

'9-Wishes (of the losers) after death'

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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja! Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{sawww} and his^{sawww} Purified Progeny^{asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

‘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^{sawww} and his pious progeny^{asws} 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 لَيْتَنِي 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]

أَخْبَرَنَا الشَّيْخُ الرَّاهِدُ أَبُو مُحَمَّدٍ الْحُسَيْنُ بْنُ الْحُسَيْنِ بْنِ بَابُوَيْهِ بِالرَّيِّ سَنَةَ عَشْرَةَ وَ خَمْسِمِائَةَ قَالَ: أَخْبَرَنِي عَمِّي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنْ عَمِّهِ الشَّيْخِ السَّعِيدِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ بْنِ بَابُوَيْهِ رَحِمَهُمُ اللَّهُ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ الْقَطَّانُ قَالَ: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ اللَّهِ بْنِ حَبِيبٍ قَالَ: حَدَّثَنَا تَمِيمُ بْنُ بَهْلُولٍ عَنْ أَبِيهِ قَالَ: حَدَّثَنَا أَبُو الْحُسَيْنِ الْعَبْدِيُّ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ مِهْرَانَ عَنْ عُبَايَةَ بْنِ رِجِيِّ قَالَ:

It was informed to us by the ascetic Sheykh Abu Muhammad Al Hassan Bin Al Husayn Bin Babuwayh at Al Rayy, in the year five hundred and ten, from his uncle Abu Ja’far Muhammad Bin Al Hassan, from his father Al Hassan Bin Al Husayn, from his uncle Al Sheykh Al Saeed Abu Ja’far Muhammad Bin Ali Bin Babuwayh, from

Ahmad Bin Al Hassan Al Qataan Al Adl, from Abu Al Abbas Ahmad Bin Yahya Bin Zakariyya Al Qatan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Abu Al Hassan Al Abdy, from Suleyman Bin Mihran, from Abaya Bin Rabie who said,

قُلْتُ لِعَبْدِ اللَّهِ بْنِ عَبَّاسٍ لِمَ كَتَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلِيًّا أَبَا تُرَابٍ؟ قَالَ: لِأَنَّهُ صَاحِبُ الْأَرْضِ وَ حُجَّةُ اللَّهِ عَلَى أَهْلِهَا بَعْدَهُ وَ بِهِ بَقَاؤُهَا وَ إِلَيْهِ سُكُونُهَا وَ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّهُ إِذَا كَانَ يَوْمَ الْقِيَامَةِ وَ رَأَى الْكَافِرَ مَا أَعَدَّ اللَّهُ تَعَالَى لِشِيعَةِ عَلِيِّ بْنِ النَّوَابِ وَ الرَّؤْفَى وَ الْكِرَامَةِ قَالَ: يَا لَيْتَنِي كُنْتُ تُرَابًا يَا لَيْتَنِي مِنْ شِيعَةِ عَلِيِّ ع وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ يَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا.

I said to Abdullah Bin Abbas, 'Why did Rasool-Allah^{sawww} 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^{sawww}, and due to him^{asws} is its remaining, and to him^{asws} is its tranquillity; and I have heard Rasool-Allah^{sawww} 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!**¹

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

يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي {89:24}

He would be saying,

'Oh I wish I had sent ahead for my life (in Hereafter)!' [89:24]

ابن بابويه، قال: حدثنا علي بن حاتم القزويني (رضي الله عنه)، قال: حدثنا علي بن الحسين النحوي، قال: حدثنا أحمد بن أبي عبد الله البرقي، عن أبيه محمد بن خالد، عن أبي أيوب سليمان بن مقبل المدني، عن موسى بن جعفر، عن أبيه الصادق جعفر بن محمد (عليهما السلام)، أنه قال: «إذا مات الكافر، شيعة سبعون ألف ملك من الزبانية إلى قبره، و إنه ليناشد حامله بصوت يسمعه كل شيء إلا الثقلان، و يقول: لو أن لي كرة فأكون من المؤمنين،

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^{sawww} 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: رَبِّ اَرْجِعُونِ لَعَلِّي اَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ فَتَجِيبُهُ الزبانية: كَلَّا اِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا».

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**.²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ السَّرِيِّ عَنْ أَبِي مَرْثَمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) مَرَّ بِنَا ذَاتَ يَوْمٍ وَنَحْنُ فِي نَادِيْنَا وَهُوَ عَلَى نَاقَتِهِ وَ ذَلِكَ حِينَ رَجَعَ مِنْ حَجَّةِ الْوُدَاعِ فَوَقَفَ عَلَيْنَا فَسَلَّمَ فَرَدَدْنَا عَلَيْهِ السَّلَامَ

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^{asws} said: 'I^{asws} heard Jabir Bin Abdullah saying that, 'The Rasool Allah^{saww} passed by us one day whilst we were in our group, and he^{saww} was upon his^{saww} mule, and that was when he^{saww} was returning from the Farewell Pilgrimage. He^{saww} paused near to us and greeted us. We returned his^{saww} greeting.

ثُمَّ قَالَ مَا لِي أَرَى حُبَّ الدُّنْيَا قَدْ غَلَبَ عَلَى كَثِيرٍ مِنَ النَّاسِ حَتَّى كَأَنَّ الْمَوْتَ فِي هَذِهِ الدُّنْيَا عَلَى غَيْرِهِمْ كُتِبَ وَ كَأَنَّ الْحَقَّ فِي هَذِهِ الدُّنْيَا عَلَى غَيْرِهِمْ وَجَبَ وَ حَتَّى كَأَنَّ لَمْ يَسْمَعُوا وَ يَرَوْا مِنْ خَيْرِ الْأَمْوَاتِ قَبْلَهُمْ سَبِيلُهُمْ سَبِيلُ قَوْمٍ سَفَرٍ عَمَّا قَلِيلٍ إِلَيْهِمْ رَاجِعُونَ بَيُّوْنَهُمْ أَجْدَانُهُمْ وَ يَأْكُلُونَ تُرَائِهِمْ فَيَطْنُونَ أَنَّهُمْ مُخَلَّدُونَ بَعْدَهُمْ هَيْهَاتَ هَيْهَاتَ [أ] مَا يَتَعَطَّ آخِرُهُمْ بِأَوْلِهِمْ لَقَدْ جَهِلُوا وَ نَسُوا كُلَّ وَاعِظٍ فِي كِتَابِ اللَّهِ وَ آمَنُوا شَرَّ كُلِّ عَاقِبَةٍ سُوءٍ وَ لَمْ يَخَافُوا نُزُولَ فَادِحَةٍ وَ بَوَائِقَ حَادِثَةٍ

Then he^{saww} said: 'From what I^{saww} 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^{azwj} 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).³

²أمالي الصدوق: 12 / 239.

³ Al-Kafi, Vol. 8, H. 14638

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّكُمْ لَا تَكُونُونَ صَالِحِينَ حَتَّى تَعْرِفُوا وَ لَا تَعْرِفُوا حَتَّى تُصَدِّقُوا وَ لَا تُصَدِّقُوا حَتَّى تُسَلِّمُوا أَبْوَاباً أَرْبَعَةً لَا يَصْلُحُ أُولَئِكَ إِلَّا بِأَحْرِهَا ضَلَّ أَصْحَابُ الثَّلَاثَةِ وَ تَاهُوا تَيْهًا بَعِيدًا

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 Abu 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.

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَا يَقْبَلُ إِلَّا الْعَمَلَ الصَّالِحَ وَ لَا يَقْبَلُ اللَّهُ إِلَّا الْوَفَاءَ بِالشُّرُوطِ وَ الْعُهُودِ فَمَنْ وَفَى لِلَّهِ عَزَّ وَ جَلَّ بِشَرْطِهِ وَ اسْتَعْمَلَ مَا وَصَفَ فِي عَهْدِهِ نَالَ مَا عِنْدَهُ وَ اسْتَكْمَلَ مَا وَعَدَهُ

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

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَخْبَرَ الْعِبَادَ بِطُرُقِ الْهُدَى وَ شَرَعَ لَهُمْ فِيهَا الْمَنَارَ وَ أَخْبَرَهُمْ كَيْفَ يَسْلُكُونَ فَقَالَ وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَرَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَى

Allah^{azwj} 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^{azwj} Said [20:82] ***And I am Forgiving to him who repents and believes and does righteous deeds, then follows the right Guidance'***.

وَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ فَمَنْ اتَّقَى اللَّهَ فِيمَا أَمَرَهُ لَقِيَ اللَّهَ مُؤْمِنًا بِمَا جَاءَ بِهِ مُحَمَّدٌ (صلى الله عليه وآله)

And he^{asws} said: 'But rather, Allah^{azwj} Accepts from the pious. So the one who fears Allah^{azwj} with regards to what He^{azwj} Commanded him, would meet Allah^{azwj} as a believer in whatever Muhammad^{sawww} came with.

هَيْهَاتَ هَيْهَاتَ فَاتَ قَوْمٌ وَ مَاتُوا قَبْلَ أَنْ يَهْتَدُوا وَ ظَنُّوا أَنَّهُمْ آمَنُوا وَ أَشْرَكُوا مِنْ حَيْثُ لَا يَعْلَمُونَ إِنَّهُ مِنْ أَتَى الْبُيُوتَ مِنْ أَبْوَابِهَا اهْتَدَى وَ مَنْ أَخَذَ فِي غَيْرِهَا سَلَكَ طَرِيقَ الرَّذَى

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

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

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيهِ {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]

وَلَمْ أَدْرِ مَا حِسَابِيهِ {26}

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

يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ {27}

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

مَا أَغْنَىٰ عَنِّي مَالِيهِ ۗ {28}

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

هَلَكَ عَنِّي سُلْطَانِيهِ {29}

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

خُذُوهُ فَغُلُّوهُ {30}

"Seize him and shackle him! [69:30]

ثُمَّ الْجَحِيمَ صَلُّوهُ {31}

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

⁴ Al Kafi V 1 – The Book Of Divine Authority CH 7 H 6

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ {32}

Then enchain him in a chain of seventy cubits, and insert him! [69:32]

(كتاب صفة الجنة و النار): عن سعيد بن جناح، قال: حدثني عوف بن عبد الله الأزدي، عن جابر ابن يزيد الجعفي، عن أبي جعفر (عليه السلام)، في حديث طويل يذكر فيه صفة الكافر يوم القيامة، قال: «ثم تجيء صحيفته تطير من خلف ظهره، فتقع في شماله، ثم يأتيه ملك فيثقب صدره إلى ظهره، ثم يقلب شماله إلى خلف ظهره.

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^{asws}, in a lengthy Hadeeth in which he^{asws} mentioned the state of the Kafir on the Day of Judgement. He^{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.

ثم يقال له: اقرأ كتابك. قال فيقول: كيف أقرأ و جهنم أمامي؟ قال: فيقول الله: دق عنقه، و اكسر صلبه، و شد ناصيته، إلى قدميه، ثم يقول: خُدُوهُ فَعَلُّوهُ.

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^{azwj} will Say: "Break his neck, and break his backbone, and tighten his forehead to his feet". Then He^{azwj} will Say: **"Seize him and shackle him!" [69:30]**.

قال: فيبتدره لتعظيم قول الله سبعون ألف ملك غلاظ شداد، فمنهم من ينتف لحيته، و منهم من يعض لحمه، و منهم من يحطم عظامه، قال: فيقول: أما ترحموني؟

He^{asws} said: 'Regarding the Words of Allah^{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?'

قال: فيقولون: يا شقي، كيف نرحمك و لا يرحمك أرحم الراحمين! أ فيؤذيك هذا؟ قال: فيقول: نعم، أشد الأذى. قال: فيقولون: يا شقي، و كيف لو طرحناك في النار؟

He^{asws} said: 'They would be saying, 'O wretch! How can we have mercy on you, and the most Merciful One^{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?'

قال: فيدفعه الملك في صدره دفعة فيهوي سبعين ألف عام، قال: فيقولون: يا لَيْتِنَا أَطَعْنَا اللَّهَ وَ أَطَعْنَا الرَّسُولَ

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]**

قال: فيقرن معه حجر [عن يمينه]، و شيطان عن يساره، حجر كبريت من نار يشتعل في وجهه، و يخلق الله له سبعين جلدا، كل جلد غلظه أربعون ذراعا، [بذراع الملك الذي يعذبه، و] بين الجلد إلى الجلد [أربعون ذراعا، و بين الجلد إلى الجلد] حيات و عقارب من نار، و ديدان من نار،

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^{azwj} 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.

رأسه مثل الجبل العظيم، و فخذه مثل جبل ورقان- و هو جبل بالمدينة- مشفره أطول من مشفر الفيل، فيسحبه سحبا، و أذناه عضوضان بينهما سرادق من نار تشتعل، قد أطلعت النار من دبره على فؤاده، فلا يبلغ دوين بنيانها حتى يبدل له سبعون سلسلة، للسلسلة سبعون ذراعا، ما بين الذراع إلى الذراع حلق، عدد قطر المطر، لو وضعت حلقة منها على جبال الأرض لأذابتها».

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'.⁵

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

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا {25:27}

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]

يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا {25:28}

Oh! I wish I had not taken so and so as a friend! [25:28]

⁵الاختصاص: 361

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي ۗ وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَدُولًا {25:29}

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]

وعن محمد بن جمهور، عن حماد بن عيسى، عن حريز، عن رجل، عن أبي جعفر (عليه السلام)، أنه قال: «يَوْمَ يَعِضُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا - قال - يقول الأول للثاني».

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)'.⁶

قال: و قال أبو جعفر (عليه السلام): «يقول: يا ليتني اتخذت مع الرسول عليا وليا: يا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا يعني الثاني لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي، يعني الولاية وَ كَانَ الشَّيْطَانُ وَ هو الثاني لِلْإِنْسَانِ خَدُولًا».

(Ali 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 Rasool^{saww}!' 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]**'.⁷

الشيباني: عن الباقر و الصادق (عليهما السلام): «السبيل هاهنا: علي (عليه السلام)، يا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ يعني عليا (عليه السلام)».

Al-Shaybani,

(It has been narrated) from Al-Baqir^{asws} and Al-Sadiq^{asws} having said: 'The Sabeel over here is Ali^{asws}. **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 Ali^{asws}'.⁸

وقال أيضا: روي عن الباقر و الصادق (عليهما السلام): «أن هذه الآيات نزلت في رجلين من مشايخ قريش، أسلما بألسنتهما و كانا ينافقان النبي (عليه السلام)، و آخى بينهما يوم الإخاء، فصد أحدهما صاحبه عن الهدى، فهلكا جميعا،

And he (Al-Shaybani) said as well –

⁶ تأويل الآيات 1: 9 / 374

⁷ تفسير القمي 2: 113.

⁸ فتح البيان (مخطوط): 208

'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*)⁹. 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 تعالى حكايتهما في الآخرة، و قولهما عند ما ينزل عليهما من العذاب، فيحزن و يتأسف على ما قدم، و يتندم 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]

يَوْمَ ثَقُلَتْ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ {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 رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا {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]

رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ 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: يَوْمَ ثَقُلَتْ وُجُوهُهُمْ فِي النَّارِ، فإنها كناية عن الذين غضبوا آل محمد (عليهم السلام) حقهم يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَ أَطَعْنَا الرَّسُولَا يعني في أمير المؤمنين (عليه السلام)

Ali Bin Ibrahim –

⁹ Abu Bakr and Umar
¹⁰ فتح البيان «مخطوط»: 208.

Regarding His^{azwj} Words: ***On the Day their faces would be turned back towards the Fire [33:66]***, so it is a metaphor about the ones who usurped the rights of the Progeny^{asws} of Muhammad^{saww} ***they would be saying, 'Oh, if only we have obeyed Allah and obeyed the Rasool!' [33:66]*** - meaning, regarding (successor-ship of) Amir-Al-Momineen^{asws}.

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبْرَاءَنَا فَأَضَلُّونَا السَّبِيلَا وَهُمَا الرِّجَالَانِ، وَ السَادَة وَ الكِبْرَاء، هُمَا أَوَّل مَنْ بَدَأَ بِظُلْمِهِمْ وَ غَضَبِهِمْ.

And they shall say: 'Our Lord! We obeyed our chiefs and our great ones, so they strayed us from the Way' [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^{asws}, and usurping their^{asws} rights'.

قال: قوله: فَأَضَلُّونَا السَّبِيلَا أي طريق الجنة، و السبيل: أمير المؤمنين (عليه السلام)، ثم يقولون: رَبَّنَا آتَيْتُمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَ الْعَنْتُمْ لَعْنًا كَبِيرًا.

His^{azwj} Words: ***so they strayed us from the Way' [33:67]*** - i.e., the Way of the Paradise, and the Way is Amir-Al-Momineen^{asws}. Then they would be saying: ***Our Lord! Give them double of the Punishment and Curse them with a great Curse [33:68]***.¹¹

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

وَيَوْمَ يَعْضُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا {25:27}

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]

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' - [4:73-74]

وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ لَيَقُولَنَّ كَأَنْ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا {4:73}

¹¹ تفسير القمي 2: 197

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]

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۗ وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ
أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا {4:74}

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]

قال: و روي عن أبي جعفر (عليه السلام): أن المراد بالثبات: السرايا، و بالجميع: العسكر.

He (Al-Sadouq) said,

'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

العياشي: عن سليمان بن خالد، عن أبي عبد الله (عليه السلام): «يا أَيُّهَا الَّذِينَ آمَنُوا فسماهم مؤمنين و ليس هم بمؤمنين، و لا كرامة، قال: يا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا ثُبَاتٍ أَوْ انفِرُوا جَمِيعاً إِلَى قَوْلِهِ: فَأَفُوزَ فَوْزاً عَظِيماً

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^{azwj} Says **O you who believe! Take your precaution, then go forth in detachments or go forth altogether [4:71]** - up to His^{azwj} Words **a great success [4:73]**.

و لو أن أهل السماء و الأرض قالوا: قد أنعم الله علي إذ لم أكن مع رسول الله (صلى الله عليه و آله)، لكانوا بذلك مشركين، و إذا أصابهم فضل من الله قال: يا ليتني كنت معهم فأقاتل في سبيل الله».

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

و قال علي بن إبراهيم: قال الصادق (عليه السلام): «و الله لو قال هذه الكلمة أهل المشرق و المغرب لكانوا بما خارجين من الإيمان، و لكن الله قد سماهم مؤمنين بإقرارهم».

¹² مجمع البيان 3: 112.

¹³ تفسير العياشي 1: 191/257.

Ali Bin Ibrahim said, 'Al-Sadiq^{asws} said: 'By Allah^{azwj}! 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 Allah^{azwj} 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]

وَأَحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا {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]

وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِن دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا {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]

محمد بن العباس (رحمه الله)، قال: حدثنا الحسين بن عامر، عن محمد بن الحسين، عن أحمد بن محمد بن أبي نصر، عن أبان بن عثمان، عن القاسم بن عروة، عن أبي عبد الله (عليه السلام) في قول الله عز و جل: وَ اضْرِبْ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَ حَفَفْنَاهُمَا بِنَخْلٍ وَ جَعَلْنَا بَيْنَهُمَا زُرْعًا كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا وَ لَمْ تَظْلَمْ مِنْهُ شَيْئًا، قال: «هما علي (عليه السلام) و رجل آخر».

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 Abdullah^{asws} regarding the Words of Allah^{azwj} 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].** He^{asws} said: 'These two were Ali^{asws} and another man (who usurped his^{asws}'s rights)'.¹⁵

كَانَتْ الْفَوَائِدِ لِلْكَرَاجِكِيِّ ذَكَرَ أَنَّ أَبَا حَنِيفَةَ أَكَلَ طَعَامًا مَعَ الْإِمَامِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع فَلَمَّا رَفَعَ ع يَدَهُ مِنْ أَكْلِهِ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ إِنَّ هَذَا مِنْكَ وَ مِنْ رَسُولِكَ فَقَالَ أَبُو حَنِيفَةَ يَا أَبَا عَبْدِ اللَّهِ أ جَعَلْتَ مَعَ اللَّهِ شَرِيكًا فَقَالَ لَهُ وَيْلَكَ إِنَّ اللَّهَ تَعَالَى يَقُولُ فِي كِتَابِهِ وَ مَا تَعْمُوا إِلَّا أَنْ أَعْنَاهُمْ اللَّهُ وَ رَسُولُهُ مِنْ فَضْلِهِ وَ يَقُولُ فِي مَوْضِعٍ آخَرَ وَ لَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَ

¹⁴ تفسير القمي 1: 143.

¹⁵ تأويل الآيات 1: 293 / 5

رَسُولُهُ وَ قَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَ رَسُولُهُ فَقَالَ أَبُو حَنِيفَةَ وَ اللَّهُ لَكَأَنِّي مَا قَرَأْتُهُمَا قَطُّ مِنْ كِتَابِ اللَّهِ وَ لَا سَمِعْتُهُمَا إِلَّا فِي هَذَا الْوَقْتِ فَقَالَ أَبُو عَبْدِ اللَّهِ ع بَلَى قَدْ قَرَأْتُهُمَا وَ سَمِعْتُهُمَا وَ لَكِنَّ اللَّهَ تَعَالَى أَنْزَلَ فِيكَ وَ فِي أَشْبَاهِكَ أُمَّ عَلَى قُلُوبٍ أَقْفَالُهَا وَ قَالَ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

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^{azwj} who is the Sustainer of All Worlds, O Allah^{azwj} this was a blessing from You^{azwj} as well as from Your Prophet^{sawww}." Upon hearing this Abu Hanifa said: "O Abu AbdAllah^{asws}! You have include 'someone else' along with Allah^{azwj}."

Imam Jafar-e-Sadiq^{asws} replied: "Be Careful! Allah^{azwj} Says in His Book(9:59)¹⁶: ***"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^{azwj} Says (9:74)¹⁷: ***".....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^{azwj}! 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^{azwj} 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)¹⁸: ***"Nay, but that which they have earned is rust upon their hearts."***¹⁹

ابن شهر آشوب: من مناقب إسحاق العدل، أنه كان في خلافة هشام خطيب يلعن عليا (عليه السلام) على المنبر، قال: فخرجت كف من قبر رسول الله (صلى الله عليه و آله)، يرى الكف و لا يرى الذراع، عاقدة على ثلاث و ستين، و إذا كلام من قبر النبي (صلى الله عليه و آله): «ويلك من أمري أ كَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا؟» و أَلْقَتْ مَا فِيهَا فَإِذَا دَخَانٌ أَرْزَقُ،

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^{azwj}, 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^{sawww}: 'Woe be unto you from my^{sawww} 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^{sawww} threw whatever was in it, and there was blue smoke.

¹⁶ وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ (9:59)

¹⁷ وَمَا نَعْمُوا إِلَّا أَنْ أَعْنَاهُمْ اللَّهُ وَرَسُولُهُ (9:74)

¹⁸ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ (83:14)

¹⁹ بحار الأنوار 47 240

قال: فما نزل عن المنبر إلا و هو أعمى يقاد، قال: فما مضت له ثلاثة أيام حتى مات.

He (the narrator) said, 'So he had not descended from the pulpit, except and he was almost blinded. So there did not pass three days for him until he died'.²⁰

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 وَقَفُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَلَا نُكَذِّبُ بآيَاتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ
{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]

بَلْ بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ ۗ 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 سماعة، عن وهب بن حفص، 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 سمع و عرف ما يدعو إليه، و من أراد الله به شرا 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^{saww} 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'.²¹

²⁰ المناقب 2: 344.

²¹ تفسير القتيبي 2: 303 (Extract)

عن عثمان بن عيسى، عن بعض أصحابه، عنه (عليه السلام)، قال: «إن الله قال لماء: كن عذاباً فراتاً أخلق منك جنتي و أهل طاعتي، و قال لماء: كن ملحاً أجاجاً أخلق منك ناري و أهل معصيتي،

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 قبض قبضة بهذه و هي يمين، فخلقهم خلقاً كالذر، ثم أشهدهم على أنفسهم: أ لست بريكم 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: كوني نارا. فإذا نار تأجج، و قال لهم: قعوا فيها. فمنهم من أسرع، و منهم من أبطأ في السعي، و منهم من لم يبرح مجلسه، فلما وجدوا حرها رجعوا، فلم 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 قبض قبضة بهذه، فخلقهم خلقاً مثل الذر، مثل أولئك، ثم أشهدهم على أنفسهم مثل ما أشهد الآخرين، ثم قال لهم: قعوا في هذه النار. فمنهم من أبطأ، و منهم من أسرع، و منهم من مر بطرفة عين، فوقعوا فيها كلهم،

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 سالمين. فخرجوا لم يصبهم شيء. و قال الآخرون: يا ربنا، أقلنا نفعل كما فعلوا. قال: قد أقلتكم. فمنهم من أسرع في السعي، و منهم 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.

. فذلك قوله: وَ لَوْ زُذُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَ إِنَّهُمْ لَكَاذِبُونَ».

So these are His^{azwj} Words: **And if they were to be returned, they would repeat what they had been Forbidden from; and they (would still) be lying [6:28]'**.²²

و روي بحذف الإسناد عن جابر بن عبد الله (رحمه الله)، قال: رأيت أمير المؤمنين علي بن أبي طالب (عليه السلام) و هو خارج من الكوفة، فتبعته من ورائه حتى إذا صار إلى جبانة اليهود فوقف في وسطها، و نادى: «يا يهود، يا يهود» فأجابوه من جوف القبور: لبيك لبيك مطلاع. يعنون بذلك يا سيدنا.

And it has been reported with a deleted chain,

(It has been narrated) from Jabir Bin Abdullah who said, 'I saw Amir-Al-Momineen Ali^{asws} Bin Abu Talib^{asws} and he^{asws} was outside of Al-Kufa. So I followed him^{asws} until when we came up to the graveyard of the Jews. Amir-Al-Momineen^{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^{asws} command, at your^{asws} command at being called!' – Meaning by that, 'O our Master^{asws}'.

قال: «كيف ترون العذاب؟» فقالوا: بعضيانا لك كهارون، فنحن و من عصاك في العذاب إلى يوم القيامة.

Amir-Al-Momineen^{asws} said: 'How have you seen the Punishment to be?' They said, 'It is due to our disobedience to you^{asws} that we are subject to Wrath, therefore, us and the ones who disobeyed you^{asws} would be in the Punishment up to the Day of Judgement'.

ثم صاح صيحة كادت السموات يتفطرن، فوقعت مغشيا على وجهي من هول ما رأيت. فلما أفقت رأيت أمير المؤمنين (عليه السلام) على سرير من ياقوتة حمراء، على رأسه إكليل من جوهر، و عليه حلل خضر و صفر، و وجهه كدائرة القمر،

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^{asws} upon a couch of red sapphire. Upon his^{asws} head was a crown of jewels, and upon him^{asws} was a green and yellow robe, and his^{asws} face was radiant like the moon.

فقلت: يا سيدي، هذا ملك عظيم! قال: «نعم يا جابر، إن ملكنا أعظم من ملك سليمان بن داود، و سلطاننا أعظم من سلطانه».

So I said, 'My Master^{asws}! This is a magnificent Kingdom!' Amir-ul-Momineen^{asws} said: 'Yes, O Jabir! Our^{asws} Kingdom is more Magnificent than the kingdom of Suleyman^{as} Bin Dawood^{as}, and our Authority is greater than his^{as} authority'.

ثم رجعت، و دخلنا الكوفة، و دخلت خلفه إلى المسجد، فجعل يخطو خطوات و هو يقول: «لا و الله لا فعلت، لا و الله لا كان ذلك أبدا» فقلت: يا مولاي لمن تكلم، و لمن تخاطب و ليس أرى أحدا!

²² تفسير العياشي 1: 18/358.

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 يعذبان في جوف تابوت، في برهوت، فنادياني: يا أبا الحسن، يا أمير المؤمنين، ردنا إلى الدنيا نقر بفضلك، و نقر بالولاية لك. فقلت: 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: وَ لَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَ إِنَّهُمْ لَكَاذِبُونَ «يا جابر، و ما من أحد خالف وصي نبي إلا حشره الله أعمى يتككب 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