

TABLE OF CONTENTS

CHAPTER 72	2
AL-JINN.....	2
(28 VERSES)	2
MERITS.....	2
VERSES 1 TO 4.....	3
VERSES 5 & 6	3
VERSES 7 TO 13.....	4
VERSES 14 TO 28.....	6
THE CORRECT WAY TO PRAY (الصلاة)	12
MISCELLANEOUS HADEETH REGARDING THE JINN.....	14

CHAPTER 72

AL-JINN

(28 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن حنان بن سدير، عن أبي عبد الله (عليه السلام)، قال: «من أكثر قراءة قلُّ أوجيَّ إليَّ لم يصبه في الحياة الدنيا شيء من أعين الجن و لا نفثهم و لا سحرهم و لا كيدهم، و كان مع محمد (صلى الله عليه و آله)، فيقول: يا رب لا أريد منه بدلا، و لا أبغي عنه حولا».

Ibn Bbuwayh, by his chain, from Hanaan Bin Sudeyr, who has narrated the following:

'Abu Abdullah^{asws} having said: 'The one who frequents in the recitation of **[72] Say: It has been revealed to me** (Surah Al-Jinn), will not be affected in the life of the world by anything from the evil eye of the Jinn, or their whisperings, or their sorcery, or their plots, and as if he is with Muhammad^{saww}, so he is saying, 'O Lord^{azwj}. I do not want anyone else in exchange for him^{saww}, nor do I want to turn around from him^{saww}.'¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان له من الأجر بعدد كل جني و شيطان صدق بمحمد (صلى الله عليه و آله) أو كذب به عتق رقبة، و أمن من الجن».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (72), would have for himself the Recompense of the number of all the Jinn and the Devils who ratified or denied Muhammad^{saww}, and freed the slaves, and the Believers from the Jinn'.²

و قال رسول الله (صلى الله عليه و آله): «من قرأها كان له أجر عظيم، و أمن على نفسه من الجن».

And the Rasool-Allah^{saww} said: 'The one who recites it would have a great recompense for himself, and would have safety for himself from the Jinn'.³

و قال الصادق (عليه السلام): «قراءتها تهرب الجان من الموضع، و من قرأها و هو قاصد إلى سلطان جائر أمن منه، و من قرأها و هو مغلغل سهل الله عليه خروجه، و من أذمن في قرائتها و هو في ضيق فتح الله له باب الفرج بإذن الله تعالى».

And Al-Sadiq^{asws} said: 'The recitation of it (72) makes the Jinn flee from the place. And the one who recites it and he was being harassed by an unjust authority (Sultan), would be safe from him. And the one who recites it and he was in

¹ (ثواب الأعمال: 120).

² (خواص القرآن)

³ Tafseer Al Burhan – H 11122

uncertainty, Allah^{azwj} would Ease an exit for him. And the one who habitually recites it and he was in straitened circumstances, Allah^{azwj} would Open the door of the relief for him, by the Permission of Allah^{azwj}.⁴

VERSES 1 TO 4

قُلْ أُوْحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا {1} يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا {2} وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا {3} وَأَنَّهُ كَانَ يَفُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا {4}

[72:1] Say: It has been revealed to me that a party of the Jinn listened, and they said: Surely we have heard a strange Quran, [72:2] Guiding to the right way, so we believe in it, and we will not associate any one with our Lord: [72:3] And that He - Exalted be the Majesty of our Lord - has not taken a companion, nor a son: [72:4] And that the foolish amongst us used to forge exaggerations against Allah:

ثم قال علي بن إبراهيم: حدثنا علي بن الحسين، عن أحمد بن أبي عبد الله، عن الحسين بن سعيد، عن النضر بن سويد، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، في قول الجن: وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا فقال: «شيء كذبه الجن فقصه الله كما قالوا».

Then Ali Bin Ibrahim (Tafseer Qummi) said, 'Ali Bin Al-Husayn narrated to us, from Ahmad Bin Abu Abdullah, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Abdullah Bin Sinan, who has narrated:

'Abu Abdullah^{asws}, regarding the words of the Jinn **[72:3] And that He - Exalted be the Majesty of our Lord -**, so he^{asws} said: 'Something which the Jinn belied, so Allah^{azwj} Related their story just as they said'.⁵

VERSES 5 & 6

وَأَنَّا ظَنَنَّا أَن لَّن نَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا {5} وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا {6}

[72:5] And that we thought that human beings and the Jinn did not utter a lie against Allah [72:6] And that men from the human beings used to seek refuge with men from the Jinn, so they increased them in wrongdoing

علي بن إبراهيم: عن أحمد بن الحسين، عن فضالة، عن أبان بن عثمان، عن زرارة، قال: سألت أبا جعفر (عليه السلام) عن قول الله: وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا قال: «كان الجن ينزلون على قوم من الإنس يعوذون برجال من الجن فزادوهم رهقا- قال- كان الرجل ينطلق إلى الكاهن الذي يوحى إليه الشيطان فيقول: قل لشيطانك: فلان قد عاذ بك».

Ali Bin Ibrahim, from Ahmad Bin Al-Husayn, from Fazalat, from Aban Bin Usman, from Zurara who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} **[72:6] And that men from the human beings used to seek refuge with men from the Jinn, so they increased**

⁴ (خواص القرآن: 11 «مخطوط».)

⁵ (تفسير القمي 2: 388)

them in wrongdoing, he^{asws} said: 'The Jinn used to descend upon a community from the humans seeking refuge with the men from the Jinn, so it increased their wrongdoing. The men went to the soothsayers whom the Satan^{la} had inspired, so they would say, 'Say to your Satan^{la}, 'So and so has sought refuge with you'.⁶

و قال علي بن إبراهيم أيضا، في قوله: وَ أَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنْسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا، قال: كان الجن ينزلون على قوم من الإنس، و يخبرونهم الأخبار التي يسمعونها في السماء من قبل مولد رسول الله (صلى الله عليه وآله)، و كان الناس يكهنون بما خبروهم الجن. قوله: فَزَادُوهُمْ رَهَقًا أي خسرانا.

And Ali Ibrahim said as well –

regarding His^{azwj} Words [72:6] **And that men from the human beings used to seek refuge with men from the Jinn, so they increased them in wrongdoing**, said: 'The Jinn used to descend upon a community from the humans, and were informing them of the news which they had heard in the sky, from before the birth of Rasool-Allah^{saww}, and the people used to soothsay with what the Jinn had informed them. His^{azwj} Words **so they increased them in wrongdoing** i.e., loss'.⁷

مُحَمَّدٌ عَنْ أَحْمَدَ عَنْ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ ذَرِيحٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يُعَوِّدُ بَعْضَ وُلْدِهِ وَ يَقُولُ عَزَمْتُ عَلَيْكَ يَا رِيحُ وَ يَا وَجَعُ كَائِنًا مَا كُنْتَ بِالْعَزِيمَةِ الَّتِي عَزَمَ بِهَا عَلِيُّ بْنُ أَبِي طَالِبٍ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) (رسول رسول الله (صلى الله عليه وآله) على جن وادي الصبرة فأجابوا و أطاعوا لما أجبته و أطعت و خرجت عن ابني فلان ابن ابنتي فلانة الساعة الساعة).

Muhammad, from Ahmad, from Ibn Mahboub, from Jameel Bin Saaleh, from Zareeh who said:

'I heard Abu Abdullah^{asws} seeking refuge for one of his^{asws} sons and he^{asws} was saying: 'I^{asws} am resolved against you, O wind, and O pain, whatever creature you are, with the determination which Ali^{asws} Bin Abu Talib^{asws} and the Rasool-Allah^{saww} held against the Jinn in the valley of Al-Sabrah. So they answered, and they obeyed. You answer and obey, and go away from my^{asws} son so and so, so of my^{asws} daughter so and so, at this very moment, at this very moment'.⁸

VERSES 7 TO 13

وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَنْ لَنْ يَبْعَثَ اللَّهُ أَحَدًا {7} وَأَنَا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلْتَمِتًا حَرَسًا شَدِيدًا وَشُهَبًا {8} وَأَنَا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شُهَابًا رَصَدًا {9} وَأَنَا لَا نَدْرِي أَشَرٌّ أُرِيدُ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا {10} وَأَنَا مِنْ الصَّالِحِينَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قِدْدًا {11} وَأَنَا ظَنَنَّا أَنْ لَنْ نُعْجِزَ اللَّهُ فِي الْأَرْضِ وَلَنْ نُعْجِزَهُ هَرَبًا {12} وَأَنَا لَمَّا سَمِعْنَا الْهُدَىٰ آمَنَّا بِهِ فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا {13}

[72:7] And they thought as you think, that Allah will not Resurrect anyone: [72:8] And we touched the sky, but we found it filled with strong guards and flaming stars. [72:9] And that we used to sit in some of the gatherings thereof listen in, so the one who tries to listen now would find a flame lying in wait for him [72:10] And that we do not know whether evil is meant for those who are on the earth or whether their Lord means to Show them the right way [72:11] And that some of us are righteous and others of us are below that: we are

⁶ (تفسير القمي 2: 389).

⁷ (تفسير القمي 2: 389).

⁸ Al Kafi H 14494

sects following different ways: [72:12] And that we think that we cannot frustrate Allah in the earth, nor can we escape Him by flight: [72:13] And that when we heard the guidance, we believed in it; so whoever believes in his Lord, he should neither fear loss nor Punishment

علي بن إبراهيم، قال: حدثنا محمد بن جعفر، قال: حدثنا محمد بن عيسى، عن زياد، عن الحسن بن علي بن فضال، عن ابن بكير، عن الحسن بن زياد، قال: سمعت أبا عبد الله (عليه السلام) يقول في قوله: «وَأَنَا لَا نُذْرِي أَ شَرًّا أُرِيدُ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا، فقال: «لا، بل والله شر أريد بهم حين بايعوا معاوية وتركوا الحسن بن علي (عليهما السلام)». قوله: «فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَ لَا رَهَقًا قال: البخس، النقصان، و الرهق: العذاب.

Ali Bin Ibrahim said, 'Muhammad Bin Ja'far narrated to us, from Muhammad Bin Isa, from Ziyad, from Al-Hassan Bin Ali Bin Fazaal, from Ibn Bakeyr, from Al-Hassan Bin Ziyad who said:

'I heard Abu Abdullah^{asws} saying regarding His^{azwj} Words [72:10] **And that we do not know whether evil is meant for those who are on the earth or whether their Lord means to Show them the right way**, so he^{asws} said: 'No, but evil is what was intended with them where they pledged allegiance to Muawiya, and left Al-Hassan Bin Ali^{asws}'. For His^{azwj} Words **so whoever believes in his Lord, he should neither fear loss nor Punishment**, he^{asws} said: 'Al-Bakhs – The loss, and Al-Rahq is the Punishment'.⁹

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام)، قال: قلت: قوله: «أَنَا لَمَّا سَمِعْنَا الْهُدَى أَمَّا بِهِ قَالَ: «الهدى: الولاية، أَمَا بَمَوْلَانَا فَمَنْ أَمَّنْ بَوْلَايَةِ مَوْلَاهُ فَلَا يَخَافُ بَخْسًا وَ لَا رَهَقًا». قلت: تنزِيل؟ قال: «لا، تَأْوِيل».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl, who has narrated:

'Abu Al-Hassan^{asws}, said, 'I said, '(What about) His^{azwj} Words [72:13] **And that when we heard the guidance, we believed in it**, he^{asws} said: 'The Guidance is the Wilayah. (They said), 'We believed in our Master (Ali^{asws}), so the one who believes in the Wilayah of his Master^{asws}, so he should neither fear loss nor Punishment'. I said, '(This is) Revelation?' He^{asws} said: 'No, interpretation'.

قلت: قوله: لا أَمَلُكَ لَكُمْ ضَرًّا وَ لَا رَشَدًا. قال: «إن رسول الله (صلى الله عليه و آله) دعا الناس إلى ولاية علي (عليه السلام)، فاجتمعت إليه قريش، فقالوا: يا محمد، أَعَفْنَا مِنْ هَذَا. فقال لهم رسول الله (صلى الله عليه و آله): هذا إلى الله ليس إلي. فاتهموه و خرجوا من عنده، فأنزل الله: قُلْ إِنِّي لَا أَمَلُكَ لَكُمْ ضَرًّا وَ لَا رَشَدًا قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَ لَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا إِلَّا بَلَاغًا مِنَ اللَّهِ وَ رِسَالَاتِهِ فِي عَلِي». قلت: هذا تنزِيل؟ قال: «نعم،

I said, '(What about) His^{azwj} Words [72:21] **Say: I do not control for you evil or good**. He^{asws} said: 'The Rasool-Allah^{saww} called the people to the Wilayah of Ali^{asws}. So the Qureysh gathered around him^{saww} and said, 'O Muhammad^{saww}! Excuse us from this'. So the Rasool-Allah^{saww} said to them: 'This is up to Allah^{azwj} and not up to me^{saww}'. So they threw accusations at him^{saww} and went away from his^{saww} presence. So Allah^{azwj} Revealed [72:21] **Say: I do not control for you evil or good. [72:22] Say: Surely no one can protect me against Allah, nor can I find besides Him any place of refuge: [72:23] It is a Preaching from Allah and His Message regarding Ali^{asws}**. I said, '**This is Revelation (How it was Revealed)?**' He^{asws} said: '**Yes**'.

⁹ (تفسير القمي 2: 391، 389)

ثم قال توكيدا: وَ مَنْ يَعِصِ اللَّهَ وَ رَسُوْلَهُ فِي وِلَايَةِ عَلِيٍّ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا».

Then He^{azwj} Said Assertively **and whoever disobeys Allah and His Rasool regarding the Wilayah of Ali^{asws} surely he shall have the Fire of Hell to abide therein forever.**

قلت: حَتَّى إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أضعفُ ناصراً و أقلُّ عدداً: «يعني بذلك القائم (عليه السلام) و أنصاره».

I said, '(What about) [72:24] **Until when they see what they are threatened with, then shall they know who is weaker in helpers and fewer in number**, he^{asws} said: 'It Means by that Al-Qaim^{asws} and his^{asws} helpers'.¹⁰

VERSES 14 TO 28

وَأَنَا مِنَ الْمُسْلِمِينَ وَمِنَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ فَأُولَئِكَ تَحَرَّوْا رَشَدًا {14} وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا {15} وَأَنْ لَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَاهُمْ مَاءً غَدَقًا {16} لِنُقَاتِهِمْ فِيهِ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا {17} وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا {18} وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا {19} قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا {20} قُلْ إِنِّي لَا أملكُ لَكُمْ ضَرًّا وَلَا رَشَدًا {21} قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا {22} إِلَّا بِلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ وَمَنْ يَعِصِ اللَّهَ وَرَسُوْلَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا {23} حَتَّى إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أضعفُ ناصراً و أقلُّ عدداً {24} قُلْ إِنْ أَدْرِي أَقْرَبُ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا {25} عَالِمِ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا {26} إِلَّا مَنْ ارْتَضَى مِنْ رَسُوْلٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمَنْ خَلْفَهُ رِصْدًا {27} لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رِسَالَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا {28}

[72:14] **And that some of us are those who submit, and some of us are the deviators; so whoever submits, these aim at the right way: [72:15] And as to the deviators, they are fuel of Hell: [72:16] And that if they should keep to the (right) way, We would certainly give them to drink of abundant water, [72:17] So that We might try them with respect to it; and whoever turns aside from the Reminder of his Lord, He will make him enter into an afflicting chastisement: [72:18] And that the mosques are Allah's, therefore call not upon any one with Allah: [72:19] And that when the servant of Allah stood up calling upon Him, they well nigh crowded him [72:20] Say: I only call upon my Lord, and I do not associate any one with Him. [72:21] Say: I do not control for you evil or good. [72:22] Say: Surely no one can protect me against Allah, nor can I find besides Him any place of refuge: [72:23] It is a Preaching from Allah and His Message; and whoever disobeys Allah and His Rasool surely he shall have the fire of Hell to abide therein for ever [72:24] Until when they see what they are threatened with, then shall they know who is weaker in helpers and fewer in number. [72:25] Say: I do not know whether that with which you are threatened be nigh or whether my Lord will appoint for it a term: [72:26] The Knower of the unseen! So He does not Reveal His secrets to any, [72:27] Except to him whom He chooses from the Messenger; for surely He makes a guard to march before him and after him, [72:28] So that He may know that he has truly delivered the Message of his Lord, and He encompasses what is with him and He records the number of all things.**

محمد بن يعقوب: عن أحمد بن مهران، عن عبد العظيم بن عبد الله الحسني، عن موسى بن محمد، عن يونس بن يعقوب، عن ذكره، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ أَنْ لَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَاهُمْ مَاءً غَدَقًا، [قال:

¹⁰ (الكافي 1: 369 / 91).

«يعني لو استقاموا على ولاية علي بن أبي طالب أمير المؤمنين و الأوصياء من ولده (عليهم السلام)، و قبلوا طاعتهم في أمرهم و نهيمهم لَأَسْقِينَاهُمْ مَاءً غَدَقًا] يقول: لأشربنا قلوبهم الايمان، و الطريقة هي ولاية «1» علي بن أبي طالب (عليه السلام) و الأوصياء (عليهم السلام)».

Muhammad Bin Yaqoub, from Ahmad Bin Mahran, from Abul Azeem Bin Abdullah Al-Hasny, from Muha Bin Muhammad, from Yunus Bin Yaqoub, from the one who mentioned it:

'Abu Ja'far^{asws} regarding the Words of the High [72:16] **And that if they should keep to the (right) way, We would certainly give them to drink of abundant water**, he^{asws} said: 'It Means, "Had they stayed upon the Wilayah of Ali^{asws} Bin Abu Talib^{asws} Amir-ul-Momineen^{asws} and the Successors^{asws} from his^{asws} sons^{asws}, and accepted being obedient to them^{asws} in their^{asws} Commands" **We would certainly give them to drink of abundant water**, He^{azwj} is Saying: "We^{azwj} would have Made their hearts to drink the faith". And the Way, is the Wilayah of Ali^{asws} Bin Abu Talib^{asws} and the Successors^{asws}.¹¹

محمد بن العباس، قال: حدثنا أحمد بن هوزة الباهلي، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن سماعة، قال: سمعت أبا عبد الله (عليه السلام) يقول في قول الله عز و جل: وَ أَنْ لَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقِينَاهُمْ مَاءً غَدَقًا لِنَفْسِنَهُمْ فِيهِ، قال: «يعني استقاموا على الولاية في الأصل عند الأظلة حين أخذ الله الميثاق على ذرية آدم لَأَسْقِينَاهُمْ مَاءً غَدَقًا يعني لكننا أسقيناهم من الماء الفرات العذب».

Muhammad Bin Al-Abbas, from Ahmad Bin Howzat, from Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Sama'at who said:

'I heard Abu Abdullah^{asws} saying regarding the Words of Allah^{azwj} Mighty and Majestic [72:16] **And that if they should keep to the (right) way, We would certainly give them to drink of abundant water**, [72:17] **So that We might try them with respect to it**, he^{asws} said: 'It Means, remaining steadfast upon the Wilayah during the origin in the beginning where Allah^{azwj} Took the Covenant on the descendants of Adam^{as} We would certainly give them to drink of abundant water, it Means, "We^{azwj} would have Made them drink from the fresh water of the Euphrates'.¹²

و عنه: بالإسناد، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل: وَ أَنْ لَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقِينَاهُمْ مَاءً غَدَقًا: «يعني لأمددناهم علما، كي يتعلموه من الأئمة (عليهم السلام)».

From him, by the chain, from Abu Baseer, who has said:

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [72:16] **And that if they should keep to the (right) way, We would certainly give them to drink of abundant water**, he^{asws} said: 'It Means: "We^{azwj} would Extend for them the Knowledge in order to learn it from the Imams^{asws}".¹³

و عنه: عن أحمد بن محمد، عن محمد بن خالد، عن محمد بن علي، عن محمد بن مسلم، عن بريد العجلي، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ أَنْ لَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقِينَاهُمْ مَاءً غَدَقًا، قال: «لأدقناهم علما كثيرا يتعلمونه من الأئمة (عليهم السلام)». قلت: قوله: لِنَفْسِنَهُمْ فِيهِ؟ قال: «إنما هؤلاء يفتنهم فيه، يعني المنافقين».

¹¹ (الكافي 1: 1/171)

¹² (تأويل الآيات 2: 1/727)

¹³ (تأويل الآيات 2: 2/727)

And from him, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Muhammad Bin Ali ,from Muhamad Bin Muslim, from Bureyd Al-Ajaly who said:

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [72:16] **And that if they should keep to the (right) way, We would certainly give them to drink of abundant water**, he^{asws} said: 'Make them taste a lot of knowledge which they would learn from the Imams^{asws}'. I said, '(What about) His^{azwj} Words [72:17] **So that We might try them with respect to it?**' He^{asws} said: 'It is about those who have been tried with regards to it (Wilayah), meaning - the hypocrites'.¹⁴

علي بن إبراهيم، قال: حدثنا محمد بن همام، قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا جعفر بن عبد الله، قال: حدثنا محمد بن عمر، عن عباد بن صهيب، عن جعفر بن محمد، عن أبيه (عليهما السلام)، في قول الله عز و جل: **فَمَنْ أَسْلَمَ فَأُولَئِكَ تَحَرَّوْا رَشَدًا**. «أَيِ الَّذِينَ أَقْرَوْا بَوْلَايَتِنَا فَأُولَئِكَ تَحَرَّوْا رَشَدًا وَ أَمَّا الْقَائِسُونَ فكَانُوا لِحَبَّتِهِمْ حَطْبًا مَعَاوِيَةَ وَ أَصْحَابِهِ وَ أَنْ لَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْفَيْنَاهُمْ مَاءً غَدَقًا فَالطَّرِيقَةُ: الْوَلَايَةُ لِعَلِي (عليه السلام) لِنَفْتِنَهُمْ فِيهِ قَتْلَ الْحُسَيْنِ (عليه السلام) وَ مَنْ يُعْرِضُ عَنْ ذِكْرِ رَبِّهِ يَسْلُكُهُ عَذَابًا صَعَدًا وَ أَنْ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا أَيِ الْأَحَدِ مَعَ «1» آلِ مُحَمَّدٍ، فَلَا تَتَّخِذُوا مِنْ غَيْرِهِمْ إِمَامًا.

Ali Bin Ibrahim said, 'Muhammad Bin Hamaam narrated to us from Ja'far Bin Muhammad Bin Malik, from Ja'far Bin Abdullah, from Muhammad Bin Umar, from Abad Bin Saheyb, who has said:

'Ja'far Bin Muhammad^{asws}, from his^{asws} father^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [72:14] **so whoever submits, these aim at the right way**, i.e., the ones who accepted our^{asws} Wilayah **these aim at the right way [72:15] And as to the deviators, they are fuel of Hell**, Muawiya and his companions [72:16] **And that if they should keep to the (right) way, We would certainly give them to drink of abundant water** So the 'Way is the Wilayah of Ali^{asws} [72:17] **So that We might try them with respect to it**, killing of Al-Husayn^{asws} **and whoever turns aside from the Reminder of his Lord, He will make him enter into an afflicting chastisement: [72:18] And that the mosques are Allah's, therefore call not upon any one with Allah**, i.e., anyone else with the Progeny^{asws} of Muhammad^{saww}, **so do not take anyone other than them^{asws} as an Imam^{asws}**.

وَ أَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ يَعْنِي رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) يَدْعُوهُمْ إِلَى وِلَايَةِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) كَادُوا قَرِيشٌ يَكُونُونَ عَلَيْهِ لِبَدًا أَيِ يَتَعَادُونَ عَلَيْهِ، قَالَ: قُلْ إِنَّمَا أَدْعُوا رَبِّي، قَالَ: إِنَّمَا أَدْعُو أَمْرَ رَبِّي لَا أَمْلِكُ لَكُمْ إِنْ تَوَلَّيْتُمْ عَنْ وِلَايَةِ عَلِيٍّ ضَرًّا وَ لَا رَشَدًا

[72:19] **And that when the servant of Allah stood up calling upon Him, Meaning the Rasool-Allah^{saww} calling them to the Wilayah of Amir-ul-Momineen^{asws}**, the Qureysh plotted and **they well nigh crowded him** i.e., became hostile over it. [72:20] **Say: I only call upon my Lord**, he^{asws} said: 'But rather, call for the Command of my^{saww} Lord^{azwj} [72:21] **Say: I do not control for you if you turn away from Wilayah of Ali^{asws} (that is the) destruction without (any) justification**'.

قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ إِنْ كَتَمْتَ مَا أَمَرْتُ بِهِ وَ لَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا يَعْنِي مَاوِي إِلَّا بَلَاغًا مِنَ اللَّهِ أبلغكم ما أمرني الله به من ولاية علي بن أبي طالب (عليه السلام) وَ مَنْ يَعِصُ اللَّهَ وَ رَسُولَهُ فِي وِلَايَةِ عَلِيٍّ (عليه السلام) فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا.

[72:22] **Say: Surely no one can protect me against Allah**, if I^{saww} were to conceal what I^{saww} have been Commanded with **nor can I find besides Him any place of**

¹⁴ (تأويل الآيات 2: 3/ 728)

refuge Meaning, shelter **[72:23] It is a Preaching from Allah** what Allah^{azwj} has Commanded, by Allah^{azwj}, with regards to the Wilayah of Ali^{asws} Bin Abu Talib^{asws} and whoever disobeys Allah and His Messenger with regards to the Wilayah of Ali^{asws} surely, he shall have the fire of Hell to abide therein forever.

قال النبي (صلى الله عليه وآله): يا علي، أنت قسيم النار، تقول: هذا لي و هذا لك قالوا: فمتى يكون ما تعدنا به من أمر علي و النار؟ فأنزل الله حتى إذا رأوا ما يُوعَدُونَ يعني الموت و القيامة فسَيَعْلَمُونَ يعني فلانا و فلانا و معاوية و عمرو بن العاص و أصحاب الضغائن من قريش مَنْ أضعف ناصراً و أقل عدداً.

The Prophet^{saww} said: 'O Ali^{asws}! You^{asws} are the divider of the Fire (Hell). You^{asws} will be saying (to it): 'This one is for me^{asws}, and this one is for you'. (The Qureysh) said, 'When will it happen, what you^{saww} are threatening us with, of the matter of Ali^{asws} and the Fire?' So Allah^{azwj} Revealed **[72:24] Until when they see what they are threatened with**, Meaning, the death and the Day of Judgement **then shall they know**, Meaning so and so, and so and so, and so and so, and so and so, and Muawiya, and Amro Bin Al-Aas, and the ones who hold grudges from the Qureysh, **who is weaker in helpers and fewer in number.**

قالوا: فمتى يكون ذلك؟ قال الله لمحمد (صلى الله عليه وآله): قُلْ إِنْ أَدْرِي أ قَرِيبٌ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا قَالَ: أَجَلًا عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ يُعْنِي عَلِيَا الْمُرْتَضَى مِنَ الرَّسُولِ (صلى الله عليه وآله) و هو منه،

(The Qureysh) said, 'So when will that take place?' Allah^{azwj} Said to Muhammad^{saww} **[72:25] Say: I do not know whether that with which you are threatened be nigh or whether my Lord will appoint for it a term: [72:26] The Knower of the unseen! So He does not Reveal His secrets to any, [72:27] Except to him whom He chooses (Artaza) from the Messenger** Meaning Ali^{asws} 'Al-Murtaza', and he^{asws} is from him^{saww}.

قال الله: فَإِنَّهُ يَسْأَلُكَ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ رَصَدًا قَالَ: فِي قَلْبِهِ الْعِلْمُ، وَ مِنْ خَلْفِهِ الرِّصْدُ يَعْلَمُهُ عِلْمَهُ، وَ يَرْقَهُ الْعِلْمُ رِقَا، وَ يَعْلَمُهُ اللهُ إِلَهَامًا، وَ الرِّصْدُ: التَّعْلِيمُ مِنَ النَّبِيِّ (صلى الله عليه وآله) لِيَعْلَمَ النَّبِيُّ (صلى الله عليه وآله) أُنْ قَدْ أُبْلِغُوا رِسَالَاتِ رَبِّهِمْ وَ أَحَاطَ عَلَيَّ (عليه السلام) بما لدى الرسول من العلم وَ أَحْصَى كُلَّ شَيْءٍ عَدَدًا مَا كَانَ أَوْ يَكُونُ مِنْذُ يَوْمِ خَلْقِ اللهِ أَدَمَ إِلَى أَنْ تَقُومَ السَّاعَةُ مِنْ فِتْنَةٍ أَوْ زَلْزَلَةٍ أَوْ خَسْفٍ أَوْ قَذْفٍ، أَوْ أُمَّةٍ هَلَكَتْ فِيمَا مَضَى أَوْ تَهْلِكُ فِيمَا بَقِيَ، وَ كَمَ مِنْ إِمَامٍ جَائِرٍ أَوْ عَادِلٍ يَعْرِفُهُ بِاسْمِهِ وَ نَسَبِهِ، وَ مِنْ يَمُوتُ مَوْتًا أَوْ يُقْتَلُ قِتْلًا، وَ كَمَ مِنْ إِمَامٍ مَخْذُولٍ لَا يَضُرُّهُ خِذْلَانٌ مِنْ خِذْلِهِ، وَ كَمَ مِنْ إِمَامٍ مَنْصُورٍ لَا يَنْفَعُهُ نَصْرٌ مِنْ نَصْرِهِ».

Allah^{azwj} Said **for surely He makes a guard to march before him and after him.** He^{asws} said: 'In his^{asws} heart is the Knowledge, and from after him^{saww} teaching his^{saww} Knowledge, and Make him^{asws} taste the Knowledge, and Allah^{azwj} Taught him^{asws} by inspiration. And 'Al-Rasad – Is the teaching from the Prophet^{saww} **[72:28] So that He may know the Prophet^{saww} that he has truly delivered the Message, of his Lord, and He encompasses what is with him** Ali^{asws} including the Message and the Knowledge **and He records the number of all things** what has happened and what will be happening since the day Allah^{azwj} Created Adam^{as} up to the Establishment of the Hour, from the 'فتنة أو زلزلة' (strife, or the earthquakes), or the eclipses, or the eruptions, or the community which were destroyed in the past, or will be destroyed what remains, and how many are the unjust or just Imams, recognising him by his name and his lineage, and the one who dies a death, or killed by a killing, and how many Imams would be abandoned, the abandonment of the ones who

abandon them would not harm them, and how many Imams would be helped, not being benefitted by the help of the ones who helped them'.¹⁵

و عنه: عن محمد بن همام، عن جعفر، قال: حدثني أحمد بن محمد بن أحمد المدائني، قال: حدثني هارون بن مسلم، عن الحسين بن علوان، عن علي بن غراب، عن الكلبي، عن أبي صالح، عن ابن عباس، في قوله: وَ مَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ، قال: ذكر ربه: ولاية علي بن أبي طالب (عليه السلام)، قوله: فَأُولَئِكَ تَحَرَّوْا رَشَدًا أَي طلبوا الحق أَمَا الْقَاسِطُونَ الآية، قال: القاسط: الحائد عن الطريق.

And from him, from Muhammad Bin Hamaam, from Ja'far, from Ahmad Bin Muhammad Bin Ahmad Al-Mada'iny, from Haroun Bin Muslim, from Al-Husayn Bin Alwaan, from Ali Bin Gurab, from Al-Kalby, from Abu Salih, who has said:

'From Ibn Abbas [72:17] and whoever turns aside from the Reminder (Zikr) of his Lord, said, 'Zikr of his Lord (is the) – Wilayah of Ali^{asws} Bin Abu Talib^{asws}'. His^{azwj} Words [72:14] these aim at the right way, i.e., seeking of the Truth (Wilayah) [72:15] And as to the deviators, they are fuel of Hell, said, 'Al-Qasit' – The strayer off the 'الطريق' The Just Path (Wilayah)'.¹⁶

محمد بن العباس، قال: حدثنا علي بن عبد الله، عن إبراهيم بن محمد، عن إسماعيل بن يسار، عن علي بن جعفر، عن جابر الجعفي، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: وَ مَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا، قال: «من أعرض عن علي (عليه السلام) يسلكه العذاب الصعد، و هو أشد العذاب».

Muhammad Bin Al-Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ismail Bin Tasaar, from Ali Bin Ja'far, from Jabir Al-Ju'fy who said:

'I asked Abu Ja'fer^{asws} about the Words of Allah^{azwj} Mighty and Majestic [72:17] So that We might try them with respect to it; and whoever turns aside from the Reminder of his Lord, He will make him enter into an afflicting chastisement, he^{asws} said: 'The one who turns aside from Ali^{asws} travels to the Afflicting Punishment, and it is the severest Punishment'.¹⁷

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن محمد بن إسماعيل، عن محمد بن الفضيل، عن أبي الحسن (عليه السلام)، في قوله: وَ أَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا، قال: «هم الأوصياء».

And from him, from a number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Al-Fazeyl, who has narrated:

'Abu Al-Hassan^{asws} regarding His^{azwj} Words [72:18] And those the الْمَسَاجِدَ لِلَّهِ، mosques of Allah, therefore call not upon any one with Allah, he^{asws} said: '(it refers to) us^{asws}, the successors^{asws}'.¹⁸

علي بن إبراهيم، قال: حدثني أبي، عن الحسين بن خالد، عن أبي الحسن الرضا (عليه السلام)، قال: «المساجد: الأئمة (عليهم السلام)».

Ali Bin Ibrahim said, 'Al-Husayn Bin Khalid narrated to me, who has said:

¹⁵ (تفسير القمّي 2: 389)

¹⁶ (تفسير القمّي 2: 390).

¹⁷ (تأويل الآيات 2: 6 / 729).

¹⁸ (الكافي 1: 65 / 352).

'Abu Al-Hassan Al-Reza^{asws} having said: 'The Mosques (المساجد) – (in the Book) are the Imams^{asws}'¹⁹.

محمد بن العباس: عن الحسن بن أحمد، عن محمد بن عيسى، عن يونس، عن محمد بن الفضيل، عن أبي الحسن (عليه السلام)، في قوله عز و جل: «وَأَنَّ الْمَسَاجِدَ لِلَّهِ، قَالَ: «هَمُّ الْأَوْصِيَاءِ».

Muhammad Bin Al-Abbas, from Al-Hassan Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Muhammad Bin Al-Fazeyl, who has narrated:

'Abu Al-Hassan^{asws} regarding the Words of the Mighty and Majestic [72:18] **And that the mosques are Allah's**, he^{asws} said: 'These are the successors^{asws}'²⁰.

و عنه: عن محمد بن أبي بكر، عن محمد بن إسماعيل، عن عيسى بن داود النجار، عن الإمام موسى بن جعفر (عليهما السلام)، في قول الله عز و جل: «وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا، قَالَ: «سَمِعْتُ أَبِي جَعْفَرَ بْنَ مُحَمَّدٍ (عليهما السلام) يَقُولُ: هَمُّ الْأَوْصِيَاءِ الْأئِمَّةِ مِنْ وَاحِدٍ فَوَاحِدٍ، فَلَا تَدْعُوا إِلَى غَيْرِهِمْ فَتَكُونُوا كَمَنْ دَعَا مَعَ اللَّهِ أَحَدًا، هَكَذَا نَزَلَتْ».

And from him, from Muhammad Bin Abu Bakr, from Muhammad Bin Ismail, from Is Bin Dawood Al-Najaar, who has said:

'The Imam Musa^{asws} Bin Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [72:18] **those the 'المساجد لله' mosques of Allah, therefore call not upon any one with Allah**, he^{asws} said: 'I^{asws} heard Abu Ja'far Muhammad^{asws} saying: 'These are the successors^{asws}, the Imams^{asws} from us^{asws}, one, by one. So do not call upon anyone other than them^{asws} for you will become like the one who calls upon someone else with Allah^{azwj} – **this is how it was Revealed**'²¹.

علي بن إبراهيم: قوله تعالى: «وَأَنَّ لِمَا قَامَ عَبْدُ اللَّهِ، يَعْنِي رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَدْعُوهُ كِنَايَةً عَنِ اللَّهِ كَادُوا يَعْنِي قَرِيبًا يَكُونُونَ عَلَيْهِ لَبْدًا أَيْ أَيْدًا. قَوْلُهُ تَعَالَى: حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ، قَالَ: الْقَائِمُ وَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِمَا السَّلَام) فِي الرَّجْعَةِ فَسَيَعْلَمُونَ مَنْ أضعفُ ناصراً وَ أَقْلُ عَدَدًا قَالَ: هُوَ قَوْلُ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) لَزَفَرٍ: «وَ اللَّهُ يَا بَنَ صِهَاك، لَوْ لَا عَهْدُ مِنْ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ عَهْدُ مِنْ اللَّهِ سَبَقَ، لَعَلَّمْتُ أَيْنَا أضعفُ ناصراً، وَ أَقْلُ عَدَدًا».

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High [72:19] **And that when the servant of Allah, Meaning the Rasool-Allah^{saww} stood up calling upon Him, they Meaning Qureysh well nigh crowded him**, ganged up on him^{asws}'. The Words of the High [72:24] **Until when they see what they are threatened with**, He^{asws} said: 'Al-Qaim^{asws} and Amir-ul-Momineen^{asws} during the Return (Al-Raj'at) **then shall they know who is weaker in helpers and fewer in number**. He^{asws} said: 'These are to the words of Amir-ul-Momineen^{asws} to '22: زفر، 'O son of Sahaak! Were it not for the oath from the Rasool-Allah^{saww} and the Oath from Allah^{azwj} as a priority, you would have known **who is weaker in helpers and fewer in number**'.

قال: فلما أخبرهم رسول الله (صلى الله عليه وآله) ما يكون من الرجعة قالوا: متى يكون هذا؟ قال الله: قل يا محمد: إن أدري أ قريب ما تُوعَدُونَ أم يجعلُ له ربِّي أمداً.

¹⁹ (تفسير القمي 2: 39).

²⁰ (تأويل الآيات 2: 7 / 729).

²¹ (تأويل الآيات 2: 8 / 729).

²² No. 2

So when the Rasool-Allah^{saww} informed them of what is to transpire from the Return (Al-Raj'at), they said, 'When will this happen?' Allah^{azwj} Said: **[72:25] Say: O Muhammad^{saww}! I do not know whether that with which you are threatened be nigh or whether my Lord will appoint for it a term**.

قوله تعالى: عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْأَلُكَ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ رَصَدًا قَالَ: يخبر الله رسوله الذي يرتضيه بما كان قبله من الأخبار، و ما يكون بعده من أخبار القائم (عليه السلام) و الرجعة و القيامة.

The Words of the High **[72:26] The Knower of the unseen! So He does not Reveal His secrets to any, [72:27] Except to him whom He chooses from the Messenger; for surely He makes a guard to march before him and after him,** said: 'Allah^{azwj} Informed His^{azwj} Rasool^{saww} of the one He^{azwj} had Chosen before from the News Given, and what is to happen after it from the News of Al-Qaim^{asws} and the Return (Al-Raj'at) and the Day of Judgement'.²³

حدثنا أحمد بن محمد بن عمر بن عبد العزيز عن محمد بن الفضيل عن ابي حمزة قال سمعت ابا عبد الله عليه السلام يقول والله لا يكون عالم جاهلا ابدا عالم بشئ جاهل بشئ

It has been narrated to us Ahmad Bin Muhammad Bin Muhammad, from Umar Bin Abdul Azeez, from Muhammad Bin Al-Fazeyl, from Abu Hamza who said:

'I heard Abu Abdullah^{asws} say: 'By Allah^{azwj}, the *Aalim* (knowledgeable one) cannot be ignorant ever, or being knowledgeable in something while ignorant in something'.

ثم قال الله اجل واعز واعظم واكرم من ان يفرض طاعة عبد يحجب عنه علم سمائه وارضه ثم قال لا يحجب ذلك عنه.

Then said: 'Allah^{azwj} is more Majestic, and more Strong, and more Magnificent, and more Generous from having necessitated the obedience to a servant^{asws}, but would Veil from him^{asws} knowledge of His^{azwj} skies and His^{azwj} Earth'. Then said: 'That is not veiled from him^{asws}'.²⁴

THE CORRECT WAY TO PRAY (الصلاة)

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، قال: قال أبو عبد الله (عليه السلام) لي يوما: «يا حماد، تحسن أن تصلي؟». فقلت: يا سيدي، إني أحفظ كتاب حريز في الصلاة، فقال: «لا بأس عليك يا حماد، قم فصل»

Muhammad Bin Yaqoub (Al-Kafi), from Ali Bin Ibrahim (Tafseer Qummi), from his father, from Hamaad Bin Isa who said:

'Abu Abdullah^{asws} said to me one day: 'Are you good in your Prayer?' So I said, 'O my Chief^{asws}! I have memorised the book of Hareyz regarding the Prayer'. So he^{asws} said: 'That is not a problem, O Hammad. Arise, and Pray'.

قال: فقامت بين يديه متوجها إلى القبلة، فاستفتحت الصلاة، فركعت و سجدت، فقال: «يا حماد لا تحسن أن تصلي، ما أقبح بالرجل منكم يأتي عليه ستون سنة أو سبعون سنة فلا يقيم صلاة واحدة بحدودها تامة؟!».

²³ (تفسير القمّي 2: 390).

²⁴ Basaair Al Darajaat - P 3 CH 5 H 2

So he (Hammad) said, 'I stood up in front of him^{asws}, and directed myself to the Qiblah. So I began the Prayer, bowed down and prostrated'. So he^{asws} said: 'O Hamaad! Your Prayer is not good. How ugly it is for the man from among you, who has come to the age of sixty years, or seventy years, and he still cannot establish one Prayer with all of its limits?'

قال حماد: فأصابني في نفسي الذل، فقلت: جعلت فداك، فعلمتني الصلاة، فقام أبو عبد الله (عليه السلام) مستقبلاً القبلة منتصباً، فأرسل يديه جميعاً على فخذيه، قد ضم أصابعه و قرب بين قدميه حتى كان بينهما قدر ثلاث أصابع منفرجات، و استقبل بأصابع رجليه جميعاً القبلة، لم يحرفهما عن القبلة، و قال بخشوع: «الله أكبر» ثم قرأ الحمد بترتيل، و قل هو الله أحد، ثم صبر هنيئاً بقدر ما يتنفس و هو قائم، ثم رفع يديه حيال وجهه، و قال: «الله أكبر» و هو قائم،

Hamaad said, 'I was struck with the disgrace regarding myself, so I said, 'May I be sacrificed for you^{asws}, so teach me the Prayer'. Abu Abdullah^{asws} faced the Qiblah upright, and placed both his^{asws} hand upon his^{asws} thighs, combined his^{asws} fingers, and kept his^{asws} feet close to each other to the extent that there was in between them a space of three fingers, and with all of his^{asws} toes facing the Qiblah, not diverting them from the Qiblah. And he^{asws} said with humility: 'Allah^{azwj} is Great (الله أكبر). Then he^{asws} recited Al-Hamd slowly (Tarteel), and 'Say He^{azwj} Allah^{azwj} is One (قل هو الله أحد). Then he^{asws} paused momentarily, in a measurement of breathing whilst still standing, then raised his^{asws} hand towards his^{asws} face and said: 'Allah^{azwj} is Great (الله أكبر) whilst still standing.

ثم ركع و ملاً كفيه من ركبتيه مفرجات، و رد ركبتيه إلى خلفه حتى استوى ظهره حتى لو صب عليه قطرة من ماء أو دهن لم تنزل لاستواء ظهره، و مد عنقه و غمض عينيه، ثم سبح ثلاثاً بترتيل، فقال: «سبحان ربي العظيم و بحمده» ثم استوى قائماً، فلما استمكن من القيام قال: «سمع الله لمن حمده» ثم كبر و هو قائم، و رفع يديه حيال وجهه.

Then he^{asws} bowed (Ruk'u) and covered his^{asws} knees with his^{asws} palms, and pressed them backwards until his^{asws} back was even to the extent that had a drop of water or oil fallen upon it, it would not have slid from his^{asws} back. And he^{asws} stretched his^{asws} neck and closed his^{asws} eyes, then Glorified three times at a slow pace: 'Glory be to the Magnificent Lord^{azwj} and with my^{asws} Praise' (سبحان ربي العظيم و بحمده). Then he^{asws} stood upright. So when he^{asws} was in the upright position, he^{asws} said: 'Allah^{azwj} Hears the one who Praises Him^{azwj}' (سمع الله لمن حمده), then exclaimed (Takbeer (الله أكبر) whilst standing, and raised his^{asws} hands to his^{asws} face'.

ثم سجد و بسط كفيه مضمومتي الأصابع بين يدي ركبتيه حيال وجهه، فقال: «سبحان ربي الأعلى و بحمده» ثلاث مرات، و لم يضع شيئاً من جسده على شيء منه، و سجد على ثمانية أعظم: الكفين و الركبتين و أنامل إبهامي الرجلين و الجبهة و الأنف، و قال: «سبعة منها فرض يسجد عليها، و هي التي ذكرها الله في كتابه فقال: وَ أَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَداً و هي الجبهة و الكفان و الركبتان و الإبهامان، و وضع الأنف على الأرض سنة».

Then he^{asws} prostrated and placed his^{asws} palms with his^{asws} fingers closed, in front of his^{asws} knees, next to his^{asws} face, so he^{asws} said: 'Glory be to my^{asws} Lord^{azwj}, the Elevated, with my^{asws} Praise (سبحان ربي الأعلى و بحمده) three times, and did not place anything from his^{asws} body upon anything from it, and prostrated upon eight body parts – The two palms, and the two knees, and the big toes of his^{asws} two feet, and the forehead, and the nose, and said: 'Seven of these are obligatory to prostrate by, and this is what Allah^{azwj} has Mentioned in His^{azwj} Book, so He^{azwj} Said [72:18] **And that the mosques are Allah's, therefore call not upon any one with Allah** and these are the forehead, and the two palms, and the two knees, and the two big toes; and the placing of the nose upon the earth is Sunnah'.

ثم رفع رأسه من السجود، فلما استوى جالسا قال: «الله أكبر» ثم قعد على فخذه الأيسر، و قد وقع ظاهر قدمه الأيمن على بطن قدمه الأيسر، و قال: «استغفر الله ربي و أتوب إليه» ثم كبر و هو جالس، و سجد السجدة الثانية، و قال كما قال في الأولى، و لم يضع شيئا من بدنه على شيء منه في ركوع و لا سجود، و كان مجنحا، و لم يضع ذراعيه على الأرض، فصلى ركعتين على هذا، و يده مضمومتا الأصابع و هو جالس في التشهد، فلما فرغ من التشهد سلم، فقال: «يا حماد، هكذا صل».

Then he^{asws} raised his^{asws} head from the prostration. So when he was seated upright, he^{asws} said: 'Allah^{azwj} is Great' (الله أكبر), then seated upon his^{asws} left thigh, and had placed the back of his^{asws} right foot upon the sole of his^{asws} left foot, and said: 'I^{asws} seek Forgiveness of Allah^{azwj} and repent to Him^{azwj}' (استغفر الله ربي و أتوب إليه), then exclaimed Takbeer (الله أكبر) whilst seated, and prostrated the second prostration, and said as he^{asws} had said in the first (prostration), and did not place anything of his^{asws} body upon anything from it, neither in the bowing (Ruku) nor the prostration, and as if he^{asws} had wings, and did not place his^{asws} arms on the ground. So he^{asws} Prayed two cycles upon that (procedure), and the fingers of his^{asws} hands were close side by side whilst he^{asws} was seated during the 'Tashahhud'. So when he^{asws} was free from the Tashahhud, he^{asws} sent greetings'. So he^{asws} said: 'O Hammaad! Pray like this'.²⁵

MISCELLANEOUS HADEETH REGARDING THE JINN

فقال قيس: إن الله عز وجل بعث محمدا رحمة للعالمين، فبعثه إلى الناس كافة، إلى الجن والأنس والأحمر والأسود والأبيض، واختاره لنبوته واختصه برسالته.

(Sulaym Bin) Qays said,

'Surely Allah^{azwj} Mighty and Majestic Sent Muhammad^{saww} as a Mercy to the Worlds. So He^{azwj} Sent him^{saww} to the people for all the beings, to the Jinn, and the humans, and the red, and the black, and the white, and Chose him^{saww} for Prophet-hood, and Honoured him^{saww} by His^{azwj} Message.

فكان أول من صدقه وأمن به ابن عمه علي بن أبي طالب وكان أبو طالب عمه يذب عنه ويمنع منه ويحول بين كفار قريش وبينه أن يروعه أو يؤذوه ويأمره بتبليغ رسالات ربه.

So the first one to ratify him^{saww}, and believe in him^{saww} was the son^{asws} of his^{saww} uncle^{asws} Ali^{asws} bin Abu Talib^{asws}, and his^{saww} uncle Abu Talib^{asws} used to defend him^{saww} and prevent (the enemies) from him^{saww} and he^{asws} was a shield between the infidels of Qureish and him^{saww}, so that they do not frightened him^{saww} or hurt him^{saww}, and ordered him^{saww} to preach the Message of his^{saww} Lord^{azwj}.²⁶

حدثنا احمد بن محمد عن علي بن الحكم عن مالك بن عطيه عن ابي حمزة الثمالي قال كنت استأذن على ابي جعفر عليه السلام فقبل عنده قوم اثبت قليلا حتى يخرجوا فخرج قوم انكرتهم ولم اعرفهم ثم اذن لي فدخلت عليه فقلت فذاك هذا زمان بنى امية وسيفهم يقطر دما فقال لي يا ابا حمزة هولاء وفد شيعتنا من الجن جاوا يسئلوننا عن معالم دينهم.

Narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Maalik Bin Atiya, from Abu Hamza Al-Thumali who said:

²⁵ (الكافي 3: 311 / 8)

²⁶ Kitaab Sulaym Bin Qays Al Hilali – H 26

'I asked for permission to see Abu Ja'far^{asws}. I was told that there is a group with him which will stay for a little while, so wait until they leave. A group came out that I did not get involved with and did not recognise them. Then permission was given to me. I entered to see him^{asws}. I said to him, 'May I be sacrificed for you^{asws}, these are the times of the Clan of Umayya^{la}, and their swords are dripping with blood.' He^{asws} said to me: 'O Abu Hamza, this is a delegation from our^{asws} Shiites from among the Jinn who came to us^{asws} to learn their religion.'²⁷

حدثنا ابراهيم بن هاشم عن عمرو بن عثمان عن ابراهيم بن ايوب عن عمرو بن شمر عن جابر عن ابي جعفر عليه السلام قال بينا امير المؤمنين عليه السلام على المنبر إذ اقبل ثعبان من ناحية باب من ابواب المسجد فهم الناس ان يقتلوه فارسل امير المؤمنين عليه السلام إليهم ان كفوا فكفوا واقبل الثعبان ينساب حتى انتهى إلى المنبر فتناول وسلم على امير المؤمنين عليه السلام فاشار امير المؤمنين بيده فنظر الناس والثعبان في اصل المنبر حتى فرغ على امير المؤمنين عليه السلام من خطبته

Narrated to us Ibrahim Bin Hashaam, from Amro Bin Usmaan, from Ibrahim Bin Ayub, from Amro Bin Shimr, from Jabir who has said:

Abu Ja'far^{asws} said: 'Amir-ul-Momineen^{asws} was on the Pulpit when a snake came up on a door from the doors of the Mosque. The people wanted to kill it. Amir-ul-Momineen^{asws} sent someone to them to stop. They stopped, and the snake glided across until it ended up near Amir-ul-Momineen^{asws}, raised itself and greeted Amir-ul-Momineen^{asws}. Amir-ul-Momineen^{asws} gestured by his^{asws} hand. The people and the snake looked on at the origin of the Pulpit, until Amir-ul-Momineen^{asws} was free from delivering his^{asws} sermon.

ثم اقبل عليه فقال له من انت قال انا عمرو بن عثمان خليفتك على الجن وان ابي مات واوصاني ان آتيك فاستطلع رأيك فقد آتيتك يا امير المؤمنين فما تأمرني به وما ترى

Then he^{asws} turned towards it and said to it: 'Who are you?' It said, 'I am Amro Bin Usmaan, your^{asws} Caliph to the Jinn, and my father died, and he had bequeathed to me that I should come to you^{asws} in order to survey your^{asws} opinion. So I have come to you^{asws}, O Amir-ul-Momineen^{asws}. What are your orders for me and what do you^{asws} see (that I should do)?'

فقال له امير المؤمنين عليه السلام اوصيك بنقوى الله و ان تتصرف فتقوم مقام ابيك في الجن فانك خليفتي عليهم قال فودع امير المؤمنين وانصرف فهو خليفته على الجن فقلت له جعلت فداك فيأتيتك عمرو وذلك الواجب عليه قال نعم.

Amir-ul-Momineen^{asws} said to it: 'My^{asws} bequest to you is to fear Allah^{azwj} and that when you leave, you will be standing in the place of your father among the Jinn, for you are my^{asws} Caliph to them'. Abu Ja'far^{asws} said: 'Amir-ul-Momineen^{asws} allowed him to be and he was his^{asws} Caliph to the Jinn.' I said to him, 'May I be sacrificed for you^{asws}, does Amro come to you^{asws} and is that an obligation upon him?' He^{asws} said: 'Yes.'²⁸

حدثنا احمد بن محمد عن القاسم بن يحيى عن الحسن بن راشد عن يعقوب بن ابراهيم بن محمد بن عبد الله بن جعفر بن ابي طالب قال سمعت ابراهيم بن وهب وهو يقول خرجت وانا اريد ابا الحسن عليه السلام بالعريض فانطلقت حتى اشرفت على قصر بنى سراة ثم انحدرت الوادي فسمعت صوتا لا ارى شخصه وهو يقول يا ابا جعفر صاحبك خلف القصر عند السدة فاقره منى السلام فالتفت فلم ار احدا

²⁷ Basaair Al Darajaat P 2 CH 18 H 3

²⁸ Basaair Al Darajaat P 2 CH 18 H 7

Narrated to us Ahmad Bin Muhammad, from Al-Qasim Bin Yahya, from Al-Hassan Bin Rashid, from Yaqoub Bin Ibrahim Bin Muhammad Bin Abdullah Bin Ja'far Bin Abu Talib who said, 'I heard Ibrahim Bin Wahab and he was saying:

'I went out seeking Abu Al-Hassan^{asws} by the wide roads but did not meet him^{asws} until I was led to the mansion of Banu Saraat, then I descended into a valley. I heard a voice but did not see the person, and he was saying, 'O Abu Ja'far, your companion is behind the mansion in the embankment. He greeted me. I turned around but I did not see any one.

ثم رد على الصوت باللفظ الذى كان ثم فعل ذلك ثلثا فاقشعر جلدى ثم انحدرت في الوادي حتى اتيت قصد رأى الطريق الذى خلف القصر ولم اطاء في القصر ثم اتيت السد نحو السمرات ثم انطلقت قصد الغدير فوجدت خمسين حيات روافع من عند الغدير ثم استمعت فسمعت كلاما ومراجعة فطفقت بنعلى ليسمع وطنى فسمعت ابا الحسن يتحنح فتحنحت واجبته ثم نظرت وهجمت فإذا حيه متعلقه بساق شجرة

Then there was a verbal response to the voice as before. Then that was done three times. It raised my skin hair. Then I descended into the valley until I came inadvertently to the road behind the mansion and did not come to the mansion. Then I came to the Samaraat dam. Then I intended to go to Al-Ghadeer wherein I found fifty live snakes. Then I listened intently to hear the words. I heard Abu Al-Hassan^{asws}, he^{asws} was humming to them and replying by humming sounds. But when I tried to look, a snake came forward towards me from the trunk of the tree.

فقال لا تخشى ولا ضاير فرمت بنفسها ثم نهضت على منكبه ثم ادخلت رأسها في اذنه فأكثر من الصفير فأجاب بلى قد فصلت بينكم ولا يبغى خلاف ما اقول الا ظالم ومن ظلم في دنياه فله عذاب النار في اخرته مع عقاب شديد اعاقبه اياه وأخذ ماله ان كان له حتى يتوب فقلت بابى انت وامى الكم عليهم طاعة فقال نعم والذى اكرم محمدا بالنبوة واعز عليا بالوصية والولاية انهم لا طوع لنا منكم يا معشر الانس وقليل ما هم.

He^{asws} said: 'Do not be afraid, it will not harm you, pelt (with a stone) it by yourself'. Then I stood up in their presence. Then it entered its head in his^{asws} ear. There was a whistling sound. He^{asws} replied: 'Yes, no one will rebel against what I^{asws} say except for the unjust, and one who is unjust in world, for him is the torment of the Fire in the hereafter along with harsh Punishment. You have to take his wealth and he has to repent'. I said, 'May my father and my mother be sacrificed for you^{asws}, is it upon them to obey?' He^{asws} said: 'Yes, by the One Who^{azwj} Honoured Muhammad^{saww} with Prophet-hood, and Honoured Ali^{asws} by the Trusteeship and the Wilayah, they are more obedient to us^{asws} than you, O Humans, and they are only a few of them'.²⁹

ابن محبوب عن جميل بن صالح عن الوليد بن صبيح عن أبي عبد الله (عليه السلام) قال إن الله عز وجل أوحى إلى سليمان بن داود (عليهما السلام) أن آية موتك أن شجرة تخرج من بيت المقدس يقال لها الخرنوبه قال فنظر سليمان يوماً فإذا الشجرة الخرنوبه قد طلعت من بيت المقدس فقال لها ما اسمك قالت الخرنوبه قال فولى سليمان مديراً إلى محرابه فقام فيه متكئاً على عصاه فقبض روحه من ساعته قال

Ibn Mahboub, from Jameel Bin Saleh, from Al-Waleed Bin Sabeeh, who has reported the following:

Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Revealed unto Suleiman Bin Dawood^{as} that: "The sign of your^{as} death is a tree which will come out from Bayt Al-Maqdas called *Al-Kharnouba*". Suleiman^{as} looked around one day and there was *Al-Kharnouba* tree which had emerged from Bayt Al-Maqdas. So he^{as} said to it:

²⁹ Basaair Al Darajaat P 2 CH 18 H 15

'What is your name?' It said, 'Al-Kharnouba'. Suleiman^{as} turned back to his^{as} Prayer Niche and stood leaning upon his staff. His^{as} soul was Captured (passed away) in that moment.

فَجَعَلَتِ الْجِنَّ وَالْإِنْسُ يَخْدُمُونَهُ وَ يَسْعَوْنَ فِي أَمْرِهِ كَمَا كَانُوا وَ هُمْ يَظُنُّونَ أَنَّهُ حَيٌّ لَمْ يَمُتْ يَبْعُدُونَ وَ يَرُوحُونَ وَ هُوَ قَائِمٌ تَابِتٌ حَتَّى دَبَّتِ الْأَرْضُ مِنْ عَصَاهُ فَأَكَلَتْ مِنْسَاتَهُ فَانْكَسَرَتْ وَ خَرَّ سُلَيْمَانُ إِلَى الْأَرْضِ أ فَلَا تَسْمَعُ لِقَوْلِهِ عَزَّ وَ جَلَّ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنَّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ.

The Jinn and the human beings kept on serving him^{as} and were striving in his^{as} command as before, and they were thinking that he^{as} was alive and had not died. The morning came and passed, and he^{as} was still standing still, until the woodworm gnawed away at his^{as} staff and it broke, and Suleiman^{as} fell down upon the ground. Have you not heard the Statement of the Mighty and Majestic: **“[34:14] and when it fell down, the jinn came to know plainly that if they had known the unseen, they would not have tarried in abasing torment”**.³⁰

سئل العالم عليه السلام عن مؤمني الجن يدخلون الجنة؟ فقال: لا، ولكن لله حظائر بين الجنة والنار يكون فيها مؤمنو الجن وفساق الشيعة.

I asked the Aalim^{asws} about the Believer Jinn, will he be entering the Paradise?' So he^{asws} said: 'No. But, Allah^{azwj} has hangers between the Paradise and the Fire in which will be the Believer Jinn and the evil-doers (Fasiq) Shias'.³¹

مُحَمَّدُ بْنُ أَحْمَدَ الْقُمِّيُّ عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ حُسَيْنِ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى رَبَّنَا أَرِنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنَّ وَالْإِنْسِ نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ قَالَ هُمَا تَمَّ قَالَ وَ كَانَ فُلَانٌ شَيْطَانًا.

Muhammad Bin Ahmad Al-Qummy, from his uncle Abdullah Bin Al-Salt, from Yunus Bin Abdul Rahman, from Abdullah Bin Sinan, from Husayn Al-Jamal, who has reported the following:

Abu Abdullah^{asws} regarding the Statement of Allah^{azwj} Blessed and High: **“[41:29] Our Lord! show us those who led us astray from among the jinn and the men that we may trample them under our feet so that they may be of the lowest”**, he^{asws} said: 'Those two'. Then said: 'And that one was a Satan'^{la}.³²

³⁰ Al Kafi – H 14562

³¹ Bihar Al Anwaar – V8 CH P 335 H1

³² Al Kafi – H 14971