

TABLE OF CONTENTS

CHAPTER 54	2
AL-QAMAR	2
(55 VERSES)	2
MERITS.....	2
VERSES 1 & 2	3
VERSES 3 - 8	9
VERSES 9 - 16	11
VERSES 17 - 21	12
VERSES 22 - 31	13
VERSES 32 - 39	17
VERSES 40 - 47	20
VERSES 48 - 55	22

CHAPTER 54

AL-QAMAR

(55 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن يزيد بن خليفة، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة اقْتَرَبَتِ السَّاعَةُ أَخْرَجَهُ اللهُ مِنْ قَبْرِهِ عَلَى نَاقَةٍ مِنْ نَوَقِ الْجَنَّةِ».

Ibn Babuwayh, by his chain, from Yazeed Bin Khalifat,

from Abu Abdullah^{asws} having said: 'The one who recites **[54:1] The time approached** (Surah Al-Qamar:54), Allah^{azwj} would Bring him out from his grave upon a she-camel from the she-camels of the Paradise'.¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة بعثه الله تعالى يوم القيامة و وجهه كالقمر ليلة البدر، مسفرا على وجه الخلائق، و من قرأها كل ليلة كان أفضل، و من كتبها يوم الجمعة وقت الصلاة الظهر و جعلها في عمامته أو تعلقها، كان وجيها أينما قصد و طلب».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (54), Allah^{azwj} the High would Resurrect him on the Day of Judgement, and his face would be like the moon on the night of the full moon, continuously emitting light from his face upon the creatures. And the one who recites it every night, it would be better. And the one who writes it on the Day of Friday at the time of the Midday (الظهر) Prayer, and keeps it in his turban or attaches it (Amulet), it would be reasonable, wherever he may intend and seek'.²

و قال رسول الله (صلى الله عليه و آله): «من كتبها يوم الجمعة وقت الظهر و تركها في عمامته، أو علقها عليه، كان وجيها عند الناس محبوبا».

And Rasool-Allah^{saww} said: 'The one who writes it on the Day of Friday at the time of Mid-day (Prayer) and leaves it in his turban, or attaches it (Amulet), would be a reasonable one and will be loved by the people'.³

و قال الصادق (عليه السلام): «من كتبها يوم الجمعة عند صلاة الظهر و علقها على عمامته، كان عند الناس وجيها و مقبولا، و سهلت عليه الأمور الصعبة بإذن الله تعالى».

And Al-Sadiq^{asws} said: 'The one who writes it on the Day of Friday during the Midday (الظهر) Prayer, and attaches it upon his turban, would become acceptable in the

¹ ثواب الأعمال: 116.

² Tafseer Al Burhan – H10257

³ خواص القرآن: 52 «مخطوط».

presence of the people and his difficult affairs would be easy by the Permission of Allah^{azwj},⁴

VERSES 1 & 2

اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ {1} وَإِنْ يَرَوْا آيَةً يُعْرَضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ {2}

[54:1] The time approached and the moon split [54:2] And if they see a miracle they turn aside and say: Temporary magic.

ثم قال علي بن إبراهيم: حدثنا حبيب بن الحسن بن أبان الأجرى، قال: حدثنا محمد بن هشام، عن محمد، قال: حدثنا يونس، قال: قال [لي] أبو عبد الله (عليه السلام): «اجتمع أربعة عشر رجلاً أصحاب العقبة ليلة أربع عشرة من ذي الحجة، فقالوا للنبي (صلى الله عليه وآله): ما من نبي إلا وله آية، فما آيتك في ليلتك هذه؟ فقال [النبي (صلى الله عليه وآله)] ما الذي تريدون؟ فقالوا: إن يكن لك عند ربك قدر فأمر القمر أن ينقطع قطعتين.

Then Ali Bin Ibrahim said, 'It has been narrated to us by Habeeb Ibn Al-Hassan Bin Aban Al-Ajary, from Muhammad Bin Hisham, from Muhammad, from Yunus who said,

'Abu Abdullah^{asws} said to me: 'Fourteen companions of Al-Uqba gathered on the night of the fourteenth of Zial-Hijja, so they said to the Prophet^{saww}, 'There is none from the Prophets^{as} except that he^{as} had a miracle to show, so what is your^{saww} miracle in this night of yours^{saww}?' So the Prophet^{saww} said: 'What is it which you are wanting?' So they said, 'If there is Power in your^{saww} Lord^{azwj}, so order the moon that it should split into two pieces'.

فهبط جبرئيل (عليه السلام)، و قال: يا محمد، إن الله يقرئك السلام و يقول لك: إنني قد أمرت كل شيء بطاعتك، فرفع رأسه فأمر القمر أن ينقطع قطعتين، فانقطع قطعتين، فسجد النبي (صلى الله عليه وآله) شكراً [لله]، و سجد شيعتنا، ثم رفع النبي (صلى الله عليه وآله) رأسه و رفعوا رؤسهم، ثم قالوا: يعود كما كان. فعاد كما كان، ثم قالوا: ينشق رأسه! فأمره فانشق،

So Jibraeel^{as} descended and said: 'O Muhammad^{saww}! Allah^{azwj} Conveys Greetings to you^{saww} and is Saying to you^{saww}: 'I^{azwj} have Commanded everything to be obedient to you^{saww}. So raise your^{saww} head, and order the moon that it should split into two pieces'. So it split into two pieces. The Prophet^{saww} prostrated in appreciation to Allah^{azwj}, and our^{asws} Shias (also) prostrated. Then the Prophet^{saww} raised his^{saww} head, and they raised their heads. Then they said: 'Return it to what it was!' So he^{saww} returned it to what it was. Then they said, 'Break its head!' So he^{saww} ordered it, so it split'.

فسجد النبي (صلى الله عليه وآله) شكراً لله، و سجد شيعتنا، فقالوا: يا محمد، حين تقدم سفارنا من الشام و اليمن نسألهم ما رأوا في هذه الليلة، فإن يكونوا رأوا مثل ما رأينا، علمنا أنه من ربك، و إن لم يروا مثل ما رأينا، علمنا أنه سحرسحرتنا به فأنزل الله: اقْتَرَبَتِ السَّاعَةُ إِلَى آخِرِ السُّورَةِ».

So the Prophet^{saww} prostrated in appreciation to Allah^{azwj}, and our^{asws} Shias (also) prostrated. They said, 'O Muhammad^{saww}! When our travellers come back from Syria and the Yemen, we will ask them what they saw in this night. So if they have (also) seen the like of what we saw, we will know that it is from your^{saww} Lord^{azwj}. And if they did not see the like of what we saw, we will know that it is sorcery which you^{saww}

⁴ خواص القرآن: 9 «مخطوط»

have enchanted us with. Thus, Allah^{azwj} Revealed **[54:1] The time approached – up to the end of the Chapter**.⁵

الشيخ في (أماليه): عن أحمد بن محمد بن الصلت، قال: حدثنا ابن عقدة، يعني أحمد بن محمد بن سعيد، قال: حدثني علي بن محمد بن علي الحسيني، قال: حدثنا جعفر بن محمد بن عيسى، قال: حدثنا عبيد الله بن علي، عن علي بن موسى، عن أبيه، عن جده، عن آبائه، عن علي (عليهم السلام)، قال: انشق القمر بمكة، فلقطين، فقال رسول الله (صلى الله عليه وآله): اشهدوا، اشهدوا بهذا».

Al-Sheykh (Al-Sadouq) in his Amaali – From Ahmad Bin Muhammad Bin Al-Salt, from Ibn Uqdat, meaning Ahmad Bin Muhammad Bin Saeed, from Ali Bin Muhammad Bin Ali Al-Husayni, from Ja'far Bin Muhammad Bin Isa, from Ubeydullah Bin Ali,

(It has been narrated) from Ali^{asws} Bin Musa^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} having said: 'The moon split into two halves at Mecca, so Rasool-Allah^{saww} said: 'Bear witness! Bear witness of this!'⁶

الحسين بن حمدان الخصيبي: بإسناده، عن المفضل بن عمر، عن الصادق (عليه السلام)، قال: «لما ظهر رسول الله (صلى الله عليه وآله) بالرسالة، و دعا الناس إلى الله تعالى، تحيرت قبائل قريش، و قال بعضهم لبعض: ما ترون [من الرأي في] ما يأتينا من محمد كرهة بعد كرهة مما لا يقدر عليه السحرة و الكهنة؟ و اجتمعوا على أن يسألوه شق القمر في السماء، و إنزاله إلى الأرض شعبتين، و قالوا: إن القمر ما سمعنا في سائر النبيين أحدا قدر عليه، كما قدر على الشمس، فإنها ردت ليوشع بن نون وصي موسى (عليه السلام)، و كان الناس يظنون أنها لا ترد عن موضعها.

Al-Husayn Bin Hamdan Al-Khaseybi, by his chain, from Al-MufazzAl-Bin Umar,

'Al-Sadiq^{asws} having said: 'When Rasool-Allah^{saww} appeared with the Message, and called the people to Allah^{azwj} the High, the tribes of Qureysh were confused, and some of them said to the others, 'What do you think (from your opinion) regarding what can be given to us from Muhammad^{saww}, which the magicians and the soothsayers have not been capable of, century after century?' And they formed a consensus that they would ask him^{saww} to split the moon in the sky and descend in upon the earth in two parts, and they said, 'The moon is what we have not heard regarding any of the rest of the Prophets^{as} having control over, like they had control over the sun, for it was returned for Yoshua Bin Noon^{as}, successor of Musa^{as}, and the people used to think that it did not return from its place'.

و أجمعوا أمرهم و جاءوا إلى النبي (صلى الله عليه وآله)، فقالوا: يا محمد، اجعل بيننا و بينك آية، إن أتيت بها أمنا بك و صدقناك. فقال لهم: سلوا، فإنني أتاكم بكل ما تختارون. فقالوا: الوعد بيننا و بينك سواد الليل و طلوع القمر، و أن تقف بين المشعرين، فتسأل ربك الذي تقول إنه أرسلك رسولا، أن يشق القمر شعبتين و ينزله، من السماء حتى ينقسم قسمين، و يقع قسم على المشعرين و قسم على الصفا.

They formed a consensus in their matter and came to the Prophet^{saww}. So they said, 'O Muhammad^{saww}! Make a miracle to be between us and you^{saww}. A miracle by which we can believe in you^{saww}, and ratify you^{saww}. So he^{saww} said to them: 'Ask, and I^{saww} shall give you everything what you will be choosing'. So they said, 'The promise is between us and you^{saww}, the darkness of the night and the emergence of the moon, and it stands in between the two signs. So ask your^{saww} Lord^{azwj} Whom you^{saww} are saying that He^{azwj} Sent you^{saww} as a Rasool^{saww}, that He^{azwj} should Split

⁵ تفسير القمي 1: 341

⁶ الأمالي 1: 351.

the moon into two parts and Descend it from the sky until it gets divided into two parts, and a part should occur upon the two groups, and a part upon Al-Safa’.

فقال رسول الله (صلى الله عليه و آله): الله أكبر، أنا وفي بالعهد، فهل أنتم موفون بما قلتم إنكم تؤمنون بالله و رسوله؟ قالوا: نعم يا محمد. و تسامع الناس، ثم تواعدوا سواد الليل. و أقبل الناس يهرعون إلى البيت و حوله حتى أقبل الليل و أسود، و طلع القمر و أنار، و النبي (صلى الله عليه و آله) و أمير المؤمنين (عليه السلام) و من آمن بالله و رسوله، يصلون خلف النبي (صلى الله عليه و آله) و يطوفون بالبيت.

So Rasool-Allah^{saww} said: ‘Allah^{azwj} is Greatest! I^{saww} shall fulfil the promise. Will you all be fulfilling with what you have said that you will believe in Allah^{azwj} and His^{azwj} Rasool^{saww}?’ They said, ‘Yes, O Muhammad^{saww}!’ And the people heard, then they agreed with the darkness of the night. And the people came up rushing into the House (Kaaba) and around it until the night came up and it was at its darkest, and the moon emerged and was the most radiant. And Amir-ul-Momineen^{asws}, and the ones who believed in Allah^{azwj} and His^{azwj} Rasool^{saww} were Praying behind the Prophet^{saww}, and were circumambulating the House (Kabah).

و أقبل أبو لهب و أبو جهل و أبو سفيان على النبي (صلى الله عليه و آله)، فقالوا: الآن يبطل سحرك و كهانتك و حيلتك، هذا القمر، فأوف بوعدك. فقال النبي (صلى الله عليه و آله): قم- يا أبا الحسن- فقف بجانب الصفا، و هروا إلى المشعرين، و ناد نداء ظاهرا، و قل في ندائك: اللهم رب البيت الحرام، و البلد الحرام، و زمزم و المقام، و مرسل الرسول التهامي، ائذن للقمر أن ينشق و ينزل إلى الأرض، فيقع نصفه على الصفا و نصفه على المشعرين، فقد سمعت سرنا و نجوانا و أنت بكل شيء عليم.

And there came up Abu Lahab, and Abu Jahal, and Abu Sufyan, to the Prophet^{saww}, so they said, ‘Now your^{saww} sorcery, and your^{saww} soothsaying, and your^{saww} trickery would be invalidated. This is the moon, so fulfill your^{saww} promise. So the Prophet^{saww} said: ‘Arise – O Abu Al-Hassan^{asws} – so pause by the side of Al-Safa and run to the two Signs (Muzdalifa and Arafa), and call out an apparent call and say in your^{asws} call: ‘Our Allah^{azwj}! Lord^{azwj} of the Sacred House! And the Sacred City! And Zamzam and Al-Maqam (Ibrahim^{as})! And Sender of the Al-Tahamy (Meccan) Rasool^{saww}! Permit the moon to split and descend upon the earth, so half of it would occur upon Al-Safa, and half of it should occur upon the two Signs! So You^{azwj} have Heard our secret and confidential talk, and You^{azwj} are a Knower of everything!’

قال: فتضاحكت قريش فقالوا: إن محمدا قد استشفع بعلي، لأنه لم يبلغ الحلم و لا ذنب له، و قال أبو لهب: لقد أشمتني الله بك- يا بن أخي- في هذه الليلة. فقال رسول الله (صلى الله عليه و آله): إخساء، يا من أتب الله يديه، و لم ينفعه ما له، و تبرأ مقعده من النار. قال أبو لهب: لأفضحك في هذه الليلة بالقمر و شقه و إنزاله إلى الأرض، و إلا ألفت كلامك هذا و جعلته سورة، و قلت: هذا اوحى إلي في أبي لهب.

He^{asws} said: ‘So the Qureysh started laughing and were saying, ‘Muhammad^{saww} has sought intercession by Ali^{asws}, because he^{asws} has not reached the adulthood and there is no sin to him^{asws}. And Abu Lahab said, ‘I have let myself be gloated upon by you^{saww} – O son^{saww} of my brother – in this night’. So Rasool-Allah^{saww} said: ‘You will be defeated, O one whose hands Allah^{azwj} will break, and his wealth will not benefit him, and will hold the seat from the Fire’. Abu Lahab said, ‘You^{saww} will be exposed in this night by the moon and its splitting and its descend to the earth, and you^{saww} turn these words of yours^{saww} into a Chapter, and you^{saww} will say: ‘This is what has been Revealed unto me^{saww} regarding Abu Lahab’.

فقال النبي (صلى الله عليه وآله): امض يا علي فيما أمرتك و استعد بالله من الجاهلين. و هرول علي (عليه السلام) من الصفا إلى المشعرين، و نادى و أسمع و دعا، فما استتم كلامه حتى كادت الأرض أن تسيخ بأهلها، و السماء أن تقع على الأرض، فقالوا: يا محمد، حيث أعجزك شق القمر أتيتنا بسحرك لتقتنا به. فقال النبي (صلى الله عليه وآله): هان عليكم ما دعوت الله به. فإن السماء و الأرض لا يهون عليهما ذلك، و لا يطيقان سماعه، فقفوا بأماكنكم و انظروا إلى القمر.

So the Prophet^{saww} said: 'Go, O Ali^{asws}, regarding what I^{saww} ordered you^{asws} for, and seek Refuge with Allah^{azwj} from the ignoramuses'. And Ali^{asws} ran from Al-Safa to the two Signs, and called out, and let it be heard, and called out. So his^{asws} words had not even completed and the ground started subsiding along with its people, and the sky started occurring upon the earth. So they said, 'O Muhammad^{saww}! When the splitting of the moon frustrated you^{saww}, so you^{saww} have brought us your^{saww} sorcery to tempt us with?' So the Prophet^{saww} said: 'It is easy for you what I^{saww} have supplicated Allah^{azwj} for. The sky and the earth, do not underestimate them for that, nor will the two of them tolerate what they are hearing. So stay in your places and look towards the moon'.

قال: ثم إن القمر انشق نصفين، قسم وقع على الصفا، و قسم وقع على المشعرين، فأضاعت دواخل مكة و أوديتها و شعابها، و صاح الناس من كل جانب أمنا بالله و رسوله. و صاح المنافقون: أهلكتنا بسحرك فافعل ما تشاء، فلن نؤمن لك بما جئتنا به، ثم رجع القمر إلى منزله من الفلك، و أصبح الناس يلوم بعضهم بعضا، و يقولون لكبرائهم: و الله لنؤمنن بمحمد، و لنقاتلنكم معه مؤمنين به، فقد سقطت الحجة و تبينت الأعدار، و تبين الحق.

He^{asws} said: 'Then the moon split into two halves. One half of it occurred upon Al-Safa, and a half occurred upon the two Signs. So it illuminated the interior of Makkah, and its valleys and its paths, and the people shouted from every side, 'We believe in Allah^{azwj} and His^{azwj} Rasool^{saww}!' And the hypocrites shouted, 'Your^{saww} sorcery has destroyed us, so do whatsoever you^{saww} like. We will never believe you^{saww} with what you^{saww} have come with'.

Then the moon returned to its place in the sky, and the people started blaming each other, and they were saying to their elder ones, 'By Allah^{azwj}! We will have to believe in Muhammad^{saww}, and fight alongside him^{as} having believed in him^{saww}, for the argument has been silenced and the excuses and the truth has been clarified'.

و أنزل الله عز و جل في ذلك اليوم سورة أبي لهب و اتصلت به. فقال: آه لمحمد، نظر ما قلته له في تأليفه هذا الكلام، و الله إن محمدا ليعاديني لكفري به و تكذبي له، فإنه ليس من أولاد عبد المطلب، لما أنت أمه بتلك الفاحشة و حرقها أبونا عبد المطلب على الصفا، و كان أشدهم له جدا الحارث و الزبير و أبو لهب، فحلفت باللات و العزى أنه من أبينا عبد المطلب حتى ألحقت عبد الله بالنسب،

And Allah^{azwj} Mighty and Majestic Revealed in that very day, Surah Abu Lahab (Chapter 111), and contacted him. So he said, 'Ah! To Muhammad^{saww}! Consider what I said to him^{saww} regarding the composition of this speech. By Allah^{azwj}! Muhammad^{saww} is antagonising me so I would deny it and belie it'. So he (Abu Lahab) is not from the children of Abdul Muttalib^{as}, when his mother came with that immorality and (tried to) associate (the new born to) our father Abdul Muttalib^{as} at Al-Safa, and it was the most difficult for him^{as} to fight against Al-Haris, and Al-Zubeyr, and Abu Lahab (who were on her side). So she swore by by Al- Lat and Al-Ozza that it is from our father Abdul Muttalib^{asws} until she attached Abdullah to the kinship.

فمن أجل ذلك شعر و ألف هذا الذي زعم أنه سورة أنزلها الله عليه في، فو حق اللات و العزى لو أتى محمد بما يملأ الأفق في من مدح ما أمنت به، و حسبي أن أباين محمدا من أهل بيته فيما جاء به، و لو عذبني رب الكعبة بالنار.

(Abu Lahab) said, 'So from that term, he^{saww} composed a thousand and one poems, and this is what he^{saww} is alleging that it is a Chapter which Allah^{azwj} has Revealed unto him^{saww} with regards to me. So (he said), by the right of Al-Uzza, even if Muhammad^{saww} were to come with filling the horizon with the praise, I would not believe in it. And it is sufficient for me that I refuse Muhammad^{saww} from the People^{asws} of his^{saww} Household regarding what he^{saww} has come with, even if the Lord^{azwj} of the Kabah were to Punish me'.

فأمن في ذلك اليوم ستمائة و إثنا عشر رجلا أسر أكثرهم إيمانه و كتبه إلى أن هاجر رسول الله (صلى الله عليه و آله)، و مات أبو لهب على كفره، و قتل أبو جهل، و أمن أبو سفيان و معاوية و عتبة يوم الفتح، و العباس و زيد بن الخطاب و عقيل بن أبي طالب، و أمن كثير منهم تحت القتل، ثمانون رجلا، و كانوا طلقاء و لم ينفعهم إيمانهم».

So, during that day (the splitting of the moon) six hundred and twelve men expressed belief, and most of them kept it a secret and concealed it until Rasool-Allah^{saww} emigrated. And Abu Lahab died upon his infidelity, and Abu Jahal was killed, and Abu Sufyan expressed belief along with Muawiya, and Otba on the day of the conquest (over Makkah). And Abbas, and Zayd Bin Khatib, and Aqeel Bin Abu Talib, and a lot of them expressed belief under the killing (threat of execution), eighty men, and they were the freed ones, and their belief did not benefit them'.⁷

عمر بن إبراهيم الأوسي، قال: قال ابن عباس: سألوا أهل مكة رسول الله (صلى الله عليه و آله) أن يريهم أكبر الآيات، فأراه القمر فرقتين حتى رأوا حراء بينهما.

Umar Bin Ibrahim Al-Awsy,

'Ibn Abbas who said, 'The people of Makkah asked Rasool-Allah^{saww} that he^{saww} should show them a great Miracle, so he^{saww} showed them the splitting of the moon into two pieces to the extent that they saw (Mount) Hira between them'.

قال: و قال ابن مسعود: انشقاق القمر لرسول الله (صلى الله عليه و آله)، و رد الشمس لعلي بن أبي طالب (عليه السلام)، لأن كل فضل أعطى الله لنبيه (صلى الله عليه و آله) أعطى مثله لوليه إلا النبوة. و قيل: هذا خاتم النبيين، و هذا خاتم الوصيين.

And Ibn Mas'ud said, 'The splitting of the moon was for Rasool-Allah^{saww}, and the returning of the sun was for Ali^{asws} Bin Abu Talib^{asws}, because every merit Given by Allah^{azwj} to His^{azwj} Prophet^{saww}, a similar one is Given to His^{azwj} Guardian except for the Prophet-hood. And it is said, 'This one is the last of the Prophets^{as} and this one is the last of the successors^{as}'.⁸

محمد بن إبراهيم النعماني، قال: حدثنا أحمد بن محمد بن سعيد، قال: حدثنا القاسم بن محمد بن الحسين بن حازم، قال: حدثنا عبيس بن هشام الناشرى، عن عبد الله بن جبلة، عن عبد الصمد بن بشير، عن أبي عبد الله جعفر بن محمد (عليهما السلام) و قد سأله عمارة الهمداني، فقال [له]: أصلحك الله، إن ناسا يعيروننا و يقولون: إنكم تزعمون أنه سيكون صوت من السماء.

Muhammad Bin Ibrahim Al-Nu'mani, from Ahmad Bin Muhammad Bin Saeed, from Al-Qasim Bin Muhammad Bin Al-Husayn Bin Hazim, from Ubeys Bin Hisham Al-Nashiry, from Abdullah Bin Jabalat, from Abdul Samad Bin Basheer,

⁷ الهداية الكبرى: 24 /70

⁸ Tafseer Al Burhan – H 10264

'Abu Abdullah^{asws} Ja'far^{asws} Bin Muhammad^{asws} (replied) when Amarat Al-Hamdany asked him^{asws}, 'May Allah^{azwj} Keep you^{asws} well! The people are reporting that you^{asws} are claiming that there will be coming a voice from the sky?'

فقال له: «لا ترو عني، و ارو عن أبي، كان أبي يقول: هو في كتاب الله عز و جل: **إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ** فيؤمن أهل الأرض جميعاً للصوت [الأول]، فإذا كان من الغد صعد إبليس اللعين حتى يتوارى في جو السماء، ثم ينادي: ألا إن عثمان قتل مظلوماً، فاطلبوا بدمه،

So he^{asws} said: 'Do not report it from me^{asws}, and report it from my^{asws} father^{asws}. My^{asws} father^{asws} had said: 'It is in the Book of Allah^{azwj} Mighty and Majestic **[26:4] If We please, We would send down upon them a Sign from the sky so that their necks would stoop to it.** So, all the people of the earth would believe in the first voice. So, on the next day, Iblees^{la} the Accursed would ascend until he^{la} would hide in the atmosphere of the sky. Then he^{la} would call out, 'Indeed! Usman had been killed as an oppressed one so avenge his blood.

فيرجع من أراد الله عز و جل به شراً، و يقولون هذا سحر الشيعة، و حتى يتناولونا، و يقولون: هو من سحرهم، و هو قول الله عز و جل: **وَإِنْ يَرَوْا آيَةً يُعْرَضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ**.

So Allah^{azwj} would Return the ones for whom He^{azwj} Intends evil, and they would be saying, 'This is sorcery of the Shias!' To the extent that they would be addressing us^{asws}, and they would be saying, 'He^{asws} is from their sorcery'. And these are the Words of Allah^{azwj} Mighty and Majestic **[54:2] And if they see a miracle they turn aside and say: Temporary magic**'.⁹

و عنه، قال: أخبرنا أحمد بن محمد بن سعيد، قال: حدثنا علي بن الحسن التيملي، قال: حدثنا عمرو بن عثمان، عن الحسن بن محبوب، عن عبد الله بن سنان، قال: كنت عند أبي عبد الله (عليه السلام)، فسمعت رجلاً من همدان يقول [له]: إن هؤلاء العامة يعيروننا، و يقولون لنا: إنكم تزعمون أن منادياً ينادي من السماء باسم صاحب هذا الأمر و كان متكئاً، فغضب و جلس، ثم قال: «لا ترووه عني و ارووه عن أبي، و لا حرج عليكم في ذلك، أشهد إني [قد] سمعت أبي (عليه السلام) يقول: و الله إن ذلك في كتاب الله جل و عز لبين حيث يقول: **إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ**،

An from him, from Ahmad Bin Muhammad Bin Saeed, from Ali Bin Al-Hassan Al-Taymali, from Amro Bin Usman, from Al-Hassan Bin Mahboub, from Abdullah Bin Sinan who said,

'I was in the presence of Abu Abdullah^{asws}, so I heard a man from Hamdan saying to him^{asws}, 'The general Muslims are saying to us, 'You are alleging that a Caller will be calling out from the sky with the name of the Master^{asws} of this Command!' And he^{asws} was leaning upon a pillow, so he^{asws} got angered and sat up, then said: 'Do not report it from me^{asws}, and report it from my^{asws} father^{asws}, and there is not with you doing that. I^{asws} testify that I^{asws} heard my^{asws} father^{asws} saying: 'By Allah^{azwj}, that is in the Book of Allah^{azwj} Mighty and Majestic where He^{azwj} is Saying **[26:4] If We please, We would send down upon them a Sign from the sky so that their necks would stoop to it.**

فلا يبقى في الأرض يومئذ أحد إلا خضع و ذلت رقبته [لها]، فيؤمن أهل الأرض إذا سمعوا الصوت من السماء: ألا إن الحق في علي بن أبي طالب (عليه السلام) و شيعته. قال: فإذا كان من الغد صعد إبليس في الهواء حتى يتوارى عن أهل الأرض، ثم ينادي: ألا إن الحق في عثمان بن عفان [و شيعته]، فإنه قتل مظلوماً، فاطلبوا بدمه-

⁹ الغيبة: 20 / 261.

So there will not remain anyone on that day except that he would be humbled and his neck would be lowered. The people of the earth would believe when they hear the voice from the sky: 'Indeed! The truth is with Ali^{asws} Bin Abu Talib^{asws} and his^{asws} Shias'. So when it will be the next day, Iblees^{la} would ascend in the air until he^{la} hides from the people of the earth. Then he^{la} would call out, 'Indeed! The truth is regarding Usman Bin Affan and his adherents, for he was killed as an oppressed one, therefore avenge his blood'.

قال:- فيثبت الله الذين آمنوا بالقول الثابت على الحق، و هو النداء الأول، و يرتاب يومئذ الذين في قلوبهم مرض، و المرض و الله عداوتنا. فعند ذلك يبرءون منا و يتناولونا، و يقولون: إن المنادي الأول سحر من أهل هذا البيت». ثم تلا أبو عبد الله (عليه السلام) قول الله عز و جل: و إن يروا آية يُعرضوا و يقولوا سحرٌ مُستمرٌ.

He^{asws} said: 'Allah^{azwj} would Affirm those who believe in the words to be steadfast upon the truth, and it is the first call. And those in whose heart is a sickness would be suspicious. And, by Allah^{azwj}, the sickness is enmity towards us^{asws}. So those who distance themselves from us^{asws}, would be saying, 'The first Caller was a sorcery from the people^{asws} of this Household'. Then Abdu Abdullah^{asws} recited the Words of Allah^{azwj} Mighty and Majestic **[54:2] And if they see a miracle they turn aside and say: Temporary magic'**.¹⁰

VERSES 3 - 8

وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُسْتَقَرٌّ {3} وَلَقَدْ جَاءَهُمْ مِنَ النَّبِئِ مَا فِيهِ مُرْدَجَرٌ {4} حِكْمَةٌ بَالِغَةٌ فَمَا تُغْنِ النَّذْرُ {5} فَتَوَلَّوْا عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ نُّكْرٍ {6} خُشَّعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ النَّجْدِ كَأَنَّهُمْ جَرَادٌ مُنْتَشِرٌ {7} مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِرٌ {8}

[54:3] And they belie it, and follow their desires; and every affair has its appointed term. [54:4] And some news has come to them wherein is prevention [54:5] Consummate wisdom - but warnings do not avail; [54:6] So turn (your) back on them (for) the Day when the Caller shall Call them to a something abhorrent [54:7] Their eyes cast down, going forth from their graves as if they were scattered locusts, [54:8] Hastening to the Caller. The unbelievers shall say: This is a difficult Day.

علي بن إبراهيم: قوله تعالى: وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ، أي كانوا يعملون برأيهم، و يكذبون أنبيائهم: وَ لَقَدْ جَاءَهُمْ مِنَ النَّبِئِ مَا فِيهِ مُرْدَجَرٌ، أي متعظ.

Ali Bin Ibrahim –

The Words of the High **[54:3] And they belie it, and follow their desires**, i.e., they used to follow their opinions, and were belying their Prophets^{as} **[54:4] And some news has come to them wherein is prevention** i.e., advice'.

و قوله تعالى: فَتَوَلَّوْا عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ نُّكْرٍ قال: الإمام [إذا خرج] يدعوهم إلى ما ينكرون.

And the Words of the High **[54:6] So turn (your) back on them (for) the Day when the Caller shall Call them to a something abhorrent**, said, 'The Imam^{asws}, when he^{asws} comes out, would be calling them to what they abhor'.

¹⁰ الغيبة: 19 /260

قوله تعالى: مُهْطِعِينَ إِلَى الدَّاعِ إِذَا رَجِعَ، فيقول: ارجعوا يقول الكافرونَ هذا يومٌ عسيرٌ.

The Words of the High [54:8] *Hastening to the Caller*, when he^{asws} returns, so he^{asws} would be saying: 'Return!' *The unbelievers shall say: This is a difficult Day*.¹¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَابٍ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنْ ثَوْبَانَ بْنِ أَبِي فَاخِثَةَ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ (عليه السلام) يُحَدِّثُ فِي مَسْجِدِ رَسُولِ اللَّهِ (صلى الله عليه وآله) قَالَ حَدَّثَنِي أَبِي أَنَّهُ سَمِعَ أَبَاهُ عَلِيَّ بْنَ أَبِي طَالِبٍ (عليه السلام) يُحَدِّثُ النَّاسَ قَالَ إِذَا كَانَ يَوْمَ الْقِيَامَةِ بَعَثَ اللَّهُ تَبَارَكَ وَتَعَالَى النَّاسَ مِنْ حُفْرِهِمْ عَزَلًا بَعْضُهُمْ جَرْدًا مُرْدًا فِي صَعِيدٍ وَاحِدٍ يَسُوقُهُمُ الثُّورُ وَتَجْمَعُهُمُ الظُّلْمَةُ حَتَّى يَقْفُوا عَلَى عَقَبَةِ الْمَحْشَرِ فَيَرْكَبُ بَعْضُهُمْ بَعْضًا وَيَزْدَجِمُونَ دُونَهَا فَيَمْتَعُونَ مِنَ الْمَضِيِّ فَتَسْتَدُّ أَنْفُسُهُمْ وَيَكْتُرُّ عَرْفُهُمْ وَتَضِيقُ بِهِمْ أُمُورُهُمْ وَيَسْتَدُّ صُجُجُهُمْ وَتَرْتَفِعُ أَسْوَأُهُمْ قَالَ وَهُوَ أَوَّلُ هَوْلٍ مِنْ أَهْوَالِ يَوْمِ الْقِيَامَةِ

A number of our companions, from Sahl Bin Ziyad, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ib, from Abu Ubeyda Al-Haza'a, from Suweyr Bin Abu Fakhta who said:

I heard Ali^{asws} Bin Al-Husayn^{asws} narrating in the Masjid of the Rasool^{saww} Allah^{azwj} saying: 'Narrated to me^{asws} by my^{asws} father^{asws}, and he^{asws} heard it from his^{asws} father^{asws} Ali^{asws} Bin Abu Talib^{asws} narrating to the people saying: 'When it will be the Day of Judgement, Allah^{azwj} will Resurrect the people from their graves in their isolation, without beards, in one plane, being driven by the light, and Gather them in the darkness until they are paused upon the hurdle on the Place of Resurrection. So, some of them will climb upon the others, becoming over crowded. They will be prevented from passing. Their breathing will be heavy and they will sweat profusely, and their affairs would be constricted, their noises would intensify, and their voices would be raised. He^{asws} said: 'This will be the first sensation from the sensations of the Day of Judgement'.

قَالَ فَيُسْرَفُ الْجَبَّارُ تَبَارَكَ وَتَعَالَى عَلَيْهِمْ مِنْ فَوْقِ عَرْشِهِ فِي ظِلَالٍ مِنَ الْمَلَائِكَةِ فَيَأْمُرُ مَلَكًا مِنَ الْمَلَائِكَةِ فَيُنَادِي فِيهِمْ يَا مَعْشَرَ الْخَلَائِقِ أَنْصِتُوا وَاسْتَمِعُوا مُنَادِيَ الْجَبَّارِ قَالَ فَيَسْمَعُ آخِرُهُمْ كَمَا يَسْمَعُ أَوَّلُهُمْ قَالَ فَتَنْكَسِرُ أَسْوَأُهُمْ عِنْدَ ذَلِكَ وَتَخْشَعُ أَبْصَارُهُمْ وَتَضْطَرِبُ قَرَائِنُهُمْ وَتَفْرَعُ قُلُوبُهُمْ وَيرَفَعُونَ رُءُوسَهُمْ إِلَى نَاحِيَةِ الصَّوْتِ مُهْطِعِينَ إِلَى الدَّاعِ قَالَ فَعِنْدَ ذَلِكَ يَقُولُ الْكَافِرُ هَذَا يَوْمٌ عَسِيرٌ

He^{asws} said: 'The Compeller^{azwj} Blessed and High will Attend to them from above His^{azwj} Throne in the shadow of the Angels, so He^{azwj} Command an Angel from the Angels who would call out among them: 'O group of creatures! Listen, and listen intently to the Caller of the Compeller^{azwj}'. He^{asws} said: 'So the last of them would hear it just as the first of them'. He^{asws} said: 'Their voices would break up due to that, and they will anxiously look around and their body parts would become restless, and their hearts would be in a panic, and they will be raising their heads towards the direction of the voice hastening to the Caller'. He^{asws} said: 'So when that happens, [54:8] *The unbelievers shall say: This is a difficult Day*'.¹²

¹¹ تفسير القمي 2: 341.

¹² Al Kafi – H 14527

VERSES 9 - 16

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدَجَرَ {9} فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ {10} فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ {11} وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ فُدِرَ {12} وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَابٍ وَاُخْرَى {13} تَجْرِي بِأَعْيُنِنَا جَزَاءً لِمَنْ كَانَ كُفِرَ {14} وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدَكِّرٍ {15} فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ {16}

[54:9] Before them the people of Nuh belied, so they belied Our servant and called (him) mad, and he was driven away. [54:10] Therefore he called upon his Lord: I am overcome, so Help. [54:11] So We opened the gates of the sky with water pouring [54:12] And We made water to flow forth in the land in springs, so the water gathered together according to a measure pre-Ordained. [54:13] And We bore him on that which was made of planks and nails [54:14] Sailing, before Our eyes, a Reward for him who was denied. [54:15] And certainly We left it as a Sign, but is there anyone who minds? [54:16] So how was then My Punishment and Warning?

علي بن إبراهيم: ثم حكى الله عز و جل هلاك الأمم الماضية، فقال: كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدَجَرَ أَي آذَوْهُ وَأَرَادُوا رَجْمَهُ.

Ali Bin Ibrahim –

‘Then Allah^{azwj} Mighty and Majestic Tells about the destruction of the past communities, so He^{azwj} Says **[54:9] Before them the people of Nuh belied, so they belied Our servant and called (him) mad, and he was driven away**, i.e., insulted him^{as} and wanted to stone him^{as}.¹³

الطبرسي في (الاحتجاج): روي أن أمير المؤمنين (عليه السلام) كان جالسا في بعض مجالسه بعد رجوعه من النهروان، فجرى الكلام حتى قيل له: لم لا حاربت أبا بكر و عمر كما حاربت طلحة و الزبير و معاوية؟

Al-Tabarsy in Al-Ihtijaj, reporting that

Amir-ul-Momineen^{asws} was seated in one of his^{asws} sessions, after returning from (the battle of) Al-Naharwan. The discussion went on until it was said to him^{asws}, ‘Why did you^{asws} not battle against Abu Bakr, and Umar, like you^{asws} battled against Talha, and Al-Zubeyr, and Muawiya?’

فقال علي (عليه السلام): «إني كنت لم أزل مظلوما مستأثرا على حقي». فقام إليه الأشعث بن قيس فقال: يا أمير المؤمنين. لم لم تضرب بسيفك، و لم تطلب بحقك؟ فقال: «يا أشعث، قد قلت قولاً فاسمع الجواب و عه، و استشعر الحجة، إن لي أسوة بستة من الأنبياء (صلوات الله عليهم أجمعين). أولهم: نوح حيث قال: رب أني مغلوب فانتصر فإن قال قائل: إنه قال هذا لغير خوف فقد كفر، و إلا فالوصي أعذر».

So Ali^{asws} said: ‘I^{asws} have never ceased to be oppressed, removed from my^{asws} rights’. So Al-Ash’as Bin Qays stood up and said, ‘O Amir-ul-Momineen^{asws}! Why, O why did you^{asws} not strike with your^{asws} sword, and why did you^{asws} not ask for your^{asws} rights?’ So he^{asws} said: ‘O Ash’as! You have said (these) words, so listen to the answer and sense the argument. There are for me^{asws}, examples from six of the Prophets^{as}. The first one is Noah^{as} where he^{as} said: **[54:10] Lord: I am overcome,**

تفسير القمي 2: 341. 13

so Help. So if the speaker were to say this without being in fear, so he has blasphemed, and there is an excuse except for the successor^{asws},¹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ أَبَانَ بْنِ عُمَانَ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ عَنْ أَبِي رَزِينِ الْأَسَدِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) أَنَّهُ قَالَ إِنَّ نُوحًا (صلوات الله عليه) لَمَّا فَرَعَ مِنَ السَّفِينَةِ وَكَانَ مِيعَادُهُ فِيمَا بَيْنَهُ وَبَيْنَ رَبِّهِ فِي إِهْلَاكِ قَوْمِهِ أَنْ يَفُورَ التُّنُورُ فَقَالَتْ امْرَأَتُهُ إِنَّ التُّنُورَ قَدْ فَارَ فَقَامَ إِلَيْهِ فَخَتَمَهُ فَقَامَ الْمَاءُ وَ أَدْخَلَ مَنْ أَرَادَ أَنْ يَدْخُلَ وَ أَخْرَجَ مَنْ أَرَادَ أَنْ يَخْرُجَ ثُمَّ جَاءَ إِلَى خَاتَمِهِ فَتَزَعَهُ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ وَ فَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ وَ حَمَلْنَاهُ عَلَى ذَاتِ أَلْوَابِ وَ دُسرٍ قَالَ وَ كَانَ نَجْرَهَا فِي وَسْطِ مَسْجِدِكُمْ وَ لَقَدْ نَقَصَ عَنْ دُرْعِهِ سَبْعِمِائَةَ ذِرَاعٍ.

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan Bin Usmaan, from Abu Hamza Al-Thumaly, from Abu Razeyn Al-Asady, who has narrated the following:

Amir-ul-Momineen^{asws} said: 'When Noah^{asws} was free from building the ship and there were (many) seasons between him^{as} and his^{as} Lord^{azwj} for the destruction of his^{as} people, the overflowing of the oven. His^{as} wife said, 'The oven has overflowed'. So he^{as} stood up and covered it. The water was contained. And he^{as} entered into the ship whosoever that he^{as} wanted to, and exited from it whosoever he^{as} wanted to. Then he^{as} came to his^{as} covering and took it off. Allah^{azwj} Mighty and Majestic Said: **[54:11] So We opened the gates of the sky with water pouring [54:12] And We made water to flow forth in the land in springs, so the water gathered together according to a measure pre-Ordained. [54:13] And We bore him on that which was made of planks and nails.** And he^{as} had built it in the middle of your Masjid and it was of seven hundred cubits'.¹⁵

VERSES 17 - 21

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ {17} كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَدَابِي وَنَذْرٍ {18} إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُسْتَمِرٍّ {19} تَنْزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُنْقَعِرٍ {20} فَكَيْفَ كَانَ عَدَابِي وَنَذْرٍ {21}

[54:17] And certainly We have made the Quran easy for remembrance, but is there anyone who will mind? [54:18] (People of) Ad belied, so how was My punishment and Warning? [54:19] For We sent against them a furious wind Sarsara, on a Day of continuous bad luck [54:20] Tearing men away as if they were the trunks of palm-trees torn up. [54:21] How was then My punishment and Warning!

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ وَ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ الرِّيَّاحِ الْأَرْبَعِ الشَّمَالِ وَالْجَنُوبِ وَالصَّبَا وَ الدَّبُورِ وَ قُلْتُ إِنَّ النَّاسَ يَذْكُرُونَ أَنَّ الشَّمَالَ مِنَ الْجَنَّةِ وَ الْجَنُوبَ مِنَ النَّارِ فَقَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ جُنُودًا مِنْ رِيَّاحٍ يُعَذِّبُ بِهَا مَنْ يَشَاءُ مِمَّنْ عَصَاهُ وَ لِكُلِّ رِيحٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهَا فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعَذِّبَ قَوْمًا بِنَوْعٍ مِنَ الْعَذَابِ أَوْحَى إِلَى الْمَلِكِ الْمُوَكَّلِ بِذَلِكَ النَّوْعِ مِنَ الرِّيحِ الَّتِي يُرِيدُ أَنْ يُعَذِّبَهُمْ بِهَا قَالَ فَيَأْمُرُهَا الْمَلِكُ فَيَهْبِجُ كَمَا يَهْبِجُ الْأَسَدُ الْمُغْضَبُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ab and Hashaam Bin Saalim, from Abu Baseer who said:

¹⁴ الإحتجاج: 189

¹⁵ Al Kafi – H 14870

'I asked Abu Ja'far^{asws} about the four types of winds – the North, the South, *Al-Saba* and *Al-Dabour*, and I said that the people are mentioning that the North (wind) is from the Paradise, and the South (wind) is from the Fire'.

So he^{asws} replied: 'Allah^{azwj} has armies of winds by which He^{azwj} Punishes whomsoever that He^{azwj} so Wishes to from the ones who disobey Him^{azwj}, and from every wind from these is an Angel allocated to it. So if Allah^{azwj} Intends to Punish a people by some kind of torment, He^{azwj} Reveals to the Angel in charge of that particular type of the winds by which He^{azwj} Intends to Punish them by. So the Angel orders it and it get excited like a lion gets excited when bothered'.

قَالَ وَ لِكُلِّ رِيحٍ مِنْهُنَّ اسْمٌ أَمَا تَسْمَعُ قَوْلَهُ تَعَالَى كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَ نُذِرْنَا إِنْ أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُسْتَمِرٍّ وَ قَالَ الرِّيحَ الْعَقِيمَ وَ قَالَ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ وَ قَالَ فَأَصَابَهَا إِغْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ وَ مَا ذُكِرَ مِنَ الرِّيَاحِ الَّتِي يُعَذِّبُ اللَّهُ بِهَا مَنْ عَصَاهُ

He^{asws} said: 'And for every wind from these is a name. Have you not heard the Words of the High^{azwj}: "[54:19] For We sent against them a furious wind Sarsara, on a Day of continuous bad luck", and Said: "[51:41] When We sent upon them the destructive wind (Al-Aqem)", and Said: "[46:24] a blast of wind in which is a painful punishment," and Said: "[2:266] that it should be caught in a whirlwind, with fire therein, and be burnt up". And (others) from winds which have not been Mentioned by which Allah^{azwj} Punishes the ones who disobey Him^{azwj},¹⁶

في عيون الاخبار في باب ما جاء عن الرضا عليه السلام من خبر الشامي و ما سأل عنه أمير المؤمنين عليه السلام حديث طويل وفيه ثم قام إليه رجل آخر فقال: يا أمير المؤمنين أخبرني عن يوم الأربعاء وتطيرنا منه وتقله وأي الأربعاء هو؟ قال: آخر الأربعاء في الشهر وهو المحاق، وفيه قتل قابيل هابيل أخاه إلى أن قال عليه السلام: ويوم الأربعاء أرسل الله عزوجل الريح على قوم عاد.

In Uyoon Al-Akhbar, in the chapter in which has come from Al-Reza^{asws} the Hadeeth of the Syrian and what he asked Amir-ul-Momineen^{asws} – a lengthy Hadeeth – and in it is: 'Then another man stood up, so he said, 'O Amir-ul-Momineen^{asws}! Inform me about the day of Wednesday, and we are pessimistic about it and its weight (upon us), and which Wednesday was it?' He^{asws} said; 'The last Wednesday of the Month, and it is the decline. And it was during it that Qabeel^{la} killed his^{la} brother Habeel^{as} – until he^{asws} said: 'And on the day of Wednesday Allah^{azwj} Mighty and Majestic Sent the Wind upon the people of Aad'.¹⁷

VERSES 22 - 31

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ {22} كَذَّبَتْ ثَمُودُ بِالنُّذُرِ {23} فَقَالُوا أَبَشْرًا مِمَّا وَاحِدًا نَتَّبِعُهُ إِنَّا إِذَا لَفِيَ ضَلَالٍ وَسُورٍ {24} أَلْفَى الذِّكْرَ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌّ {25} سَيَعْلَمُونَ عَذَابَ مَنْ الْكُذَّابِ الْأَشِرِّ {26} إِنَّا مُرْسِلُو النَّاقَةِ فِتْنَةً لَهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ {27} وَبَيْنَهُمْ أَنْ الْمَاءَ قِسْمَةً بَيْنَهُمْ كُلُّ شَرْبٍ مُحْتَضَرٌ {28} فَنادَوْا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ {29} فَكَيْفَ كَانَ عَذَابِي وَ نُذِرْنَا {30} إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ {31}

[54:22] And certainly We have made the Quran easy for remembrance, but is there anyone who will mind? [54:23] (People of) Samood belied the Warning.

¹⁶ Al Kafi – H 14511

¹⁷ Tafseer Noor Al Saqalayn – CH 54 H 25

[54:24] So they said: What! A single mortal from among us! Shall we follow him? Most surely we shall in that case be in error and distress: [54:25] Has the reminder been made to light upon him from among us? Nay! He is an insolent liar! [54:26] They will know tomorrow who is the liar, the insolent one. [54:27] We are going to send the she-camel as a trial for them; therefore watch them and have patience. [54:28] And inform them that the water is to be shared between them; every share of the water shall be regulated. [54:29] But they called their companion, so he took (the sword) and slew her [54:30] How was then My punishment and Warning! [54:31] Surely We sent upon them a single cry, so they were like the dry fragments of trees which the maker of an enclosure collects.

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنِ الْحَسَنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ كَذَّبْتَ تَمُودَ بِالْبُدُرِ فَقَالُوا أَيْ بَشَرًا مِنَّا وَاحِدًا تَتَّبِعُهُ إِنَّا إِذَا لَفِيَ ضَلَالٌ وَسُعْرٌ أَلْفِي الذِّكْرُ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشْرٌ قَالَ هَذَا كَانَ بِمَا كَذَّبُوا بِهِ صَالِحًا وَمَا أَهْلَكَ اللَّهُ عَزَّ وَجَلَّ قَوْمًا قَطُّ حَتَّى يَبْعَثَ إِلَيْهِمْ قَبْلَ ذَلِكَ الرَّسُولَ

Ali Bin Muhammad, from Ali Bin Al-Abbas, from Al-Hassan Bin Abdul Rahmaan, from Ali Bin Abu Hamza, who has narrated the following:

Abu Abdullah^{asws} said when it was said to him^{asws} **“[54:23] (The tribe of) Thamud rejected warnings [54:24] For they said; Is it a mortal man, alone among us, that we are to follow? Then indeed we should fall into error and madness [54:25] Has the reminder been made to light upon him from among us? Nay! he is an insolent liar!”**, he^{asws} said: ‘This is what they belied Saleh^{as} with, and Allah^{azwj} Mighty and Majestic does not Destroy a people at all until He^{azwj} Sends to them, before that, the Rasool^{as}.

فَيَحْتَجُّوا عَلَيْهِمْ فَبَعَثَ اللَّهُ إِلَيْهِمْ صَالِحًا فَدَعَاهُمْ إِلَى اللَّهِ فَلَمْ يُحِيبُوا وَاعْتَوَى عَلَيْهِ وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تُخْرِجَ لَنَا مِنْ هَذِهِ الصَّخْرَةِ نَاقَةَ عُسْرَاءَ وَكَانَتِ الصَّخْرَةُ يُعْظَمُونَهَا وَيَعْبُدُونَهَا وَيُدْبِحُونَ عِنْدَهَا فِي رَأْسِ كُلِّ سَنَةٍ وَيَجْتَمِعُونَ عِنْدَهَا فَقَالُوا لَهُ إِنْ كُنْتَ كَمَا تَزْعُمُ نَبِيًّا رَسُولًا فَادْعُ لَنَا إِلَيْكَ حَتَّى نُخْرِجَ لَنَا مِنْ هَذِهِ الصَّخْرَةِ الصَّمَاءَ نَاقَةَ عُسْرَاءَ فَأَخْرَجَهَا اللَّهُ كَمَا طَلَبُوا مِنْهُ

They argued against them (the Rasools^{as}), so Allah^{azwj} Sent Saleh^{as} to them. He^{as} called them towards Allah^{azwj}. They did not respond and were insolent to him^{as}, and said, ‘We will not believe you^{as} until you^{as} bring out for us from this rock a tame she-camel. And it was a rock which they used to magnify and worship and make their sacrifices near to its peak every year, and they used to gather around it. They said, ‘If you^{as} are as you are alleging to be, a Prophet^{as}, a Rasool^{as}, so call upon your^{as} Lord^{azwj} for us until He^{azwj} Brings out for us from this solid rock a tame she-camel’. So Allah^{azwj} Brought it out as they had sought from him^{as}.

ثُمَّ أَوْحَى اللَّهُ تَبَارَكَ وَتَعَالَى إِلَيْهِ أَنْ يَا صَالِحُ قُلْ لَهُمْ إِنَّ اللَّهَ قَدْ جَعَلَ لِهَذِهِ النَّاقَةِ [مِنَ الْمَاءِ] شَرْبَ يَوْمٍ وَ لَكُمْ شَرْبَ يَوْمٍ وَ كَانَتِ النَّاقَةُ إِذَا كَانَ يَوْمُ شَرْبِهَا شَرِبَتِ الْمَاءَ ذَلِكَ الْيَوْمَ فَيَحْلُبُونَهَا فَلَا يَبْقَى صَغِيرٌ وَلَا كَبِيرٌ إِلَّا شَرِبَ مِنْ لَبِنِهَا يَوْمَهُمْ ذَلِكَ فَإِذَا كَانَ اللَّيْلُ وَأَصْبَحُوا غَدَوْا إِلَى مَا نَبَأَهُمْ فَشَرِبُوا مِنْهُ ذَلِكَ الْيَوْمَ وَ لَمْ تَشْرَبِ النَّاقَةُ ذَلِكَ الْيَوْمَ فَمَكَتُوا بِذَلِكَ مَا شَاءَ اللَّهُ

Then Allah^{azwj} Blessed and High Revealed unto him^{as}: “O Saleh^{as}! Tell them that Allah^{azwj} has Made a share for this she-camel, from the water, that it would drink from it one day and you would drink from it the next day”. And the day which was designated for the she-camel to drink, it would drink the water during that day. They

would then milk her, and there did not remain any young one or old one except that he drank from her milk in the day of theirs when it was the night time. And in the morning they would drink from the water, and the she-camel would not drink from it during that day. So that situation prevailed until such time as Allah^{azwj} so Desired it to.

ثُمَّ إِنَّهُمْ عَتَوْا عَلَى اللَّهِ وَ مَسَى بَعْضُهُمْ إِلَى بَعْضٍ وَ قَالُوا اعْقُرُوا هَذِهِ النَّاقَةَ وَ اسْتَرْيَحُوا مِنْهَا لَأَنْ يَكُونَ لَنَا شِرْبٌ يَوْمَ وَ لَهَا شِرْبٌ يَوْمَ ثُمَّ قَالُوا مَنْ الَّذِي يَلِي قَتْلَهَا وَ نَجْعَلُ لَهُ جُعْلًا مَا أَحَبَّ فَجَاءَهُمْ رَجُلٌ أَحْمَرٌ أَشْقَرٌ أَزْرَقٌ وَ لَدُ زَيْئٍ لَا يُعْرَفُ لَهُ أَبُو يُقَالُ لَهُ فُدَارٌ شَقِيٌّ مِنَ الْأَشْقِيَاءِ مَسْنُومٌ عَلَيْهِمْ فَجَعَلُوا لَهُ جُعْلًا فَلَمَّا تَوَجَّهَتْ النَّاقَةُ إِلَى الْمَاءِ الَّذِي كَانَتْ تَرُدُّهُ تَرَكَهَا حَتَّى شَرِبَتْ الْمَاءَ وَ أَقْبَلَتْ رَاجِعَةً فَفَعَدَ لَهَا فِي طَرِيقِهَا فَضْرَبَهَا بِالسَّيْفِ ضَرْبَةً فَلَمْ تَعْمَلْ شَيْئًا فَضْرَبَهَا ضَرْبَةً أُخْرَى فَفَقَّتْهَا وَ خَرَّتْ إِلَى الْأَرْضِ عَلَى جَنْبِهَا وَ هَرَبَ فَصِيلُهَا حَتَّى صَعَدَ إِلَى الْجَبَلِ فَرَعَى ثَلَاثَ مَرَّاتٍ إِلَى السَّمَاءِ

Then they rebelled against Allah^{azwj} and some of them walked towards the others and said, 'Slay this she-camel, and be relaxed from it. We are not happy that there should be a day for us to drink and a day for it to drink'. Then they looked around for someone who could slay it, and made for him (a reward) of what he loved. So there came to them a red, blonde, blue-eyed man, of an adulterous birth, whose father was unknown, called Qudaar. A wretched one of all wretched ones of a sinister character, so they made up for him a reward for it. So when the she-camel went towards the water to drink from it, he left it until it had drunk the water. When it returned, he sat waiting for it upon its path. He struck her with the sword but it did not kill her. So he struck at it again and killed her and it fell down upon the earth on its side, and its young ones fled until they sat upon the mountain. They cried out three times towards the sky.

وَ أَقْبَلَ قَوْمٌ صَالِحٌ فَلَمْ يَبْقَ أَحَدٌ مِنْهُمْ إِلَّا شَرَكُهُ فِي ضَرْبَتِهِ وَ اقْتَسَمُوا لَحْمَهَا فِيمَا بَيْنَهُمْ فَلَمْ يَبْقَ مِنْهُمْ صَغِيرٌ وَ لَا كَبِيرٌ إِلَّا أَكَلَ مِنْهَا فَلَمَّا رَأَى ذَلِكَ صَالِحٌ أَقْبَلَ إِلَيْهِمْ فَقَالَ يَا قَوْمَ مَا دَعَاكُمْ إِلَى مَا صَنَعْتُمْ أَعْصَيْتُمْ رَبَّكُمْ فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى صَالِحٍ (عليه السلام) أَنْ قَوْمَكَ قَدْ طَعَوْا وَ بَعَوْا وَ قَتَلُوا نَاقَةَ بَعَثْتَهَا إِلَيْهِمْ حُجَّةً عَلَيْهِمْ وَ لَمْ يَكُنْ عَلَيْهِمْ فِيهَا ضَرَرٌ وَ كَانَ لَهُمْ مِنْهَا أَكْثَرُ الْمَنْفَعَةِ فَقُلْ لَهُمْ إِنِّي مُرْسِلٌ عَلَيْكُمْ عَذَابِي إِلَى ثَلَاثَةِ أَيَّامٍ فَإِنْ هُمْ تَابُوا وَ رَجَعُوا قَبِلْتُ تَوْبَتَهُمْ وَ صَدَدْتُ عَنْهُمْ وَ إِنْ هُمْ لَمْ يَتُوبُوا وَ لَمْ يَرْجِعُوا بَعَثْتُ عَلَيْهِمْ عَذَابِي فِي الْيَوْمِ الثَّلَاثِ

And the people of Saleh^{as} came over. So there did not remain anyone from them except that he participated in hitting it, and they distributed its meat in between themselves. There did not remain anyone from them, whether young or old except that he ate from it. So when Saleh^{as} saw that, he^{as} came up to them and said, 'O People! What called you all to do what you have done and rebelled against your Lord^{azwj}?' So Allah^{azwj} Blessed and High unto Saleh^{as}: "Your^{as} people have been tyrannous and rebellious, and killed the she-camel that was Sent to them as a Proof to them, and there was no harm in it for them, and there were great benefits from it for them. So tell them that I^{azwj} will be Sending upon you all My^{azwj} Punishment after three days. So they were to repent and return (from their ways), I^{azwj} shall Accept their repentance and Prevent it from them, and if they do not repent and do not return (from their ways), I^{azwj} will Send to them My^{azwj} Punishment on the third day".

فَأَتَاهُمْ صَالِحٌ (عليه السلام) فَقَالَ لَهُمْ يَا قَوْمَ إِنِّي رَسُولُ رَبِّكُمْ إِلَيْكُمْ وَ هُوَ يَقُولُ لَكُمْ إِنْ أَنْتُمْ تَنْبَهُمْ وَ رَجَعْتُمْ وَ اسْتَغْفَرْتُمْ غَفَرْتُ لَكُمْ وَ تَبَيْتُ عَلَيْكُمْ فَلَمَّا قَالَ لَهُمْ ذَلِكَ كَانُوا أَعْتَى مَا كَانُوا وَ أَحْبَبَتْ وَ قَالُوا يَا صَالِحُ إِنَّا بِمَا تَعْدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ [الصَّادِقِينَ] قَالَ يَا قَوْمَ إِنَّكُمْ تُصْبِحُونَ غَدًا وَ وُجُوهَكُمْ مُصْفَرَّةٌ وَ الْيَوْمَ الثَّانِي وَ وُجُوهَكُمْ مُحْمَرَّةٌ وَ الْيَوْمَ الثَّلَاثِ وَ وُجُوهَكُمْ مُسَوَّدَةٌ

So Saleh^{as} came and said to them: 'O people! I^{as} am a Rasool^{as} of your Lord^{azwj}. He^{azwj} is Saying to you all that if you were to repent and return (from your ways) and seek Forgiveness, He^{azwj} would Forgive you all and Turn towards you (Mercifully)'. So when he^{as} said that to them they became more rebellious and treacherous than what they had been and said, 'O Saleh^{as}! Let it come to us, what you^{as} are calling for us, if you^{as} are from the Rasools^{as}, the truthful ones'. He^{as} said: 'O people! When you wake up tomorrow morning your faces would be yellow, and on the second day your faces would be red, and on the third day your faces would be black'.

فَلَمَّا أَنْ كَانَ أَوَّلُ يَوْمٍ أُصْبِحُوا وَ وُجُوهُهُمْ مُصْفَرَّةٌ فَمَشَى بَعْضُهُمْ إِلَى بَعْضٍ وَ قَالُوا قَدْ جَاءَكُمْ مَا قَالَ لَكُمْ صَالِحٌ فَقَالَ الْعَنَاءُ مِنْهُمْ لَا نَسْمَعُ قَوْلَ صَالِحٍ وَ لَا نَقْبِلُ قَوْلَهُ وَ إِنْ كَانَ عَظِيمًا فَلَمَّا كَانَ الْيَوْمُ الثَّانِي أُصْبِحَتْ وَ وُجُوهُهُمْ مُحْمَرَّةٌ فَمَشَى بَعْضُهُمْ إِلَى بَعْضٍ فَقَالُوا يَا قَوْمُ قَدْ جَاءَكُمْ مَا قَالَ لَكُمْ صَالِحٌ فَقَالَ الْعَنَاءُ مِنْهُمْ لَوْ أَهْلَكْنَا جَمِيعًا مَا سَمِعْنَا قَوْلَ صَالِحٍ وَ لَا تَرَكْنَا آلِهَتَنَا الَّتِي كَانُوا آبَاؤُنَا يَعْبُدُونَهَا وَ لَمْ يُؤْبُوا وَ لَمْ يَرْجِعُوا فَلَمَّا كَانَ الْيَوْمُ الثَّلَاثُ أُصْبِحُوا وَ وُجُوهُهُمْ مُسْوَدَّةٌ فَمَشَى بَعْضُهُمْ إِلَى بَعْضٍ وَ قَالُوا يَا قَوْمُ أَتَأْتِكُمْ مَا قَالَ لَكُمْ صَالِحٌ فَقَالَ الْعَنَاءُ مِنْهُمْ قَدْ أَتَانَا مَا قَالَ لَنَا صَالِحٌ

So when it was the morning of the first day and their faces turned yellow, some of them walked towards the others and said, 'There has come upon you what Saleh^{as} had spoken of'. So the rebellious ones among them said, 'We will not listen to the words of Saleh^{as} and will not accept his^{as} words, even though they may be great'. So when it was the morning of the second day and their faces turned red, some of them walked towards the others and said, 'O people! There has come upon you what Saleh^{as} had spoken about for you all'. So the rebellious ones among them said, 'Even if we were all to be destroyed, we will not listen to the words of Saleh^{as} nor will we leave our gods which our forefathers had been worshipping, nor will we repent, nor will we return (from our ways)'. So when it was the morning of the third day and their faces turned black. So some of them walked towards the others and said, 'O people! There has come upon you what Saleh^{as} had spoken of for you all'. So the rebellious ones from among them said, 'Let it come upon us what Saleh^{as} had said to us'.

فَلَمَّا كَانَ نِصْفُ اللَّيْلِ أَنَاهُمْ جِبْرَائِيلُ (عليه السلام) فَصَرَخَ بِهِمْ صَرَخَةً خَرَقَتْ تِلْكَ الصَّرَخَةَ أَسْمَاعَهُمْ وَ قَلَقَتْ قُلُوبَهُمْ وَ صَدَعَتْ أَكْبَادَهُمْ وَ قَدْ كَانُوا فِي تِلْكَ الثَّلَاثَةِ الْأَيَّامِ قَدْ تَحَنَّنُوا وَ تَكَفَّنُوا وَ عَلِمُوا أَنَّ الْعَذَابَ نَازِلٌ بِهِمْ فَمَاتُوا أَجْمَعُونَ فِي طَرْفَةِ عَيْنٍ صَغِيرَةٍ وَ كَبِيرَةٍ فَلَمْ يَبْقَ لَهُمْ نَاعِقَةٌ وَ لَا رَاعِيَةٌ وَ لَا شَيْءٌ إِلَّا أَهْلَكَهُ اللَّهُ فَأَصْبَحُوا فِي دِيَارِهِمْ وَ مَضَاجِعِهِمْ مَوْتَى أَجْمَعِينَ ثُمَّ أَرْسَلَ اللَّهُ عَلَيْهِمْ مَعَ الصَّيْحَةِ النَّارَ مِنَ السَّمَاءِ فَأَحْرَقَتْهُمْ أَجْمَعِينَ وَ كَانَتْ هَذِهِ قِصَّتَهُمْ.

So when it was the middle of the night, Jibraeel^{as} came upon them and screamed out a loud scream at them which broke their eardrums, and split their hearts, and ruptured their livers. And during those three days they had been applying camphor upon themselves, and shrouding themselves, and they knew that the Punishment would be descending upon them. So all of them died in the blink of an eye, their young ones as well as their old ones. There did not remain for them a she-camel, or a sheep, or anything except that Allah^{azwj} Destroyed it. They had all died in their homes and on their beds. Then Allah^{azwj} Sent upon them Fire along with the Scream from the sky. So it burnt all of them, and this was their story'.¹⁸

حدثنا علي بن حسان عن جعفر بن هارون الزيات قال كنت اطوف بالكعبة فرايت ابا عبد الله عليه السلام فقلت في نفسي هذا هو الذي يتبع والذي هو الامام وهو كذا وكذا قال فما علمت به حتى ضرب يده على منكبي ثم اقبل على وقال ابشرا منا واحدا نتبعه انا اذا لفي ضلال وسعر

¹⁸ Al Kafi – H 14662

It has been narrated to us Ali Bin Hasaan, from Ja'far Bin Haroun Al-Ziyaat who said:

'I was circling the Kabah (*Tawaaif*), when I saw Abu Abdullah^{asws}. I said to myself, 'He^{asws} is the 'one' who is followed, and he^{asws} is the one who is the Imam^{asws}, and he^{asws} is such and such'. I did not know about it until he^{asws} hit his^{asws} hand on my shoulder, then faced me and said: **[54:24] So they said: What! a single mortal from among us! Shall we follow him? Most surely we shall in that case be in sure error and distress**'.¹⁹

و روى الثعلبي و الواحدي، بإسنادهما، عن عمار و عن عثمان بن صهيب، و عن الضحاک، و روى ابن مردويه بإسناده، عن جابر بن سمرة، و عن صهيب، و عن عمار، و عن ابن عدي، و عن الضحاک، و روي الخطيب في (التاريخ) عن جابر بن سمرة، و روى الطبري و الموصلي، عن عمار، و روى أحمد بن حنبل، عن الضحاک، أنه قال: قال النبي (صلى الله عليه و آله): «يا علي، أشقى الأولين عاقر الناقة، و أشقى الآخرين قاتلك»

And it has been reported by Al-Sa'alby and Al-Wahidy, by both their chains, from Amaar, and from Usman Bin Saheyb, and from Zahaak. And it has been reported from Ibn Mardawiya by his chain, from Jabir Bin Samrat, and from Saheyb, and from Amaar, and from Ibn Udayy, and from Al-Zahaak. And it has been reported from Al-Kahteyb in 'Al-Tareekh', from Jabir Bin Samrat. And it has been reported from Al-Tabari and Al-Mowsay, from Amaar. And it has been reported from Ahmad Bin Hanbal-from Al-Zahaak who said,

'The Prophet^{saww} said: 'O Ali^{asws}! The most unfortunate of the former ones is the slayer of the she-camel, and most unfortunate one of the later ones would be your^{asws} murderer'.²⁰

ابن عباس، قال: كان عبد الرحمن بن ملجم من ولد قدار عاقر ناقة صالح، و قصتها واحدة، لأن قدار عشق امرأة يقال لها رباب، كما عشق ابن ملجم قدام.

Ibn Abbas said,

'Abdul Rahman Ibn Muljim is from the children of Qadaar, the slayer of the she-camel of Saleh^{as}, and both of their stories are one (the same), because Qadaar was in love with a woman called Rabaab, just as Ibn Muljim was in love with Qataam'.²¹ (For whom they both did what they did)'.²¹

VERSES 32 - 39

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ {32} كَذَّبَتْ قَوْمُ لُوطٍ بِالَّذِينَ {33} إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَجَّيْنَاهُمْ بِسَحَرٍ {34} نِعْمَةٌ مِنْ عِنْدِنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ {35} وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالَّذِينَ {36} وَلَقَدْ رَاوَدُوهُ عَنْ ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَذُنُوبَهُمْ {37} وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقِرٌّ {38} فَذُوقُوا عَذَابِي وَذُنُوبَهُمْ {39}

[54:32] And certainly We have made the Quran easy for remembrance, but is there anyone who will mind? [54:33] The people of Lut belied the Warning [54:34] Surely We sent upon them a hailstorm, except for Lut's followers; We saved them a little before daybreak, [54:35] A favour from Us; thus do We Reward him who gives thanks. [54:36] And certainly he warned them of Our

¹⁹ Basaair Al Darajaat – P 5 CH 10 H 21

²⁰ (المناقب 3: 309).

²¹ (المناقب 3: 309)

violent seizure, but they obstinately disputed the warning. [54:37] And they endeavoured to turn him from his guests, but We blinded their eyes; so taste My chastisement and Warning. [54:38] And certainly a lasting Punishment overtook them in the morning. [54:39] So taste My Punishment and Warning.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ ابْنِ فَضَّالٍ عَنْ دَاوُدَ بْنِ أَبِي بَرِيدٍ وَهُوَ فَرَقْدٌ عَنْ أَبِي بَرِيدٍ الْحَمَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ تَعَالَى بَعَثَ أَرْبَعَةَ مَلَائِكَةٍ فِي إِهْلَاكِ قَوْمِ لُوطٍ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ وَكَارُوبِيلَ (عليهم السلام) فَمَرُّوا بِإِبْرَاهِيمَ (عليه السلام) وَهُمْ مُعْتَمُونَ فَسَلَّمُوا عَلَيْهِ فَلَمْ يَعْرِفَهُمْ وَرَأَى هَيْبَتَهُ حَسَنَةً فَقَالَ لَا يَخْدُمُ هَؤُلَاءِ أَحَدٌ إِلَّا أَنَا بِنَفْسِي وَكَانَ صَاحِبَ أَضْيَافٍ فَشَوَى لَهُمْ عَجَلًا سَمِينًا حَتَّى أَنْصَجَهُ ثُمَّ قَرَّبَهُ إِلَيْهِمْ فَلَمَّا وَضَعَهُ بَيْنَ أَيْدِيهِمْ رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ تَكْرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzaal, from Dawood Bin Abu Yazeed and he is Farqad, from Abu Yazeed Al-Hammaar, who has said the following:

Abu Abdullah^{asws} having said that: ‘Allah^{azwj} Sent four Angels (to Prophet Ibrahim^{as}) for the destruction of the people of Lut^{as} – Jibraeel^{as}, and Mikaeel^{as}, and Israfeel^{as}, and Karoubeel^{as} and they had obscured their faces. They greeted him^{as}. He^{as} did not recognise them and saw them as good persons. So he^{as} said (to himself^{as}), ‘No one shall attend to them except for myself personally’, and he^{as} was a kind host. So he grilled a calf for them until it was well done, then placed it near to them. So when he^{as} placed it in front of them, “[11:70] **But when he saw that their hands were not extended towards it, he deemed them strange and conceived fear of them**”.

فَلَمَّا رَأَى ذَلِكَ جِبْرَائِيلُ (عليه السلام) حَسَرَ الْعِمَامَةَ عَنْ وَجْهِهِ وَ عَنْ رَأْسِهِ فَعَرَفَهُ إِبْرَاهِيمُ (عليه السلام) فَقَالَ أَنْتَ هُوَ فَقَالَ نَعَمْ وَ مَرَّتْ امْرَأَتُهُ سَارَةً فَبَشَّرَهَا بِإِسْحَاقَ وَ مِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ فَقَالَتْ مَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَأَجَابُوهَا بِمَا فِي الْكِتَابِ الْعَزِيزِ فَقَالَ إِبْرَاهِيمُ (عليه السلام) لَهُمْ فِيمَا ذَا جَنَّتُمْ قَالُوا لَهُ فِي إِهْلَاكِ قَوْمِ لُوطٍ

So when Jibraeel^{as} saw that, he^{as} removed the turban from his^{as} face and from his^{as} head. Ibrahim^{as} recognised him^{as}. He^{as} said: ‘You^{as} are he^{as}!’ He^{as} said: ‘Yes’, and his^{as} wife passed by and he^{as} gave her^{as} the good news of Is’haq^{as}, and after Is’haq^{as} of Yaqoub^{as}. So she^{as} said what Allah^{azwj} has Stated, and they^{as} answered her^{as} with what is in the Mighty Book. So Ibrahim^{as} said to them: ‘What have you^{as} come for?’ They^{as} said to him^{as}: ‘For the destruction of the people of Lut^{as}’.

فَقَالَ لَهُمْ إِنْ كَانَ فِيهَا مِائَةٌ مِنَ الْمُؤْمِنِينَ تُهْلِكُونَهُمْ فَقَالَ جِبْرَائِيلُ (عليه السلام) لَا قَالَ فَإِنْ كَانُوا خَمْسِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا ثَلَاثِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا عَشْرَةً قَالَ لَا قَالَ فَإِنْ كَانُوا خَمْسَةً قَالَ لَا قَالَ فَإِنْ كَانُوا وَاحِدًا قَالَ لَا قَالَ إِنْ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لِنُنَجِّيَهُ وَ أَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ ثُمَّ مَضَوْا

So he^{as} said to them^{as}: ‘Suppose there were a hundred Believers among them, would you^{as} destroy them?’ Jibraeel^{as} said: ‘No’. He^{as} said: ‘If there were fifty?’ He^{as} said: ‘No’. He^{as} said, ‘If there were thirty?’ He^{as} said; No’. He^{as} said: ‘If there were twenty?’ He^{as} said: ‘No’. He^{as} said: ‘if there were ten?’ He^{as} said; ‘No’. He^{as} said: ‘If there were five?’ He^{as} said: ‘No’. He^{as} said: ‘If there was one?’ He^{as} said: ‘No’. “[29:32] **He said: Surely in it is Lut. They said: We know well who is in it; we shall certainly deliver him and his followers, except his wife; she shall be of those who remain behind**”. Then they^{as} left.

وَقَالَ الْحَسَنُ الْعَسْكَرِيُّ أَبُو مُحَمَّدٍ لِمَا أَعْلَمَ ذَلِكَ الْقَوْلَ لِبَابِ وَهُوَ يَسْتَنْبِئُهُمْ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ يُجَادِلُنَا فِي قَوْمِ لُوطٍ فَأَتَوْا لُوطًا وَهُوَ فِي زُرَاعَةٍ لَهُ قُرْبَ الْمَدِينَةِ فَسَلَّمُوا عَلَيْهِ وَهُمْ مُعْتَمُونَ فَلَمَّا رَأَاهُمْ رَأَى هَيْئَةً حَسَنَةً عَلَيْهِمْ عَمَامٌ بِيضٌ وَنِيَابٌ بِيضٌ فَقَالَ لَهُمُ الْمَنْزِلُ فَقَالُوا نَعَمْ فَتَقَدَّمَهُمْ وَمَسَّوْا خَلْفَهُ فَتَدَبَّرَ عَلَى عَرَضِهِ عَلَيْهِمُ الْمَنْزِلُ وَقَالَ أَيُّ شَيْءٍ صَنَعْتُمْ آتَيْتُمْ بِهِمْ قَوْمِي وَأَنَا أَعْرِفُهُمْ فَانْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ وَقَدْ قَالَ جِبْرَائِيلُ (عليه السلام) لِمَا نَعَجَلُ عَلَيْهِمْ حَتَّى يَشْهَدَ ثَلَاثَ شَهَادَاتٍ فَقَالَ جِبْرَائِيلُ (عليه السلام) هَذِهِ وَاحِدَةٌ ثُمَّ مَسَى سَاعَةٌ ثُمَّ انْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ فَقَالَ جِبْرَائِيلُ (عليه السلام) هَذِهِ اثْنَتَانِ ثُمَّ مَضَى فَلَمَّا بَلَغَ بَابَ الْمَدِينَةِ انْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ فَقَالَ جِبْرَائِيلُ (عليه السلام) هَذِهِ ثَالِثَةٌ

And Al-Hassan Al-Askary Abu Muhammad^{asws} said, and I don't know whether it is the speech except that it has been preserved: 'And it is the Statement of Allah^{azwj} Mighty and Majestic: **"[11:74] he began to plead with Us for Lut's people"**. So they^{as} came to Lut^{as} whilst he^{as} was in his^{as} farm near the city. So they^{as} greeted him^{as} whilst they^{as} had obscured their^{as} faces. So when he^{as} saw them to be as good persons clad in white turbans and white robes, he^{as} said to them^{as}: 'Lodging?' They^{as} said: 'Yes'. So he^{as} led them^{as} and they^{as} walked behind him^{as}. He^{as} regretted having offered lodging to them^{as} and said (to himself^{as}): 'What shall I^{as} do when I^{as} come to my^{as} people and I recognise them?' So he^{as} turned towards them^{as} and said: 'You^{as} have come to evil creatures of Allah^{azwj}'. And Jibraeel^{as} had said: 'We^{as} will not make haste against them until he^{as} testifies by three testimonies'. So Jibraeel^{as} said (to himself^{as}): 'This is one testimony'. Then they^{as} walked for a while, then he^{as} turned towards them and said: 'You^{as} have come to evil creatures of Allah^{azwj}'. So Jibraeel^{as} said (to himself^{as}): 'These are two'. Then they^{as} went, so when they reached the gate of the city, he^{as} turned towards them^{as} and said; 'You^{as} have come to evil creatures of Allah^{azwj}'. So Jibraeel^{as} said (to himself^{as}): 'These are three'.

ثُمَّ دَخَلَ وَدَخَلُوا مَعَهُ فَلَمَّا رَأَتْهُمْ امْرَأَتُهُ رَأَتْ هَيْئَةً حَسَنَةً فَصَعِدَتْ فَوْقَ السَّطْحِ وَصَعِقَتْ فَلَمْ يَسْمَعُوا فَدَخَّخَتْ فَلَمَّا رَأَوُا الدُّخَانَ أَقْبَلُوا يُهْرَعُونَ إِلَى الْبَابِ فَزَلَّتْ إِلَيْهِمْ فَقَالَتْ عِدَّةٌ قَوْمٌ مَا رَأَيْتُ قَطُّ أَحْسَنَ مِنْهُمْ هَيْئَةً فَجَاءُوا إِلَى الْبَابِ لِيَدْخُلُوهَا فَلَمَّا رَأَاهُمْ لُوطٌ قَامَ إِلَيْهِمْ فَقَالَ يَا قَوْمِ قَاتِلُوا اللَّهَ وَلَا تُحْزِرُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ فَقَالَ هَوْلَاءُ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فِدَاعَهُمْ إِلَى الْحَلَالِ فَقَالُوا لَقَدْ عَلِمْتُمْ مَا لَنَا فِي بَنَاتِكِ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ فَقَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ فَقَالَ جِبْرَائِيلُ (عليه السلام) لَوْ يَعْلَمُ أَيُّ قُوَّةٍ لَهُ فَكَاتَرُوهُ حَتَّى دَخَلُوا النَّبْتَ

Then he^{as} entered (the city) and they^{as} entered with him^{as}. So when his^{as} wife saw them^{as} of good built she climbed on top of the roof of the house and whistled to the people. So when they did not hear her, she raised smoke. So when they saw the smoke they came rushing to the door. She came down to them and said, 'He^{as} has such people with him^{as} that I have not seen such beauty ever better than theirs. They came to the gate, so when Lut^{as} saw them, he^{as} said: 'O people! Fear Allah^{azwj} and do not harass regarding my^{as} guests. Is there no man with guidance among you? These are my^{as} (community's) daughters. They are cleaner for you, so call them to the Permissible'. They said, 'You^{as} are aware that there is no right for us regarding your daughters, and you^{as} well know what we want'. So he^{as} said; 'If I^{as} had strength or support I^{as} would have resorted to a strong corner'. So Jibraeel^{as} said (to himself^{as}): 'If only he^{as} knew how much strength he^{as} had'. So they spoke a lot until they^{as} entered the house'.

قَالَ فَصَاحَ بِهِ جِبْرَائِيلُ يَا لُوطُ دَعُهُمْ يَدْخُلُونَ فَلَمَّا دَخَلُوا أَهْوَى جِبْرَائِيلُ بِإِصْبَعِهِ نَحْوَهُمْ فَدَهَبَتْ أَعْيُنُهُمْ وَهُوَ قَوْلُهُ فَطَمَسْنَا أَعْيُنَهُمْ ثُمَّ نَادَى جِبْرَائِيلُ فَقَالَ إِنَّا رَسُولُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرَ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَقَالَ لَهُ جِبْرَائِيلُ إِنَّا بَعَثْنَا فِي هَٰؤُلَاءِكَمُ فَقَالَ يَا جِبْرَائِيلُ عَجَلٌ فَقَالَ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ

He^{asws} said: 'Jibrael^{as} shouted: 'O Lut^{as}! Call them to enter the house'. So when they entered, Jibrael^{as} pointed by his^{as} finger around them, so their eyesight was lost and it is His^{azwj} Words: "[54:37] **but We blinded their eyes**". Then Jibrael^{as} called out: 'We^{as} have been Sent to destroy you all'. So he^{as} said: 'O Jibrael^{as}, hurry up'. So he^{as} said: 'Their Promised time is the morning. Is not the morning yet?'

قَالَ فَأَمْرُهُ فَتَحَمَّلَ وَمَنْ مَعَهُ إِلَّا أَمْرَانَهُ قَالَ ثُمَّ أَقْتَلَعَهَا جِبْرَائِيلُ بِجَنَاحَيْهِ مِنْ سَبْعِ أَرْضِينَ ثُمَّ رَفَعَهَا حَتَّى سَمِعَ أَهْلُ سَمَاءِ الدُّنْيَا نُبَاحَ الْكِلَابِ وَصِيَاخَ الدِّيَكَةِ ثُمَّ قَلَبَهَا وَأَمَطَرَ عَلَيْهَا وَعَلَى مَنْ حَوْلَ الْمَدِينَةِ حِجَارَةً مِنْ سَجِيلٍ.

He^{asws} said; 'So he (Jibrael^{as}) commanded him to carry with him those who were with him^{as} except for his^{as} wife. Then Jibrael^{as}, by his^{as} wings, uprooted from the seventh firmament, then raised it until the inhabitants of the sky heard the barking of the dogs and the crowing of the roosters. Then he^{as} overturned it, and rained upon it and upon the surrounding areas of the city, stones of clay'.²²

VERSES 40 - 47

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ {40} وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذُرُ {41} كَذَّبُوا بِآيَاتِنَا كُلَّهَا فَأَخَذْنَاَهُمْ أَخْذَ عَزِيزٍ مُقْتَدِرٍ {42} أَكْفَارُكُمْ خَيْرٌ مِنْ أَوْلِيكُمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ {43} أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ {44} سَيُهْرَمُ الْجَمْعُ وَيُولُونَ الدُّبُرَ {45} بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرٌ {46} إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ {47}

[54:40] And certainly We have made the Quran easy for remembrance, but is there anyone who will mind? [54:41] And certainly the Warning came to Firon's people. [54:42] They belied all of Our Signs, so We Seized them with the Seizure of a Mighty, Powerful One. [54:43] Are the unbelievers of yours better than these, or is there an exemption for you in the Psalms? [54:44] Or do they say: We are allied together to help each other? [54:45] Soon shall they be routed, and they shall turn (their) backs. [54:46] But, the Hour is their promised time, and the Hour shall be most grievous and bitter. [54:47] Surely the criminals are in error and in (Saeer) distress.

علي بن إبراهيم، قوله تعالى: أ كْفَارُكُمْ مَخَاطِبَةٌ لِقُرَيْشٍ خَيْرٌ مِنْ أَوْلِيكُمْ يَعْنِي هَذِهِ الْأُمَّمُ الْهَالِكَةُ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ أَي فِي الْكُتُبِ لَكُمْ بَرَاءَةٌ أَنْ لَا تَهْلِكُوا كَمَا هَلَكُوا،

Ali Bin Ibrahim –

Regarding the Words of the High **[54:43] Are the unbelievers of yours** Addressing the Qureish **better than these**, Meaning these destroyed communities **or is there an exemption for you in the Psalms?** i.e., in the Book for you, exemption that you will not be Destroyed like they were Destroyed.

فَقَالَتْ قُرَيْشٌ: قَدْ اجْتَمَعْنَا لِنَنْتَصِرَ وَنَقْتَلِكَ يَا مُحَمَّدَ، فَأَنْزَلَ اللَّهُ: أَمْ يَقُولُونَ يَا مُحَمَّدَ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ سَيُهْرَمُ الْجَمْعُ وَ يُؤَلُونَ الدُّبُرَ يَعْنِي يَوْمَ بَدْرٍ حِينَ هَزَمُوا وَ أُسْرُوا وَ قَتَلُوا

So Qureysh said, 'We have gathered for helping each other, and we will kill you^{saww}, O Muhammad^{saww}!', So Allah^{azwj} Revealed **[54:44] Or do they say: O Muhammad^{saww}! We are allied together to help each other? [54:45] Soon shall**

²² Al Kafi – H 14953

they be routed, and they shall turn (their) backs Meaning, on the day of Badr where they were defeated, captured and killed.

ثم قال: بَلَّ السَّاعَةَ مَوْعِدُهُمْ يَعْنِي الْقِيَامَةَ وَ السَّاعَةَ أَذْهَى وَ أَمْرٌ أَيْ أَشَدُّ وَ أَغْلَظُ [و أمر]، و قوله تعالى: إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعْرٍ أَيْ فِي عَذَابٍ، و سعر: واد في جهنم عظيم.

Then He^{azwj} Said **[54:46] But, the Hour is their promised time**, Meaning the Day of Judgement **and the Hour shall be most grievous and bitter**, i.e., most difficult and most harsh. And the Words of the High **[54:47] Surely the criminals are in error and in (Saeer) distress** i.e., in the Punishment. And Saeer is a great valley in Hell'.²³

محمد بن يعقوب: عن أحمد بن مهران، عن عبد العظيم بن عبد الله الحسني، عن موسى بن محمد العجلي، عن يونس بن يعقوب، رفعه، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: كَذَّبُوا بِآيَاتِنَا كُلِّهَا «يعني الأوصياء كلهم».

Muhammad Bin Yaqoub, from Ahmad Bin Mahran, from Abdul Azeem Bin Abdullah Al-has any, from Musa Bin Muhammad Al-Ajaly, from Yunus Bin Yaqoub, with an unbroken chain going up to

Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[54:42] They belied all of Our Signs**, he^{asws} said: 'Meaning the successors^{asws}, all of them^{asws}'²⁴

فأوحى الله إلى موسى: (أن اضرب بعصاك البحر) وقل: اللهم بجاه محمد وآله الطيبين لما فلقته. ففعل، فانفلق، وظهرت الأرض إلى آخر الخليج. فقال موسى (عليه السلام): ادخلوها، قالوا: الأرض وحلة نخاف أن نرسب فيها. فقال الله عز وجل: يا موسى قل: اللهم بحق محمد وآله الطيبين جففها. فقالها، فأرسل الله عليها ريح الصبا فجفت. وقال موسى: ادخلوها.

Allah^{azwj} Revealed unto Musa^{as}: "**Then We revealed to Musa: Strike the sea with your staff**" – **26:63** and say: 'Our Allah^{azwj}! For the sake of Muhammad^{saww} and his^{saww} pious Progeny^{asws}, part the sea.' He^{asws} did that and it parted and revealed the earth up to the end of the gulf. Musa^{as} said: 'Enter into it!' They said: 'The earth is wet, we fear that we may sink into it.' Allah the Almighty Said: 'O Musa^{as}, say: 'Our Allah^{azwj}! By the right of Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, make it dry.' He^{asws} said it, and Allah^{azwj} sent the wind over it and dried it, and Musa^{as} said: 'Enter into it!'

فقالوا: يا نبي الله نحن اثنتا عشرة قبيلة بنو اثني عشر أباً، وإن دخلنا رام كل فريق منا تقدم صاحبه، ولا نأمن وقوع الشر بيننا، فلو كان لكل فريق منا طريق على حدة لامنا ما نخافه. فأمر الله موسى أن يضرب البحر بعددهم اثنتي عشرة ضربة في اثني عشر موضعاً إلى جانب ذلك الموضع، ويقول: اللهم بجاه محمد وآله الطيبين بين الأرض لنا وأمط الماء عنا. فصار فيه تمام اثني عشر طريقاً، وجف قرار الأرض بريح الصبا فقال: ادخلوها. فقالوا: كل فريق منا يدخل سكة من هذه السكك لا يدرى ما يحدث على الآخرين.

They said: 'O Prophet^{asws} of Allah^{azwj}! We are twelve tribes, the children of twelve fathers, and if we all enter together then each of us would like to precede the other and there will be conflict between us. If each of us had his own path then this would allay our fears,' Allah^{azwj} Ordered Musa^{as} to strike the sea with his staff twelve times, and there were twelve paths alongside each other with water between them. Each time he^{asws} used to recite, 'Our Allah^{azwj}! By the sake of Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, separate the water from the earth.' Then there were twelve

²³ تفسير القمي 2: 342

²⁴ الكافي 1: 161 / 2.

complete paths, all dried up by the wind passing over them. Musa^{as} said: Enter into it! They said: 'All the groups will enter onto the path of these paths but will not know what is happening to the others.'

فقال الله عزوجل: فاضرب كل طود من الماء بين هذه السكك. فضرب وقال: اللهم بجاه محمد وآله الطيبين لما جعلت في هذا الماء طيقانا واسعة يرى بعضهم بعضا - منها - ، فحدثت طيقان واسعة يرى بعضهم بعضا - منها - ثم دخلوها. فلما بلغوا آخرها جاء فرعون وقومه، فدحل بعضهم، فلما دخل آخرهم، وهم أولهم بالخروج أمر الله تعالى البحر فانطبق عليهم، فغرقوا، وأصحاب موسى ينظرون إليهم فذلك قوله عزوجل: (وأغرقنا آل فرعون وأنتم تنظرون) إليهم.

Allah the Almighty Said: 'Strike each of the walls of water with your staff.' He^{asws} struck and said: 'Our Allah^{azwj}! By the sake of Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, let there be gaps within the water so that some of them can see some of the others.' There appeared huge gaps with the walls of water and some of them could see the others. Then they entered onto the paths. When the last of them reached the end of the gulf, Pharaoh^{la} and his people came over and started entering. When the last of them had entered, and the first of them intended to exit, Allah^{azwj} Ordered the water to form layers over them, and they drowned, and the companions of Musa^{as} were watching that. The Words of the Almighty **[2:50] And when We parted the sea for you, so We saved you and drowned the followers of Firon and you watched by** at them.²⁵

VERSES 48 - 55

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ {48} إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ {49} وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلِمَةٍ بِالْبَصْرِ {50} وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مُدَكِّرٍ {51} وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الرَّبِّ {52} وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌّ {53} إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ {54} فِي مَعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُقْتَدِرٍ {55}

[54:48] On the Day when they shall be dragged upon their faces into the Fire; Taste the touch of (Saqar) Hell. [54:49] Surely We have created everything according to a measure (Ordained) [54:50] And Our command is but one, as the blink of an eye. [54:51] And certainly We have already Destroyed the likes of you, but is there anyone who will mind? [54:52] And everything they have done is in the Psalms [54:53] And everything small and great is written down. [54:54] Surely the pious shall be in Gardens and Rivers, [54:55] In a truthful seat in the Presence of a Powerful King.

ابن بابويه، قال: حدثنا أبو الحسن محمد بن إبراهيم بن إسحاق الفارسي العزائمي، قال: حدثنا أبو سعيد أحمد بن محمد بن رميح النسوي، قال: حدثنا عبد العزيز بن يحيى التميمي بالبصرة، و أحمد بن إبراهيم ابن معلى بن أسد العمي، قالوا: حدثنا محمد بن زكريا الغلابي، قال: حدثنا أحمد بن عيسى بن زيد، قال: حدثنا عبد الله بن موسى بن عبد الله بن حسن، عن أبيه، عن آبائه، عن الحسن بن علي، عن علي بن أبي طالب (عليهم السلام)، أنه سئل عن قول الله عز و جل: إِنَّا كُلُّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ، فقال: «يقول الله عز و جل: إِنَّا كُلُّ شَيْءٍ خَلَقْنَاهُ لِأَهْلِ النَّارِ بِقَدَرٍ أَعْمَالِهِمْ».

Ibn babuwayh, from Abu Al-Hassan Muhammad Bin Ibrahim Bin Is'haq Al-Farsy Al-Aza'imy, from Abu Saeed Ahmad Bin Muhammad Bin Rameeh Al-Nasuiy, from Abdul Aziz Bin Yahya Al-Tamimy at Al-Basra, and Ahmad Bin Ibrahim Ibn Moala Bin Asad Al-Amy, from Muhammad Bin Zakariya Al-Ghalaby, from Ahmad Bin Isa Bin Zayd, from Abdullah Bin Musa Bin Abdullah Bin Hasan, from his father, from his forefathers,

²⁵ Tafseer Imam Hassan Al Askari^{asws} – S 120

'Al-Hassan^{asws} Bin Ali^{asws}, from Ali^{asws} Bin Abu Talib^{asws} who was asked about the Words of Allah^{azwj} Mighty and Majestic **[54:49] Surely We have created everything according to a measure**, so he^{asws} said: 'Allah^{azwj} Mighty and Majestic is Saying **[54:49] Surely We have created everything** for the people of the Fire **according to a measure (Ordained)**'.²⁶

و عنه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا موسى بن عمران النخعي، عن عمه الحسين بن يزيد النوفلي، عن علي بن سالم، عن أبي عبد الله (عليه السلام)، قال: سألته، عن الرقي أ تدفع من القدر شيئاً؟ فقال: «هي من القدر».

And from him, from Ali Bin Ahmad Bin Muhammad Bin Umran Al-Daqaq, from Muhammad Bin Abu Abdullah Al-Kufy, from Musa bin Umran Al-Nakhai'e, from his uncle Al-Husayn Bin Yazeed Al-Nowfaly, from Ali Bin Salim,

'Abu Abdullah^{asws} said, (when) I asked him^{asws} about the charms, do they repel anything from that which is ordained?' So he^{asws} said: 'It is from the ordained'.

و قال (عليه السلام): «إن القدرية مجوس هذه الأمة، و هم الذين أرادوا أن يصفوا الله بعدله، فأخرجوه من سلطانه، و فيهم نزلت هذه الآية يوم يسحبون في النار على وجوههم ذُوقوا مسَّ سقرٍ إنا كلَّ شيءٍ خلقناه بقدر».

And he^{asws} said: 'The Qadiriyya (Fatalists) are the Magians of this community, and they are the ones who wanted to Describe Allah^{azwj} by His^{azwj} Justice, but took Him^{azwj} out of His^{azwj} Authority, and it is with regards to them that this Verse was Revealed **[54:48] On the Day when they shall be dragged upon their faces into the Fire; Taste the touch of (Saqar) Hell. [54:49] Surely We have created everything according to a measure (Ordained)**'.²⁷

علي بن إبراهيم، في قوله تعالى: إنا كلَّ شيءٍ خلقناه بقدر قال: له وقت و أجل و مدة.

Ali Bin Ibrahim –

Regarding the Words of the High **[54:49] Surely, We have created everything according to a measure (Ordained)**, said, 'For (everything) is a time, and an end, and a period'.²⁸

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام)، قلت: إنَّ المُتقين؟ قال: «نحن و الله و شيعتنا، ليس على ملة إبراهيم غيرنا، و سائر الناس منها برأء».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl,

I asked from Abu Al-Hassan^{asws} '(What about) **[54:54] Surely the pious?**' He^{asws} said: 'By Allah^{azwj}! Us^{asws} and our^{asws} Shias. There is none upon the Nation of Ibrahim^{as} apart from us^{asws}, while the rest of the people are remote from it'.²⁹

²⁶ التوحيد: 30 / 382.

²⁷ التوحيد: 29 / 382.

²⁸ تفسير القمي 2: 342.

²⁹ الكافي 1: 91 / 361.

محمد بن العباس: عن محمد بن عمران بن أبي شيبه، عن زكريا بن يحيى، عن عمرو بن ثابت، عن أبيه، عن عاصم بن ضمرة، قال: إن جابر بن عبد الله، قال: كنا عند رسول الله (صلى الله عليه و آله) في المسجد، فذكر بعض أصحابه الجنة فقال النبي (صلى الله عليه و آله): «إن أول أهل الجنة دخولا إليها علي بن أبي طالب (عليه السلام)».

Muhammad Bin Al-Abbas, from Muhammad Bin Umran Bin Abu Shayba, from Zakariyya Bin Yahya, from Amro Bin Sabit, from his father, from Aasim Bin Zamrat, from Jabir Bin Abdullah who said,

'I was in the presence of Rasool-Allah^{saww} in the Masjid, and one of his^{saww} companions mentioned the Paradise. So the Prophet^{saww} said: 'The first of the people of the Paradise to enter into it would be Ali^{asws} Bin Abu Talib^{asws}'.

فقال أبو دجانة الأنصاري: يا رسول الله، [أليس] أخبرتنا أن الجنة محرمة على الأنبياء حتى تدخلها، و على الأمم حتى تدخلها أمتك؟ فقال (صلى الله عليه و آله): «بلى، يا أبا دجانة، أما علمت أن الله عز و جل لواء من نور، و عمودا من نور، خلقهما الله تعالى قبل أن يخلق السماوات و الأرض بألفي عام، مكتوب على ذلك اللواء: لا إله إلا الله، محمد رسول الله، خير البرية آل محمد، صاحب اللواء علي، و هو إمام القوم».

So Abu Dajjan Al-Ansary said, 'O Rasool-Allah^{saww}! Did you^{saww} not inform us that the Paradise is forbidden unto (all) the Prophets^{as} until you^{saww} enter it, and (forbidden) unto the (other) communities until your^{saww} community enters it?' So he^{saww} said: 'Yes, O Abu Dajjana! But, do you know that Allah^{azwj} Mighty and Majestic has a Flag of Light, and a Column of Light, both of which have been Created by Allah^{azwj} the High before He^{azwj} Created the skies and the earth by two thousand years. It is Inscribed upon that Flag: "There is no god except for Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww}, the best of the creatures are the Progeny^{asws} of Muhammad^{saww}, Master of the Flag is Ali^{asws} and he^{asws} is the Imam^{asws} of the people"?'

فقال علي (عليه السلام): «الحمد لله الذي هدانا بك يا رسول الله، و شرفنا». فقال [النبي] (صلى الله عليه و آله): «أبشر يا علي، ما من عبد ينتحل مودتك إلا بعثه الله معنا يوم القيامة».

So Ali^{asws} said: 'The Praise is due to Allah^{azwj} Who Guided us by you^{saww}, O Rasool-Allah^{saww}, and Honoured us'. So the Prophet^{saww} said: 'Receive good news, O Ali^{asws}! There is none from the servants who has your^{asws} cordiality except that Allah^{azwj} would Resurrect him with us^{asws} on the Day of Judgement'.

و جاء في رواية أخرى: «يا علي أما علمت أنه من أحبنا و انتحل محبتنا أسكنه الله معنا». و تلا هذه الآية: إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَ نَهْرٍ فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ.

And it has come in another report – He^{saww} said: 'O Ali^{asws}! But, do you^{asws} know that the one who loves us^{asws} and displays love for us^{asws}, Allah^{azwj} would Settle him with us^{asws}? And he^{saww} recited this Verse **[54:54] Surely the pious shall be in Gardens and Rivers, [54:55] In a truthful seat in the Presence of a Powerful King**.³⁰

الشيخ الأجل شرف الدين النجفي: عن الشيخ أبي جعفر الطوسي (رحمه الله)، قال: روينا بالإسناد إلى جابر بن عبد الله (رضي الله عنه)، قال: قال رسول الله (صلى الله عليه و آله) لعلي (عليه السلام): « [يا علي] من أحببك و تولاك أسكنه الله معنا في الجنة». ثم تلا رسول الله (صلى الله عليه و آله) إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَ نَهْرٍ فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ.

Al-Sheykh Al-A'jAl-Shar Al-Deen Al-Najafy, from Al-Sheykh Abu Ja'far Al-Toosy, reporting by a chain going up to Jabir Bin Abdullah who said,

³⁰ تأويل الآيات 2: 2 / 629

'Rasool-Allah^{saww} said to Ali^{asws}: 'O Ali^{asws}! The one who loves you^{asws}, and befriends you^{asws}, Allah^{azwj} would Settle him with us^{asws} in the Paradise'. Then he^{saww} recited ***[54:54] Surely the pious shall be in Gardens and Rivers, [54:55] In a truthful seat in the Presence of a Powerful King***.³¹

³¹ تأويل الآيات 2: 629 / 1.