‘9-Wishes (of the losers) after death’
## Table of Contents

**‘9-Wishes (of the losers) after death’** ............................................................................................................. 3

**Summary:** ....................................................................................................................................................... 3

**Wish number 1:** O! I wish I was dust (78:40) .................................................................................................. 3

**Wish number 2:** Oh I wish I had sent ahead for my life (89:24) ................................................................. 4

**Wish number 3:** O Alas! I wish I had not been Given my book [69:25] – also [69:26-32] ..... 7

**Wish number 4:** Oh! I wish I had not taken so and so as a friend! [25:27-29] ............................. 9

**Wishes number 5:** Oh, if only we have obeyed Allah and obeyed the Rasool! [33:66-68] . 11

**Wish number 6:** O I wish I had taken Sabeel along with the Rasool ............................................. 12

**Wish number 7:** ‘I wish I had been with them, then I would have been successful with a great success’ - [4:73-74] ............................................................................................................................................... 12

**Wish number 8:** ‘Woe be unto me! Had I not associated anyone with my Lord!’ [18:42-43] ................................................................. 14

**Wish number 9:** ‘Oh, if only we could be returned we would not belie the Signs of our Lord, and we would happen to be from the Momineen [6:27-28] ........................................... 16

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**Abbreviations:**

saww: - Sal la la ho Allay hay Wa Aal lay he Wasallam  
azwj: - Az Za Wa Jalla  
asws: - Allay hay Salawat Wass Salam  
AJFJ: Ajal Allah hey wa Fara Jaak  
ra: - Razi Allah azwj  
La: - Laan Allah azwj
In the Name of Allah the Beneficent, the Merciful. The Praise is for Allah Lord of the Worlds, and Blessing be upon our Chief Muhammad and his Purified Progeny, and greetings with abundant greetings.

‘9-Wishes (of the losers) after death’

Summary:

In the holy Quran, the losers in the Hereafter will wish that they should have done differently in the world, as per the following nine (9) Verses (Wishes 1-9). Some Ahadith in the interpretation of these Holy Verses from Rasool Allah and his pious progeny are presented:

For detailed interpretation of the Verses, see Tafseer-e-HubeAli:

https://www.hubeali.com/tafseerhubeali/

Wish number 1: O! I wish I was dust (78:40)

إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِِ كُنْتُ تُرَابًا

\{78:40\}

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 (nonbeliever) would be saying, ‘O! I wish I was dust!’ [78:40]
9-Wishes (of the losers) after death

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,

I said to Abdullah Bin Abbas, ‘Why did Rasool-Allah saww teknonym Ali asws as ‘Abu Turab’ (dust)?’ 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 (the disbeliever) 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!’

Wish number 2: Oh I wish I had sent ahead for my life (89:24)

Ibn babuwayh, from Ali Bin Haatim Al Qazwiny, from Ali Bin Al Husayn Al Nahwy, from Ahmad, from Ahmad Bin Abu Abdullah Al Barqy, from his father Muhammad Bin Khalid, from Abu Ayoub Suleyman Bin Maqbal Al Madayni, from Musa asws Bin Ja’far asws, from his asws father asws Al-Sadiq Ja’far asws Bin Muhammad asws having said: ‘When the Kafir dies, seventy thousand Angels from the Zabaniyya (Angels of Hell)

1 Bashaarat Al Mustafa saww Li Shia Al Murtaza asws - P 1 H 13
escort him to his grave, and he appeals to his bearers with a voice which everything can hear except for the *Saqalayn* (Jinn and the Humans), and he says, ‘If only there was a return for me I would become from the Momins’.

و يقول: رب ارجعون لعلی أعمل صالحا فيما تركت فنجيبه الزبانية: كنما إما كلمة هو قائلها.

And he says: *Lord, send me back [23:99] Perhaps I may do righteous deeds which I had neglected [23:100]*. So the Zabaniyya answer him: *Never! It is merely a word he is saying*.  

A number of our companions, from sahl Bin Ziyad, from Ibn Mahboub, from Al-Hassan Bin Al-Sarayy, from Abu Maryam, who has said the following:

Abu Ja’far<sup>asws</sup> said: ‘*asws* heard Jabir Bin Abdullah saying that, ‘The Rasool Allah<sup>saww</sup> passed by us one day whilst we were in our group, and he<sup>saww</sup> was upon his<sup>saww</sup> mule, and that was when he<sup>saww</sup> was returning from the Farewell Pilgrimage. He<sup>saww</sup> paused near to us and greeted us. We returned his<sup>saww</sup> greeting.

ثم قال ما لي أرى حب الدنيا قد غلبت على كثير من الناس حتى كان الموت في هذه الدنيا على غيرهم كتب و كان الحق في هذه الدنيا على غيرهم و حب و حتى كان لم يشعروا و برزوا من خبر الأقدار فعملهم سبيلهم سنة فجسم عناما قبل بيئتهم راجعون بنيتهم أعدائهم فتأكلهم قتالهم خادمون بعدهم هديثهمBrun [ما يعطى أجرهم بأثرهم فقد جعلوا و نشوا كن كل واعظ في كتاب الله و آمنوا شر كل غاية فسوق و لم يخفوا لزول فادحهم و توابل خادمهم.

Then he<sup>saww</sup> said: ‘From what I<sup>saww</sup> see, *love of the world* have overcome many from the people to the extent that as if the death in this world has been Ordained to come upon other than them, and as if the truth in this world has been obligated on other than them, and to the extent that as if they had never heard nor seen the news of the death of those who lived before them, even though their own path is the path of the people on a journey. After a short while they will be returning to their homes, their tombs, and their inheritors would be consuming their legacies thinking that they would now be living forever after those ones.

Alas! Alas! The later ones do not take a lesson from the former ones. They have become ignorant and forgotten all the Advice in the Book of Allah<sup>azwj</sup> and feel safe from all the evil consequences of the bad deeds and do not fear the descent into the grave and the events that are to occur…(Extract).<sup>3</sup>

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<sup>3</sup> Al-Kafi, Vol. 8, H. 14638

<sup>2</sup> آمال الصدوق: 399/12
A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from the one who mentioned it, from Muhammad Bin Abdul Rahman Bin Layli, from his father, from

Abu Abdullah asws has said: ‘You all will not be becoming righteous until you are recognising, nor will you be recognising until you are ratifying, nor will you be ratifying until you are submitting to four doors, the first not being correct except with its last one. They strayed, the companions of the three, wandering with a far wandering.

Allah aswj Blessed and High does not Accept except for the righteous deeds nor does Allah aswj Accept except for the loyalty with the stipulation and the Covenants. So the one who is loyal to Allah aswj Mighty and Majestic with His aswj Stipulation and works upon what is described in his Covenant, would attain what is in His aswj Presence, and He aswj would Complete whatever He aswj Promised him.

Allah aswj Blessed and High Informed the servant with the ways of the Guidance and Legislated for them the beacons in these, and Informed them how they should be travelling, so He aswj Said [20:82] And I am Forgiving to him who repents and believes and does righteous deeds, then follows the right Guidance’.

And he aswj said: ‘But rather, Allah aswj Accepts from the pious. So the one who fears Allah aswj with regards to what He aswj Commanded him, would meet Allah aswj as a believer in whatever Muhammad asww came with.

Alas! Alas! Lost were a people and they died before they were guided, and they were thinking that they had believed, and (but) they had associated (committed Shirk) from (an aspect) they were not knowing. It is so, that the one who comes to the houses by their
doors is guided, and the one who takes to something else has travelled the road of annihilation... (and extract).⁴


{وَأَمَّا مَنْ أُوتَِِ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِِ لَِْ أُوتَ كِتَابِيَهْ ۗ أَنْ أَكِلَّۖ اذٰلِكَ وَكَانِيَةٌ {69:25}}

And as for one Given his book in his left hand, so he would be saying,

‘O Alas! I wish I had not been Given my book [69:25]

{وَلَِْ أَدْرِ مَا حِسَابِيَهْ ۗ أَنْ أَكِلَّۖ اذٰلِكَ وَكَانِيَةٌ {69:26}}

And I had not known what my Reckoning was [69:26]

{يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ ۗ أَنْ أَكِلَّۖ اذٰلِكَ وَكَانِيَةٌ {69:27}}

Oh, if only it had not been the judge [69:27]

{مَا أَغْنَّٰ عَنِِّ مَالِيَهْ ۗ أَنْ أَكِلَّۖ اذٰلِكَ وَكَانِيَةٌ {69:28}}

My wealth has not availed (anything) for me [69:28]

{هَلَكَ عَنِِّ سُلْطَانِيَهْ ۗ أَنْ أَكِلَّۖ اذٰلِكَ وَكَانِيَةٌ {69:29}}

My authority is destroyed from me’ [69:29]

{خُذُوهُ فَغُلُّوهُ ۗ أَنْ أَكِلَّۖ اذٰلِكَ وَكَانِيَةٌ {69:30}}

“Seize him and shackle him! [69:30]

{ثُُّ الَْْحِيمَ صَلُّوهُ ۗ أَنْ أَكِلَّۖ اذٰلِكَ وَكَانِيَةٌ {69:31}}

Then arrive him at the Blazing Fire [69:31]

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⁴ Al Kafi V 1 – The Book Of Divine Authority CH 7 H 6
Then enchain him in a chain of seventy cubits, and insert him! [69:32]

In the Book Sifat Al-Jannat Wa Al-Naar – From Saeed Bin Janah, from Awf Bin Abdullah Al-Azdy, from Jabir Bin Yazeed Al-Ju'fy, who has said:

‘Abu Ja’far	extsuperscript{asws}, in a lengthy Hadeeth in which he	extsuperscript{asws} mentioned the state of the Kafir on the Day of Judgement. He	extsuperscript{asws} said: ‘Then his book will come flying in from behind him, so it would settle on his left. Then an Angel would come to him and pierce his chest all the way to his back, then turn his left side to behind his back.

Then he will say to him: ‘Read your book’. So he would say, ‘How can I read while Hell is in front of me?’ Allah	extsuperscript{azwj} will Say: ‘Break his neck, and break his backbone, and tighten his forehead to his feet’.

He	extsuperscript{asws} said: ‘Regarding the Words of Allah	extsuperscript{azwj}, seventy thousand Angels of extreme cruelty would surprise him. So, from among them would be one who would pluck his beard, and from them would be one who would bite his flesh, and from among them would be one who would break his bones’. He would be saying, ‘Will you not have mercy on me?’

He	extsuperscript{asws} said: ‘They would be saying, ‘O wretch! How can we have mercy on you, and the most Merciful One	extsuperscript{azwj} did not have Mercy on you? Is this hurting you?’ He would be saying, ‘Yes, it hurts extremely’. So they would be saying, ‘O wretch! And how would it be if we flung you into the Fire?’

So the Angel on his chest would fling him, and he would fall for seventy thousand years’. So he would be saying, ‘Oh, if only we have obeyed Allah and obeyed the Rasool!’ [33:66]’
9-Wishes (of the losers) after death

He asws said: ‘So he would be paired with a rock from his right and a devil from his left, a stone of sulphur from Fire burning in his face. And Allah aswj would have Created for him seventy (layers of) skin tightened for forty cubits, with the Angel Punishing him with one layer, and between one layer of skin and the other layer are forty cubits, and between the skin and the other skin are snakes and scorpions from Fire, and worms from Fire.

Its head would be like the great mountain, and its thighs would be like mount Warqan – and it is a mountain at Al-Medina – its nose longer than the nose of the elephant. It would be exhaling clouds, and its two ears are long and narrow, between each of them would be a marquee from Fire. It would exhale fire from its behind on to his heart. So its affliction would not reach until they change for it the seventy chains, Then enchain him in a chain of seventy cubits, then insert him! [69:32]. In between one cubit and another would be rings the number of the drops of rain. If one of it were to be placed upon a mountain of the earth, it would melt it’.

Wish number 4: Oh! I wish I had not taken so and so as a friend! [25:27-29]

And on the Day, the unjust one would bite upon his hand saying, ‘O I wish I had taken Sabeel along with the Rasool!’ [25:27]

Oh! I wish I had not taken so and so as a friend! [25:28]
He strayed me away from the Zikr after when it had come to me; and the Satan has always abandoned the human being! [25:29]

And from Muhammad Bin Jamhour, from Hamaad Bin Isa, from Hareyz, from a man,

‘Abu Ja’far asws has said: ‘And on the Day, the unjust one would bite upon his hand saying, ‘O I wish I had taken Sabeel along with the Rasool!’ [25:27] Oh! I wish I had not taken so and so as a friend! [25:28], said: ‘This is what the first one (Abu Bakr) would be saying for the second one (Umar).’

And Abu Ja’far asws said: ‘He (Abu Bakr) would be saying, ‘O I wish I had taken [25:28] Ali asws as a Guardian along with the Rasoolasws!’ ‘Oh! I wish I had not taken so and so as a friend! [25:28] - Meaning the second one (Umar). He strayed me away from the Zikr after when it had come to me [25:29] - meaning the Wilayah, and the Satan - and he is the second one (Umar), has always abandoned the human being! [25:29].’

(Al Bin Ibrahim) said,

‘And Abu Ja’far asws said: ‘He (Abu Bakr) would be saying, ‘O I wish I had taken [25:28] Ali asws as a Guardian along with the Rasoolasws!’ ‘Oh! I wish I had not taken so and so as a friend! [25:28] - Meaning the second one (Umar). He strayed me away from the Zikr after when it had come to me [25:29] - meaning the Wilayah, and the Satan - and he is the second one (Umar), has always abandoned the human being! [25:29].’

Al-Shaybani,

(It has been narrated) from Al-Baqir asws and Al-Sadiq asws having said: ‘The Sabeel over here is Aliasws. Oh! I wish I had not taken so and so as a friend! [25:28] He strayed me away from the Zikr [25:29] - meaning Aliasws.

And he (Al-Shaybani) said as well –
‘It has been reported from Al-Baqir asws and Al-Sadiq asws having said: ‘These Verses were Revealed regarding two men from the sheykhs of Quraysh (first and second)’. They professed to Islam with their tongues and were hypocritical to the Prophet saww, and brotherhood was established between them on the day of the establishment of the brotherhood. So one of them pushed his companions away from the guidance. Thus both of them were destroyed.

فحكى الله تعالَ حكايتهما في الآخرة، و قولِما عند ما ينزل عليهما من العذاب، فيحزن و يتأسف على ما قدم، و يندم حيث لم ينفعه الندم.

Therefore Allah azwj has Related about the two of them in the Hereafter, and the words of the both of them during the descent of the Punishment upon them. So, he would grieve and say sorry upon what he had done, and he would regret, when the regret would be of no benefit’.10

Wishes number 5: Oh, if only we have obeyed Allah and obeyed the Rasool! [33:66-68]

ٍيومَ تَقَلَّبَ وَجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنا أَطُعْنَا اللَّهَ وَأَطُعْنَا الرَّسُولَا {33:66}

On the Day their faces would be turned back towards the Fire, they would be saying, ‘Oh, if only we have obeyed Allah and obeyed the Rasool!’ [33:66]

وَقَالُوا رَبّنَا إِنَّا أَطُعْنَا سَادَتَنَا وَكُبُرَاءَنَا فَأَضَلُّونَا السَّبِيلاً {33:67}

And they shall say: ‘Our Lord! We obeyed our chiefs and our great ones, so they strayed us from the Way’ [33:67]

رَبّنَا آتِم ضِعْرَينِْ مِنَ الْعَذَابِ وَالْعَنّهُمْ لَعْنًا كَبِيرًا {33:68}

Our Lord! Give them double of the Punishment and Curse them with a great Curse [33:68]

علي بن إبراهيم، في قوله: يومَ تَقَلَّبَ وَجُوهُهُمْ في النَّارِ، فإِذَا كِتَابا عن الذين غصبو آل محمد (عليهم السلام) حقهم يقولون يا ليتنا أطعنا الله و أطعنا الرسول يا في أمير المؤمنين (عليه السلام)

Ali Bin Ibrahim –

9 Abu Bakr and Umar

10 المباني المخطوطة: 208
Regarding His\textsuperscript{aswj} Words: \textit{On the Day their faces would be turned back towards the Fire} \cite{33:66}, so it is a metaphor about the ones who usurped the rights of the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{asws} \textit{they would be saying, ‘Oh, if only we have obeyed Allah and obeyed the Rasool!’} \cite{33:66} - meaning, regarding (successor-ship of) Amir-Al-Momineen\textsuperscript{asws}.

\begin{quote}
\textit{And they shall say: ‘Our Lord! We obeyed our chiefs and our great ones, so they strayed us from the Way’} \cite{33:67}, and these are two men (Abu Bakr and Umar), and the leaders and great ones. These two are the first ones who began the injustices upon them\textsuperscript{asws}, and usurping their\textsuperscript{asws} rights'.
\end{quote}

Wish number 6: O I wish I had taken Sabeel along with the Rasool

\begin{verse}
O Lord! Give them double of the Punishment and Curse them with a great Curse \cite{33:68}.
\end{verse}

\begin{quote}
\textit{And on the Day, the unjust one would bite upon his hand saying, ‘O I wish I had taken Sabeel along with the Rasool!’} \cite{25:27}
\end{quote}

See Ahadith in Wish number 4 (above) and our article ‘Sabeel Allah’ at www.hubealic.com.

Wish number 7: ‘I wish I had been with them, then I would have been successful with a great success’ - \cite{4:73-74}
And if Grace from Allah comes to you, he would be speaking out as if there had not been any cordiality between you and him: ‘I wish I had been with them, then I would have been successful with a great success’ [4:73]

So let them fight in the Way of Allah, those who are selling the life of the world for the Hereafter; and the one who fights in the Way of Allah, whether he is killed or overcomes, We will soon be Granting him a great Recompense [4:74]

And it has been reported from Abu Ja’far asws having said: ‘What is Meant by the detachments [4:71] are the brigades, and with altogether – the (whole) army’.12

Al Ayyashi, from Suleyman Bin Khalid, from

Abu Abdullah asws has said: ‘[4:71] O you who believe! – so they were Named as Momineen and they were neither Momineen nor (had any) prestige. He aswj Says O you who believe! Take your precaution, then go forth in detachments or go forth altogether [4:71] - up to His aswj Words a great success [4:73].

And if the people of the sky and the earth were to say, ‘Allah aswj has Favoured upon me that I did not happen to be with Rasool-Allah asww, they would be, by that, (become) Polytheists. And when Grace from Allah aswj comes to them, they say, ‘Oh! If only I was with them, I would have fought in the Way of Allah aswj’.13

And if the people of the sky and the earth were to say, ‘Allah aswj has Favoured upon me that I did not happen to be with Rasool-Allah asww, they would be, by that, (become) Polytheists. And when Grace from Allah aswj comes to them, they say, ‘Oh! If only I was with them, I would have fought in the Way of Allah aswj’.13
Ali Bin Ibrahim said, ‘Al-Sadiqazws said: ‘By Allahazwj! If these words were to be spoken by the people of the east and the west, they would, due to it, be exiting from the Eman. But Allahazwj has Named them as Momineen due to their acceptance’’.14

Wish number 8: ‘Woe be unto me! Had I not associated anyone with my Lord!’ [18:42-43]

وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَرَّيْهِ عَلَىٰ مَا أَنْرَقَ فِيهَا وَهِأَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَ {18:42}

And his fruits were ruined. So in the morning he was wringing his hands upon what he had spent in these, and these had collapsed upon its top, and he was saying, 'Woe be unto me! Had I not associated anyone with my Lord!' [18:42]

وَلَِْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنْتَصِرًا {18:43}

And there did not happen to be a force for him to help him, from besides Allah, and he was not supported [18:43]

Muhammad Bin Al Abbas, from Al Husayn Bin Aamir, from Muhammad Bin Al Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin usman, from Al Qasim Bin Urwat, from

Abu Abdullahazws regarding the Words of Allahazwj Mighty and Majestic (said): And strike for them an example of two men. We Made to be for one of them, two gardens of grapes and bordered both of these with palm trees, and We Made a plantation to be between them [18:32] Both the gardens gave their yields and nothing was wronged from it [18:33]. Heazws said: ‘These two were Aliazws and another man (who usurped hisazws’s rights)’.15
It is written in Kanzul Fawaid by Karajaki that once Imam Jafar-e-Sadiq asws was eating food with Abu Hanifa and after finishing, Imam Jafar-e-Sadiq asws expressed gratitude like this: “I thank Allah who is the Sustainer of All Worlds, O Allah this was a blessing from You as well as from Your Prophet. You have include ‘someone else’ along with Allah.”

Imam Jafar-e-Sadiq asws replied: “Be Careful! Allah Says in His Book (9:59): “If only they had been content with what Allah and His Messenger had gave them, and had said, “Sufficient unto us is Allah! Allah and His Messenger will soon give us out of their Kindness:”

And at another place Allah Says (9:74): “......And they only stayed in opposition because Allah and His Messenger enriched them out of His grace......”

After listening to these Verses from Imam Jafar-e-Sadiq asws, Abu Hanifa said: “By Allah! It seems I have never read or heard someone reciting these Verses of the holy Quran before.”

Imam Jafar-e-Sadiq asws said: “No, it’s not like this! You have not only heard these Verses before but also have read them. However, Allah Says for you and people like you (47:24): “Will they then not meditate on the Qur’an, or are there locks on the hearts?” and Says (83:14): “Nay, but that which they have earned is rust upon their hearts.”

Ibn Shehr Ashub – From (the book) Manaqib Is’haq Al Adl –

‘It so happened during the caliphate of Hasham, a speaker was cursing Ali asws upon the pulpit. So a palm came out from the grave of Rasool-Allah asw, the palm was seen and the arm was not seen, observed by sixty-three (people). And then there was speech from the grave of Rasool-Allah asw: ‘Woe be unto you from my matter! Are you committing Kufr with the One Who Created you from dust, then from a seed, then Completed you as a man? [18:37], and he asw threw whatever was in it, and there was blue smoke.

9-Wishes (of the losers) after death

www.hubeali.com
Wish number 9: ‘Oh, if only we could be returned we would not belie the Signs of our Lord, and we would happen to be from the Momineen [6:27-28]

وَلَوْ تَرَىٰ إِذْ وُقِرُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرُدُّ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ

{6:27}

And if only you could see when they would be paused upon the Fire, they would say, ‘Oh, if only we could be returned we would not belie the Signs of our Lord, and we would happen to be from the Momineen [6:27]

بلْ بَدَا لَُِمْ مَا كَانُوا يَُْ رُونَ مِنْ ق َبْلُ ۜ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ

{28}

But, it would be manifested to them what they were hiding from before. And if they were to be returned, they would repeat what they had been Forbidden from; and they (would still) be lying [6:28]

ثم قال علي بن إبراهيم: حدثنا محمد بن أحمد بن ثابت، قال: حدثنا الحسن بن محمد بن سماحة، عن وهب بن حرص، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: سمعته يقول: ‘إن رسول الله (صلى الله عليه و آله) كان يدعو أصحابه، فمن أراد الله به خيرا سَع و عرف ما يدعو إليه، و من أراد الله به شرًا طبع على قلبه و لا يسمع و لا يعقل’.

Then Ali Bin Ibrahim said, ‘Muhammad Bin Ahmad Bin Sabit narrated to us, from Al-Hassan Bin Muhammad Bin Sama’at, from Wahab Bin Hafs, from Abu Baseer,

‘I heard Abu Ja’far asws him asws saying: ‘Rasool-Allah saww used to call his companions, so the one for whom Allah azwj Intended goodness, heard and understood what he was being called to, and the one for whom Allah azwj Intended evil, his heart was sealed, and neither heard nor understood’.

20 21
‘9-Wishes (of the losers) after death  www.hubeali.com

From Usman Bin Isa, from one of his companions,

‘From him asws having said: ‘Allah azwj Said to water: “Be fresh, sweet! I azwj shall Create from you My azwj Paradise and the people who obey Me azwj”. And He azwj Said to water: “Be salty, bitter! I azwj shall Create from you My azwj Fire and the people who disobey Me azwj”.

فأجرى الماءين على الطين، ثم فُسق قبضة بِذه و هُأ يمين، فخلقهم خلقا كالذر، ثم أشهدهم على أنفسهم: أ لست بربكم و عليكم طاعتي؟ قالوا: بلى.

So the two waters flowed upon the clay. Then He azwj Grabbed a Handful with this, and it is a Right Hand, and Created them as creatures like the particles. Then He azwj Made them testify upon themselves: “Am I azwj not your Lord azwj and upon you is to obey Me azwj?” They said, ‘Yes’.

فقال للنار: كوي نارا، فإذا نار ناجح، و قال لهم: فقوا فيها. فمنهم من أسرع، ومنهم من أبطأ في السعي، ومنهم من لم يبرح مجلسه، قلما وجدوا حرها رجعوا، ولم يدخلها منهم أحد.

So He azwj Said to the Fire: “Be Fire!” So it was a Fire inflamed, and He azwj Said to them: “Fall into it!” So from them was one who was quick, and from them was one who was slower in the pursuit, and from them was one who did not depart from his seat. So when they found its heat, they returned, and no one from them entered into it.

ثم مُسق قبضة بِذه، فخلقهم خلقا مثل الذر، مثل أولئك. ثم أشهدهم على أنفسهم: أ لست بربكم و عليكم طاعتي؟ قلوا: بلى.

Then He azwj Grabbed a Handful of this, and He azwj Created them as creatures like the particles, similar to those ones. Then He azwj Made them testify upon themselves similarly to what the others had testified. Then He azwj Said to them: “Fall into this Fire!” So, from them was one who was slow, and from them was one who was quick, and from them was one who passed in the blink of an eye. And they fell into it, all of them.

فقال: اخرجوا منها سلمين. فخرجوا لم يصبهم شيء. وقال الآخرون: يا ربنا، أقلنا نفع كما فعلوا. قال: قد أفلتكم. فمنهم من أسرع في السعي، ومنهم من أبطأ و منهم من لم يبرح مجلسه، مثل ما صنعوا في المرة الأولى.

Then He azwj Said: “Return from it safely!” So they exited, nothing had affected them. And the others said, ‘O our Lord azwj! Lower us. We shall do just as what they have done’. He azwj Said: “I azwj have Lowered you”. So, from them was one who was quick in the pursuit, and from them was one who was slow, and from them was one who did not depart from his seat, similar to what they had done during the first time.
So these are His\textsuperscript{awj} Words: \textit{And if they were to be returned, they would repeat what they had been Forbidden from; and they (would still) be lying [6:28]}\textsuperscript{22}.

And it has been reported with a deleted chain,

\textit{(It has been narrated) from Jabir Bin Abdullah who said, ‘I saw Amir-Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and he\textsuperscript{asws} was outside of Al-Kufa. So I followed him\textsuperscript{asws} until when we came up to the graveyard of the Jews. Amir-Al-Momineen\textsuperscript{asws} paused in the middle of it and called out: ‘O Jews, O Jews!’ There was a response from the middle of the graves, ‘At your\textsuperscript{asws} command, at your\textsuperscript{asws} command at being called!’ – Meaning by that, ‘O our Master\textsuperscript{asws}.’

Then they shrieked a scream by which the skies were almost rendered, and there occurred a dizziness upon my face from the terror of what I saw. So when I woke up, I saw Amir-Al-Momineen\textsuperscript{asws} upon a couch of red sapphire. Upon his\textsuperscript{asws} head was a crown of jewels, and upon him\textsuperscript{asws} was a green and yellow robe, and his\textsuperscript{asws} face was radiant like the moon.

So I said, ‘My Master\textsuperscript{asws}! This is a magnificent Kingdom!’ Amir-ul-Momineen\textsuperscript{asws} said: ‘Yes, O Jabir! Our\textsuperscript{asws} Kingdom is more Magnificent than the kingdom of Suleyman\textsuperscript{as} Bin Dawood\textsuperscript{as}, and our Authority is greater than his\textsuperscript{as} authority.’}
Then we returned, and we entered Al-Kufa, and I entered the Masjid behind Amir-ul-Momineen asws, and he asws went on making footsteps and he asws was saying: ‘No, by Allah azwj, I asws will not do it! No, by Allah azwj that will not be, ever!’ So I said, ‘O my Master asws! Who are you asws speaking about, and whom are you asws addressing, for I didn’t see anyone?’

فقال (عليه السلام): «يا جابر، كشف لي عن برهوت فرأيت شنبويه و حبترا، و هما يعدبان في جوف نابوت، في برهوت، فنادياي: يا أبي الحسن، يا أمير المؤمنين، ردنا إلى الدنيا نقر برضلك، و نقر بالولاية لك. فقالت: لا و الله لا فعلت، لا و الله لا
كان ذلك أبدا».

So he asws said: ‘O Jabir! (The Valley of) Barhoot was uncovered for me asws, so I asws saw Shanbuwiya and Hibter (Abu Bakr and Umar), and they were both being Punished in the middle of the coffin in Barhoot. So they both called out to me, ‘O Abu Al-Hassan asws! O Amir-Al-Momineen asws! Return us to the world and we would accept your asws merits, and accept your asws Wilayah’. So I asws said: ‘No, by Allah azwj, I asws will not do it! No, by Allah azwj that will not be, ever!’

ثم قرأ هذه الآية: وَلَوْ رُدُّوا لَعادُوا لِما نُهُوا عَنْهُ وَإِنَّهُمْ لَكاذِبُونَ «يا جابر، و ما من أحد خالف وصى نبي إلا حشره الله أعمى يتكبب في عرصات القيامة».

Then he asws recited this Verse **And if they were to be returned, they would repeat what they had been Forbidden from [6:28]**. He asws said: ‘O Jabir! There is no one who has opposed the successor as of a Prophet as, except Allah azwj would Gather him as a blind one in the Plains of the Day of Judgement’. 23