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CHAPTER 90**AL-BALAD****(20 VERSES)****VERSES 1 - 20**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من كان قراءته في فريضة لا أُقسِمُ بهذا البلدِ كان في الدنيا معروفاً أنه من الصالحين، و كان في الآخرة معروفاً أن له من الله مكاناً، و كان يوم القيامة من رفقاء النبيين و الشهداء و الصالحين».

Ibn Babuwayh, by his chain from Abu Baseer, who has said:

'Abu Abdullah^{asws} has said: 'The one who had recited in Obligatory (Salats): **No! I do Swear by this city! [90:1]**, would be well known in the world that he is from the praying ones, and in the Hereafter would be well known that he has a status from Allah^{azwj}, and on the Day of Judgement he would be from the friends of the Prophets^{as}, and the Martyrs, and the Righteous'.¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة أعطاه الله تعالى الأمان من غضبه يوم القيامة، و نجاه من صعود العقبة الكؤود،

And from Khawas Al-Quran:

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter, Allah^{azwj} would Give him Amnesty from His^{azwj} Wrath on the Day of Judgement, and Rescue him from ascending the insurmountable obstacles.

و من كتبها و علقها على الطفل، أو ما يولد، أمن عليه من كل ما يعرض للأطفال».

And one who writes it and attaches it upon the children (as an amulet), or what he has begotten, it would be a security upon him from all what presents itself to the children'.²

و قال رسول الله (صلى الله عليه و آله): «من قرأها نجاه الله تعالى يوم القيامة من صعوبة العقبة،

¹ (ثواب الأعمال: 123)

² Tafseer Al Burhan – H 11618

And Rasool-Allah^{saww} said: 'One who recites it (Surah Al Balad), Allah^{azwj} the Exalted would Rescue him from the difficult obstacles.

و من كتبها و علقها على مولود آمن من كل آفة و من بكاء الأطفال، و نجاه الله من أم الصبيان».

And one who recites it and attaches it (as an amulet) upon a new-born, it would be safe from every affliction and from the wailing of the children, and Allah^{azwj} would Rescue him from *Umm Al-Sibyan*^{3, 4}.

و قال الصادق (عليه السلام): «إذا علقتم على الطفل أمن من النقص، و إذا سعط من مائها أيضا برىء مما يؤلم الخياشم، و نشأ نشوءا صالحا».

And Al-Sadiq^{asws} said: 'When it (Surah Al-Balad) is hung upon the child, it would be safe from the deficiencies, and when it is medicated from its water as well, it would be cured from the lung pains, and it would grow a healthy growth'⁵.

VERSES 1 - 3

لَا أُقْسِمُ بِهَذَا الْبَلَدِ {1}

No! I do Swear by this city! [90:1]

وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ {2}

And you are a dweller in this city [90:2]

وَوَالِدٍ وَمَا وَلَدَ {3}

And (I Swear by) a father and what he begot [90:3]

محمد بن العباس: عن علي بن عبد الله، عن إبراهيم بن محمد، عن إبراهيم بن صالح الأنماطي، عن منصور، عن رجل، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ، قال: «يعني رسول الله (صلى الله عليه و آله)». قلت: وَ وَالِدٍ وَمَا وَلَدَ؟ قال: «علي و ما ولد».

Muhammad Bin Al-Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ibrahim Bin Salih Al-Anmaty, from Mansour, from a man, the following:

³ And it is a wind which comes to them. - و هي ريح تعرض لهم. «مجمع البحرين 1: 260»

⁴ Tafseer Al Burhan – H 11619

⁵ خواص القرآن: 14 «مخطوط».

'Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic: **And you are a dweller in this city [90:2]**, has said: It Means the Rasool-Allah^{azwj}. I said, '(What about): **And (I Swear by) a father and what he begot [90:3]?**' He^{asws} said: Ali^{asws} and his sons^{asws},⁶

و عنه: عن الحسين بن أحمد، عن محمد بن عيسى، عن يونس بن يعقوب، عن عبد الله بن محمد، عن أبي بكر الحضرمي، عن أبي جعفر (عليه السلام)، قال: قال لي: «يا أبا بكر، قول الله عز و جل: وَ وَالِدٍ وَ مَا وَلَدٌ هُوَ عَلِيٌّ بِنَ أَبِي طَالِبٍ، وَ مَا وَلَدَ الْحُسَيْنِ وَ الْحُسَيْنِ (عليهم السلام)».

And from him, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Yaquob, from Abdullah Bin Muhammad, from Abu Bakr Al-Hazramy, who has said:

'The narrator says, Abu Ja'far^{asws} to me: 'O Abu Bakr! The Words of Allah^{azwj} Mighty and Majestic: **And (I Swear by) a father and what he begot [90:3]**, he^{asws} is Ali^{asws} Bin Abu Talib^{asws}, and what he^{asws} begot are Al-Hassan^{asws} and Al-Husayn^{asws},⁷

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ رَفَعَهُ فِي قَوْلِهِ تَعَالَى لَا أُقْسِمُ بِهَذَا الْبَلَدِ. وَ أَنْتَ حِلٌّ بِهَذَا الْبَلَدِ. وَ وَالِدٍ وَ مَا وَلَدٌ قَالَ أَمِيرُ الْمُؤْمِنِينَ وَ مَا وَلَدٌ مِنَ الْأَيْمَةِ (عليهم السلام) .

Al Husayn Bin Muhammad, from Ali Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah,

(It has been narrated) raising it regarding the Words of the Exalted: **No! I do Swear by this city! [90:1] And you are a dweller in this city [90:2] And (I Swear by) a father and what he begot [90:3]**. He^{asws} said: 'Amir Al-Momineen^{asws} and what he^{asws} begot from the Imams^{asws},⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ قَالَ كَانَ أَهْلُ الْجَاهِلِيَّةِ يَخْلِفُونَ بِهَا فَقَالَ اللَّهُ عَزَّ وَ جَلَّ فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ قَالَ عَظُمَ أَمْرٌ مَنْ يَخْلِفُ بِهَا

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa who said,

'Abu Abdullah^{asws} said regarding the Words of Allah^{azwj} Mighty and Majestic: **So do not swear by the locations of the stars! [56:75]**, said: 'It was the people of ignorance (Pre-Islamic period) who used to swear by it. Allah^{azwj} Mighty and Majestic has Said: **So do not swear by the locations of the stars! [56:75]**. It is a grievous matter the one who swears by it.

قَالَ وَ كَانَتِ الْجَاهِلِيَّةُ يُعْظَمُونَ الْمُحَرَّمَ وَ لَا يُقْسِمُونَ بِهِ وَ لَا بِشَهْرِ رَجَبٍ وَ لَا يَعْزُونَ فِيهِمَا لِمَنْ كَانَ فِيهِمَا ذَاهِباً أَوْ جَائِئاً وَ إِنْ كَانَ قَدْ قَتَلَ أَبَاهُ وَ لَا لِشَيْءٍ يَخْرُجُ مِنَ الْحَرَمِ دَابَّةً أَوْ شَاءَ أَوْ بَعيراً أَوْ غَيْرَ ذَلِكَ

He^{asws} said: 'The (people of the) pre-Islamic period used to revere the Sanctuary and were not swearing by it, nor by the month of Rajab, nor were they violating to the one

⁶ (تأويل الآيات 2: 2 : 798 / 2).

⁷ (تأويل الآيات 2: 3 : 798 / 3).

⁸ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 11

who was in these two, going or coming, even if his father had been killed, nor for anything would they expel from the Sanctuary any stray animal, or sheep, or camel, or other than that.

فَقَالَ اللَّهُ عَزَّ وَجَلَّ لِنَبِيِّهِ (صلى الله عليه وآله) لَا أُقْسِمُ بِهَذَا الْبَلَدِ وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ

So Allah^{azwj} Mighty and Majestic Said to His^{azwj} Prophet^{saww}: **No! I do Swear by this city! [90:1] And you are a dweller in this city [90:2]**.

قَالَ فَبَلَغَ مِنْ جَهْلِهِمْ أَنْتَهُمْ اسْتَحَلُّوا قَتْلَ النَّبِيِّ (صلى الله عليه وآله) وَ عَظَّمُوا أَيَّامَ الشَّهْرِ حَيْثُ يُقْسِمُونَ بِهِ فَيُفُونَ .

He^{asws} said: ‘So it reached (to such an extent) from their ignorance, that they permitted the killing of the Prophet^{saww}, while revering the days of the month where they were swearing by it, and they would fulfil it (the vows)’.⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلِ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِنَا قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ قَالَ أَعْظَمُ إِثْمَ مَنْ يَخْلِفُ بِهَا قَالَ وَكَانَ أَهْلُ الْجَاهِلِيَّةِ يُعَظِّمُونَ الْحَرَمَ وَ لَا يُقْسِمُونَ بِهِ يَسْتَحِلُّونَ حُرْمَةَ اللَّهِ فِيهِ وَ لَا يَعْزِضُونَ لِمَنْ كَانَ فِيهِ وَ لَا يُخْرِجُونَ مِنْهُ دَابَّةً

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from one of our companions who said,

‘I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **So do not swear by the locations of the stars! [56:75]**. He^{asws} said: ‘(It is) a great sin upon the one who swears by it. And the people of the Pre-Islamic period were revering the Sanctuary and were not swearing by it, permitting its sanctity for the Sake of Allah^{azwj} in it, and were not violating to the one who was in it, nor expelling an animal from it.

فَقَالَ اللَّهُ تَبَارَكَ وَتَعَالَى لَا أُقْسِمُ بِهَذَا الْبَلَدِ وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ وَ وَالِدٍ وَ مَا وَلَدَ قَالَ يُعَظِّمُونَ الْبَلَدَ أَنْ يَخْلِفُوا بِهِ وَ يَسْتَحِلُّونَ فِيهِ حُرْمَةَ رَسُولِ اللَّهِ (صلى الله عليه وآله) .

So Allah^{azwj} Blessed and Exalted Said: **No! I do Swear by this city! [90:1] And you are a dweller in this city [90:2] And (I Swear by) a father and what he begot [90:3]**. They were revering the city that they used to swear by it, and they permitted in it the (violation of) the sanctity of Rasool-Allah^{saww}.¹⁰

VERSES 4 - 7

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ {4}

⁹ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 14 H 4

¹⁰ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 14 H 5

We have Created the human being in suffering [90:4]

أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ {5}

Does he reckon that no one will ever be able upon him? [90:5]

يَقُولُ أَهْلَكْتُ مَا لَا لُبْدًا {6}

He is saying, 'I have destroyed abundant wealth' [90:6]

أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ {7}

Does he reckon that no one sees him? [90:7]

عنه، عن أبيه، عن هارون بن الجهم، عن محمد بن مسلم، قال: كنت عند أبي عبد الله بمنى إذا أقبل أبو حنيفة على حمار له، فاستأذن على أبي عبد الله (ع) فأذن له، فلما جلس قال لابي عبد الله (ع): إني أريد أن أقايسك،

From him, from his father, from Haroun Bin Al Jaham, from Muhammad Bin Muslim who said,

'I was in the presence of Abu Abdullah^{asws} at Mina, when Abu Hanifa came over upon a donkey of his. He sought permission to (see) Abu Abdullah^{asws}. So he^{asws} gave him permission. When he was seated, he said to Abu Abdullah^{asws}, 'I intend to analogue you^{asws}'.

فقال أبو عبد الله (ع): ليس في دين الله قياس ولكن أسألك عن حمارك هذا فيم أمره؟ - قال: عن أي أمره تسأل؟

So Abu Abdullah^{asws} said: 'Analogy is not in the Religion of Allah^{azwj}, but I^{asws} ask you about this donkey of yours. In what is its matter?' He said, 'And which matter of it are you^{asws} asking about?'

- قال: أخبرني عن هاتين النكتتين اللتين بين يديه، ما هما؟ - فقال أبو حنيفة: خلق في الدواب كخلق أذنك وأنفك في رأسك،

The Imam^{asws} said: 'Inform me^{asws} about these two points (palms) which are in your hands, what are these two?' So Abu Hanifa said: 'There has been Created for the animal the like of the creation of your^{asws} ears, and your^{asws} neck in your^{asws} head'.

فقال له أبو عبد الله (ع): خلق الله أذني لاسمع بهما، وخلق عيني لابصر بهما، وخلق أنفي لاجد به الرائحة الطيبة والمنتنة، ففيما خلق هذان؟ - وكيف نبت الشعر على جميع جسده ما خلا هذا الموضوع؟ - فقال أبو حنيفة: سبحان الله أتيتك أسألك عن دين الله، وتسألني عن مسائل الصبيان! فقام وخرج،

Abu Abdullah^{asws} said to him: 'And how come the hair grows upon the whole of the body except for this place?' So Abu Hanifa said: 'Glory be to Allah^{azwj}! I came to

you^{asws} to ask you^{asws} about the Religion of Allah^{azwj}, and you^{asws} are asking me a question about the young ones (small things)?' So he stood up and left.

قال محمد بن مسلم: فقلت له: جعلت فداك سألته عن أمر أحب أن أعلمه،

Muhammad Bin Muslim said, 'So I said to him^{asws}, 'May I be sacrificed for you^{asws}! You^{asws} asked about a matter, I would love to know it'.

فقال: يا محمد إن الله تبارك وتعالى يقول في كتابه: " لقد خلقنا الانسان في كبد " يعنى منتصبا في بطن أمه، مقاديمه ألى مقاديم أمه، ومواخيره إلى مواخير أمه، وغذاؤه مما تأكل أمه، ويشرب مما تشرب أمه، تنسمه تنسيما، وميثاقه الذى أخذه الله عليه بين عينيه،

So the Imam^{asws} said: 'O Muhammad! Allah^{azwj} Blessed and Exalted is Saying in His^{azwj} Book: ***We have Created the human being in suffering [90:4]*** – Meaning upright in the belly of his mother. His feet being towards the feet of his mother and his head being towards the head of his mother. His food is from what his mother eats, and drinks from what his mother drinks, and smells it by her smelling, and his Covenant which Allah^{azwj} Took from him is in front of his eyes.

فإذا دنا ولادته أتاه ملك يسمى الزاجر، فيزجره، فينقلب، فيصير مقاديمه إلى مواخير أمه، ومواخيره ألى مقاديم أمه، ليسهل الله على المرأة والولد أمره، ويصيب ذلك جميع الناس إلا إذا كان عاتيا، فإذا زجره فزع وانقلب ووقع إلى الارض باكيا من زجرة الزاجر، ونسى الميثاق،

But when his birth approaches, an Angel called Zaajar comes to him to rebuke, so he overturns him – his feet towards the head of his mother, and his head towards the feet of his mother. Allah^{azwj} Makes the birth easier for his mother, and that affects all the people except when he was fierce. So when he is expelled (born), he panics and turn and falls upon the earth crying from the rebuke of Al-Zaajar, and forgets the Covenant'.

وإن الله خلق جميع البهائم في بطون أمهاتها منكوسين، مقدمها إلى مواخير أمهاتها ومؤخرها إلى مقدم أمهاتها، وهى تريض في الارحام منكوسة، قد أدخل رأسه بين يديه ورجليه، يأخذ الغذاء من أمه، فإذا دنا ولادتها انسلت إنسلالا وموضع أعينها في بطون أمهاتها، وهاتان النكتتان اللتان بين أيديها كلها موضع أعينها في بطون أمهاتها، وما في عراقبيها موضع مناخيرها، لا ينبت عليه الشعر،

And Allah^{azwj} Created all the animals in the bellies of its mothers as inverted. Its feet being towards the head of its mother, and its head being towards the feet of its mother, and it lies down inverted in the womb of its mother, with its head being entered in between its hands and its feet. It takes its food from its mother. So these two are the two points which are in its hands (palms), all of these are placed upon the eyes in the womb of its mother, and what was in its front it in its end, the hair does not grow upon it.

وهو للدواب كلها ما خلا البعير فان عنقه طال فنغد رأسه بين قوائمه في بطن أمه.

And it is for all of the animals except for the camels, for its neck it long, so its head is in between its limbs in the belly of its mother.

قال: وقال أبو جعفر (ع): أيما ظئر قوم قتلت صبيا لهم وهي نائم انقلبت عليه فقتلته فان عليها الدية من مالها خاصة إن كانت انما ظأرت طلب العز والفخر، وإن كانت انما ظأرت من الفقر فان الدية على عاقلتها.

He said: 'And Abu Ja'far^{asws} said: 'Wherever there is a people which killed its young one while it is asleep, turning it, and they killed it, then upon it would be the wergild from its wealth especially if it was for the seeking of the honour and the pride. But rather it is thought from (standpoint of) poverty, for the wergild is (based) on reasonable'.¹¹

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد، عن الحسين بن سعيد، عن إسماعيل بن عباد، عن الحسين بن أبي يعقوب، عن بعض أصحابه، عن أبي جعفر (عليه السلام)، في قوله تعالى: أَلَمْ يَجْسَبْ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ: «يعني نعتل في قتله بنت النبي (صلى الله عليه و آله):

Ali Bin Ibrahim said, 'It has been narrated to us from Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ismail Bin Abaad, from Al-Husayn Bin Abu Yaqoub, from one of his companions, the following:

'Abu Ja'far^{asws} regarding the Words of the Exalted: **Does he reckon that no one will ever be able upon him? [90:5]** – meaning Na'sal (Umar), regarding his killing the daughter^{asws} of the Prophet^{saww}.

يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا يَعْنِي الَّذِي جَهَّزَ بِهِ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَ آله) فِي جَيْشِ الْعَسْرَةِ

He is saying, 'I have destroyed abundant wealth' [90:6] - meaning which he supplied the Prophet^{saww} with regarding an army, (complaining of) the (financial) hardship.

أَلَمْ يَجْسَبْ أَنْ لَمْ يَرَهُ أَحَدٌ قَالَ: فساد كان في نفسه،

Does he reckon that no one sees him? [90:7] – he^{asws} said: 'Mischief which was within him'.¹²

VERSES 8 - 10

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ {8}

Have We not Made two eyes for him, [90:8]

¹¹ Al Mahaasin – V 2 Bk 1 H 14

¹² (تفسير القمي 2: 423)

وَلِسَانًا وَشَفَتَيْنِ {9}

And a tongue and two lips? [90:9]

وَهَدَيْنَاهُ النَّجْدَيْنِ {10}

And Guided him (to) the two ways? [90:10]

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد، عن الحسين بن سعيد، عن إسماعيل بن عباد، عن الحسين بن أبي يعقوب، عن بعض أصحابه، عن أبي جعفر (عليه السلام)، في قوله تعالى: أَمْ لَمْ نَجْعَلْ لَهُ عَيْنَيْنِ، يعني رسول الله (صلى الله عليه وآله) ولساناً يعني أمير المؤمنين (عليه السلام) وشفَتَيْنِ يعني الحسن و الحسين (عليهما السلام) وهدَيْنَاهُ النَّجْدَيْنِ إلى ولايتهما

Ali Bin Ibrahim said, 'It has been narrated to us from Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ismail Bin Abaad, from Al-Husayn Bin Abu Yaqoub, from one of his companions, the following:

'Abu Ja'far^{asws} regarding the Words of the Exalted: **Have We not Made two eyes for him, [90:8]** - meaning Rasool-Allah^{saww} **And a tongue** – meaning Amir Al Momineen^{asws}, **and two lips? [90:9]** – meaning Al-Hassan^{asws} and Al-Husayn^{asws}. **And Guided him (to) the two ways? [90:10]** – to both their^{asws} Wilayahs".¹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنِ ابْنِ بُكَيْرٍ عَنْ حَمَزَةَ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ هَدَيْنَاهُ النَّجْدَيْنِ قَالَ بَجَدِ الْخَيْرِ وَالشَّرِّ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Ibn Bukeyr, from Hamza Bin Muhammad,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And Guided him (to) the two ways? [90:10]**, he^{asws} said: 'The way of good and the evil'.¹⁴

وقال الحسن بلغني أن رسول الله صلى الله عليه وآله قال: ايها الناس هما نجدان نجد الخير ونجد الشر، فما جعل نجد الشر أحب اليكم من نجد الخير

And Al-Hassan^{asws} said: 'It has reached me^{asws} from Rasool-Allah^{saww} that he^{saww} said: 'O you people! These are two roads – a road of the good and a road of the evil. So do not make the road of evil to be more beloved to you than the road of good'.¹⁵

¹³ (تفسير القمّي 2: 423)

¹⁴ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 32 H 4

¹⁵ Tafseer Noor Al Saqalayn – CH 90 H 13

VERSES 11 - 16

فَلَا افْتَحَمَ الْعُقْبَةَ {11}

But he does not attempt the uphill road [90:11]

وَمَا أَدْرَاكَ مَا الْعُقْبَةُ {12}

And what will make you realise what the uphill road is? [90:12]

فَلِكُ رِقَبَةٍ {13}

Freeing a neck [90:13]

أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ {14}

Or feeding during a day of starvation [90:14]

يَتِيمًا ذَا مَقْرَبَةٍ {15}

(To) an orphan, possessing relationship [90:15]

أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ {16}

Or a poor person with destitution [90:16]

The uphill road

محمد بن العباس: عن الحسين بن أحمد، عن محمد بن عيسى، عن يونس بن يعقوب، عن يونس بن زهير، عن أبان، قال: سألت أبا عبد الله (عليه السلام) عن هذه الآية: فَلَا افْتَحَمَ الْعُقْبَةَ، فقال: «يا أبان، هل بلغك من أحد فيها شيء؟» فقلت: لا، فقال: «نحن العقبة، فلا يصعد إلينا إلا من كان منا».

Muhammad Bin Al-Abbas, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Yaqaub, from Yunus Bin Zaheer, from Aban who said:

'I asked Abu Abdullah^{asws} about this Verse: ***But he does not attempt the uphill road [90:11]***, so he^{asws} said; 'O Aban! Has anything reached you about this from

anyone?' So I said, 'No'. He^{asws} said: 'We^{asws} are 'the uphill road', so no one will ascend to us^{asws} except for the one who is from us^{asws}'.¹⁶

و عنه: عن علي بن محمد، عن سهل بن زياد، عن محمد بن سليمان الديلمي، عن أبيه، عن أبان بن تغلب، عن أبي عبد الله (عليه السلام)، قال: قلت له: جعلت فداك [قوله]: **فَلَا اقْتَحَمَ الْعَقَبَةَ؟**

And from him, from Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Suleyman Al Daylami, from his father, from Aban Bin Taghlab,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! (What about) His^{azwj} Words: **But he does not attempt the uphill road [90:11]?**

فقال: «من أكرمه الله بولايتنا، فقد جاز العقبة، و نحن تلك العقبة التي من اقتحمها نجأ».

So he^{asws} said: 'One whom Allah^{azwj} Honours with our^{asws} Wilayah, so he has crossed over the uphill road, and we are that uphill road which one who attempts it, attains salvation'.¹⁷

ابن شهر آشوب: عن محمد بن الصباح الزعفراني، عن المزني، عن الشافعي، عن مالك، عن حميد، عن أنس، قال: قال رسول الله (صلى الله عليه و آله)، في قوله تعالى: **فَلَا اقْتَحَمَ الْعَقَبَةَ:** «إن فوق الصراط عقبة كؤودا، طولها ثلاثة آلاف عام، ألف عام هبوط، و ألف عام شوك و حسك و عقارب و حيات، و ألف عام صعود،

Ibn Shehr Ahub, from Muhammad Bin Al-Sabah Al-Zafrany, from Al-Mazny, from Al-Shafei, from Maalik, from Hameed, from Anas who said:

'The Rasool-Allah^{saww} said regarding His^{azwj} Words: **But he does not attempt the uphill road [90:11]:** 'Over the Bridge (Al-Siraat) is an insurmountable obstacle, then length of which is of three thousand years of descent, and a thousand years of your desires, and your feelings, and scorpions, and snakes; and a thousand years of ascent.

أنا أول من يقطع تلك العقبة، و ثاني من يقطع تلك العقبة علي بن أبي طالب (عليه السلام)». و قال بعد كلام: «لا يقطعها في غير مشقة إلا محمد و أهل بيته» الخبر.

He^{asws} would be the first one to cut through those obstacles, and the second one who cuts through those obstacles would be Ali^{asws} Bin Abu Talib^{asws}. And he^{saww} said after the speech: 'No one will (be able to) cut through those obstacles comfortably except for Muhammad^{saww} and the People^{asws} of his^{saww} Household'.¹⁸

¹⁶ (تأويل الآيات 2: 799 / 5).

¹⁷ الكافي 1: 88 / 357.

¹⁸ (المناقب 2: 155).

Freeing a neck

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن جمهور، عن يونس، قال: أخبرني من رفعه إلى أبي عبد الله (عليه السلام)، في قوله عز وجل: **فَلَا افْتَحِمِ الْعُقَبَةَ وَ مَا أَدْرَاكَ مَا الْعُقَبَةُ فَلَكَ رَقَبَةٌ** ولاية أمير المؤمنين (عليه السلام)، فإن ذلك فك رقبة».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Yunus,

'From the one with an unbroken chain going up to Abu Abdullah^{asws} - Abu Abdullah^{asws} said regarding the Words of the Mighty and Majestic: **But he does not attempt the uphill road [90:11] And what will make you realise what the uphill road is? [90:12] Freeing a neck [90:13]**, He^{azwj} Means by His^{azwj} Words: **Freeing a neck [90:13]**, Wilayah of Amir-Al-Momineen^{asws}, for it is that which frees the neck'.

ثم قال: «يا أبان، ألا أزيدك فيها حرفاً، خير لك من الدنيا وما فيها؟». قلت: بلى.

Then he^{asws} said: 'O Aban! Shall I^{asws} increase for you with regards to it with a word which is better for you than the world and whatever it contains?' I said, 'Yes'.

قال: «فَلَكَ رَقَبَةٌ، الناس ممالك النار كلهم غيرك و غير أصحابك، فككم الله منها». قلت: بما فكنا منها؟ قال: «بولايتمكم أمير المؤمنين علي ابن أبي طالب (عليه السلام)».

He^{asws} said: '**Freeing a neck [90:13]**. The people, all of them, are the slaves of the Fire, apart from you and your companions, for Allah^{azwj} has Freed them from it'. I said, 'By what has He^{azwj} Freed us from it?' He^{asws} said: 'By your being in the Wilayah of Amir-Al-Momineen^{asws} Ali^{asws} Bin Abu Talib^{asws},¹⁹

و عنه: عن أحمد بن القاسم، عن أحمد بن محمد، عن محمد بن خالد، عن محمد بن عمر، عن أبي بكر الحضرمي، عن أبي عبد الله (عليه السلام)، في قوله تعالى: **فَلَكَ رَقَبَةٌ**، قال: «الناس كلهم عبيد النار إلا من دخل في طاعتنا و ولايتنا، فقد فك رقبتك من النار، و العقبه: ولايتنا».

And from him, from Ahmad Bin Al-Qasim, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Muhammad Bin Umar, from Abu Bakr Al-Hazramy, who has said:

'Abu Abdullah^{asws} regarding the Words of the Exalted: **Freeing a neck [90:13]**, said: 'All of the people are servants of the Fire except for the one who enters into our^{asws} obedience and our^{asws} Wilayah, so his neck would have been Freed from the Fire, and the uphill road, is our^{asws} Wilayah'.²⁰

¹⁹ (الكافي 1: 49 / 349).

²⁰ (تأويل الآيات 2: 6 / 799).

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، قال: حدثنا عبد الله بن موسى، عن الحسن ابن علي بن أبي حمزة، عن أبيه، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله تعالى: **فَلِكُلِّ رَقَبَةٍ**، قال: «بنا تفك الرقاب، و بمعرفتنا، و نحن المطعمون في يوم الجوع و هو المسغبة».

Ali bin Ibrahim said, 'It has been narrated to us from Abdullah Bin Musa, from Al-Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer, who has said:

'Abu Abdullah^{asws} regarding the Words of the Exalted: **Freeing a neck [90:13]**. He^{asws} said: 'It is by us^{asws} the necks are freed (from the Fire), and by having recognised us^{asws}, and we^{asws} are the feeders in the days of the hunger, and it is the starvation'.²¹

Feeding the poor

عنه، عن جعفر بن محمد الاشعري، عن ابن القداح، عن أبي عبد الله (ع) قال: من أطعم مسلماً حتى يشبعه لم يدر أحد من خلق الله ماله من الاجر في الآخرة، لا ملك مقرب ولا نبي مرسل إلا الله رب العالمين

From him, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qadah, from

Abu Abdullah^{asws} has said: 'The one who feeds a Muslim until he satiates him, none from the creatures of Allah^{azwj} would (be able to) comprehend what Recompense there is for him in the Hereafter, neither do the Angels of Proximity, nor *Mursil* Prophets^{as}, only the Lord^{azwj} of the Worlds (Knows)'.²²

ثم قال: من موجبات الجنة والمغفرة إطعام الطعام السغبان، ثم تلا قول الله عزوجل: " أو إطعام في يوم ذى مسغبة، يتيماً ذا مقربة، أو مسكيناً ذا متربة، ثم كان من الذين آمنوا ".

Then he^{asws} said: 'From the Obligations (for achieving) the Paradise and the Forgiveness is feeding of the food to the hungry'. Then he^{asws} recited the Words of Allah^{azwj} Mighty and Majestic: **Or feeding during a day of starvation [90:14] (To an orphan, possessing relationship [90:15] Or a poor one man with destitution [90:16]**, then he would be from those who believe".²²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ يَزِيدَ قَالَ أَخْبَرْتُ أَبَا الْحُسَيْنِ الرَّضَا (عليه السلام) أَنِّي أَصَبْتُ بِابْنَيْنِ وَ بَقِيَ لِي بُنْيٌ صَغِيرٌ فَقَالَ تَصَدَّقْ عَنْهُ ثُمَّ قَالَ حِينَ حَضَرَ قِيَامِي مَرَّ الصَّبِيِّ فَلَبَيْتَصَدَّقُ بِيَدِهِ بِالْكَسْرَةِ وَ الْقُبْضَةِ وَ الشَّيْءِ وَ إِنْ قَالَ فَإِنَّ كُلَّ شَيْءٍ يُرَادُ بِهِ اللَّهُ وَ إِنْ قَالَ بَعْدَ أَنْ تَصَدَّقَ النَّيَّةُ فِيهِ عَظِيمٌ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَ مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Muhammad Bin Umar Bin Yazeed who said,

²¹ (تفسير القمّي 2: 423).

²² Al Mahaasin – V 2 Bk 3 H 17

'I informed Abu Al-Hassan Al-Reza^{asws} that I have been hit by (the death of) two sons, and there remains for me one young son. So he^{asws} said: 'Give charity on his behalf'. Then he^{asws} said when I was about to arise, 'Instruct the child so let him give the charity with his own hands, with the bread, and the handful (of foodstuff), and the thing, be it little, for everything by which Allah^{azwj} is intended even though it may be little after the sincerity of the intention in it, is great. Allah^{azwj} Mighty and Majestic is Saying: **So, one who does good of a weight of a particle would see it [99:7] And one who does evil of a weight of a particle would see it [9:8]**.

وَقَالَ فَلَا افْتَحَمَ الْعَقَبَةَ وَ مَا أَذْرَاكَ مَا الْعَقَبَةُ فَكُ رَقَبَةً أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْعَبَةٍ يَتِيمًا ذَا مَقْرَبَةٍ أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ عَلِمَ اللَّهُ عَزَّ وَ جَلَّ أَنَّ كُلَّ أَحَدٍ لَا يَقْدِرُ عَلَى فَكِّ رَقَبَةٍ فَجَعَلَ إِطْعَامَ الْيَتِيمِ وَ الْمَسْكِينِ مِثْلَ ذَلِكَ تَصَدَّقْ عَنْهُ.

And He^{azwj} Said: **But he does not attempt the uphill road [90:11] And what will make you realise what the uphill road is? [90:12] Freeing a neck [90:13] Or feeding during a day of starvation [90:14] (To) an orphan, possessing relationship [90:15] Or a poor one man with destitution [90:16]**. Allah^{azwj} Mighty and Majestic Knows that everyone is not able upon freeing a neck, so He^{azwj} Made feeding the orphan and the poor as being similar to that. Give charity on his behalf'.²³

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ كَانَ أَبُو الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) إِذَا أَكَلَ أُتِيَ بِصَحْفَةٍ فُتَوَضَّعَ بِقُرْبِ مَايَدَتِهِ فَيَعْمِدُ إِلَى أَطْيَبِ الطَّعَامِ مِمَّا يُؤْتَى بِهِ فَيَأْخُذُ مِنْ كُلِّ شَيْءٍ شَيْئًا فَيَضَعُ فِي تِلْكَ الصَّحْفَةِ ثُمَّ يَأْمُرُ بِهَا لِلْمَسَاكِينِ ثُمَّ يَتْلُو هَذِهِ الْآيَةَ فَلَا افْتَحَمَ الْعَقَبَةَ

Ahmad Bin Muhammad, from his father, from Moammar Bin Khallad who said,

'Abu Al-Hassan Al-Reza^{asws}, whenever he^{asws} ate, would come with a platter and place it near the table. Then he^{asws} would deliberate to the best of the foods from what had been brought, so he^{asws} would take something from everything and he^{asws} would place in that platter. Then he^{asws} would order with it to be for the poor. Then he^{asws} would recite this Verse: **But he does not attempt the uphill road [90:11]**.

ثُمَّ يَقُولُ عَلِمَ اللَّهُ عَزَّ وَ جَلَّ أَنَّهُ لَيْسَ كُلُّ إِنْسَانٍ يَقْدِرُ عَلَى عِتْقِ رَقَبَةٍ فَجَعَلَ لَهُمُ السَّبِيلَ إِلَى الْجَنَّةِ .

Then he^{asws} would be saying: 'Allah^{azwj} Mighty and Majestic Knows that there is not the ability for every human being upon the emancipation of a neck, therefore He^{azwj} Made for them the way to the Paradise'.²⁴

VERSE 17

ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ {17}

²³ Al Kafi – V 4 – The Book of Zakat Ch 48 H 10

²⁴ Al Kafi – V 4 – The Book of Zakat Ch 79 H 12

Then he would be from those who believe, and enjoin the patience and enjoin the compassion [90:17]

علي بن إبراهيم، قال: حدثنا سعيد بن محمد، قال: حدثنا بكر بن سهل، عن عبد الغني، عن موسى بن عبد الرحمن عن ابن جريح، عن عطاء عن ابن عباس، في قوله تعالى: وَ تَوَاصَوْا بِالصَّبْرِ عَلَى فِرَاطِ اللَّهِ عِزِّ وَ جَلِّ: وَ تَوَاصَوْا بِالرَّحْمَةِ فِيمَا بَيْنَهُمْ، وَ لَا يَقْبَلُ هَذَا إِلَّا مَنْ مُؤْمِنٌ.

Ali Bin Ibrahim said, 'It has been narrated to us from Saeed Bin Muhammad, from Bakr Bin Sahl, from Abdul Ghany, from Musa Bin Abdul Rahman, from Ibn Jareeh, from Ata'a,

'From Ibn Abbas, who has said: 'Regarding the Words of the Exalted: **Then he would be from those who believe, and enjoin the patience [90:17]** - upon the Obligations of Allah^{azwj} Mighty and Majestic, **and enjoin the compassion [90:17]** - regarding what is in between them, and this is not Acceptable from anyone except the Momin'.²⁵

VERSES 18 - 20

أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ {18}

These are the companions of the right hand [90:18]

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ {19}

And those who disbelieve in Our Signs, they are the companions of the left hand [90:19]

عَلَيْهِمْ نَارٌ مُؤَصَّدَةٌ {20}

Upon them would be a Fire closed over (from all sides) [90:20]

علي بن إبراهيم: قوله تعالى: أَصْحَابُ الْمَيْمَنَةِ قال: أصحاب أمير المؤمنين (عليه السلام)

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the Exalted: **These are the companions of the right hand [90:18]**, said: 'The companions of Amir-Al-Momineen^{asws}.

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا قال: الذين خالفوا أمير المؤمنين (عليه السلام) هُمْ أَصْحَابُ الْمَشْأَمَةِ،

²⁵ تفسير القمي 2: 423

And those who disbelieve in Our Signs [90:19], He said: 'The ones who opposed Amir-al-Momineen^{asws} they are the companions of the left hand [90:19].

و قال: أصحاب المشأمة: أعداء آل محمد عَلَيْهِمْ نَارٌ مُّوَصَّدَةٌ أَي مَطْبَقَةٌ.

And he^{asws} said: 'And the companions of the left hand are the enemies of the Progeny^{asws} of Muhammad^{saww} **Upon them would be a Fire closed over (from all sides) [90:20], i.e., layers of it'**.²⁶

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

He (the narrator) said, 'And I heard him (Abu Ja'far^{asws}) saying: 'They are belying our^{asws} signs, all of them, in the esoteric of the Quran, and they were belying the successors^{asws}, all of them^{asws}.'²⁷

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}!'²⁸

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}!'²⁹

²⁶ (تفسير القمّي 2: 423).

²⁷ (Extract) تفسير القمّي 1: 199.

²⁸ تفسير القمّي 1: 309.

²⁹ (Extract) الكافي 1: 3/161.

APPENDIX

Overall Hadeeth

ويؤيده: ما روي عن أبي عبد الله عليه السلام أنه قال: كانت قريش تعظم البلد الحرام وتستحل محمدا صلى الله عليه وآله فقال تعالى (لا أقسم بهذا البلد وأنت حل بهذا البلد) يريد أنهم استحلوك وكذبوك وشتموك، فعاب الله ذلك عليهم .

And it is supported by what is reported from Abu Abdullah^{asws} having said: 'Quraysh used to revere the Sacred city (Makkah) and permitted (the killing of) Muhammad^{saww}, so the Exalted Said: '**No! I do Swear by this city! [90:1] And you are a dweller in this city [90:2]**, Intending that they are considering (killing) you^{saww} permissible and are belying you^{saww} and insulting you^{asws}, so Allah^{azwj} Refused that upon them.

ثم ابتداء قسما ثانيا فقال (ووالد وما ولد). وعلى القولين أن " ووالد وما ولد " مقسم بهم، وهم علي والحسن والحسين عليهم السلام وحالمهم في انتهاك الحرمه واستباحة العرض والدم كحال النبي صلى الله عليه وآله.

Then He^{azwj} Began a second Swear: **And (I Swear by) a father and what he begot [90:3]** – and it is upon two Words: A father and what he begot', Swearing by them, and they^{asws} are Ali^{asws}, and Al Hassan^{asws}, and Al Husayn^{asws}; and their^{asws} state in the violation of the Sanctity and the desecration of the violation and the blood is like the state of the Prophet^{saww}.

وقوله (لقد خلقنا الانسان - وهو عدو آل محمد عليهم السلام - في كبد - يكابد مصائب الدنيا وشدائدها وأهوال الآخرة -

And His^{azwj} Words: **We have Created the human being [90:4]** – and he is an enemy of the Progeny^{asws} of Muhammad^{saww} - **in suffering [90:4]** – suffering in the difficulties of the world and the severities and the horrors of the Hereafter.

(أحسب - هذا الانسان إذا عصى وكفر - - أن لن يقدر عليه أحد - في عذابه في الدنيا وعقابه في الآخرة)

Does he reckon – this human being, when he disobeys and commits Kufr, **that no one will ever be able upon him? [90:5]**, in punishing him in the world and Punishing him in the Hereafter?

يقول أهلكت مالا لبدا - أي كثيرا في عداوة محمد وأهل بيته عليهم السلام - أحسب أن ليره أحد) فيسأله عن ماله من أين اكتسبه، وفيما أنفقه، وعن ولايتنا أهل البيت عليهم السلام.

He is saying, 'I have destroyed abundant wealth' [90:6] – i.e. a lot, in the enmity of Muhammad^{saww} and the People^{asws} of his^{saww} Household. **Does he reckon that no one sees him? [90:7]**. So He^{azwj} would ask him about his wealth, from where did he earn it, and in what did he spend it, and about our^{asws} Wilayah of the People^{asws} of the Household.

ثم وبخه وعدد النعم التي أنعم بها عليه فقال (ألم نجعل له عينين) يبصر بهما الضلال من الهدى، وهو كناية عن النبي صلى الله عليه وآله كما تقدم.

Then He^{azwj} Rebukes him and Counts the Bounties which He^{azwj} has Favoured upon him with, so He^{azwj} Says: **Have We not Made two eyes for him, [90:8]** – he can see by these the straying from the Guidance, and it is a metaphor about the Prophet^{saww} just as before.

(ولسانا) ينطق به وهو كناية عن أمير المؤمنين عليه السلام. ويدل على ذلك قوله تعالى (وجعلنا لهم لسان صدق عليا). وقوله تعالى حكاية عن إبراهيم عليه السلام (واجعل في لسان صدق في الآخرين) والمعني في القولين: أمير المؤمنين عليه السلام.

And a tongue [90:9] – he is speaking with, and it is a metaphor about Amir Al Momineen^{asws}. And the evidence upon that are the Words of the Exalted: **and We Made for them a truthful tongue of Ali [19:50]**. And the Words of the Exalted Telling on behalf of Ibrahim^{as}: **And Make for me a truthful tongue among the latter ones [26:84]** – and the meaning regarding the two Words is Amir Al Momineen^{asws}.

وقوله (وشفتين) لان بهما يحصل النطق والذوق، وفيهما حكم كثيرة وهما كناية عن الحسن والحسين عليهما السلام كما تقدم، لانهما قوام الدين ونظام الاسلام والمسلمين.

And His^{azwj} Words: **and two lips? [90:9]** – because by these two he attains the speaking and the tasting, and regarding these two is a lot of wisdom, and these two are teknonyms about Al-Hassan^{asws} and Al-Husayn^{asws}, just as (mentioned) before, because they^{asws} both are the pillars of the Religion, and the system of Al -slam and the Muslims.

وقوله تعالى (وهديناه النجدين) أي السبيلين، سبيل ولاية محمد وآل محمد صلوات الله عليهم وسبيل عداوتهم، وعرفناه غاية السبيلين. والنجد: ما علا من الارض والعقبة: الثنية الضيقة التي ترتقى بصعوبة وشدة، وقد ذكر أن العقبة: هي الولاية.

And the Words of the Exalted: **And Guided him (to) the two ways? [90:10]** – i.e., two ways – a way of the Wilayah of Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and a way of their^{asws} enemies, and its recognition is the people of the two ways. And the 'Najd' (way) is what is higher than the ground, and the uphill road, is the narrow gap which is trodden by difficulty and severity, and I^{asws} have mentioned that the uphill road, it is the Wilayah.

فلما عرف ذلك قال (فلا اقتحم العقبة) عقبة الولاية، والتقدير [أ] فلا اقتحم العقبة في الدنيا لينجو من العقبة في الآخرة؟ وإنما شبه الولاية بالعقبة لان العقبة لا ترتقى إلا بصعوبة وشدة (وكذلك الولاية لا يرتقى إليها إلا بصعوبة وشدة) ومحن،

So when He^{azwj} Introduced that, He^{azwj} Said: **But he does not attempt the uphill road [90:11]** – the ascent of the Wilayah and the respect, so why does he not attempt the uphill road in the world in order to attain salvation from the uphill road in the Hereafter? But rather, He^{azwj} Resembled the Wilayah with the uphill road because the uphill road cannot be ascended upon except by difficulty and severity,

and similar to that, the Wilayah cannot be ascended to except by difficulties and severities, and effort’.

لقولهم عليهم السلام: من أحبنا أهل البيت فليستعد للبلاء. ولقول علي عليه السلام: من أحبني فليتجلبب للفقر جلبابا. ولقوله عليه السلام: لو أحبني جبل لتهافت.

(This is) due to their^{asws} words: ‘One who loves us^{asws}, the People^{asws} of the Household, so let him be prepared for the afflictions’, and due to the words of Ali^{asws}: ‘One who loves me^{asws}, so he would roll towards the poverty with a rolling’. And due to his^{asws} words: ‘If a mountain were to love me^{asws}, it would crumble’.

ثم وصف الذي اقتحم العقبة فقال (ثم كان من الذين ءا [منوا وتواصوا بالصبر وتواصوا بالمرحمة أولئك أصحاب الميمنة) وهم (محمد و) آل محمد عليهم السلام وشيعتهم.

‘Then He^{azwj} Describes those who attempt the uphill road, so He^{azwj} Said: **Then he would be from those who believe, and enjoin the patience and enjoin the compassion [90:17] These are the companions of the right hand [90:18]** – and they^{asws} are Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} and their^{asws} Shias.

ثم وصف الذين لم يقتحموا العقبة فقال (والذين كفروا بآياتنا - والآيات هم الائمة عليهم السلام - هم أصحاب المشئمة عليهم نار مؤصدة).

Then He^{azwj} Describes those who do not attempt the uphill road, so He^{azwj} Says: **‘And those who disbelieve in Our Signs – and the Signs, they^{asws} are the Imams^{asws}, they are the companions of the left hand [90:19] Upon them would be a Fire closed over (from all sides) [90:20]**’.³⁰

³⁰ Taweel Al Ayaat Al Zaahira – H 9