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CHAPTER 79**AL-NAZIAAT****(46 VERSES)****VERSES 1 - 46**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة النازعات، لم يمت إلا رياناً، و لم يبعثه الله إلا رياناً، و لم يدخله الجنة إلا رياناً».

Ibn Babuwayh, by his chain, who has reported:

'From Abu Abdullah^{asws} having said: 'One who recites the Surah Al-Naziaat will not die except as sated and Allah^{azwj} will not Resurrect him except as sated, and will not enter the Paradise except as sated'.¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة أمن من عذاب الله تعالى، و سقاه الله من برد الشراب يوم القيامة،

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Surah (Al-Naziaat), would be safe from the Punishment of Allah^{azwj} the Exalted, and Allah^{azwj} would Quench him from a cool drink on the Day of Judgement.

و من قرأها عند مواجهة أعدائه انخرفوا عنه و سلم منهم و لم يضره».

And one who recites it during a confrontation with his enemies, they would divert themselves away from him, and he would be safe from them, and they will not harm him'.²

و قال الصادق (عليه السلام): «من قرأها و هو مواجه أعداءه لم يضره، و انخرفوا عنه،

And Al-Sadiq^{asws} said: 'The one who recites it (Surah Al-Naziaat), and he is in confrontation with his enemies will not be harmed from them, and they would divert away from him.

¹ (ثواب الأعمال: 121).

² Tafseer Al Burhan – H 11348

و من قرأها و هو داخل على أحد يخافه نجا منه و أمن بإذن الله تعالى».

And one who recites it when he is coming up to anyone whom he fears, would be rescued from him, and would be safe by the Permission of Allah^{azwj}.³

ابى بن كعب عن النبي صلى الله عليه وآله قال: ومن قرء سورة والنازعات لم يكن حبسه وحسابه يوم القيامة الا كقدر صلوة مكتوبة حتى يدخل الجنة.

Ubayy Bin Ka'ab, who has said:

'From the Prophet^{saww} having said: 'One who recites Surah Al-Naziat, will never be imprisoned, and his Reckoning on the Day of Judgement would be in like a Prescribed Salat until he enters the Paradise'.⁴

VERSES 1 - 4

وَالنَّازِعَاتِ غَرْقًا {1}

(I Swear) by the snatchers snatching out [79:1]

وَالنَّاشِطَاتِ نَشْطًا {2}

And the rippers tearing out [79:2]

وَالسَّابِحَاتِ سَبْحًا {3}

And the floaters floating [79:3]

فَالسَّابِقَاتِ سَبْقًا {4}

So the preceding ones would be preceding [79:4]

الطبرسي، في معنى ذلك: أنه يعني الملائكة الذين ينزعون أرواح الكفار عن أبدانهم بالشدة، كما يغرق النازع في القوس فيبلغ فيها غاية المد، قال: و روي ذلك عن علي (عليه السلام).

Al-Tabarsy reports:

³ (خواص القرآن: 28، 57 «مخطوط».)

⁴ Tafseer Noor Al Saqalayn – CH 79 H 3

Regarding the Meaning of that, 'It Means the Angels who pull out the souls of the Kafirs out from their bodies with severity, just as you pull on the string of the bow so it extends'. He said, 'And that has been reported from Ali^{asws}'.⁵

و قال في معنى الناشطات: عن علي (عليه السلام): «أنها الملائكة تنشط أرواح الكفار ما بين الجلد و الأظفار حتى تخرجها من أجوافهم بالكرب و الغم»

And (Tabarsy) said:

Regarding the Meaning of: **And the rippers tearing out [79:2]**, from Ali^{asws}: 'These are the Angels who draw out the souls of the Kafirs (from) what is between the skin and the nails until it comes out from their hearts with the anguish and grief'.⁶

الشييباني في (نهج البيان): عن علي بن أبي طالب (عليه السلام)، قال: وَ النَّازِعَاتِ غَرْقًا، قال «الملائكة تنزع نفوس الكفار إغراقاً كما يغرق النازع في القوس».

Al Shaybani in (the book) Nahj Al Bayan –

'From Ali^{asws} Bin Abu Talib^{asws}, he (the narrator) said: '**(I Swear) by the snatchers snatching out [79:1]**, he^{asws} said: 'The Angels snatching the souls of the Kafirs with a pulling, just as the string is pulled in the bow".⁷

ابن فهد في (العدة): في حديث معاذ بن جبل، عن النبي (صلى الله عليه و آله)، قال لمعاذ: «لا تمرقن الناس فتمزقك كلاب أهل النار، قال الله تعالى: وَ النَّاشِطَاتِ نَشْطًا، أ فتدري ما الناشطات؟ هي كلاب أهل النار، تنشط اللحم و العظم».

Ibn Fahad in (the book) Al Iddat (Al Da'iy) – in a Hadeeth of Muaz Bin Jabal,

'From the Prophet^{saww} having said to Muaz: 'Do not tear the people for the hounds of the inhabitants of the Fire would tear you. Allah^{azwj} the Exalted Said: '**And the rippers tearing out [79:2]**. Do you know what is the 'tearing'? These are the hounds of the inhabitants of the Fire, tearing the flesh and the bones".⁸

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: فَالْسَّائِقَاتِ سَبْقًا: «يعني أرواح المؤمنين تسبق أرواحهم إلى الجنة يمثل الدنيا، و أرواح الكفار يمثل ذلك إلى النار».

Then (Ali Bin Ibrahim) said:

'And in a report of Abu Al-Jaroud, from Abu Ja'far^{asws} regarding the Words of the Exalted: **So the preceding ones would be preceding [79:4]**, he^{asws} said: 'It Means

⁵ (مجمع البيان 10 : 651).

⁶ (مجمع البيان 10 : 652).

⁷ نهج البيان 3 : 312 (مخطوط)

⁸ عدة الداعي: 244

the souls of the Momineen, their souls would be preceding to the Paradise, and the souls of the Kafirs, similarly to that, to the Fire'.⁹

قَدْ قَالَ الْبَاقِرُ وَ الصَّادِقُ عَلَيْهِمَا السَّلَامُ: إِنَّ لِلَّهِ تَعَالَى أَنْ يُقْسِمَ بِمَا شَاءَ مِنْ خَلْقِهِ، وَ لَيْسَ لِحَلْقِهِ أَنْ يُقْسِمُوا إِلَّا بِهِ.

Al Baqir^{asws} and Al Sadiq^{asws} have both said: 'It is for Allah^{azwj} the Exalted that He^{azwj} Swears by whatever He^{azwj} so Desires from His^{azwj} creatures, and it isn't for His^{azwj} creatures that they should be swearing except by Him^{azwj}'.¹⁰

VERSE 5

فَالْمُدَبِّرَاتِ أَمْرًا {5}

The regulators of matters [79:5]

ابن بابويه، قال: حدثنا أبو الحسن محمد بن القاسم الجرجاني (رضي الله عنه)، قال: حدثنا أحمد ابن الحسن الحسيني، عن الحسن بن علي، عن أبيه، عن محمد بن علي، عن أبيه الرضا، عن أبيه موسى بن جعفر (عليهم السلام)، قال: «كان قوم من خواص الصادق (عليه السلام) جلوسا بحضرتة في ليلة مقمرة، فقالوا: يا بن رسول الله، ما أحسن أديم هذه السماء، و أنوار هذه النجوم و الكواكب!

Ibn Babuwayh said, 'It has been narrated to us by Abu Al-Hassan Muhammad Bin Al-Qasim Al-Jarjany, from Ahmad Ibn Al-Hassan Al-Husayni, who has reported the following:

'Al-Hassan^{asws} Bin Ali^{asws}, from his^{asws} father^{asws}, from Muhammad^{asws} Bin Ali^{asws}, from his^{asws} father^{asws} Al-Reza^{asws}, from his^{asws} father^{asws} Musa^{asws} Bin Ja'far^{asws} having said: 'There was a group of the special ones of Al-Sadiq^{asws} seated in his^{asws} presence during a moonlit night, so they said, 'O son^{asws} of Rasool-Allah^{saww}! How beautiful is the canopy of this sky, and the rays of these stars and the planets!'

فقال الصادق (عليه السلام): إنكم لتقولون هذا، و إن المدبرَاتِ أربعة: جبرئيل، و ميكائيل، و إسرافيل، و ملك الموت (عليهم السلام)، ينظرون إلى الأرض، فيرونكم و إخوانكم في أقطار الأرض، و نوركم إلى السموات و الأرض أحسن من أنوار هذه الكواكب، و إنهم يقولون كما تقولون: ما أحسن أنوار هؤلاء المؤمنين!«.

So Al-Sadiq^{asws} said: 'You all are saying this, and the regulators are four – Jibraeel^{as}, and Mikaeel^{as}, and Israfeel^{as} and the Angel of Death^{as}, who are looking towards the earth, and they^{as} see you and your brothers in the countries of the earth, and your light emanating from you to the sky is more beautiful to them^{as} than these planets,

⁹ (تفسير القمي 2: 403).

¹⁰ تفسير نور الثقلين، ج 5، ص: 499

and they^{as} are (also) saying just as you all are saying: 'How beautiful are the rays (emission of light) of these Momineen!'¹¹

VERSES 6 & 7

يَوْمَ تَرْجُفُ الرَّاجِفَةُ {6}

The Day the shaking one will shake (the dust from him) [79:6]

تَتَّبِعُهَا الرَّادِفَةُ {7}

The subsequent one would follow him [79:7]

رجعة السيد المعاصر: عن جعفر بن محمد بن مالك، قال: حدثنا محمد بن القاسم بن إسماعيل، عن علي بن خالد العاقولي، عن عبد الكريم بن عمرو الخثعمي، عن سليمان بن خالد، قال: قال أبو عبد الله (عليه السلام)، في قوله تعالى: يَوْمَ تَرْجُفُ الرَّاجِفَةُ تَتَّبِعُهَا الرَّادِفَةُ، قال: «الراجفة: الحسين بن علي (عليهما السلام)، و الرادفة: علي بن أبي طالب (عليه السلام)،

(In the book) Raj'at of Al Syed Al Ma'seer, from Ja'far Bin Muhammad Bin Malik, from Muhammad Bin Al Qasim Bin Ismail, from Ali Bin Khalid Al Aqouly, from Abdul Kareem Bin Amro Al Khas'amy, from Suleyman Bin Khalid who said,

'Abu Abdullah^{asws} said regarding His^{azwj} Words: **The Day the shaking one will shake (the dust from him) [79:6] The subsequent one would follow him [79:7]:** 'The shaking one is Al-Husayn^{asws} Bin Ali^{asws}, and the subsequent one is Ali^{asws} Bin Abu Talib^{asws}.

و أول من ينشق عنه القبر و ينفض عن رأسه التراب الحسين ابن علي (عليهما السلام) في خمسة و سبعين ألفاً».

And the first one to break off from his^{asws} grave and shake the dust from his^{asws} head would be Al-Husayn^{asws} Ibn Ali^{asws}, among seventy five thousand".¹²

ابن شهر آشوب: عن الرضا (عليه السلام)، في قوله تعالى: تَتَّبِعُهَا الرَّادِفَةُ، قال: «إذا زلزلت الأرض فأتبعها خروج الدابة و قد تقدمت الروايات في معنى هذه الآية بهذا المعنى في سورة النمل».

Ibn Shehr Ashub –

From Al-Reza^{asws} regarding the Words of the Exalted: **The subsequent one would follow him [79:7]**, he^{asws} said; 'When the earth would be in a tremor, it would be followed by the coming out of 'The Walker' (Al-Dabbat)".¹³

¹¹ (عيون أخبار الرضا (عليه السلام) 2: 2 / 2).

¹² (Extract) الرجعة: 60 «مخطوط».

محمد بن العباس، قال: حدثنا جعفر بن محمد الحلبي، عن عبد الله بن محمد الزيات، عن محمد ابن عبد الحميد، عن مفضل بن صالح، عن جابر بن يزيد، عن أبي عبد الله الجدلي، قال: دخلت على علي (عليه السلام)، فقال: «أنا دابة الأرض».

Muhammad Bin Al-Abbas, from Ja'far Bin Muhammad Al-Halby, from Abdullah Bin Muhammad Al-Zayaat, Muhammad Ibn Abdul Hameed, from MufazzAl-Bin Salih, from Jabir Bin Yazeed, who has said:

'Abu Abdullah Al-Halby who said, 'I came up to Ali^{asws}, so he^{asws} said: 'I^{asws} am the Walker of the Earth (Daabbat Al-Ardh)'.¹⁴

في كتاب كمال الدين وتمام النعمة باسناده إلى النزال بن سيارة عن أمير المؤمنين عليه السلام حديث طويل يقول فيه وقد ذكر الدجال ومن يقتله وأين يقتل: ألا ان بعد ذلك الطامة الكبرى

In the book KamaAl-Al-Deen Wa Tamaam Al-Ne'mat, by his chain going up to Al-NazaAl-Bin Sayarat, who has reported the following:

Amir-Al-Momineen^{asws}, a lengthy Hadeeth in which he^{asws} said and mentioned Al-Dajaal^{la} and the one who will kill him, and where he^{la} would be killed: 'Indeed! And after that will be the great catastrophe'.

قلنا: وما ذلك يا أمير المؤمنين قال: خروج دابة الارض من عند الصفا، معها خاتم سليمان وعصى موسى عليهما السلام، تضع الخاتم على وجه كل مؤمن فينطبع فيه هذا مؤمن حقا،

We said, 'And what is that, O Amir-Al-Momineen^{asws}?' He^{asws} said: 'The Walker of the earth would come out from Al-Safa. With him^{asws} would be the ring of Suleyman^{as}, and the Staff of Musa^{as}. The ring would illuminate upon the face of every Momin, and it would inscribe on it, 'This is a true Momin'.

وتضعه على وجه كل كافر فيكتب هذا كافر، حتى أن المؤمن لينادي: الويل لك حقا يا كافر، وان الكافر ينادي: طوبى لك يا مؤمن وددت اني كنت مثلك فأفوز فوزا عظيما،

And it would illuminate upon the face of every Kafir, so it would inscribe, 'This is an Kafir', to the extent that the Momin would call out, 'The woe is unto you, truly, O Infidel. And the Infidel would call out, 'Blessed are you, O Momin! I wish I was like you, so I would have achieved a great success'.

ثم ترفع الدابة رأسها فيراها من بين الخافقين باذن الله جل جلاله، وذلك بعد طلوع الشمس من مغربها، فعند ذلك ترفع التوبة فلا تقبل توبة ولا عمل يرفع، ولا ينفع نفسا إيمانها لم تكن آمنت من قبل أو كسبت في إيمانها خيرا،

Then the 'Walker' would raise his^{asws} head, so he^{asws} would see from between the two, by the Permission of Allah^{azwj} Majestic is His^{azwj} Majesty. And that would be after the emerging of the sun from its west. When that happens, the (door of) repentance would be raised, so no repentance would be Accepted, nor would any deed be

¹³ (Extract) (المناقب 3: 102)

¹⁴ (تأويل الآيات 1: 7 / 403)

raised, and no one would benefit from his belief, if he had not believed before, or gained a good in his belief’.

ثم قال عليه السلام: لا تسألوني عما يكون بعد هذا، فانه عهد إلى حبيبي رسول الله صلى الله عليه وآله ان لا أخبر به غير عترتي.

Then he^{asws} said: ‘Do not ask me^{asws} about what would be taking place after this, for I^{asws} have vowed to my^{asws} beloved Rasool-Allah^{saww} that I^{asws} shall not be informing about it to anyone else apart from my^{asws} Family^{asws}’.¹⁵

VERSES 8 - 14

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ {8}

Hearts on that day will palpitate [79:8]

أَبْصَارُهَا خَاشِعَةٌ {9}

Their sights humbled [79:9]

يَقُولُونَ إِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ {10}

They are saying, ‘Would we be restored in the graves?’ [79:10]

أَإِذَا كُنَّا عِظَامًا نَخِرَةً {11}

What! When we become rotten bones?’ [79:11]

قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ {12}

They are saying, ‘Then that would be a repetition incurring loss’ [79:12]

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ {13}

But rather, it would be one Shout [79:13]

فَإِذَا هُمْ بِالسَّاهِرَةِ {14}

¹⁵ Tafseer Noor Al Saqalayn – CH 79 H 41

So then they would be at Al-Sahira [79:14]

سعد بن عبد الله: عن محمد بن عيسى بن عبيد، عن القاسم بن يحيى، عن جده الحسن بن راشد، قال: حدثني محمد بن عبد الله بن الحسين، قال: دخلت مع أبي علي بن عبد الله (عليه السلام)، فجرى بينهما حديث، فقال أبي لأبي عبد الله (عليه السلام): ما تقول في الكرة؟

Sa'ad Bin Abdullah, from Muhammad Bin Isa Bin Ubeyd, from Al-Qasim Bin Yahya, from his grandfather Al-Hassan Bin Rashid, from Muhammad Bin Abdullah Bin Al-Husayn who said:

'I came up along with my father, to Abu Abdullah^{asws}, and a discussion took place between them. My father said to Abu Abdullah^{asws}, 'What do you^{asws} say about the repetition?'

قال: «أقول فيها ما قال الله عز و جل، و ذلك أن تفسيرها صار إلى رسول الله (صلى الله عليه و آله) قبل أن يأتي هذا الحرف بخمس و عشرين ليلة، قول الله عز و جل: تِلْكَ إِذْ أَكَرَّهُ حَاسِرَةً إِذَا رَجَعُوا إِلَى الدُّنْيَا و لم يقضوا ذنوبهم.

He^{asws} said; 'I^{asws} say with regards to it what Allah^{azwj} Mighty and Majestic Said, and that is its interpretation from Rasool-Allah^{saww} before the coming of the Verse by twenty five nights. The Words of Allah^{azwj} Mighty and Majestic: **They are saying, 'Then that would be a repetition incurring loss' [79:12]**, is when they return to the world, and their time has not expired'.

فقال له أبي: يقول الله عز و جل: فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ بِالسَّاهِرَةِ أي شيء أراد بهذا؟

My father said to him^{asws}, 'Allah^{azwj} Mighty and Majestic is Saying: **But rather, it would be one Shout [79:13] So then they would be at Al-Sahira [79:14]**, which thing does He^{azwj} Want by this?'

فقال: «إذا انتقم منهم و ماتت الأبدان بقيت الأرواح ساهرة لا تنام و لا تموت».

So he^{asws} said: 'If they are avenged from them, and their bodies died, their souls would remain vigilant, neither sleeping nor dying'.¹⁶

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: أ إِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ يقول: «في الخلق الجديد،

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

'From Abu Ja'far^{asws} regarding the Words of the Exalted: **They are saying, 'Would we be restored in the graves?' [79:10]**: 'They are speaking about the new creation.

و أما قوله: فَإِذَا هُمْ بِالسَّاهِرَةِ و الساهرة: الأرض، كانوا في القبور، فلما سمعوا الزجرة خرجوا من قبورهم فاستوتوا على الأرض، و أما قوله: بِالْوَادِ الْمُقَدَّسِ [أي] المطهر، و أما طُوى فاسم الوادي».

¹⁶ (مختصر بصائر الدرجات: 28)

And as for His^{azwj} Words: **So then they would be at Al-Sahira [79:14]**, and 'Al-Sahira' the ground. They used to be inside the graves, so when they hear the Shout, they would come out from the graves and spread out on the earth".¹⁷

And as for His^{azwj} Words **[79:16] the Holy valley, Touwa**, i.e., the pure, and as for 'Touwa', so it is the name of the valley'.¹⁸

محمد بن العباس، قال: حدثنا أبو عبد الله محمد بن أحمد، عن القاسم بن إسماعيل، عن محمد بن سنان، عن سماعة بن مهران، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، قال: «قال رسول الله (صلى الله عليه وآله): الكربة المباركة النافعة لأهلها يوم الحساب ولايتي واتباع أمري وولاية علي و الأوصياء من بعده و اتباع أمرهم،

Muhammad Bin Al-Abbas, from Abu Abdullah Muhammad Bin Ahmad, from Al-Qasim Bin Ismail, from Muhammad Bin Sinan, from Sama'at Bin Mahran, from Jabir Bin Yazeed, who has said:

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The Blessed repetition, the beneficial to its people on the Day of the Reckoning, is my^{saww} Wilayah, and the following of my^{saww} orders, and the Wilayah of Ali^{asws} and the successors^{asws} from after him^{asws} and the following of their^{asws} orders.

يدخلهم الله الجنة بها، معي [و مع] علي وصبي و الأوصياء من بعده،

Allah^{azwj} would Make them to enter into the Paradise due to it, along with me^{saww}, and with Ali^{asws} my^{saww} successor^{asws}, and the successors^{asws} from after him^{asws}.

و الكربة الخاسرة عداوتي و ترك أمري و عداوة علي و الأوصياء من بعده، يدخلهم الله بها النار في أسفل السافلين».

And the detrimental (loss making) repetition is being inimical to me^{saww}, and leaving my^{saww} orders, and the enmity to Ali^{asws} and the successors^{asws} from after him^{asws}. Allah^{azwj} would Make them to enter into the Fire to be among the lowest of the low'.¹⁹

VERSES 15 & 16

هَلْ أَتَاكَ حَدِيثُ مُوسَى {15}

Did there come to you a Hadeeth of Musa? [79:15]

إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى {16}

When his Lord Called him at the Holy valley of Tuwa [79:16]

¹⁷ (تفسير القمّي 2: 403).

¹⁸ (تفسير القمّي 2: 403).

¹⁹ (تأويل الآيات 2: 1742).

و عنه، قال: حدثنا محمد بن علي بن محمد بن حاتم النوفلي المعروف بالكرماني، قال: حدثنا أبو العباس أحمد بن عيسى الوشاء البغدادي، قال: حدثنا أحمد بن طاهر القمي، قال: حدثنا محمد بن بحر بن سهل الشيباني، قال: حدثنا أحمد بن مسرور، عن سعد بن عبد الله القمي، عن القائم الحجة (عليه السلام) - في حديث طويل يتضمن مسائل كثيرة - قال: قلت: فأخبرني، يا بن رسول الله، عن أمر الله تعالى لنبيه موسى (عليه السلام): **فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى** فَإِنَّ فَهَاءَ الْفَرِيقَيْنِ يَزْعَمُونَ أَنَّهَا كَانَتْ مِنْ إِهَابِ الْمَيْتَةِ.

And from him, from Muhammad Bin Ali Bin Muhammad Bin Hatim Al Nowfaly Al Ma'rouf At Al karmany, from Abu Al Abbas Ahmad Bin Isa Al Washa Al Baghdady, from Ahmad Bin Tahir Al Qummi, from Muhammad Bin Bahr Bin Sahl Al Sahyban, from Ahmad Bin masrou, from Sa'ad Bin Abdullah Al Qummi,

(It has been narrated) from Al-Qaim Al-Hujjat^{asws} – in a lengthy Hadeeth including many issues, (the narrator) said, 'So inform me, O son^{asws} of Rasool-Allah^{saww}, about the Command of Allah^{azwj} the Exalted: to His^{azwj} Prophet^{as} Musa^{as}: **Surely I am your Lord, therefore remove your slippers! You are in the Holy valley of Tuwa! [20:12]**, for the Jurists are of two groups claiming that these were (made) from dead skin'.

فقال (عليه السلام): «من قال ذلك فقد افترى على موسى (عليه السلام)، و استجهله في نبوته، لأنه ما خلا الأمر فيها من خصلتين: إما أن تكون صلاة موسى فيها جائزة أو غير جائزة، فإن كانت صلاته جائزة، جاز له لبسها في تلك البقعة إذ لم تكن مقدسة، و إن كانت مقدسة مطهرة، فليست بأقدس و أظهر من الصلاة،

So he^{asws} said: 'The one who says that, so he has forged (a lie) against Musa^{as} and considered him^{as} to be ignorant in his^{as} Prophet-hood, because apart from the Command with regards to it, it has two characteristics. Either the *Salat* of Musa^{as} was allowed or not allowed. So if his^{as} *Salat* was allowed, then it would be allowed for him^{as} to wear these in a spot which is not Holy. And if it was Holy, Pure, then it was not Holier and Purer than the *Salat* (itself).

و إن كانت صلاته غير جائزة فيها، فقد أوجب على موسى (عليه السلام) أنه لم يعرف الحلال من الحرام، و ما علم ما تجوز فيه الصلاة و ما لم تجز، و هذا كفر».

And if his^{as} *Salat* was not allowed therein, so it would be more than Obligated upon Musa^{as} that he^{as} should recognise the Permissible and the Prohibited, and (how come) he^{as} did not know what is allowed in the *Salat* and what is not allowed? And this is Kufir'.

قلت: فأخبرني - يا مولاي - عن التأويل فيها؟

I said, 'So inform me – O my Master^{asws} – about the explanation regarding it?'

قال: «إن موسى (عليه السلام) ناجى ربه بالوادي المقدس، فقال: يا رب، إني قد أخلصت لك المحبة مني، و غسلت قلبي عن سواك- وكان شديد الحب لأهله- فقال الله تبارك و تعالى: فَأَخْلَعُ نَعْلَيْكَ أَي انزع حب أهلِكَ من قلبك إن كانت محبتك لي خالصة، و قلبك من الميل إلى من سواي مغسولا».

He^{asws} said: 'Musa^{as} whispered to his^{as} Lord^{azwj} at the Holy Valley, so he^{as} said: 'O Lord^{azwj}! I^{as} am sincere in my^{as} love for You^{azwj}, and have washed my^{as} heart from everyone else apart from You^{azwj} – and he^{as} (also) had intense love for his^{as} wife – so Allah^{azwj} Blessed and Exalted Said: **therefore remove your slippers! [20:12]** [20:12], i.e., remove the love for your^{as} wife from your^{as} heart if you^{as} have sincere love for Me^{azwj}, and wash away the inclination from your^{as} heart apart from (inclination for) Me^{azwj}.²⁰

VERSES 17 - 21

أَذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ {17}

Go to Pharaoh, he has transgressed [79:17]

فَقُلْ هَلْ لَكَ إِلَىٰ أَنْ تَزَكَّىٰ {18}

So say: 'Is there (an inclination) to you to purify (yourself)? [79:18]

وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ {19}

And I will guide you to your Lord, therefore fear' [79:19]

فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ {20}

So he showed him the great Sign [79:20]

فَكَذَّبَ وَعَصَىٰ {21}

But he belied and disobeyed [79:21]

عبد الله بن جعفر الحميري، عن الحسن بن ظريف، عن معمر، عن الرضا، عن أبيه موسى بن جعفر (عليهم السلام)، قال: «كنت عند أبي عبد الله (عليه السلام) ذات يوم و أنا طفل خماسي، إذ دخل عليه نفر من اليهود- و ذكر الحديث إلى أن قال- قالوا: أخبرنا عن الآيات التسع التي أوتيتها موسى بن عمران.

²⁰ (Extract) كمال الدين و تمام النعمة: 460.

Abdullah Bin Ja'far Al Humeiry, from Al Hassan Bin Zareyf, from Mo'mar,

'From Al-Reza^{asws}, from his^{asws} father^{asws} Musa^{asws} Bin Ja'far^{asws} having said: 'I^{asws} was in the presence of my^{asws} father^{asws} Abu Abdullah^{asws} one day, and I^{asws} was a child of five (years old), when a number of Jews entered to see him^{asws}' – and he^{asws} mentioned the Hadeeth until he^{asws} said: 'They said, 'Inform us about the nine Signs which were Given to Musa^{as} Bin Imran^{as}'.

قلت: العصا، و إخراجہ یدہ من جیبہ بیضاء، و الجراد، و القمل، و الضفادع، و الدم، و رفع الطور، و المن و السلوی آية واحدة، و فلق البحر. قالوا: صدقت».

I^{asws} said: 'The staff, and his^{as} bringing our his^{as} hand from his^{as} pocket as white, and the locusts, and the lice, and the frogs, and the blood, and raising the (mount) Toor, and the manna and the quails being one Sign, and splitting the sea'. They said, 'You^{asws} speak the truth'.²¹

VERSES 22 - 25

ثُمَّ أَدْبَرَ يَسْعَى {22}

Then he turned back [79:22]

فَحَشَرَ فَنَادَى {23}

So he gathered (people) and called out [79:23]

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى {24}

He said: 'I am your lord, the most exalted!' [79:24]

فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى {25}

Therefore Allah Seized him with the exemplary Punishment of the Hereafter and the former life [79:25]

فِي كِتَابِ سَعْدِ السُّعُودِ لِابْنِ طَاوُسٍ (ر) نَقْلًا عَنْ تَفْسِيرِ الْكَلْبِيِّ مُحَمَّدٍ عَنِ الْكَلْبِيِّ عَنِ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ أَنَّ جَبْرِئِيلَ قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا مُحَمَّدُ لَوْ رَأَيْتَنِي وَفِرْعَوْنُ يَدْعُو بِكَلِمَةِ الْإِخْلَاصِ «آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَ أَنَا مِنَ الْمُسْلِمِينَ» وَ أَنَا أَدُسُّهُ فِي الْمَاءِ وَ الطِّينِ لِشِدَّةِ عَضْبِي عَلَيْهِ مَخَافَةَ أَنْ يُتُوبَ فَيُتُوبَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ؟

²¹ قرب الاسناد: 133.

In the book Sa'dy Al Saoud of Ibn Tawoos, copying from Tafseer Al Kalby – Muhammad, from Al Kalby, from Abu Salih, from Ibn Abbas (having said),

'Jibraeel^{as} said to Rasool-Allah^{saww}: 'O Muhammad^{saww}! If only you^{saww} had seen me^{as}, and Pharaoh^{la} was supplicating with the sincere phrase, '***I believe that there is no god except the One in Whom the Children of Israel believe in, and I am from the submitters***' [10:90], and I^{as} was immersing him^{la} in the water and the mud, due to the intensity of my^{as} anger upon him^{la}, fearing that he^{la} might repent, so Allah^{azwj} Mighty and Majestic would Turn to Him^{azwj} (with Mercy)?'

قَالَ رَسُولُ اللَّهِ: مَا كَانَ شِدَّةُ غَضَبِكَ عَلَيْهِ يَا جِبْرَائِيلُ؟

Rasool-Allah^{saww} said: 'What was (the reason) of your^{as} intense anger upon him^{la}, O Jibraeel^{as}?'

قَالَ: لِقَوْلِهِ أَنَا رَبُّكُمْ الْأَعْلَى وَ هِيَ كَلِمَتُهُ الْأُخْرَى مِنْهُمَا قَالَهَا حِينَ انْتَهَى إِلَى الْبَحْرِ وَ كَلِمَتُهُ الْأُولَى «مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي» فَكَانَ بَيْنَ الْأُولَى وَ الْآخِرَةِ أَرْبَعُونَ سَنَةً

He^{as} said: 'Due to his^{la} words: '***I am your lord, the most exalted!***' [79:24], and it is the latter one from the two. He^{la} had said it when he^{la} ended up to the sea. And the first phrase was: ***I do not know of a god for you apart from me*** [28:38]. So there was between the former and the latter (phrases, a duration of) forty years.

وَ إِنَّمَا قَالَ ذَلِكَ لِقَوْمِهِ «أَنَا رَبُّكُمْ الْأَعْلَى» حِينَ انْتَهَى إِلَى الْبَحْرِ فَرَأَهُ قَدْ بَيَسَتْ فِيهِ الطَّرِيقُ فَقَالَ لِقَوْمِهِ: تَرَوْنَ الْبَحْرَ قَدْ بَيَسَ مِنْ فَرْقِي فَصَدَّقُوهُ لَمَّا رَأَوْا وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ: «وَ أَضَلَّ فِرْعَوْنُ قَوْمَهُ وَ مَا هَدَى».

And rather he^{la} said that to his^{la} people: '***I am your lord, the most exalted!***' [79:24], when he^{la} ended up to the sea. So I^{as} saw him^{la}, the path had been dried up in it. So he^{la} said to his^{la} people: Do you all see the sea to have dried up due to my^{la} separating it?' So they ratified him^{la} when they saw, and these are the Words of the Mighty and Majestic: ***And Pharaoh led his people astray and did not guide*** [20:79].²²

قال: و روى أبو بصير، عن أبي جعفر (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): قال جبرئيل (عليه السلام): قلت: يا رب، تدع فرعون و قد قال: أَنَا رَبُّكُمْ الْأَعْلَى! فقال: إنما يقول هذا مثلك من يخاف الفوت».

(Al-Tabarsy) said, 'It has been reported by Abu Baseer:

'Abu Ja'far^{asws} has said that the Rasool-Allah^{saww} said: 'Jibraeel^{as} said: 'I^{as} said: 'O Lord^{azwj}! You^{azwj} have left Pharaoh^{la} to be, and he^{la} has said, '***I am your lord, the most exalted!***' [79:24]?' He^{azwj} Said: "But rather, he^{la} is saying this like the (saying of the) one who fears the death'.²³

²² H 25 – تفسير نور الثقلين، ج 5، ص: 501

²³ (مجمع البيان 10: 656)

و فيه بإسناده إلى إسحاق بن عمار الصيرفي، عن أبي الحسن الماضي، في حديث طويل يقول في آخره: و إنّ في جوف تلك الحية، لسبع صناديق، فيها خمسة من الأمم السالفة و اثنان من هذه الأمة.

And in it (Sawaab Al-Amaal), by his chain going up to Is'haq Bin Ammar Al-Sayrafi, from Abu Al-Hassan Al-Maazy^{asws} (7th Imam^{asws}), in a lengthy Hadeeth, he^{asws} is saying at the end of it: 'And in the interior of that serpent would be seven boxes wherein would be five from the past communities and two from this community'.

قال: قلت: جعلت فداك! و من الخمسة؟ و من الاثنان؟ قال: أما الخمسة: فقايل الذي قتل هاييل، و نمrod الذي حاج إبراهيم في ربه، قال: أنا أحيي و أميت..، و فرعون الذي قال: أنا ربكم الأعلى..، و يهود الذي هود اليهود، و بولس الذي نصر النصارى. و من هذه الأمة، أعرايان.

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! And who are the five? And who are the two?' He^{asws} said: 'As for the five – so it is Qabeel^{la} who killed Habeel, and Nimrod^{la} who disputed against Ibrahim^{as} regarding his^{as} Lord^{azwj}. **He said: 'I cause to live and I cause to die' [2:258].** And Pharaoh^{la} who said, '**I am your lord, the most exalted!**' [79:24]. And the Jew who Judaised the Jews, and Paul who Christianised the Christians. And from this community, the two Bedouins (Abu Bakr and Umar)".²⁴

VERSES 26 - 33

إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَنْ يَخْشَى {26}

Surely in that is a lesson for one who fears [79:26]

أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ ۖ بَنَاهَا {27}

Are you the harder to create or the sky? He Built it [79:27]

رَفَعَ سَمَكَهَا فَسَوَّاهَا {28}

He Raised its ceiling, then Evened it [79:28]

وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا {29}

And He Covered its night and Extracted its brightness [79:29]

²⁴ (3) ثواب الأعمال / 256.

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا {30}

And the earth, He Expanded it after that [79:30]

أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا {31}

He Brings forth from it, its water and its pasturage [79:31]

وَالْجِبَالَ أَرْسَاهَا {32}

And the mountains, He Affirmed these [79:32]

مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ {33}

Being a provision for you and for your cattle [79:33]

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ دَاوُدَ عَنْ مُحَمَّدِ بْنِ عَطِيَّةَ قَالَ جَاءَ رَجُلٌ إِلَى أَبِي جَعْفَرٍ (عليه السلام) مِنْ أَهْلِ الشَّامِ مِنْ غُلَمَائِهِمْ فَقَالَ يَا أَبَا جَعْفَرٍ جِئْتُكَ أَسْأَلُكَ عَنْ مَسْأَلَةٍ قَدْ أُعْيَيْتُ عَلَيْهَا أَنْ أَجِدَ أَحَدًا يُفَسِّرُهَا وَ قَدْ سَأَلْتُ عَنْهَا ثَلَاثَةَ أَصْنَافٍ مِنَ النَّاسِ فَقَالَ كُلُّ صِنْفٍ مِنْهُمْ شَيْئًا غَيْرَ الَّذِي قَالَ الصِّنْفُ الْآخَرُ

From him, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Dawood from Muhammad Bin Atiyya who said:

‘A man from the scholars of the people of Syria came up to Abu Ja’far^{asws}. He said, ‘O Abu Ja’far^{asws}, I have come to ask you^{asws} a question which has exhausted me in finding one who could explain it to me, and I have asked three kinds of the people about it, so each type from them said something other than what the other one said’.

فَقَالَ لَهُ أَبُو جَعْفَرٍ (عليه السلام) مَا ذَاكَ

So Abu Ja’far^{asws} said to him: ‘What would that be?’

قَالَ فَإِنِّي أَسْأَلُكَ عَنْ أَوَّلِ مَا خَلَقَ اللَّهُ مِنْ خَلْقِهِ فَإِنَّ بَعْضَ مَنْ سَأَلْتُهُ قَالَ الْقَدَرُ وَ قَالَ بَعْضُهُمُ الْقَلَمُ وَ قَالَ بَعْضُهُمُ الرُّوحُ

He said, ‘I ask you^{asws} about the first thing what Allah^{azwj} Created from His^{azwj} creatures, for some of the ones I asked said it was the Destiny, and some of them said it was the Pen, and some of them said it was the Spirit’.

فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) مَا قَالُوا شَيْئاً أُخْبِرُكَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى كَانَ وَ لَا شَيْءَ غَيْرُهُ وَ كَانَ عَزِيزاً وَ لَا أَحَدَ كَانَ قَبْلَ عِزِّهِ وَ ذَلِكَ قَوْلُهُ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ كَانَ الْخَالِقُ قَبْلَ الْمَخْلُوقِ وَ لَوْ كَانَ أَوَّلَ مَا خَلَقَ مِنْ خَلْقِهِ الشَّيْءُ مِنَ الشَّيْءِ إِذَا لَمْ يَكُنْ لَهُ انْتِطَاعٌ أَبَداً وَ لَمْ يَزَلِ اللَّهُ إِذَا وَ مَعَهُ شَيْءٌ لَيْسَ هُوَ يَتَمَدَّمُهُ وَ لَكِنَّهُ كَانَ إِذْ لَا شَيْءَ غَيْرُهُ

So Abu Ja'far^{asws} said: 'They have not said anything. I^{asws} hereby inform you that Allah^{azwj} Blessed and Exalted Existed and there was nothing other than Him^{azwj}, and He^{azwj} was Mighty and there was no one who was mighty before Him^{azwj}, and these are His^{azwj} Words: **Glorious is your Lord, the Lord of Might, from what they are ascribing [37:180]**, and He^{azwj} was the Creator before the creation, and Had He^{azwj} Created something from His^{azwj} Creation, something from something, then there would be no termination from it (the chain) ever, and it would never cease if Allah^{azwj} had something with Him^{azwj} and He^{azwj} did not precede it. But He^{azwj} Existed when there was nothing other than Him^{azwj}.

وَ خَلَقَ الشَّيْءَ الَّذِي جَمِيعُ الْأَشْيَاءِ مِنْهُ وَ هُوَ الْمَاءُ الَّذِي خَلَقَ الْأَشْيَاءَ مِنْهُ فَجَعَلَ نَسَبَ كُلِّ شَيْءٍ إِلَى الْمَاءِ وَ لَمْ يَجْعَلْ لِلْمَاءِ نَسَبًا يُضَافُ إِلَيْهِ وَ خَلَقَ الرِّيحَ مِنَ الْمَاءِ ثُمَّ سَلَطَ الرِّيحَ عَلَى الْمَاءِ فَشَقَّقَتِ الرِّيحُ مِثْنَ الْمَاءِ حَتَّى تَارَ مِنَ الْمَاءِ زَبْدٌ عَلَى قَدْرِ مَا شَاءَ أَنْ يَثُورَ فَخَلَقَ مِنْ ذَلِكَ الزَّبْدِ أَرْضًا بَيْضَاءَ نَفِيَّةً لَيْسَ فِيهَا صَدْعٌ وَ لَا ثَقْبٌ وَ لَا صُعُودٌ وَ لَا هُبُوطٌ وَ لَا شَجَرَةٌ ثُمَّ طَوَّاهَا فَوَضَعَهَا فَوْقَ الْمَاءِ

And He^{azwj} Created the thing from which are all things, and it is the water from which He^{azwj} Created the things. So He^{azwj} Lineaged everything to the water and did not Make a lineage for the water to which it can be ascribed. And He^{azwj} Created the wind from the water, then Made the wind to overcome the water. So the wind sent down into the body of the water until foam swirled from the water in accordance with what He^{azwj} so Desired it to swirl. So He^{azwj} Created from that foam, pure white land with no crack in it, nor any holes, neither ascending nor descending, and no tree. Then He^{azwj} Folded it, so He^{azwj} Placed it on top of the water.

ثُمَّ خَلَقَ اللَّهُ النَّارَ مِنَ الْمَاءِ فَشَقَّقَتِ النَّارُ مِثْنَ الْمَاءِ حَتَّى تَارَ مِنَ الْمَاءِ دُخَانٌ عَلَى قَدْرِ مَا شَاءَ اللَّهُ أَنْ يَثُورَ فَخَلَقَ مِنْ ذَلِكَ الدُّخَانِ سَمَاءً صَافِيَةً نَفِيَّةً لَيْسَ فِيهَا صَدْعٌ وَ لَا ثَقْبٌ وَ ذَلِكَ قَوْلُهُ السَّمَاءُ بَنَاهَا رَفَعَ سَمَكَهَا فَسَوَّاهَا وَ أَعْطَشَ لَيْلَهَا وَ أَخْرَجَ ضُحَاهَا

Then Allah^{azwj} Created the fire from the water, so the fire bust out of the body of the water until smoke arose from the water in accordance with Allah^{azwj} so Desired it to rise. So He^{azwj} Created from that smoke, clear and pure sky in which there were no cracks nor any holes, and these are His^{azwj} Words: **Surely in that is a lesson for one who fears [79:26] Are you the harder to create or the sky? He Built it [79:27] He Raised its ceiling, then Evened it [79:28] And He Covered its night and Extracted its brightness [79:29]**.

قَالَ وَ لَا شَمْسٌ وَ لَا قَمَرٌ وَ لَا جُبُوتٌ وَ لَا سَحَابٌ ثُمَّ طَوَّاهَا فَوَضَعَهَا فَوْقَ الْأَرْضِ ثُمَّ نَسَبَ الْخَلِيقَتَيْنِ فَرَفَعَ السَّمَاءَ قَبْلَ الْأَرْضِ فَذَلِكَ قَوْلُهُ عَزَّ ذِكْرُهُ وَ الْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا يُعْمَلُ بِسَطِّهَا

He^{asws} said: 'And there was neither a sun, nor a moon, nor stars nor clouds. Then He^{azwj} Folded it and Placed it upon the earth, then Established two creations. Then He^{azwj} Raised the sky before the earth, so that is His^{azwj} Words, Mighty is His^{azwj} Mention: **And the earth, He Expanded it after that [79:30]** . He^{azwj} is Saying that He^{azwj} Spread it out'.

فَقَالَ لَهُ الشَّامِيُّ يَا أَبَا جَعْفَرٍ قَوْلُ اللَّهِ تَعَالَى أَوْ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا

So the Syrian said to him^{asws}, 'O Abu Ja'far^{asws}, the Words of Allah^{azwj} the Exalted: **Or do they not see, those who are committing Kufr, that the skies and the earth were joined up, and We Separated them? [21:30]**.

فَقَالَ لَهُ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) فَلَعَلَّكَ تَزْعُمُ أَنَّهُمَا كَانَتَا رَتْقًا مُلْتَصِقَتَيْنِ مُلْتَصِقَتَيْنِ فَفَتَقْتَهُمَا إِخْدَاهُمَا مِنَ الْأُخْرَى فَقَالَ نَعَمْ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) اسْتَعْمِرَ رَبُّكَ فَإِنَّ قَوْلَ اللَّهِ حَلٌّ وَ عَزَّ كَانَتَا رَتْقًا يُقُولُ كَانَتِ السَّمَاءُ رَتْقًا لَا تُنْزِلُ الْمَطَرَ وَ كَانَتِ الْأَرْضُ رَتْقًا لَا تُنْبِتُ الْحَبَّ فَلَمَّا خَلَقَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْخَلْقَ وَ بَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ فَتَقَّ السَّمَاءُ بِالْمَطَرِ وَ الْأَرْضُ بِبَنَاتِ الْحَبِّ

So Abu Ja'far^{asws} said: 'Perhaps you think that these two used to be stuck together and there were separated from each other?' He said, 'Yes'. Abu Ja'far^{asws} said: 'Seek Forgiveness from your Lord^{azwj}, for it is in the Words Allah^{azwj} Mighty and Majestic that they were closed up, meaning that the sky used to be closed up and no rain descended from it, and the earth was closed up and did not grow any seed (vegetation). So when Allah^{azwj} Blessed and Exalted Created the creatures, He^{azwj} Spread therein all kinds of animals. He^{azwj} Opened up the sky by the rain and the earth by the seed'.

فَقَالَ الشَّامِيُّ أَشْهَدُ أَنَّكَ مِنْ وُلْدِ الْأَنْبِيَاءِ وَ أَنَّ عِلْمَكَ عَلَيْهِمُ.

The Syrian said, 'I testify that you^{asws} are from the children of the Prophets^{as} and that your^{asws} knowledge is their^{as} knowledge'.²⁵

في كتاب الاحتجاج للطبرسي (ره) عن ابي عبد الله عليه السلام حديث طويل وفيه قال السائل: فخلق النهار قبل الليل؟ قال: نعم خلق النهار قبل الليل، و الشمس والقمر والارض قبل السماء. قال عز من قائل: اخرج منها ماءها ومرعاها.

In the book Al-Ihtijaj Al-Tabarsy:

'From Abu Abdullah^{asws}, a lengthy Hadeeth, in which the questioner asked, 'The Creation of the day was before (the creation) of the night?' He^{asws} said: 'Yes. Allah^{azwj} Created the day before the night, and the sun and the moon, and the earth, before the sky. The Mighty Said: **He Brings forth from it, its water and its pasturage [79:31]**'.²⁶

VERSES 34 - 36

فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى {34}

So when the great calamity comes [79:34]

²⁵ Al Kafi – V 8 H 14515

²⁶ Tafseer Noor Al Saqalayn – CH 79 H 35

يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى {35}

A Day the human being would recollect what he strove for [79:35]

وَبُرِّزَتِ الْجَحِيمُ لِمَنْ يَرَى {36}

And the Hell will emerge for everyone to see [79:36]

فِي تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ حَدِيثٌ طَوِيلٌ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ فِيهِ يَقُولُ: كَفَى بِالْمَوْتِ طَامَةً يَا جِبْرَائِيلُ فَقَالَ جِبْرَائِيلُ: إِنَّ مَا بَعْدَ الْمَوْتِ أَطْمٌ وَأَطْمٌ مِنَ الْمَوْتِ

In Tafseer of Ali Ibn Ibrahim –

‘There is a lengthy Hadeeth from the Prophet^{saww} and in it he^{saww} is saying: ‘Does the death suffice as the calamity, O Jibraeel^{as}’. So Jibraeel^{as} said: ‘Surely what is after the death is more calamitous, and more calamitous than the death’.

قَوْلُهُ: يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى قَالَ: يَتَذَكَّرُ مَا عَمِلَهُ كُلَّهُ

His^{azwj} Words: ***A Day the human being would recollect what he strove for [79:35]***, he^{saww} said: ‘He would remember what he had done, all of it’.

«وَبُرِّزَتِ الْجَحِيمُ لِمَنْ يَرَى» قَالَ: أُحْضِرَتْ.

And the Hell will emerge for everyone to see [79:36], he^{saww} said: ‘Presented’.²⁷

VERSES 37 - 41

فَأَمَّا مَنْ طَغَى {37}

So as for one who transgresses [79:37]

وَأَثَرَ الْحَيَاةِ الدُّنْيَا {38}

And prefers the life of the world [79:38]

فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى {39}

²⁷ H 42 – تفسير نور الثقلين، ج 5، ص: 507

Then surely the Blazing Fire, it is the abode [79:39]

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ {40}

And as for one who fears standing to his Lord and forbids the soul from the vain desires [79:40]

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ {41}

Then surely the Garden, it would be the abode [79:41]

ابن شهر آشوب: عن سفيان بن عيينة، عن الزهري، عن مجاهد، عن ابن عباس: فَأَمَّا مَنْ طَغَىٰ وَ آتَرَ الْحَيَاةَ الدُّنْيَا فَهُوَ عَلِقَمَةٌ بِن الْحَارِثِ بْنِ عَبْدِ الدَّارِ،

Ibn Shehr Ashub, from Sufyan Bin Ayayna, from Al-Zuhry, from Mujahid, who has narrated the following:

'From Ibn Abbas regarding: **So as for one who transgresses [79:37] And prefers the life of the world [79:38]**, so he is Alqama Bin Al-Haris Bin Abd Al-Dar.

و أما من خاف مقام ربه: علي بن أبي طالب (عليه السلام)، خاف و انتهى عن المعصية، و نهي عن الهوى نفسه

And as for one who fears standing to his Lord [79:40], is Ali^{asws} Bin Abu Talib^{asws}, (who demonstrated how to) fear and abstain from the disobedience (to Allah^{azwj}), and to forbade oneself^{asws} from the desires.

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ خَاصًا لِعَلِيٍّ وَ مِنْ كَانَ عَلَيًّا مِنْهَا عَلِيٌّ، هَكَذَا عَامًا.

Then surely the Garden, it would be the abode [79:41], especially for Ali^{asws} and the one who was on the method of Ali^{asws}, like this generally'.²⁸

محمد بن يحيى عن أحمد بن محمد بن عيسى عن علي بن الحكم عن عبد الله بن بكير عن حمزة بن حمران عن أبي جعفر عليه السلام قال: الجنة مخوفة بالمكاره والصبر، فمن صبر على المكاره في الدنيا دخل الجنة، وجهنم مخوفة باللذات والشهوات، فمن اعطى نفسها لذتها وشهوتها دخل النار.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Abdullah Bin Bakeyr, from Hamza Bin Hamraan, who has said:

'Abu Ja'far^{asws} has said: 'The Paradise is surrounded with the hardship and the patience. So, the one who is patient during the hardship will enter the Paradise. And

²⁸ (المناقب 2: 94).

the Hell is surrounded with the pleasures and the desires, so the one who gives its pleasures and its desires to himself, would enter the Hell'.²⁹

عَنْهُ عَنْ أَحْمَدَ عَنْ ابْنِ مَحْبُوبٍ عَنْ دَاوُدَ الرَّقِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ قَالَ مَنْ عَلِمَ أَنَّ اللَّهَ يَرَاهُ وَ يَسْمَعُ مَا يَقُولُ وَ يَعْلَمُ مَا يَعْمَلُهُ مِنْ خَيْرٍ أَوْ شَرٍّ فَيَحْجُزُهُ ذَلِكَ عَنِ الْقَبِيحِ مِنَ الْأَعْمَالِ فَذَلِكَ الَّذِي خَافَ مَقَامَ رَبِّهِ وَ نَهَى النَّفْسَ عَنِ الْهَوَى .

From him, from Ahmad, from Ibn Mahboub, from Dawood Al Raqqy,

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **And for the one who fears to stand before his Lord are two Gardens [55:46]**, he^{asws} said: 'The one who knows that Allah^{azwj} Sees him and Hears whatever he is saying, and he knows that whatever he does, be it from good or evil, so that would detain him from the ugly ones of the deeds, so that would be the one who fears to stand before His^{azwj} Lord^{azwj}, and has prevented himself from the personal desires'.³⁰

في كتاب الخصال عن الحسن قال: قال رسول الله صلى الله عليه وآله: قال الله تبارك وتعالى: وعزتي وجلالي لا اجمع على عبدى خوفين. ولا اجمع له أمنين. فإذا امنى في الدنيا أخفته في الآخرة يوم القيامة، وإذا خافني في الدنيا امتته يوم القيامة.

In the book Al-Khisal:

'From Al-Hassan^{asws} that Rasool-Allah^{saww} said: 'Allah^{azwj} Said: 'By My^{azwj} Honour and My^{azwj} Majesty, two fears will not be together on My^{azwj} servant, nor will two securities come together on him. If he is secure in the world, he will fear in the Hereafter, the Day of Judgement, and if he fears Me^{azwj} in the world, he will be secure on the Day of Judgement'.³¹

كتاب (الجنة و النار): أبو جعفر أحمد بن محمد بن عيسى، عن عوف بن عبد الله، عن جابر بن يزيد الجعفي، عن أبي جعفر (عليه السلام)، قال: «إن الجنان أربع، و ذلك قول الله عز و جل: وَ لِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ، و هو أن الرجل يهجم على شهوة من شهوات الدنيا و هي معصية، فيذكر مقام ربه، فيدعها من مخافته، فهذه الآية فيه، فهاتان جنتان للمؤمنين و السابقين.

In the book *Jannat Wa Al-Naar* – Abu Ja'far Ahmad Bin Muhammad Bin Isa, from Auf Bin Abdullah, from Jabir Bin Yazid Al-Ju'fy,

'Abu Ja'far^{asws} said: 'The Gardens are four, and these are the Words of Allah^{azwj} Mighty and Majestic: **And for the one who fears to stand before his Lord are two Gardens [55:46]**, and he is the man who attacks his lust, from the lusts of the world and these are the sins, which serve as a reminder that he will have to stand before his Lord^{azwj}. This is the verse in which two Gardens have been Given to the Momineen and the foremost ones".³²

²⁹ Tafseer Noor Al Saqalayn – CH 79 H 46

³⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 10

³¹ Tafseer Noor Al Saqalayn– CH 55 H 51

³² الإختصاص: 356.

VERSES 42 - 46

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا {42}

They are asking you about the Hour, 'When would it transpire?' [79:42]

فِيمَ أَنْتَ مِنْ ذِكْرَاهَا {43}

Who are you, from mentioning it [79:43]

إِلَىٰ رَبِّكَ مُنتَهَاهَا {44}

To your Lord is its ending [79:44]

إِنَّمَا أَنْتَ مُنذِرٌ مَنِ يَخْشَاهَا {45}

But rather, you are a warner to one who fears it [79:45]

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبِثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا {46}

On the Day that they see it, it will be as if they did not remain (in the world) except an evening or its day [79:46]

و قال علي بن إبراهيم: أما قوله تعالى: يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا فَإِنْ قَرِشَا بَعَثُوا الْعَاصِ بْنِ وَائِلِ السَّهْمِيِّ وَ النَّضْرَ بْنَ حَارِثَ بْنَ كَلْدَةَ وَ عَقَبَةَ بْنَ أَبِي مَعِيضٍ إِلَىٰ نَجْرَانَ لِتَعْلَمُوا مِنْ عُلَمَاءِ الْيَهُودِ مَسَائِلَ وَ يَسْأَلُوا بِهَا رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ). وَ كَانَ فِيهَا: سَلُوا مُحَمَّدًا مَتَى تَقُومُ السَّاعَةُ؟ [فَإِنْ ادَّعَىٰ عِلْمَ ذَلِكَ فَهُوَ كَاذِبٌ، فَإِنْ قِيَامَ السَّاعَةِ لَمْ يَطَّلِعِ اللَّهُ عَلَيْهِ مَلَكًا مَقْرِبًا وَ لَا نَبِيًّا مَرْسَلًا،

And Ali Bin Ibrahim said,

'As for the Words of the Exalted: **They are asking you about the Hour, 'When would it transpire?' [79:42]** - The Quraysh send Al A'as Al Wa'il Al Sahmy, and Al Nazar Bin Haris Bin Kalada, and Uqba Bin Abu Mueet to Najran in order to learn from the Jewish scholars questions which they could be asking Rasool-Allah^{saww} with, and among these was, 'Ask Muhammad^{saww}, when would the Hour be Established?' So if he^{saww} has been Given that knowledge, then he^{saww} is a liar, for the Establishment of the Hour, Allah^{azwj} has neither Notified it to an Angel of Proximity, nor a Mursil Prophet^{as}.

فلما سألو رسول الله (صلى الله عليه و آله): متى تقوم الساعة؟ [أنزل الله تعالى: يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّئُهَا لِوَفْتِهَا إِلَّا هُوَ.

So when they asked Rasool-Allah^{saww}, 'When would the Hour be Established?' Allah^{azwj} the Exalted Revealed: ***They are asking you about the Hour, 'When would it transpire?' Say: 'But rather, its knowledge is with my Lord. None can manifest its timing except Him [7:187].***³³

³³ تفسير القمّي 1: 249