:2] Which they are differing in? [78:3]**. So Al-Hassan^{asws} smelt it and passed it on to Al-Husayn^{asws}.

فلما صارت في كف الحسين (عليه السلام)، قالت: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَ مَنْ يَفْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ردت إلى النبي (صلى الله عليه و آله)،

So when it came to be in the palm of Al-Husayn^{asws}, it said, 'In the Name of Allah^{azwj} the Beneficent, the Merciful! **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. And one who earns good, We will increase the good for him. Surely Allah is Forgiving, Grateful [42:23]**. (So Al-Husayn^{asws} smelt it, then returned it to the Prophet^{saww}).

فقلت: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ.

(So when it arrived back into the palm of the Prophet^{saww}), it said, 'In the Name of Allah^{azwj} the Beneficent, the Merciful! **Allah is Light of the skies and the earth [24:35]**.

قال ابن عباس: فلا أدري، إلى السماء صعدت، أم في الأرض توارت بقدرة الله عز و جل.

Ibn Abbas said, 'So I didn't know whether it ascended (back) to the sky, or it disappeared into the earth by the Power of Allah^{azwj} Mighty and Majestic"¹².

VERSES 6 - 11

أَمْ نَجْعَلِ الْأَرْضَ مِهَادًا {6}

Have We not made the earth a cradle? [78:6]

¹² الأمالي 1: 366.

وَالْجِبَالَ أَوْتَادًا {7}

And the mountains as pegs? [78:7]

وَخَلَقْنَاكُمْ أَزْوَاجًا {8}

And We Created you as pairs [78:8]

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا {9}

And We Made your sleep to be rest [78:9]

وَجَعَلْنَا اللَّيْلَ لِبَاسًا {10}

And We Made the night a covering [78:10]

وَجَعَلْنَا النَّهَارَ مَعَاشًا {11}

And We Made the day for livelihood [78:11]

ابن بابويه: بإسناده، عن يزيد بن سلام، أنه سأل رسول الله (صلى الله عليه و آله): أخبرني لم سمي الليل ليلاً؟ قال: «لأنه يلايل الرجال من النساء، جعله الله عز و جل ألفة و لباساً، و ذلك قول الله عز و جل: وَ جَعَلْنَا اللَّيْلَ لِبَاسًا وَ جَعَلْنَا النَّهَارَ مَعَاشًا». قال: صدقت.

Ibn Babuwayh, by his chain, reports:

'From Yazeed Bin Salaam, who asked the Rasool-Allah^{saww}, 'Inform me, why has the night been named as 'night'? He^{saww} said: 'Because the men يلايل (Unknown word)¹³ from the woman. Allah^{azwj} Mighty and Majestic Made it for intimacy and a covering (for privacy), and these are the Words of Allah^{azwj} Mighty and Majestic: **And We Made the night a covering [78:10] And We Made the day for livelihood [78:11]**. He said, 'You^{saww} have spoken the truth'.¹⁴

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ عَيْرٍ وَاحِدٍ عَنِ الشَّعْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ بَاتَ سَاهِرًا فِي كَسْبٍ وَ لَمْ يُعْطِ الْعَيْنَ حَظَّهَا مِنَ النَّوْمِ فَكَسَبُهُ ذَلِكَ حَرَامٌ .

Ali Bin Muhammad, form Salih Bin Abu Hammad, from someone else, from Al Shairy,

¹³ (Al المجلسي (رحمه الله): يظهر منه أن الملايلة كان في الأصل بمعنى الملابس أو نحوها، و ليس هذا المعنى فيما عندنا من كتب اللغة. Al Majlisi said, 'It appears from it that the (term) 'Malayala' used to be in the original with the meaning of the clothing or near to it, and this meaning isn't in what is with us from the books of the languages').

«البحار 9: 306»

¹⁴ (علل الشرائع: 33 / 470).

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who spends the night in wakefulness regarding the earnings and does not give the eyes its share from the sleep, so his earning, that is Prohibited'.¹⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الصُّنَّاعُ إِذَا سَهَرُوا اللَّيْلَ كُلَّهُ فَهُوَ سُحْتٌ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman Al Asamma, from Misma'a Bin Abdul Malik,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The manufacturer, when he is awake the whole night, so it is an ill-gotten gain (his manufacturing profits)'.¹⁶

VERSES 12 - 16

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا {12}

And We Built seven strong (skies) above you [78:12]

وَجَعَلْنَا سِرَاجًا وَهَّاجًا {13}

And We Made a burning lamp [78:13]

وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا {14}

And We Send down from the clouds abundant water [78:14]

لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا {15}

To Bring forth thereby corn and That We may bring forth thereby crawlers and vegetation [78:15]

وَجَنَّاتٍ أَلْفَافًا {16}

And the gardens thick foliated gardens [78:16]

¹⁵ Al Kafi – V 5 – The Book of Subsistence Ch 42 H 6

¹⁶ Al Kafi – V 5 – The Book of Subsistence Ch 42 H 7

محمد بن يعقوب: عن أحمد بن إدريس، عن محمد بن عبد الجبار، عن صفوان بن يحيى، عن عاصم بن حميد، عن أبي عبد الله (عليه السلام)، قال: ذكرت أبا عبد الله (عليه السلام) فيما يروون من الرؤية؟

Muhammad Bin Yaqoub, from Ahmad Bin Idrees, from Muhammad Abdul Jabbar, from Safwan Bin yahya, from Aasim Bin Hameed, who has said:

'I mentioned to Abu Abdullah^{asws} regarding what they are reporting, from the visualising (Allah^{azwj})?'

فقال: «الشمس جزء من سبعين جزءا من نور الكرسي، و الكرسي جزء من سبعين جزءا من نور العرش، و العرش جزء من سبعين جزءا من نور الحجاب، و الحجاب جزء من سبعين جزءا من نور الستر، فإن كانوا صادقين فليملؤوا أعينهم من الشمس ليس دونها سحاب».

So he^{asws} said: 'The sun is a seventieth part of the Light of the Chair (Kursy), and the Chair is a seventieth part of the Light of the Throne (Arsh), and the Throne is a seventieth part from the Light of the Veils, and the Veils are a seventieth part of the Light of the Curtain. So if they are truthful, the let them (try to) fill their eyes from the sun, when there is no cloud around'.¹⁷

VERSES 17 & 18

إِنَّ يَوْمَ الْفُصْلِ كَانَ مِيقَاتًا {17}

Surely, the Day of Decision is (a Day) of appointment [78:17]

يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا {18}

A Day it would be blown into the Trumpet, so you would be coming in crowds [78:18]

(جامع الأخبار): عن ابن مسعود، قال: كنت جالسا عند أمير المؤمنين (عليه السلام)، فقال: «إن في القيامة خمسين موقفا، كل موقف ألف سنة،

From Ibn Masoud who said:

'I was seated in the presence of Amir-ul-Momineen^{asws} and he^{asws} said: 'During the Day of Judgement there are fifty pausing stations, each pausing station being of a thousand years.

¹⁷ (الكافي 1: 7/176).

فأول موقف خرج من قبره [جلسوا ألف سنة عراة حفاة جيعا عطاشا، فمن خرج من قبره مؤمناً] بربه، مؤمناً بجنّته و ناره، مؤمناً بالبعث و الحساب و القيامة، مقراً بالله، مصدقاً بنبيه و بما جاء [به] من عند الله عز و جل نجاً من الجوع و العطش،

So the first pausing station – he would be coming out from his grave. They would be sitting for a thousand years, barefooted, hungry, thirsty. So one whom comes out from his grave as a believer in his Lord^{azwj}, a believer in His^{azwj} Paradise and His^{azwj} Fire, a believer in the Resurrection, and the Reckoning, and the Standing (for Judgment), acknowledging Allah^{azwj}, ratifying His^{azwj} Prophet^{saww} and with whatever he^{saww} came with from the Presence of the Mighty and Majestic, would be saved from the hunger, and the thirst

قال الله تعالى: فَتَأْتُونَ أَفْوَاجًا، من القبور إلى الموقف [أماما]، كل أمة مع إمامهم».

Allah^{azwj} the Exalted Said: **so you would be coming in crowds [78:18]**, from the graves to the pausing station of Imamate, each community being with their respective Imam¹⁸.

و عن معاذ، أنه سأل رسول الله (صلى الله عليه و آله) عن القيامة؟ فقال: «يا معاذ، سألت عن أمر عظيم من الأمور ،

And from Ma'az who asked the Rasool-Allah^{saww} about the Day of Judgement?' So he^{saww} said: 'O Ma'az, you have asked about a great matter from the matters'.

و قال: تحشر عشرة أصناف من أمّتي: بعضهم على صورة القردة، و بعضهم على صورة الخنازير، و بعضهم على وجوههم منكسون، أرجلهم فوق رؤوسهم ليجبوا عليها،

And he^{saww} said: 'There shall come forth ten types from my^{saww} community – Some of them upon the image of the monkeys, and some of them upon the image of the pigs, and some of them upon deformed faces, their feet being above their heads, being dragged.

و بعضهم عمياً، و بعضهم صماً بكماً، و بعضهم يمضغون ألسنتهم فهي مدلات على صدورهم، يسيل منها القيح، يتقذّروهم أهل الجمع،

And some of them would be blind, and some of them deaf, dumb, and some of them chewing their tongues which would be dangling upon their chests with pus dripping out of them, polluting the other people of the groups.

و بعضهم مقطعة أيديهم و أرجلهم، و بعضهم مصلبون على جذوع من النار، و بعضهم أشد تنناً من الجيفة، و بعضهم ملبسون جباباً سابعة من قطران لاذقة بجلودهم.

And some of them would be with their hands and feet cut off, and some of them being crucified upon trunks of fire, and some of them with a smell more rotten than

¹⁸ (Extract) (جامع الأخبار: 176)

that of a carcass, and some of them clothed in garments of tar which would be scorching their skins.

فأما الذين على صورة القرده فالتعاة من الناس، و أما الذين على صورة الخنازير فأهل السحت، و أما المنكسون على وجوههم فأكلة الربا،

So as for the ones upon the image of the monkeys are the tyrants from the people; and as for the one upon the image of the pigs would be the people of illegal earnings; and as for the deformities upon their faces would be the consumers of interest.

و أما العمي فالذين يجورون في الحكم، و أما الصم و البكم فالمعجبون بأعمالهم، و الذين يمضغون ألسنتهم العلماء و القضاة الذين خالفت أعمالهم أقوالهم،

And as for the blind, it would be those unjust in the judgement; and as for the deaf and the dumb would be those who admired their own works; and the ones who would be chewing their tongues are the scholar and the judges whose deeds opposed their tongues.

و أما الذين قطعت أيديهم و أرجلهم فهم الذين يؤذون الجيران، و أما المصلبون على جذوع من نار فالسعاة بالناس إلى السلطان،

And as for the ones with their hands and feet cut off, so they are the ones who harmed their neighbours; and as for the ones crucified upon the trunks of the fire, so there are the carriers with the people to the ruling authorities (Sultan).

و أما الذين أشد تننا من الحيف فالذين يتبعون الشهوات و اللذات، و يمنعون حق الله في أموالهم، و أما الذين يلبسون جبابا من نار، فأهل الكبر و الفخر و الخيلاء.»

And as for the ones whose stench would be more intense than that of the carcass, so they are the ones who followed their lustful desires and the pleasures, and forbid the rights of Allah^{azwj} in their wealth; and as for the ones clothed with garments of fire, so these are the people of arrogance, and the pride, and the pomp'.¹⁹

VERSES 19 - 23

وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا {19}

And the sky would be Opened up, so it would be like gateways [78:19]

¹⁹ (جامع الأخبار: 176).

وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا {20}

And the mountains would move, so these would be like mirages [78:20]

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا {21}

Surely, Hell would be lying in wait [78:21]

لِلطَّاغِيَتِ مَأْبَا {22}

A place of return for the tyrants [78:22]

لَا يَبِثْنَ فِيهَا أَحْقَابًا {23}

They would be living therein for ages [78:23]

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن جعفر بن محمد بن عقبة، عن عمن رواه، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: لَا يَبِثْنَ فِيهَا أَحْقَابًا، قال: «الأحقاب: ثمانية أحقاب، و الحقب: ثمانون سنة، و السنة ثلاثمائة و ستون يوماً، و اليوم: كآلف سنة مما تعدون».

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed, from Ja'far Bin Muhammad Bin Uqba, from the one who reported it:

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **They would be living therein for ages [78:23]**, he^{asws} said: 'Al-Ahqaab – Eight eras, and 'Al-Ahqaab' is of eighty years, and the year is of three hundred and sixty days, and the day - **like a thousand years from what you are counting [22:47]**.²⁰

و قال علي بن إبراهيم: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن الحسين بن سعيد، عن النضر بن سويد، عن درست بن أبي منصور، عن الأحول، عن حمزان بن أعين، قال: سألت أبا عبد الله (عليه السلام) عن قول الله لَا يَبِثْنَ فِيهَا أَحْقَابًا لَا يَدُوْفُونَ فِيهَا بَرْدًا وَ لَا شَرَابًا، قال: «هذه في الذين لا يخرجون من النار».

And Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Darsat Bin Abu Mansour, from Al-Ahowl, from Hamraan Bin Ayn who said:

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj}: **They would be living therein for ages [78:23] They shall neither be tasting therein coolness nor**

²⁰ (معاني الأخبار: 1 / 220)

drink [78:24], he^{asws} said: 'This is regarding for the ones who will not be coming out from the Fire'.²¹

VERSES 24 - 34

لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا {24}

They shall neither be tasting therein coolness nor drink [78:24]

إِلَّا حَمِيمًا وَعَسَاقًا {25}

Except scalding water and pus [78:25]

جَزَاءً وَفَاقًا {26}

Being an appropriate Recompense [78:26]

إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا {27}

They were not expecting a Reckoning [78:27]

وَكَذَّبُوا بِآيَاتِنَا كِذَابًا {28}

And they belied Our Signs with a belying [78:28]

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا {29}

And all things We have Enumerated it in a Book [78:29]

فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا {30}

Therefore taste! But, it will never increase you except in torment [78:30]

إِنَّ لِلْمُتَّقِينَ مَفَازًا {31}

Surely, for the pious, there would be success [78:31]

²¹ (تفسير القمي 2: 402).

حَدَائِقَ وَأَعْنَابًا {32}

Gardens and vineyards [78:32]

وَكَوَاعِبَ أُنثَرَابًا {33}

And voluptuous women of equal age [78:33]

وَكَأْسًا دِهَاقًا {34}

And a filled cup [78:34]

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «أما قوله تعالى: إِنَّ لِلْمُتَّقِينَ مَفَازًا فِيهَا الْكِرَامَاتُ،

Then (Ali Bin Ibrahim – Tafseer Qummi) said:

‘And in a report from Abu Al-Jaroud, from Abu Ja’far^{asws} having said: ‘As for His^{azwj} Words: **Surely for the pious, there would be success [78:31]** - so this is the Prestige.

و قوله تعالى: وَ كَوَاعِبَ الْفَتِيَّاتِ الْنَوَاهِدِ».

And His^{azwj} Words: **And voluptuous women of equal age [78:33]** – the teenage girls, the firm-breasted’.²²

(تحف العقول): عن الحسن بن علي (عليه السلام) - في حديث - قال: «و أوصاكم بالتقوى، و جعل التقوى منتهى رضاه، و التقوى باب كل توبة، و رأس كل حكمة، و شرف كل عمل،

Tohaf al Uqool –

‘From Al-Hassan Bin Ali^{asws}, in a Hadeeth, said: ‘And I^{asws} bequeath you with the piety, and you should make the piety as the end point of (achieving) His^{azwj} Pleasure. And the piety is the door of every repentance, and heat of every wisdom, and nobility of every deed.

بالتقوى فاز من فاز من المتقين، قال الله تبارك و تعالى: إِنَّ لِلْمُتَّقِينَ مَفَازًا، و قال تعالى: وَ يُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازِهِمْ لَا يَمَسُّهُمْ السُّوءُ وَ لَا هُمْ يَحْزَنُونَ».

By the piety will succeed the one who succeeds from the pious ones. Allah^{azwj} Blessed and Exalted Says: **Surely for the pious, there would be success [78:31]**. And the Exalted Says: **And Allah will Rescue the ones who are pious due to**

²² (تفسير القمي 2: 402)

their achievements. Neither would the evil touch them nor would they be grieving [39:61].²³

VERSES 35 & 36

لَا يَسْمَعُونَ فِيهَا لُعْوًا وَلَا كِذَابًا {35}

They will neither be hearing any vanities therein nor any lies [78:35]

جَزَاءً مِنْ رَبِّكَ عَطَاءً حِسَابًا {36}

A Recompense from your Lord, a Calculated gift [78:36]

في أمالي شيخ الطائفة فُدَسَ سِرُّهُ بِإِسْنَادِهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ حَدِيثٌ طَوِيلٌ يَقُولُ فِيهِ عَلَيْهِ السَّلَامُ: حَتَّى إِذَا كَانَ يَوْمُ الْقِيَامَةِ حَسَبَ هُمْ حَسَنَاتِهِمْ ثُمَّ أَعْطَاهُمْ بِكُلِّ وَاحِدَةٍ عَشْرَ أَمْثَالِهَا إِلَى سَبْعِمِائَةٍ ضِعْفٍ، قَالَ اللَّهُ عَزَّ وَجَلَّ جَزَاءً مِنْ رَبِّكَ عَطَاءً حِسَابًا

In (the book) Amaali of Sheykh Al Ta'ifa,

'By his chain going up to Amir Al-Momineen^{asws}, there is a lengthy Hadeeth, he^{asws} is saying in it: 'Until when it would be the Day of Judgment, their good deeds would be Calculated for them, then it would be Given to them with each one (good deed), ten (times) the like of it, up to a multiple of seven hundred. Allah^{azwj} Mighty and Majestic Says: **A Recompense from your Lord, a Calculated gift [78:36]**'.²⁴

VERSES 37 & 38

رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ ۖ لَا يَمْلِكُونَ مِنْهُ خِطَابًا {37}

Lord of the skies and the earth and what is between the two, the Beneficent. They would not be controlling an Address from Him [78:37]

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا ۖ لَا يَتَكَلَّمُونَ إِلَّا مَنْ أذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا {38}

A Day on which the Spirit and the Angels would be standing in rows, not speaking except one the Beneficent Permits for him, and speaks the correct thing [78:38]

²³ تحف العقول: 232

²⁴ H 29 – تفسير نور الثقلين، ج5، ص: 496

أبو حمزة الثمالي قال: دخلت على محمد بن علي (عليهما السلام): وقلت يا بن رسول الله حدثني بحديث ينفعني، قال: يا أبا حمزة كل يدخل الجنة إلا من أبي.

Abu Hamza Al-Sumali said,

'I came to Muhammad^{asws} Bin Ali^{asws} and I said, 'O son^{asws} of Rasool-Allah^{saww}! Narrate to me with a Hadeeth which would benefit me'. He^{asws} said: 'O Abu Hamza! Everyone would enter the Paradise except the one who refuses to do so'.

قال: قلت: يا بن رسول الله أحد يأبى أن يدخل الجنة؟ قال: نعم. قلت: من؟ قال: من لم يقل: لا إله إلا الله محمد رسول الله.

He (Abu Hamza) said, 'I said, 'O son^{asws} of Rasool-Allah^{saww}! Is there anyone who would refuse to enter the Paradise?' He^{asws} said: 'Yes'. I said, 'Who?' He^{asws} said: 'The one who does not say, 'There is no god except for Allah^{azwj}, and Muhammad^{saww} is Rasool-Allah^{saww}'.

قلت: يا بن رسول الله حسبت أن لا أروي هذا الحديث عنك، قال: ولم؟ قلت: اني تركت المرجئة والقدرية والحرورية وبنى امية كل يقولون: لا إله إلا الله محمد رسول الله، ف

I said, 'O son^{asws} of Rasool-Allah^{saww}! I reckon that I should not report this Hadeeth from you^{asws}'. He^{asws} said: 'And why not?' I said, 'I left the Murjiites, and the Qadiriyya, and the Harouriyya, and the clan of Umayya all of them saying, 'There is no god except for Allah^{azwj} and Muhammad^{saww} is Rasool-Allah^{saww}'.

قال: ايهات ايهات، إذا كان يوم القيامة سلبهم الله إياها فلم يقلها إلا نحن وشيعتنا والباقون منها براء،

So he^{asws} said: 'Far be it! Far be it! When it will be the Day of Judgement, Allah^{azwj} would Confiscate this from them, so none would be casting it except for us^{asws} and our^{asws} Shias, and the remainder of them would be far from it!

أما سمعت الله يقول: * (يوم يقوم الروح والملائكة صفا لا يتكلمون إلا من أذن له الرحمن وقال صوابا) *. وقال: من قال: لا إله إلا الله محمد رسول الله.

But have you not heard Allah^{azwj} Saying: ***A Day on which the Spirit and the Angels would be standing in rows, not speaking except one the Beneficent Permits for him, and speaks the correct thing [78:38]?*** And he^{asws} said: '(That is) the one who says, 'There is no god except for Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww}'²⁵.

عنه: عن أحمد بن هوزة، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن أبي خالد القماط، عن أبي عبد الله، عن أبيه (عليهما السلام)، قال: «إذا كان يوم القيامة، وجمع الله الخلائق من الأولين و الآخرين في صعيد واحد، خلع قول لا إله إلا الله من جميع الخلائق إلا من أقر بولاية علي بن أبي طالب (عليه السلام)، و هو قوله تعالى: يَوْمَ يَقُومُ الرُّوحُ وَ الْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَدْنَى لَهُ الرَّحْمَنُ وَ قَالَ صَوَابًا».

²⁵ Tafseer Abu Hamza Al Sumaly - Introduction

And from him, from Ahmad Bin Howzat, from Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Khalid Al-Qamaat, who has said:

'From Abu Abdullah^{asws} from his^{asws} father^{asws} having said: 'When it will be the Day of Judgement, and Allah^{azwj} Gathers the creatures from the former ones and the later ones in one place, the Word 'There is no god except for Allah^{azwj}' would be Removed from all the creatures except for the ones who accept the Wilayah of Ali^{asws} Bin Abu Talib^{asws}, and these are the Words of the Exalted: ***A Day on which the Spirit and the Angels would be standing in rows, not speaking except one the Beneficent Permits for him, and speaks the correct thing [78:38].***²⁶

عن أبي معمر السعدي، قال: قال علي بن أبي طالب (عليه السلام) في صفة يوم القيامة: «يَجْتَمِعُونَ فِي مَوْطِنٍ يَسْتَنْطِقُ فِيهِ جَمِيعُ الْخَلْقِ فَلَا يَتَكَلَّمُ أَحَدٌ إِلَّا مَنْ أَدْنَى لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا»

From Abu Mo'mar Al Sa'ady who said,

'Ali^{asws} Bin Abu Talib^{asws} said regarding the description of the Day of Judgment: 'They would be gathering in a place in which the entirety of the creatures would be Questioned, but no one would speak: ***except one the Beneficent Permits for him, and speaks the correct thing [78:38].***

فتقام الرسل فتسأل، فذلك قوله لمحمد (عليه السلام): فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيداً وَهُوَ الشَّهِيدُ عَلَى الشَّهَدَاءِ، وَ الشَّهَدَاءُ هُمُ الرُّسُلُ (عليهم السلام)».

So the Rasool^{saww} would stand and would be Questioned. So those are His^{azwj} Words to Muhammad^{saww}: ***So how will it be, when We Come with a witness from every community, and We Come with you as a witness upon them? [4:41].*** And he^{saww} is the witness upon the witnesses, and the witnesses (of the former ones), they are the Rasools^{as}.²⁷

و قال الطبرسي في معنى الروح: روى علي بن إبراهيم في (تفسيره) بإسناده، عن الصادق (عليه السلام)، قال: «هو ملك أعظم من جبرئيل و ميكائيل».

And Al-Tabarsy said regarding the meaning of 'the Spirit', 'It is reported by Ali Bin Ibrahim in his Tafseer, by his chain, from Al-Sadiq^{asws} having said: 'It is an Angel more magnificent than Jibraeel^{as} and Mikaeel^{as}.'²⁸

VERSES 39 & 40

ذَلِكَ الْيَوْمِ الْحَقُّ ۖ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَا بَأْسًا {39}

²⁶ (تأويل الآيات 2: 9 / 761)

²⁷ تفسير العياشي 1: 132 / 242.

²⁸ مجمع البيان 10: 647.

That is the Day of the Truth. So one who desires to can take a refuge to his Lord [78:39]

إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا
{40}

Surely, We have warned you of a near Punishment on the Day the person would see what his hands had sent ahead, and the Kafir would be saying, 'O! I wish I was dust!' [78:40]

محمد بن العباس، قال: حدثنا الحسين بن أحمد، عن محمد بن عيسى، عن يونس بن عبد الرحمن، عن يونس بن يعقوب، عن خلف بن حماد، عن هارون بن خارجة، عن أبي بصير، و عن سعيد السمان، عن أبي عبد الله (عليه السلام)، قال: «قوله تعالى: وَمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَ يَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا يعني علويا يوالي أبا تراب».

Muhammad Bin Al-Abbas, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yusuf Bin Abdul Rahman, from Yunus Bin Yaqoub, from Khalaf Bin Hamaad, from Haroun Bin Kharjat, from Abu Baseer, and from Saeed Al-Samaan, who has said:

'Abu Abdullah^{asws} has said: 'The Words of the Exalted: ***on the Day the person would see what his hands had sent ahead, and the Kafir would be saying, 'O! I wish I was dust!' [78:40]*** - It Means 'Alawiyya' the ones who befriended Abu Turaab (Ali^{asws}).²⁹

قال: و جاء في باطن تفسير أهل البيت (عليهم السلام) ما يؤيد هذا التأويل في تأويل قوله تعالى: أَمَا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُّكْرًا، قال: «هو يرد إلى أمير المؤمنين (عليه السلام)،

He (Sharaf Al-Deen Al-Husayni) said,

'And it has come in the esoteric of the Tafseer of the People^{asws} of the Household what is strengthened by this explanation in the explanation of the Words of the Exalted: ***'As for one who is unjust, then soon We will Punish him, then he will return to His Lord and He will Punish him with a terrible Punishment [18:87]*** – It refers to (the enemies of) Amir-Al-Momineen^{asws}.

فيعذبه عذابا نكرا، حتى يقول: يا ليتني كنت ترابا، أي من شيعة أبي تراب، و معنى ربه أي صاحبه».

He (the unjust Kafir) would be Punished with a terrible Punishment until he will say ***Surely We have warned you of a near Punishment on the Day the person would see what his hands had sent ahead, and the Kafir would be saying, 'O! I wish I was dust!' [78:40]*** - i.e., from the Shias of Abu Turab^{asws} (Amir Al-Momineen^{asws}). And the Meaning of: ***return to his Lord*** - i.e., to his Master^{asws}.³⁰

²⁹ (تأويل الآيات 2: 2: 10 / 761)

³⁰ تأويل الآيات 2: 2: 11 / 761.

[النبي يكنى علياً أبا تراب.]

The Prophet^{saww} Teknonyms Ali^{asws} As 'Abu Turab'

أَخْبَرَنَا الشَّيْخُ الرَّاهِدُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ بَابُوَيْهِ بِالرَّيِّ سَنَةَ عَشْرَةَ وَحَمْسِمِائَةٍ قَالَ: أَخْبَرَنِي عَمِّي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ عَمِّهِ الشَّيْخِ السَّعِيدِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ بْنِ بَابُوَيْهِ رَحِمَهُمُ اللَّهُ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ الْقَطَّانُ قَالَ: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ اللَّهِ بْنِ حَبِيبٍ قَالَ: حَدَّثَنَا تَمِيمُ بْنُ بَهْلُولٍ عَنْ أَبِيهِ قَالَ: حَدَّثَنَا أَبُو الْحَسَنِ الْعُبَيْدِيُّ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ مِهْرَانَ عَنْ عَبَّائَةَ بْنِ رَبِيعٍ قَالَ:

It was informed to us by the ascetic Sheykh Abu Muhammad Al Hassan Bin Al Husayn Bin Babuwayh at Al Rayy, in the year five hundred and ten, from his uncle Abu Ja'far Muhammad Bin Al Hassan, from his father Al Hassan Bin Al Husayn, from his uncle Al Sheykh Al Saeed Abu Ja'far Muhammad Bin Ali Bin Babuwayh, from Ahmad Bin Al Hassan Al Qataan Al Adl, from Abu Al Abbas Ahmad Bin Yahya Bin Zakariyya Al Qatan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Abu Al Hassan Al Abdy, from Suleyman Bin Mihran, from Abaya Bin Rabie who said,

فُلْتُ لِعَبْدِ اللَّهِ بْنِ عَبَّاسٍ لِمَ كُنِيَ رَسُولُ اللَّهِ صَ عَلِيًّا أبا تُرَابٍ؟ قَالَ: لِأَنَّهُ صَاحِبُ الْأَرْضِ وَ حُجَّةُ اللَّهِ عَلَى أَهْلِهَا بَعْدَهُ وَ بِهِ بَقَاؤُهَا وَ إِلَيْهِ سُكُونُهَا وَ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَ رَأَى الْكَافِرَ مَا أَعَدَّ اللَّهُ تَعَالَى لِشِيعَةِ عَلِيِّ مِّنَ النَّوَابِ وَ الرُّلْفَى وَ الْكِرَامَةِ قَالَ: يَا لَيْتَنِي كُنْتُ تُرَابًا يَا لَيْتَنِي مِّنْ شِيعَةِ عَلِيِّ ع وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ يَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا.

I said to Abdullah Bin Abbas, 'Why did Rasool-Allah^{saww} teknonym Ali^{asws} as 'Abu Turab'?' He said, 'Because he^{asws} is the Master^{asws} of the earth and a Divine Authority upon his inhabitants after him^{saww}, and due to him^{asws} is its remaining, and to him^{asws} is its tranquillity; and I have heard Rasool-Allah^{saww} saying: 'When it will be the Day of Judgment and the disbeliever upon seeing what Allah^{azwj} the Exalted has Prepared for the Shias of Ali^{asws}, from the Rewards and the advantages and the prestige, he would say, **[78:40] O! I wish I were dust!** i.e., 'If only I was from the Shias of Ali^{asws} and that is the Speech of Allah^{azwj} Mighty and Majestic **[78:40] and the unbeliever shall say: O! I wish I were dust!**³¹

³¹ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 1 H 13