

## TABLE OF CONTENTS

CHAPTER 29 .....	2
AL-ANKABOUT .....	2
(69 VERSES) .....	2
MERITS.....	2
VERSE 1 .....	3
VERSES 2 – 6.....	4
VERSES 7 – 9.....	8
VERSES 10 - 13 .....	10
VERSES 14 & 15 .....	12
VERSES 16 - 24 .....	14
VERSES 25 & 26 .....	16
VERSES 27 - 35 .....	17
VERSES 36 - 43 .....	21
VERSES 44 - 46 .....	22
VERSE 47 .....	25
VERSE 48 & 49.....	26
VERSES 50 - 57 .....	27
VERSES 58 & 59 .....	28
VERSES 60 - 66 .....	29
VERSES 67 - 69 .....	30

## CHAPTER 29

### AL-ANKABOUT

#### (69 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### MERITS

ابن بابويه: بإسناده عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة العنكبوت و الروم في شهر رمضان ليلة ثلاث و عشرين فهو- و الله يا أبا محمد- من أهل الجنة، لا أستتني فيه أبدا، و لا أخاف أن يكتب علي في يميني إثم، و إن لهاتين السورتين عند الله مكانا».

Ibn Babuwayh, by his chain from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who recites *Surah Al-Ankabout* (29), and *Al-Roum* (30) during the twenty third night of the Month of Ramadhan, so he would be – by Allah<sup>azwj</sup>, O Abu Muhammad – from the inhabitants of the Paradise. Do not exclude (leave) it ever, and he should not fear that there would be written a sin on his right hand. And for these two Chapters, there is a status in the Presence of Allah<sup>azwj</sup>.<sup>1</sup>

ومن (خواص القرآن) روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة كان له من الأجر عشر حسنات بعدد المؤمنين و المؤمنات، و المنافقين و المنافقات و من كتبها و شرب ماءها زالت عنه جميع الأسقام و الأمراض بإذن الله تعالى».

And from Khawas Al-Quran –

It has been reported from the Prophet<sup>saww</sup> having said: 'The one who recites this Chapter (29) would have for himself the recompense of ten times the number of the Believing men and the Believing women, and the hypocritical men and the hypocritical women. And the one who writes it and drinks its water, all illnesses and diseases would pass away from him, by the Permission of Allah<sup>azwj</sup>.<sup>2</sup>

وقال الصادق (عليه السلام): «من كتبها و شربها زال عنه حمى الربيع و البرد، و الألم، و لم يغتم من وجع أبدا إلا وجع الموت الذي لا بد منه، و يكثر سروره ما عاش و شرب مائها يفرح القلب، و يشرح الصدر، و ماؤها يغسل به الوجه للحمرة و الحرارة، و يزيل ذلك و من قرأها على فراشه و إصبعه في سرته، يديره حولها، فإنه ينام من أول الليل إلى آخره، و لم ينتبه إلا الصبح بإذن الله تعالى».

And Al-Sadiq<sup>asws</sup> said: 'The one who writes it and drinks its water, there would decline from him the reasons for the fever, and the cold, and the pains, and he would not be affected by the pains at all except for the pain of death, for that is inevitable, and he would frequently be in delight for the duration of his life. And the drinking of its water rejoices the heart, and expands the chest, and the washing by its water

<sup>1</sup> ثواب الأعمال: 109، مجمع البيان 8: 425.

<sup>2</sup> صدر الحديث في مجمع البيان 8: 425.

removes the redness and the heat. And the one who recites upon his bed and (places) his finger in the navel and turns it around it, so he would sleep from the beginning of the night to its ends, and would not realise it until the morning, by the Permission of Allah<sup>azwj</sup>.<sup>3</sup>

## VERSE 1

الم {1}

### [29:1] Alif Lam Meem

- ثم - قال: وقال الصادق (عليه السلام) ثم الالف حرف من حروف قولك " الله " دل بالالف على قولك: الله. ودل باللام على قولك: الملك العظيم، القاهر للخلق أجمعين ودل بالميم على أنه المجيد - الكريم - المحمود في كل أفعاله.

Al-Sadiq<sup>asws</sup> said: 'The **'Alif** is a letter from the letters of yours saying 'Allah'<sup>azwj</sup> evidences over your saying 'Allah'<sup>azwj</sup>. And the evidence by **'Laam**' over your saying – The Magnificent King, the Omnipotent, Creator of all. And the evidence by **'Meem**' – He<sup>azwj</sup> is The Glorious, The Benevolent, The Praised One in all His<sup>azwj</sup> affairs.<sup>4</sup>

في كتاب معاني الاخبار باسناده الى سفيان بن سعيد الثوري عن الصادق عليه السلام حديث طويل يقول فيه عليه السلام: اما " الم " في اول البقرة، فمعناه أنا الله الملك.

In the book *Ma'ani Al-Akhbaar*, by its chain going up to Sufyan Bin Sa'eed Al-Thoory

(It has been narrated) from Al-Sadiq<sup>asws</sup> in a lengthy *Hadeeth* in which he<sup>asws</sup> said: 'As for the **'Alif Laam Meem**' in the beginning of Al-Baqarah (Chapter 2), it's meaning is 'Allah<sup>azwj</sup> the King'.<sup>5</sup>

وباسناده إلى أبي بصير عن أبي عبد الله عليه السلام قال: " الم " هو حرف من حروف اسم الله الاعظم المقطع في القرآن، الذي يؤلفه النبي صلى الله عليه وآله والامام، فإذا دعى به أجيب ذلك الكتاب لاريب فيه هدى للمتقين قال: بيان لشيعتنا الذين يؤمنون بالغيب ويقيمون الصلوة ومما رزقناهم ينفقون قال: مما علمناهم يبثون ومما علمناهم من القرآن يتلون.

And by its chain going up to Abu Baseer

(It has been narrated) from Abu Abdullah<sup>asws</sup>: 'The **"Alif Laam Meem"** is a letter from the letters of the Magnificent Name of Allah<sup>azwj</sup>, abbreviated in the Quran, which the Prophet<sup>saww</sup> and the Imam<sup>asws</sup> composed in the Quran. So if they<sup>asws</sup> supplicate by it, it is Answered'.<sup>6</sup>

وروى أبو إسحاق الثعلبي في تفسيره مسندا إلى علي بن موسى الرضا عليه السلام قال سئل جعفر بن محمد الصادق عليه السلام عن قوله " الم " فقال في الالف ست صفات من صفات الله عزوجل،

And it has been reported from Abu Is'haq Al-Sa'alby (Sunni) in his commentary from Ali<sup>asws</sup> Bin Musa Al-Reza<sup>asws</sup> that a questioner asked Ja'far Ibn Muhammad Al-

<sup>3</sup> خواص القرآن: 5 «قطعة منه»

<sup>4</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 33

<sup>5</sup> Tafseer Noor Al Thaqalayn CH 2 – H 4

<sup>6</sup> Tafseer Noor Al Thaqalayn CH 2 – H 5

Sadiq<sup>asws</sup> about His<sup>azwj</sup> Words **"Alif Laam Meem"**. He<sup>asws</sup> said: 'In **"Alif"** are six Attributes from the Attributes of Allah<sup>azwj</sup> the Mighty and Majestic.

"الابتداء" فان الله عزوجل ابتداء جميع الخلق والالف ابتداء الحروف

The "Beginning" (الابتداء) – Allah<sup>azwj</sup> Initiated the whole of the creation and **"Alif"** is the initial letter.

و "الاستواء" فهو عادل غير جائر، والالف مستوفى ذاته،

The "Straight" (الاستواء) – He<sup>azwj</sup> is Just and is not unfair, and **"Alif"** is straight in itself.

و "لانفراد" فالله فرد والالف فرد

The "Alone" (لانفراد) – Allah<sup>azwj</sup> is Alone and **"Alif"** is alone.

و "اتصال الخلق بالله" والله لا يتصل بالخلق وكلهم يحتاجون إليه والله غنى عنهم، والالف كذلك لا يتصل بالحروف والحروف متصله به

The "Connection" (اتصال الخلق بالله) – The creatures are Connected with Allah<sup>azwj</sup> and Allah<sup>azwj</sup> is not connected to the creatures, and all of them are in need of Him<sup>azwj</sup> and He<sup>azwj</sup> is Independent of them. The **"Alif"** as well is not connected with the other letters whereas the other letters are connected by it.

وهو منقطع عن غيره،

The "Cut off" – And He<sup>azwj</sup> is cut-off from the others (and **"Alif"** is cut off from the others).

والله تعالى باين بجميع صفاته من خلقه، ومعناه "من الالف" فكما ان الله عزوجل سبب الفة الخلق فكذلك الالف عليه تألفت الحروف وهو سبب الفتها.

The "Joiner" - And Allah<sup>azwj</sup> the High is the Source of the attachment between His<sup>azwj</sup> creatures, and its Meaning is "Harmonious" So, just as Allah<sup>azwj</sup> Mighty and Majestic is the reason for the Harmony of the creatures, similar to that **"Alif"** is the reason for the harmonious joining of the letters, and it is the reason of its beginning'.<sup>7</sup>

## VERSES 2 – 6

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ {2} وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ {3} أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ {4} مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ {5} وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ {6}

**[29:2] Do the people reckon that they will be left alone on saying, We believe, and they will not be Tested? [29:3] And We have Tested those before them, so Allah will Make known those who are truthful and He will Make known the liars [29:4] Or do they who are working evil reckon that they will outstrip Us? Evil is it that they judge! [29:5] The ones who are hopeful of meeting Allah, so the**

<sup>7</sup> Tafseer Noor Al Thaqalayn Ch 2 – H 9

**term appointed by Allah will come; and He is the Hearing, the Knowing [29:6] And whoever strives hard, he strives only for his own soul; surely Allah is needless of the worlds**

وعنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن معمر بن خلاد، قال: سمعت أبا الحسن (عليه السلام) يقول: ألم أ حَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ، ثم قال لي: «ما الفتنة؟» قلت: جعلت فداك، الذي عندنا: الفتنة في الدين. قال: «بفتنهم كما يفتن الذهب، ثم يخلصون كما يخلص الذهب».

And from him, from a number of our companions, from Ahmad Bin Muhammad, from Moamar Bin Khalaad who said,

'I heard Abu Al-Hassan<sup>asws</sup> saying: '**[29:2] Do the people reckon that they will be left alone on saying, We believe, and they will not be Tested?**' Then he<sup>asws</sup> asked from me: 'What is the Trial?' I replied, 'May I be sacrificed for you<sup>asws</sup>, that which is with us it the Trials regarding the Religion'. He<sup>asws</sup> said: 'They would be Tested like the gold gets tested, then they would be Purified like the purification of the gold'.<sup>8</sup>

علي بن إبراهيم، قال: حدثني أبي، عن محمد بن الفضيل، عن أبي الحسن (عليه السلام)، قال: «جاء العباس إلى أمير المؤمنين (عليه السلام)، فقال: انطلق بنا يبايع لك الناس. فقال له أمير المؤمنين (عليه السلام): أ تراهم فاعلين؟ قال: نعم. قال: فأين قوله: ألم أ حَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ وَ لَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ أَيَّ فَتْنَةٍ فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَ لْيَعْلَمَنَّ الْكَاذِبِينَ أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا أَيُّ يَفْوْتُونَا سَاءَ مَا يَحْكُمُونَ مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ- قال- من أحب لقاء الله جاءه الأجل وَ مَنْ جَاهَدَ «1» نفسه عن اللذات و الشهوات و المعاصي فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ؟».

Ali Bin Ibrahim said, 'My father narrated to me, from Muhammad Bin Al-Fazeyl, who says:

'Abu Al-Hassan<sup>asws</sup> has said: 'Al-Abbas came to Amir-ul-Momineen<sup>asws</sup> so he said, 'Come with us for the people to pledge their allegiances to you<sup>asws</sup>'. So Amir-ul-Momineen<sup>asws</sup> said to him: 'Do you see them doing it?' He said, 'Yes'. So where would be His<sup>azwj</sup> Words **[29:2] Do the people reckon that they will be left alone on saying, We believe, and they will not be Tested? [29:3] And We have Tested those before them, so Allah will Make known those who are truthful and He will Make known the liars [29:4] Or do they who are working evil reckon that they will outstrip Us? Evil is it that they judge! [29:5] The ones who are hopeful of meeting Allah, so the term appointed by Allah will come.** The one who loves to meet Allah<sup>azwj</sup>, his term will come. The one strives hard with himself against the pleasures, and the lustful desires, and the disobediences **[29:6] he strives only for his own soul; surely Allah is needless of the worlds?**<sup>9</sup>

محمد بن العباس، قال: حدثنا أحمد بن محمد بن سعيد، عن أحمد بن الحسين، عن أبيه، عن حصين بن مخرق، عن عبيد الله بن الحسين، عن أبيه، عن جده، عن الحسين بن علي، عن أبيه (صلوات الله عليهم أجمعين)، قال: «لما نزلت: ألم أ حَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ، قال: قلت: يا رسول الله، ما هذه الفتنة؟ قال: يا علي، إنك مبتلى بك، و إنك مخاصم، فأعد للخصومة».

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad Bin Saeed, from Ahmad Bin Al-Husayn, from his father, from Haseyn Bin Makhariq, from Ubeydullah Bin Al-Husayn, from his father, from his grandfather, the following:

<sup>8</sup> الكافي 1: 302 / 4.

<sup>9</sup> تفسير القمي 2: 148.

Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> (narrates) from his<sup>asws</sup> father<sup>asws</sup> who had said: 'When the Verse **[29:2] Do the people reckon that they will be left alone on saying, We believe, and they will not be Tested?** was Revealed, I<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! What is this trial (الفتنة)?' He<sup>saww</sup> said: 'O Ali<sup>asws</sup>! You<sup>asws</sup> would be afflicted by it, and you<sup>asws</sup> would be humiliated, so be prepared for the humiliation'.<sup>10</sup>

وعنه، قال: حدثنا جعفر بن محمد الحسني، عن إدريس بن زياد، عن الحسن بن محبوب، عن عمرو بن ثابت، عن أبي جعفر (عليه السلام)، قال: قلت له: فسر لي قوله عز وجل لنبيه (صلى الله عليه وآله): لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ، فقال: «إن رسول الله (صلى الله عليه وآله) كان حريصاً على أن يكون علي بن أبي طالب (عليه السلام) من بعده على الناس، وكان عند الله خلاف ذلك»

And from him, from Ja'far Bin Muhammad Al-Hasany, from Idrees Bin Zyad, from Al-Hassan Bin Mahboub, from Amro Bin Sabit, who says:

'I asked Abu Ja'far<sup>asws</sup>, 'Explain to me the Words of the Mighty and Majestic to His<sup>azwj</sup> Prophet<sup>saww</sup> **[3:128] You have no concern in the affair**', so he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> was eager that Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> should succeed him<sup>saww</sup> (as his<sup>saww</sup> successor) to the people, and that was different to what was in the Presence of Allah<sup>azwj</sup>'.

فقال: و عنى بذلك قوله عز وجل: ألم أحيى الناس أن يُترَكوا أن يقولوا آمناً وهم لا يُفتنونَ و لقد فتننا الذين من قبلهم فليعلمنَّ الله الذين صدقوا و ليعلمنَّ الكاذبين، قال: «فرضي رسول الله (صلى الله عليه وآله) بأمر الله عز وجل».

So he<sup>asws</sup> said: 'And what it Means by that are His<sup>azwj</sup> Words **[29:2] Do the people reckon that they will be left alone on saying, We believe, and they will not be Tested? [29:3] And We have Tested those before them, so Allah will Make known those who are truthful and He will Make known the liars.** Thus, Rasool-Allah<sup>saww</sup> was happy with the Command of Allah<sup>azwj</sup> Mighty and Majestic'.<sup>11</sup>

وعنه، قال: حدثنا أحمد بن هوزة، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن سماعة ابن مهران، قال: كان رسول الله (صلى الله عليه وآله) ذات ليلة في المسجد، فلما كان قرب الصبح، دخل أمير المؤمنين (عليه السلام)، فناداه رسول الله (صلى الله عليه وآله)، فقال: «يا علي» قال: «لبيك» قال: «هلم إلي» فلما دنا منه، قال: «يا علي، بت الليلة حيث تراني، و قد سألت ربي ألف حاجة فقضاها لي، و سألت لك مثلها فقضاها لي، و سألت ربي أن يجمع لك امتي من بعدي، فأبى علي ربي، فقال: ألم أحيى الناس أن يُترَكوا أن يقولوا آمناً وهم لا يُفتنونَ».

And from him, from Ahmad Bin Howzat, from Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Sama'at Ibn Mahran who said,

'One night Rasool-Allah<sup>saww</sup> was in the Masjid. When it was near to the morning, Amir-ul-Momineen<sup>asws</sup> entered, so Rasool-Allah<sup>saww</sup> called him<sup>asws</sup> over and said: 'O Ali<sup>asws</sup>! He<sup>asws</sup> said: 'At your<sup>saww</sup> service'. He<sup>saww</sup> said: 'Come near me<sup>saww</sup>'. So when he<sup>asws</sup> approached him<sup>saww</sup>, he<sup>asws</sup> said: 'O Ali<sup>asws</sup>! I<sup>saww</sup> made a decision tonight and I<sup>saww</sup> asked my<sup>saww</sup> Lord<sup>azwj</sup> for a thousand needs, so He<sup>azwj</sup> Fulfilled these for me<sup>saww</sup>, and I<sup>saww</sup> asked Him<sup>azwj</sup> for you<sup>asws</sup>, the likes of these and He<sup>azwj</sup> Fulfilled these for me<sup>saww</sup>, and I<sup>saww</sup> asked my<sup>saww</sup> Lord<sup>azwj</sup> that my<sup>saww</sup> community should be gathered for you<sup>asws</sup> after me<sup>saww</sup>, so my<sup>saww</sup> Lord<sup>azwj</sup> Refused it to me<sup>saww</sup> and Said **[29:2] Do**

<sup>10</sup> - تأويل الآيات 1: 2/427، و صدره في شواهد التنزيل 1: 602/438

<sup>11</sup> تأويل الآيات 1: 3/428

***the people reckon that they will be left alone on saying, We believe, and they will not be Tested?***.<sup>12</sup>

ابن شهر آشوب: عن أبي طالب الهروي، بإسناده عن علقمة، و أبي أيوب: أنه لما نزل: ألم أحيب الناس الآيات، قال النبي (صلى الله عليه و آله) لعمار: «إنه سيكون من بعدي هنات «2»، حتى يختلف السيف فيما بينهم، و حتى يقتل بعضهم بعضاً، و حتى يتبرأ بعضهم من بعض، فإذا رأيت ذلك فعليك بهذا الأصلع عن يميني: علي بن أبي طالب، فإن سلك الناس كلهم واديا فاسلك وادي علي و خل عن الناس. يا عمار، إن علياً لا يردك عن هدى، و لا يردك في ردى. يا عمار، طاعة علي طاعتي، و طاعتي طاعة الله».

Ibn Shehr Ashub, from Abu Talib Al-Howry, by his chain from Alqama, and Abu Ayoub who said,

'When the Verse **[29:2] Do the people reckon** was Revealed, the Prophet<sup>saww</sup> said to Ammar: 'And mistakes would be happening after me<sup>saww</sup> to the extent that the swords would be drawn between them, and to the extent that some of them would kill the others, and to the extent that some of them would distance themselves from the others. So when you were to see that, it would be upon you to be with this shaven headed one on my<sup>saww</sup> right – Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. So if all the people were to travel in a valley, so you travel in the valley of Ali<sup>asws</sup> and leave the people. O Ammar! Verily, Ali<sup>asws</sup> would never repulse you from the Guidance, and would not repulse you during death. O Ammar! Obedience to Ali<sup>asws</sup> is obedience to me<sup>saww</sup>, and obedience to me<sup>saww</sup> is obedience to Allah<sup>azwj</sup>'.<sup>13</sup>

الطبرسي: عن أبي عبد الله (عليه السلام): «يفتنون: يبتلون في أنفسهم و أموالهم».

Al-Tabarsy –

From Abu Abdullah<sup>asws</sup> having said: 'The Testing – They would be afflicted regarding their selves and their wealth'.<sup>14</sup>

قال محمد بن العباس (ره): حدثنا عبد العزيز بن يحيى، عن محمد ابن زكريا، عن أيوب بن سليمان، عن محمد بن مروان، عن الكلبي، عن أبي صالح، عن ابن عباس قال: قوله عزوجل \* (أم حسب الذين يعملون السيئات أن يسبقونا سوء ما يحكمون) \* نزلت في عتبة وشيبة والوليد بن عتبة، وهم الذين بارزوا علياً وحمزة وعبدة، ونزلت فيهم \* (من كان يرجوا لقاء الله فان أجل الله لآت وهو السميع العليم ومن جاهد فانما يجاهد لنفسه) \* قال: في علي وصاحبيه.

Muhammad Bin Al-Abbas, from Abdul Aziz Bin Yahya, from Muhammad Ibn Zakariya, from Ayoub Bin Suleyman, from Muhammad Bin Marwan, from Al-Kalby, from Abu Salih, who has narrated:

Ibn Abbas, 'The Words of the Mighty and Majestic **[29:4] Or do they who are working evil reckon that they will outstrip Us? Evil is it that they judge!**, said, 'It was Revealed regarding Utba, and Sheyba, and Waleed Bin Utba, and they are the ones who duelled against Ali<sup>asws</sup>, and Hamza<sup>as</sup>, and Ubeyda regarding whom was Revealed **[29:5] The ones who are hopeful of meeting Allah, so the term appointed by Allah will come, and He is the Hearing, the Knowing [29:6] And whoever strives hard, he strives only for his own soul**, regarding Ali<sup>asws</sup> and his<sup>asws</sup> two companions (Hamza<sup>as</sup> and Ubeyda)'.<sup>15</sup>

<sup>12</sup> تأويل الآيات 1: 4/428

<sup>13</sup> المناقب 3: 203.

<sup>14</sup> مجمع البيان 8: 427

<sup>15</sup> Taweel Al Ayaat Al Zaahira – Ch 29 H 6

## VERSES 7 – 9

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ {7} وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۖ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ {8} وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ {9}

**[29:7] And those who believe and do righteous deeds, We will do away with their evil deeds and We Recompense them for the best of what they did [29:8] And We have enjoined on human being goodness to his parents, and if they contend with you that you should associate (others) with Me, of which you have no knowledge, do not obey them, to Me is your return, so I will Inform you of what you had been doing [29:9] And those who believe and do righteous deeds, We will Cause them to enter among the righteous ones**

قال رسول الله (صلى الله عليه وآله): أفضل والديكم وأحقهما لشكركم محمد وعلي.

Rasool-Allah<sup>saww</sup> said: 'Higher than your (biological) parents for their<sup>asws</sup> rights over you are Muhammad<sup>saww</sup> and Ali<sup>asws</sup>'.<sup>16</sup>

وقال علي بن أبي طالب (عليه السلام): سمعت رسول الله (صلى الله عليه وآله) يقول: أنا وعلي أبوا هذه الأمة، ولحقنا عليهم أعظم من حق أبوي ولادتهم، فانا ننقذهم - إن أطاعونا - من النار إلى دار القرار، ونلحقهم من العبودية بخيار الأحرار.

And Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> said: 'I<sup>asws</sup> heard Rasool-Allah<sup>saww</sup> saying: 'I<sup>saww</sup> and Ali<sup>asws</sup> are the two fathers of this community, and our<sup>asws</sup> rights are higher than those of their fathers who gave them birth, for we<sup>asws</sup> save them - due to their being obedient to us<sup>asws</sup> - from the Fire and take them to the Place of Delights, and take them out of slavery with the best of the free ones'.<sup>17</sup>

وقالت فاطمة (عليها السلام): أبوا هذه، الأمة محمد وعلي، يقيمان أودهم وينقذانهم من العذاب الدائم إن أطاعوهما، ويبيحانهم النعيم الدائم إن وافقوهما.

And Syeda Fatima<sup>asws</sup> said: 'The two fathers of this community are Muhammad<sup>saww</sup> and Ali<sup>asws</sup>. If they establish them<sup>asws</sup> then they<sup>asws</sup> will save them from the eternal Punishment if they obey both of them<sup>asws</sup>, and will take them to eternal Bounties if they recognize them<sup>asws</sup>'.<sup>18</sup>

وقال الحسن بن علي (عليهما السلام): محمد وعلي أبوا هذه الأمة، فطوبى لمن كان بحقهما عارفاً، ولهما في كل أحواله مطيعاً، يجعله الله من أفضل سكان جناته ويسعده بكراماته ورضوانه.

And Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> said: 'Muhammad<sup>saww</sup> and Ali<sup>asws</sup> are the two fathers of this community. Good news for the one who had recognised them as is their<sup>asws</sup> right, and was obedient to them<sup>asws</sup> in all of his situations, for Allah<sup>azwj</sup> will Place him

<sup>16</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 189

<sup>17</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 190

<sup>18</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 191



among the highest dwellers in His<sup>azwj</sup> Paradise and Make him happy with His<sup>azwj</sup> Generosity and His<sup>azwj</sup> Pleasure'.<sup>19</sup>

وقال الحسين بن علي (عليهما السلام): من عرف حق أبويه الأفاضلين: محمد وعلي (عليهما السلام)، وأطاعهما حق الطاعة قيل له: تباح في أي الجنان شئت.

And Husayn Bin Ali<sup>asws</sup> said: 'Whoever recognises the right of the highest fathers, Muhammad<sup>saww</sup> and Ali<sup>asws</sup> and is obedient to them<sup>asws</sup> with the obedience as is their<sup>asws</sup> right, it will be said to him: 'Go and live wherever you like in Paradise'.<sup>20</sup>

وقال علي بن الحسين (عليهما السلام): إن كان الابوان إنما عظم حقهما على أولادهما لا حسانتهما إليهم، فاحسان محمد وعلي (عليهما السلام) إلى هذه الأمة أجل وأعظم فهما بأن يكونا أبويهم أحق.

And Ali Bin Al-Husayn<sup>asws</sup> said: 'If the rights of the two parents are great over their children due to their favours over them, then the favours done by Muhammad<sup>saww</sup> and Ali<sup>asws</sup> are more sublime and greater than that over the community, and this makes them<sup>asws</sup> their worthier fathers'.<sup>21</sup>

وقال محمد بن علي الباقر (عليهما السلام): من أراد أن يعرف كيف قدره عند الله، فلينظر كيف تدر أبويه الأفاضل عنده محمد وعلي (عليهما السلام).

And Muhammad<sup>asws</sup> Bin Ali Al-Baqir<sup>asws</sup> said: 'Whoever intends to recognise his own worth with Allah<sup>azwj</sup>, should look at how much worthy he considers his highest fathers Muhammad<sup>saww</sup> and Ali<sup>asws</sup>'.<sup>22</sup>

وقال جعفر بن محمد (عليهما السلام): من رعى حق أبويه الأفاضلين: محمد وعلي (عليهما السلام): لم يضره ما أضرع من حق أبوي نفسه وسائر عباد الله، فانها صلوات الله عليهما يرضيانهم بسعيهما.

And Ja'far Bin Muhammad<sup>asws</sup> said: 'Whoever sees to the rights of his two highest fathers, Muhammad<sup>saww</sup> and Ali<sup>asws</sup>, his deficiency in the rights of his biological father and other servants of Allah<sup>azwj</sup> will not affect him adversely, for they<sup>asws</sup> will make them pleased with him for his endeavours'.<sup>23</sup>

وقال موسى بن جعفر (عليهما السلام): لعظم ثواب الصلاة على قدر تعظيم المصلي أبويه الأفاضلين: محمد وعلي (عليهما السلام).

And Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> said: 'The greatness of Rewards of the Prayers is granted to the worshipper in accordance to his reverence of the two highest fathers Muhammad<sup>saww</sup> and Ali<sup>asws</sup>'.<sup>24</sup>

وقال علي بن موسى الرضا (عليهما السلام): أما يكره أحدكم أن ينفى عن أبيه وأمه الذين ولداه؟ قالوا: بلى والله. قال: فليجتهد أن لا ينفى عن أبيه وأمه الذين هما أبواه أفضل من أبوي نفسه

<sup>19</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 192

<sup>20</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 193

<sup>21</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 194

<sup>22</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 195

<sup>23</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 196

<sup>24</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 197

And Ali<sup>asws</sup> Bin Musa Al-Reza<sup>asws</sup> said: 'Does any one of you find it abhorrent to be separated from his father and his mother who gave birth?' They said: 'Yes, by Allah<sup>azwj</sup>!' He<sup>asws</sup> said: 'You should strive hard in that you do not get separated from your two fathers<sup>asws</sup> who are higher than your biological parents'.<sup>25</sup>

وقال محمد بن علي - بن موسى - (عليهم السلام) حتى قال رجل بحضرتة: إني لأحب محمدا وعلياً حتى لو قطعت إرباً إرباً، أو قرضت لم أزل عنه. قال محمد ابن علي (عليهما السلام): لا جرم إن محمدا وعلياً يعطيانك من أنفسهما ما تعطيهما - أنت - من نفسك إنهما ليستدعيان لك في يوم فصل القضاء ما لا يفي ما بذلته لهما بجزء من مائة ألف ألف جزء من ذلك.

And Muhammd<sup>asws</sup> Bin Ali Bin Musa<sup>asws</sup> responded to a person who said in his<sup>asws</sup> presence that: 'I love Muhammad<sup>saww</sup> and Ali<sup>asws</sup> so much that even if I were to be cut into pieces and pieces, or sawn off, my love for them<sup>asws</sup> will not decline'. Muhammad Bin Ali<sup>asws</sup> said: 'There is no doubt that Muhammad<sup>saww</sup> and Ali<sup>asws</sup> will give you from themselves<sup>asws</sup> what you have given to them from yourself, on the Day of Judgment, a million times more (Rewards) than each of that part (of your body)'.<sup>26</sup>

وقال علي بن محمد (عليهما السلام): من لم يكن والدا دينه محمد وعلي (عليهما السلام) أكرم عليه من ولدي نسبه، فليس من الله في حل ولا حرام، ولا كثير ولا قليل.

And Ali<sup>asws</sup> Bin Muhammad<sup>saww</sup> said: 'Whoever does not consider his religious fathers Muhammad<sup>saww</sup> and Ali<sup>asws</sup> to be more prestigious than his biological father, so there would be nothing (for him) regarding Permissible, nor Prohibited, nor a Lut, nor little'.<sup>27</sup>

وقال الحسن بن علي (عليهما السلام): من أثار طاعة أبوي دينه: محمد وعلي (عليهما السلام) على طاعة أبوي نسبه. قال الله عز وجل له: لاؤثرنك كما أثارتنني ولا شرفنك بحضرة أبوي دينك، كما شرفت نفسك بإيثار حبهما على حب أبوي نسبك.

And Imam Hassan<sup>asws</sup> Bin Ali Al-Askari<sup>asws</sup> said: 'The one who gives preference to the obedience to his Religious fathers Muhammad<sup>saww</sup> and Ali<sup>asws</sup> over his own biological father, Allah<sup>azwj</sup> Mighty and Majestic would Say to him: I<sup>azwj</sup> will Prefer you just as you preferred Me<sup>azwj</sup>, I<sup>azwj</sup> will Honour you by the presence of your two Religious Fathers as you have honoured yourself by giving preference to the love for the two of them<sup>asws</sup> by your love over the love for your father'.<sup>28</sup>

## VERSES 10 - 13

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِن جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ ؕ أُولَئِكَ سَاءَ لِمَا فِي صُدُورِ الْعَالَمِينَ {10} وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ {11} وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطَايَاكُمْ وَمَا هُمْ بِحَامِلِينَ مِنْ خَطَايَاهُمْ مِنْ شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ {12} وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ ؕ وَلَيَسْأَلَنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ {13}

**[29:10] And from the people is one who says: We believe in Allah; but when he is hurt regarding Allah he thinks the hurting of the people to be as the**

<sup>25</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 198

<sup>26</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 199

<sup>27</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 200

<sup>28</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 201

***Punishment of Allah; and if there come assistance from your Lord, they would be saying: Surely we were with you. Or Is not Allah the Knower of what is in the chests of worlds? [29:11] And Allah will Make known those who believe and He will Make known the hypocrites [29:12] And those who disbelieve say to those who believe: Follow our way and we will bear your wrongs. And never shall they be the bearers of any of their wrongs; they are lying [29:13] And they shall carry their own burdens, and (other burdens) along with their own burdens, and most certainly they shall be questioned on the Day of Judgement as to what they had been forging***

قال: قوله: وَ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَ لَنَحْمِلْ خَطَايَاكُمْ، قال: كان الكفار يقولون للمؤمنين: كونوا معنا، فإن الذي تخافون أنتم ليس بشيء، فإن كان حقا نتحمل نحن ذنوبكم. فيعذبهم الله مرتين: مرة بذنوبهم، و مرة بذنوب غيرهم.

(Ali Bin Ibrahim) said, 'His<sup>azwj</sup> Words [29:12] ***And those who disbelieve say to those who believe: Follow our way and we will bear your wrongs***, said, 'The Infidels were saying to the Believers, 'Come to be with us, for that which you are fearing, is nothing. So if it turns out to be true, we would bear your sins'. Therefore Allah<sup>azwj</sup> will Punish them twice – once for their own sins, and once for the sins of the others'.<sup>29</sup>

ابن بابويه، قال: حدثنا أبي، قال: حدثنا سعد بن عبد الله، عن محمد بن أحمد، عن أحمد بن محمد السيارى، قال: حدثنا محمد بن عبد الله بن مهران الكوفي، قال: حدثني حنان بن سدير، عن أبيه، عن أبي إسحاق الليثي، عن أبي جعفر (عليه السلام) - في حديث طويل - قال: قلت: يا ابن رسول الله، ما أعجب هذا، تؤخذ حسنات أعدائكم فتترد على شيعتكم، و تؤخذ سيئات محبيكم فتترد على مبغضتكم! قال: «إي و الله الذي لا إله إلا هو فالق الحبة، و بارئ النسمة، و فاطر الأرض و السماء، ما أخبرتك إلا بالحق، و ما أنبأتك إلا بالصدق، و ما ظلمهم الله، و ما الله بظلام للعبيد، و إن ما أخبرتك لموجود في القرآن كله».

Ibn Babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Muhammad Bin Ahmad, from Ahmad Bin Muhammad Al-Sayyari, from Muhammad Bin Abdullah Bin Mahran Al-Kufy, from Hanan Bin Sudeyr, from his father, from Abu Is'haq Al-Laysi, who says:

(It has been narrated) from Abu Ja'far<sup>asws</sup> – in a lengthy Hadeeth – said: 'I said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! What strangeness is this?' You<sup>asws</sup> (would be) taking the Rewards of your<sup>asws</sup> enemies and returning them to be for your<sup>asws</sup> Shias, and you<sup>asws</sup> (would be) taking the sins of those that love you<sup>asws</sup> and returning them to be upon those that hate you<sup>asws</sup>?'

He<sup>asws</sup> said: 'Yes, by Allah<sup>azwj</sup>, the One there is no god except for Him<sup>azwj</sup>, He<sup>azwj</sup> is the Splitter of the seed, and the Formed the humans, and Originated the earth and the sky – I<sup>asws</sup> have not informed you except for the truth, and I<sup>asws</sup> have not given you the news except for the correct. And Allah<sup>azwj</sup> is not unjust to them, and Allah<sup>azwj</sup> is not the least unjust to the servants. I<sup>asws</sup> am not informing you except what is to be found in the Quran'.

قلت: هذا بعينه يوجد في القرآن؟ قال: «نعم، يوجد في أكثر من ثلاثين موضعا في القرآن، أ تحب أن أقرأ ذلك عليك؟» قلت: بلى، يا ابن رسول الله. فقال: «قال الله عز و جل: وَ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَ لَنَحْمِلْ خَطَايَاكُمْ وَ مَا هُمْ بِحَامِلِينَ مِنْ خَطَايَاهُمْ مِنْ شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ وَ لَيَحْمِلُنَّ أَثْقَالَهُمْ وَ أَثْقَالًا مَعَ أَثْقَالِهِمْ».

I said, 'This is to be found in the Quran?' He<sup>asws</sup> said: 'Yes, it is found in more than thirty places in the Quran. Would you like me<sup>asws</sup> to recite that to you?' I said, 'Yes, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>'. So he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Said **[29:12] And those who disbelieve say to those who believe: Follow our way and we will bear your wrongs. And never shall they be the bearers of any of their wrongs; they are lying [29:13] And they shall carry their own burdens, and (other burdens) along with their own burdens**'.<sup>30</sup>

و عنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن عبد السلام بن صالح الهروي، قال: قلت لأبي الحسن الرضا (عليه السلام): ما تقول في حديث يروى عن الصادق (عليه السلام) أنه إذا خرج القائم (عليه السلام) قتل ذراري قتلة الحسين (عليه السلام) بفعال آبائهم؟ فقال (عليه السلام): «هو كذلك».

And from him, from Ahmad Bin Ziyad Bin Ja'far Al-hamdany, from Ali Bin Ibrahim Bin Hashim, from his father, from Abdul Salam Bin Salih Al-Harwy who said,

'I said to Abu Al-Hassan Al-Reza<sup>asws</sup>, 'What would you<sup>asws</sup> say regarding a Hadeeth which is being reported from Al-Sadiq<sup>asws</sup> that, when Al-Qaim<sup>asws</sup> comes out, he<sup>asws</sup> would kill the descendants of the killers of Al-Husayn<sup>asws</sup>, for the actions of their forefathers?' So he<sup>asws</sup> said: 'It is like that'.

فقلت: و قول الله عز و جل: وَ لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ مَا مَعْنَاهُ؟ قال: «صدق الله تعالى في جميع أقواله، و لكن ذراري قتلة الحسين (عليه السلام) يرضون بفعال آبائهم و يفتخرون بها، و من رضي شيئاً كان كمن أتاه، و لو أن رجلاً قتل بالمشرك فرضي بقتله رجل في المغرب لكان الراضي عند الله عز و جل شريك القاتل، و إنما يقتلهم القائم (عليه السلام) إذا خرج، لرضاهم بفعال آبائهم

So I said, 'And the Words of Allah<sup>azwj</sup> Mighty and Majestic **[53:38] That no bearer of burden shall bear the burden of another**, what does then it Mean?' He<sup>asws</sup> said: 'Allah<sup>azwj</sup> is True in all of His<sup>azwj</sup> Statements, the descendants of the killers of Al-Husayn<sup>asws</sup> would be pleased with the actions of their forefathers. And the one who is happy with a matter is like the one who has done it, even if a man was killed in the East and a man in the West was pleased with him being killed, since the one who is pleased with it, in the Presence of Allah<sup>azwj</sup> Mighty and Majestic, is an associate of the killer. But rather, Al-Qaim<sup>asws</sup> would kill them when he<sup>asws</sup> comes out, for them being pleased with the actions of their forefathers'.

« قال: فقلت له: بأي شيء يبدأ القائم (عليه السلام) منكم؟ قال: «يبدأ ببني شيبه، و يقطع أيديهم لأنهم سراق بيت الله عز و جل».

I asked him<sup>asws</sup>, 'With what thing will Al-Qaim<sup>asws</sup> from you, begin with?' He<sup>asws</sup> said: 'He<sup>asws</sup> will begin with the Clan of Shayba, and he<sup>asws</sup> will cut off their hands, because they are thieves in the House of Allah<sup>azwj</sup> Mighty and Majestic'.<sup>31</sup>

## VERSES 14 & 15

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ {14} فَاتَّجِنَّاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ {15}

<sup>30</sup> علل الشرائع: 81/606.

<sup>31</sup> عيون أخبار الرضا (عليه السلام) 1: 273/5، علل الشرائع: 1/229، ينابيع المودة: 424.

**[29:14] And We had Sent Noah to his people, so he remained among them for a thousand years less fifty years. And the deluge overtook them, while they were unjust [29:15] So We Rescued him and the inmates of the ship, and Made it to be a Sign to the worlds**

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ عَاشَ نُوحٌ (عليه السلام) أَلْفِي سَنَةٍ وَ ثَلَاثِمِائَةَ سَنَةٍ مِنْهَا ثَمَانِمِائَةٌ وَ خَمْسِينَ سَنَةً قَبْلَ أَنْ يُبْعَثَ وَ أَلْفُ سَنَةٍ إِلَّا خَمْسِينَ عَامًا وَ هُوَ فِي قَوْمِهِ يَدْعُوهُمْ وَ خَمْسِمِائَةَ عَامٍ بَعْدَ مَا نَزَلَ مِنَ السَّفِينَةِ وَ نَصَبَ الْمَاءَ فَمَصَرَ الْأَمْصَارَ وَ أَسْكَنَ وَ لُدَّهُ الْبُلْدَانَ ثُمَّ إِنَّ مَلَكَ الْمَوْتِ جَاءَهُ وَ هُوَ فِي الشَّمْسِ فَقَالَ السَّلَامُ عَلَيْكَ فَرَدَّ عَلَيْهِ نُوحٌ (عليه السلام) قَالَ مَا جَاءَ بِكَ يَا مَلَكَ الْمَوْتِ قَالَ جِئْتُكَ لِأَقْبِضَ رُوحَكَ قَالَ دَعْنِي أَدْخُلْ مِنَ الشَّمْسِ إِلَى الظِّلِّ فَقَالَ لَهُ نَعَمْ فَتَحَوَّلَ ثُمَّ قَالَ يَا مَلَكَ الْمَوْتِ كُلُّ مَا مَرَّ بِي مِنَ الدُّنْيَا مِثْلُ تَحْوِيلِي مِنَ الشَّمْسِ إِلَى الظِّلِّ فَاْمُضْ لِمَا أَمَرْتُ بِهِ فَاقْبِضْ رُوحَهُ (عليه السلام).

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from one of our companions, who has narrated the following:

Abu Abdullah<sup>asws</sup> has said: 'The life span of Noah<sup>as</sup> was of two thousand and three hundred years, of which eight hundred and fifty were spent before he<sup>as</sup> was Sent (as a Prophet<sup>as</sup>), and a thousand years less fifty years (950) was whilst he<sup>as</sup> was among his<sup>as</sup> people calling them, and five hundred years were after he<sup>as</sup> had disembarked from the ship, and the water subsided, so he<sup>as</sup> built the cities and settled his<sup>as</sup> children in them. Then the Angel of death came whilst he<sup>as</sup> was in the open sun and said: 'Peace be upon you<sup>as</sup>!' So Noah<sup>as</sup> returned (the greeting) and said: 'What made you to come, O Angel of Death?' He said: 'I came to you<sup>as</sup> to capture your<sup>as</sup> soul'. He<sup>as</sup> said: 'Leave me whilst I<sup>asws</sup> come out from the open sun and enter into the shade'. So he said to him<sup>as</sup>; 'Yes'. So he<sup>as</sup> transferred himself<sup>as</sup>, then said: 'O Angel of Death! All of what has passed by me<sup>as</sup> from the (life of the) world is like my<sup>as</sup> transfer from the open sun into the shade. So fulfil the task you have been Commanded to'. So he captured his<sup>as</sup> soul'.<sup>32</sup>

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ وَ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو وَ عَبْدِ الْحَمِيدِ بْنِ أَبِي الدُّبَيْلِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ عَاشَ نُوحٌ (عليه السلام) بَعْدَ الطُّوفَانِ خَمْسِمِائَةَ سَنَةٍ ثُمَّ أَتَاهُ جِبْرَائِيلُ (عليه السلام) فَقَالَ يَا نُوحُ إِنَّهُ قَدْ انْقَضَتْ نُبُوتُكَ وَ اسْتَكْمَلْتَ أَيَّامَكَ فَانظُرْ إِلَى الْأَسْمِ الْأَكْبَرِ وَ مِيرَاتِ الْعِلْمِ وَ آثارِ عِلْمِ النُّبُوَّةِ الَّتِي مَعَكَ فَادْفَعْهَا إِلَى ابْنِكَ سَامَ فَإِنِّي لَا أَتْرُكُ الْأَرْضَ إِلَّا وَ فِيهَا عَالِمٌ تُعْرِفُ بِهِ طَاعَتِي وَ يُعْرِفُ بِهِ هُدَايَ وَ يَكُونُ نَجَاةً فِيمَا بَيْنَ مَقْبِضِ النَّبِيِّ وَ مَبْعَثِ النَّبِيِّ الْآخِرِ وَ لَمْ أَكُنْ أَتْرُكُ النَّاسَ بِغَيْرِ حُجَّةٍ لِي وَ دَاعٍ إِلَيَّ وَ هَادٍ إِلَى سَبِيلِي وَ عَارِفٍ بِأَمْرِي فَإِنِّي قَدْ قَضَيْتُ أَنْ أَجْعَلَ لِكُلِّ قَوْمٍ هَادِيًا أَهْدِي بِهِ السُّعْدَاءَ وَ يَكُونُ حُجَّةً لِي عَلَى الْأَشْفِيَاءِ

Muhammad Bin Abu Abdullah, from Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Ismail Bin Jabir, and Abdul Kareem Bin Amro, and Abdul Hameed Bin Abu Al-Daylam, who has narrated the following:

Abu Abdullah<sup>asws</sup> having said: 'Noah<sup>as</sup> lived for five hundred years after the storm. Then Jibraeel<sup>as</sup> came to him<sup>as</sup>, so he<sup>as</sup> said: "O Noah<sup>as</sup>! Your<sup>as</sup> Prophet-hood has expired, and your<sup>as</sup> days are complete, so look to the Great Name (Al-Ism Al-Akbar), and inheritance of the Knowledge, and effects of the Knowledge of the Prophet-hood which is with you<sup>as</sup> and hand these over to your<sup>as</sup> son Saam<sup>as</sup>, for I<sup>azwj</sup> do not Leave the earth except that there is in it a Knowledgeable one by whom obedience to Me<sup>azwj</sup> can be recognised, and My<sup>azwj</sup> Guidance can be understood, and salvation can be in what is in between the passing away of a Prophet<sup>as</sup> and Sending of another Prophet<sup>as</sup> and I<sup>azwj</sup> never Leave the people without a Proof from Me<sup>azwj</sup>

<sup>32</sup> الكافي 8: 284 / 429

calling towards Me<sup>azwj</sup>, and guides to My<sup>azwj</sup> Way, and understand My<sup>azwj</sup> Commands, for I<sup>azwj</sup> have Ordained that I<sup>azwj</sup> shall Make for every people a guide who will guide the fortunate ones and will be the Argument from Me<sup>azwj</sup> against the wretched ones”.

قَالَ فَذَفَعْتُ نُوْحًا (عليه السلام) الْإِسْمَ الْأَكْبَرَ وَ مِيرَاتِ الْعِلْمِ وَ آثَارَ عِلْمِ النُّبُوَّةِ إِلَى سَامَ وَ أَمَّا حَامٌ وَ يَافِثٌ فَلَمْ يَكُنْ عِنْدَهُمَا عِلْمٌ يَنْتَفِعَانِ بِهِ قَالَ وَ بَشَّرَهُمْ نُوْحٌ (عليه السلام) بِهُودٍ (عليه السلام) وَ أَمَرَهُمْ بِاتِّبَاعِهِ وَ أَمَرَهُمْ أَنْ يَفْتَحُوا الْوَصِيَّةَ فِي كُلِّ عَامٍ وَ يَنْظُرُوا فِيهَا وَ يَكُونُ عِيداً لَهُمْ.

He<sup>asws</sup> said: ‘So Noah<sup>as</sup> handed over the Great Name, and inheritance of the Knowledge, and effects of the Knowledge of the Prophet-hood to Saam<sup>as</sup>. And as for Haam, and Yaafas, so there was no knowledge in their possession that could be benefited from’. And Noah<sup>as</sup> gave them the good news of Hud<sup>as</sup> and commanded them to be obedient to him<sup>as</sup>, and commanded them that they will open the will during every year, and look into it, and make it to be a day of festivities for themselves’.<sup>33</sup>

## VERSES 16 - 24

وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ {16} إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ إِلَيْهِ تُرْجَعُونَ {17} وَإِنْ تَكْذَبُوا فَقَدْ كَذَّبَ أُمَمٌ مِنْ قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ {18} أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ {19} قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {20} يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ {21} وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ {22} وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَئِكَ يَنْسَوْنَ مِنْ رَحْمَتِي وَأُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ {23} فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ {24}

**[29:16] And Ibrahim, when he said to his people: Worship Allah and fear Him; this is best for you, if you only knew [29:17] But rather you are worshipping idols besides Allah and creating a falsehood; The ones whom you are worshipping besides Allah do not control any sustenance for you, therefore seek the sustenance from Allah and worship Him and be grateful to Him; to Him you shall be returning [29:18] And if you are belying, so nations before you also belied; and nothing is incumbent upon the Rasool except plain delivering (of the Message) [29:19] Are they not considering how Allah Originated the creation, then will repeat it? Surely that is easy to Allah [29:20] Say: Travel in the earth and see how the creation began, then Allah will Make it to grow an another growth; Allah has Power over all things [29:21] He Punishes whom He so Desires to and has Mercy upon whomsoever He so Desires to, and to Him you shall be turning back [29:22] And you shall not escape in the earth nor in the sky, and you have neither a protector nor a helper besides Allah [29:23] And as for those who disbelieve in the Signs of Allah and meeting Him, they have despaired of My Mercy, and these it is that shall have a painful punishment [29:24] So there was no answer from his people except that they said: Slay him or burn him; then Allah Delivered him from the fire; most surely there are Signs in this for a people who believe**

<sup>33</sup> الكافي 8: 430 / 285.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَبِينَمَا إِحْوَتُهُ يَعْمَلُونَ يَوْمًا مِنَ الْأَيَّامِ الْأَصْنَامَ إِذَا أَخَذَ إِبْرَاهِيمُ (عَلَيْهِ السَّلَامُ) الْقُدُومَ وَ أَخَذَ خَشْبَةً فَجَرَّ مِنْهَا صَنْمًا لَمْ يَرَوْا قَطُّ مِثْلَهُ فَقَالَ أَرَرُ لَأْمَهُ إِنِّي لَأَرْجُو أَنْ نُصِيبَ خَيْرًا بِبِرْكَةِ ابْنِكَ هَذَا قَالَ قَبِينَمَا هُمْ كَذَلِكَ إِذَا أَخَذَ إِبْرَاهِيمُ الْقُدُومَ فَكَسَرَ الصَّنَمَ الَّذِي عَمَلَهُ فَفَرَعَ أَبُوهُ مِنْ ذَلِكَ فَرَعًا شَدِيدًا فَقَالَ لَهُ أَبِي شَيْءٍ عَمِلْتَ فَقَالَ لَهُ إِبْرَاهِيمُ (عَلَيْهِ السَّلَامُ) وَ مَا تَصْنَعُونَ بِهِ فَقَالَ أَرَرُ نَعْبُدُهُ فَقَالَ لَهُ إِبْرَاهِيمُ (عَلَيْهِ السَّلَامُ) أَ تَعْبُدُونَ مَا تَتَّخِذُونَ فَقَالَ أَرَرُ لَأْمَهُ هَذَا الَّذِي يَكُونُ ذَهَابَ مُلْكِنَا عَلَى يَدَيْهِ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin salim, from Abu Ayyub Al-Khazzaz, from Abu Baseer, who has said the following:

Abu Abdullah<sup>asws</sup> said; ‘One day from the days during which, his<sup>as</sup> brothers were in the middle of carving the idols, Ibrahim<sup>as</sup> took the tool, and took a piece of wood, and carved such an idol from it the like of which they had never seen before at all. So Azar said to his<sup>as</sup> mother, ‘I hope that we receive good luck from the blessings of this son<sup>as</sup> of yours’. He<sup>asws</sup> said; ‘So when they were in the middle of that, Ibrahim<sup>as</sup> grabbed hold of the tool and broke the idol which he<sup>as</sup> had carved. So his<sup>as</sup> father got scared and was overcome with severe panic. He said to him<sup>as</sup>, ‘What would you<sup>as</sup> have done with it?’ Ibrahim<sup>as</sup> said to him: ‘And what would you have done with it?’ Azar said, ‘People would have worshipped it’. So Ibrahim<sup>as</sup> said to him: ‘Are you worshipping what you yourself have carved?’ So Azar said to his<sup>as</sup> mother, ‘This is the one due to whom our kingdom would go away, by his<sup>as</sup> hands’.<sup>34</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ حُجْرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ خَالَفَ إِبْرَاهِيمُ (عَلَيْهِ السَّلَامُ) قَوْمَهُ وَ عَابَ آلِهَتَهُمْ حَتَّى أُدْخِلَ عَلَى نَمْرُودَ فَخَاصَمَهُ فَقَالَ إِبْرَاهِيمُ (عَلَيْهِ السَّلَامُ) رَبِّي الَّذِي يُحْيِي وَ يُمِيتُ قَالَ أَنَا أَحْيِي وَ أُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَ اللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin usman, from Hujr, who has said the following:

Abu Abdullah<sup>asws</sup> has said; ‘Ibrahim<sup>as</sup> opposed his<sup>as</sup> people, and faulted their gods until he was brought to Nimrod<sup>la</sup> to contend with him<sup>la</sup>. So Ibrahim<sup>as</sup> said: “[2:258] **My Lord is He who gives life and causes to die, he said: I give life and cause death. Ibrahim said: So surely Allah causes the sun to rise from the east, then make it rise from the west; thus he who disbelieved was confounded; and Allah does not guide aright the unjust people**”.

وَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَابَ آلِهَتَهُمْ فَنَظَرَ نَظْرَةً فِي النُّجُومِ فَقَالَ إِنِّي سَقِيمٌ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَ اللَّهُ مَا كَانَ سَقِيمًا وَ مَا كَذَبَ فَلَمَّا تَوَلَّوْا عَنْهُ مُدْبِرِينَ إِلَى عِيْدِ لَهُمْ دَخَلَ إِبْرَاهِيمُ (عَلَيْهِ السَّلَامُ) إِلَى آلِهَتِهِمْ بِقُدُومٍ فَكَسَرَهَا إِلَّا كَبِيرًا لَهُمْ وَ وَضَعَ الْقُدُومَ فِي عُنُقِهِ فَرَجَعُوا إِلَى آلِهَتِهِمْ فَنَظَرُوا إِلَى مَا صُنِعَ بِهَا فَقَالُوا لَا وَ اللَّهُ مَا اجْتَرَأَ عَلَيْهَا وَ لَا كَسَرَهَا إِلَّا الْفَتَى الَّذِي كَانَ يَعْيبُهَا وَ يَبْرَأُ مِنْهَا

And Abu Ja’far<sup>asws</sup> said: ‘He<sup>as</sup> faulted their gods, [37:88] **Then he looked with a consideration at the stars [37:89] Then he said: I feel sick** Abu Ja’far<sup>asws</sup> said: ‘By Allah<sup>azwj</sup>, he<sup>as</sup> was not sick, nor did he<sup>as</sup> lie. So when they turned away from him<sup>as</sup> to attend to their festivities, Ibrahim<sup>as</sup> came to their gods with an axe and broke them, except for the big one of theirs, and placed the axe around its neck. They came back to their gods and saw what had happened to them, so they said, ‘No, by Allah<sup>azwj</sup>, no

<sup>34</sup> Al Kafi – H 15005 (Extract)

one has the audacity to break these except for the young man<sup>as</sup> who had faulted these and keeps away from them’.

فَلَمْ يَجِدُوا لَهُ قِتْلَةً أَعْظَمَ مِنَ النَّارِ فَجَمَعَ لَهُ الْحَطَبَ وَاسْتَجَادُوهُ حَتَّى إِذَا كَانَ الْيَوْمَ الَّذِي يُحْرَقُ فِيهِ بَرَزَ لَهُ نُمْرُودٌ وَجُنُودُهُ وَقَدْ بُنِيَ لَهُ بِنَاءٌ لِيَنْظُرَ إِلَيْهِ كَيْفَ تَأْخُذُهُ النَّارُ وَوَضَعَ إِبْرَاهِيمَ (عليه السلام) فِي مَنْجَبِيقٍ وَقَالَتْ الْأَرْضُ يَا رَبِّ لَيْسَ عَلَيَّ ظَهْرِي أَحَدٌ يَعْبُدُكَ غَيْرُهُ يُحْرَقُ بِالنَّارِ قَالَ الرَّبُّ إِنَّ دَعَائِي كَفَيْتُهُ

So they did not find for him<sup>as</sup> a manner of killing more severe than the fire. They gathered the firewood, and fuelled it. When it came to the day in which he<sup>as</sup> was to be burnt, Nimrod<sup>la</sup> and his<sup>la</sup> army came out, and there had been built for them a building to look at him<sup>as</sup> from above to see how the fire would grab hold of him<sup>as</sup>. And they placed Ibrahim<sup>as</sup> in a catapult, and the earth cried out: ‘O Lord<sup>azwj</sup>! There is none upon my back who worships You<sup>azwj</sup> apart from him<sup>as</sup> who is being burnt by the fire’. The Lord<sup>azwj</sup> Said: “If he<sup>as</sup> supplicates to Me<sup>azwj</sup>, I<sup>azwj</sup> shall Suffice for him<sup>as</sup>”.

فَذَكَرَ أَبَانٌ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَمَّنْ رَوَاهُ عَنْ أَبِي جَعْفَرٍ (عليه السلام) أَنَّ دُعَاءَ إِبْرَاهِيمَ (عليه السلام) يَوْمَئِذٍ كَانَ يَا أَحَدُ [يَا أَحَدُ يَا صَمَدُ يَا مَنْ لَمْ يَلِدْ وَلَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ] ثُمَّ قَالَ تَوَكَّلْتُ عَلَى اللَّهِ فَقَالَ الرَّبُّ تَبَارَكَ وَتَعَالَى كَفَيْتُ

Aban has mentioned, from Muhammad Bin Marwan, from the one who reported it, from Abu Ja’far<sup>asws</sup> that: ‘The supplication of Ibrahim<sup>as</sup> on that day was: ‘O One! O Everlasting! O Everlasting! O One Who does not beget nor is He Begotten, and there is none comparable to Him!’ Then he<sup>as</sup> said: ‘I<sup>as</sup> rely upon Allah<sup>azwj</sup>’. So the Lord<sup>azwj</sup> Blessed and High Said: “I<sup>azwj</sup> shall Suffice for you<sup>as</sup>”.

فَقَالَ لِلنَّارِ كُونِي بَرْدًا قَالَ فَاضْطَرَبَتْ أَسْنَانُ إِبْرَاهِيمَ (عليه السلام) مِنَ الْبُرْدِ حَتَّى قَالَ اللَّهُ عَزَّ وَجَلَّ وَ سَلَامًا عَلَى إِبْرَاهِيمَ وَ انْحَطَّ جِبْرَائِيلُ (عليه السلام) وَ إِذَا هُوَ جَالِسٌ مَعَ إِبْرَاهِيمَ (عليه السلام) يُحَدِّثُهُ فِي النَّارِ قَالَ نُمْرُودٌ مَنْ اتَّخَذَ إِلَهًا فَلْيَتَّخِذْ مِثْلَ إِلَهِ إِبْرَاهِيمَ

So the fire said: ‘Make me to be cold’. He<sup>asws</sup> said: ‘The teeth of Ibrahim chattered from the cold until Allah<sup>azwj</sup> Mighty and Majestic Said: “Safety upon Ibrahim<sup>as</sup>”. And Jibraeel descended, and he was seated with Ibrahim<sup>as</sup> talking to him<sup>as</sup> in the fire. Nimrod<sup>la</sup> said, ‘When you take a god, you should take a god similar to that of the God of Ibrahim<sup>as</sup>’.

قَالَ فَقَالَ عَظِيمٌ مِنْ عَظَمَائِهِمْ إِنِّي عَزَمْتُ عَلَى النَّارِ أَنْ لَا تُحْرِقَهُ قَالَ فَأَخَذَ عُنُقُ مِنَ النَّارِ نَحْوَهُ حَتَّى أَحْرَقَهُ

He<sup>asws</sup> said; ‘So a great one from their great ones said, ‘It was I who intended that the fire should not burn him<sup>as</sup>’. So a huge flame shot out from the fire at him until it incinerated him’.<sup>35</sup>

## VERSES 25 & 26

وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثَانًا مَوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَيَلْعَنُ بَعْضُكُمْ بَعْضًا وَمَأْوَأَكُمْ النَّارُ وَمَا لَكُمْ مِنْ نَاصِرِينَ {25} فَأَمَّنْ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَى رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ {26}

**[29:25] And he said: But rather, you have only taken for yourselves idols besides Allah by way of cordiality between you in the life of the world, then on**

<sup>35</sup> Al Kafi – H 15006



**the Day of Judgement some of you would deny others, and some of you will curse others, and your abode is the fire, and you shall not have any helpers [29:26] And Lut believed in Him, and he said: I am fleeing to my Lord, surely He is the Mighty, the Wise**

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن بكر بن صالح، عن القاسم بن بريد، عن أبي عمرو الزبيرى، عن أبي عبد الله (عليه السلام)، قال في قول الله تعالى: **وَ قَالَ إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثَانًا مَوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَ يَلْعَنُ بَعْضُكُمْ بَعْضًا**، قال: «يعني يتبرأ بعضهم من بعض».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al-Qasim Bin Bureyd, from Abu Amro Al-Zubeyri, who has said:

'Abu Abdullah<sup>asws</sup> having said regarding the Words of Allah<sup>azwj</sup> the High **[29:25] And he said: But rather, you have only taken for yourselves idols besides Allah by way of cordiality between you in the life of the world, then on the Day of Judgement some of you would deny others, and some of you will curse others: 'Meaning, they would be distancing themselves from each other'**.<sup>36</sup>

محمد بن يعقوب: بإسناده عن أبان، عن محمد بن مروان، عن زرارة، عن أبي جعفر (عليه السلام)، قال: «فأمن له لوط، و خرج مهاجرا إلى الشام هو و سارة و لوط».

Muhammad Bin Yaqoub, by his chain from Aban, from Muhammad Bin Marwan, from Zurara,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'So Lut<sup>as</sup> believed in him (Ibrahim<sup>as</sup>), and went out emigrating to Syria, him (Ibrahim<sup>as</sup>, and Sarah<sup>as</sup>, and Lut<sup>as</sup>'.<sup>37</sup>

## VERSES 27 - 35

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَآتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ {27} وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ {28} أَلَيْسَ لَكُمُ الرَّجَالُ وَتَقَطُّونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيَكُمُ الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا إِنَّتُمْ بَعْدَ اللَّهِ أَنْتُمْ لَعَالَمِينَ {29} قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ {30} وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبَشْرِى قَالُوا إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ {31} قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ {32} وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذُرْعًا وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنْجُونَكَ وَأَهْلَكَ إِلَّا امْرَأَتَكَ كَانَتْ مِنَ الْغَابِرِينَ {33} إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ رِجْرًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ {34} وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِقَوْمٍ يَعْقِلُونَ {35}

**[29:27] And We Granted to him Is'haq and Yaqoub, and Made the Prophet-hood and the Book to be in his offspring, and We Gave him his Reward in the world, and in the Hereafter he will be among the righteous [29:28] And Lut when he said to his people: Most you are coming to immoralities which none of the nations has ever come to before you [29:29] Are you coming to the men and committing highway robbery, and you are committing evil deeds in your clubs? So there was not answer of his people except that they said: Bring upon us Allah's Punishment, if you are one from the truthful ones [29:30] He said: My Lord! Help me against the mischievous people [29:31] And when Our**

<sup>36</sup> الكافي 2: 1/287

<sup>37</sup> الكافي 8: 559/368

**messengers came to Ibrahim with the good news, they said: Surely we are going to destroy the people of this town, for its people have been unjust [29:32] He said: Surely in it is Lut. They said: We know very well who is in it; we shall rescue him and his followers, except for his wife; she shall be of those who remain behind [29:33] And when Our messengers came to Lut he was grieved on account of them, and he felt powerless (to protect) them; and they said: Fear not, nor grieve; surely we will deliver you and your followers, except for your wife; she shall be of those who remain behind [29:34] Surely We will cause to descend upon the people of this town a Punishment from heaven, due to their disobedience [29:35] And certainly We have left from it a clear evidence for a people who understand**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ ابْنِ فَضَّالٍ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ وَ هُوَ فَرَقَدٌ عَنْ أَبِي يَزِيدَ الْحَمَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ تَعَالَى بَعَثَ أَرْبَعَةَ أَمْلَاقٍ فِي إِهْلَاكِ قَوْمِ لُوطٍ جِبْرَائِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ وَ كَرُوبِيلَ (عليهم السلام) فَمَرُّوا بِإِبْرَاهِيمَ (عليه السلام) وَ هُمْ مُعْتَمُونَ فَسَلَّمُوا عَلَيْهِ فَلَمْ يَعْرِفْهُمْ وَ رَأَى هَيْئَتَهُ حَسَنَةً فَقَالَ لَا يَخْدُمُ هَؤُلَاءِ أَحَدٌ إِلَّا أَنَا بِنَفْسِي وَ كَانَ صَاحِبَ أَضْيَافٍ فَشَوَى لَهُمْ عَجَلًا سَمِينًا حَتَّى أَنْضَجَهُ ثُمَّ قَرَّبَهُ إِلَيْهِمْ فَلَمَّا وَضَعَهُ بَيْنَ أَيْدِيهِمْ رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكَرَهُمْ وَ أَوْجَسَ 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<sup>asws</sup> having said that: ‘Allah<sup>azwj</sup> Sent four Angels (to Prophet Ibrahim<sup>as</sup>) for the destruction of the people of Lut<sup>as</sup> – Jibraeel<sup>as</sup>, and Mikaeel<sup>as</sup>, and Israfeel<sup>as</sup>, and Karoubeel<sup>as</sup> and they had obscured their faces. They greeted him<sup>as</sup>. He<sup>as</sup> did not recognise them and saw them as good persons. So he<sup>as</sup> said (to himself<sup>as</sup>), ‘No one shall attend to them except for myself personally’, and he<sup>as</sup> 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<sup>as</sup> 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 أَمْرَأَتُهُ 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 جِئْتُمْ قَالُوا لَهُ فِي إِهْلَاكِ قَوْمِ لُوطٍ

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

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 عَشْرِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا خَمْسَةً قَالَ لَا قَالَ فَإِنْ كَانُوا وَاحِدًا قَالَ لَا قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنُنَجِّيَنَّهُ وَ أَهْلَهُ إِلَّا أَمْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ ثُمَّ مَضُوا

So he<sup>as</sup> said to them<sup>as</sup>: ‘Suppose there were a hundred Believers among them, would you<sup>as</sup> destroy them?’ Jibraeel<sup>as</sup> said: ‘No’. He<sup>as</sup> said: ‘If there were fifty?’ He<sup>as</sup> said: ‘No’. He<sup>as</sup> said, ‘If there were thirty?’ He<sup>as</sup> said; No’. He<sup>as</sup> said: ‘If there were twenty?’ He<sup>as</sup> said: ‘No’. He<sup>as</sup> said: ‘if there were ten?’ He<sup>as</sup> said; ‘No’. He<sup>as</sup> said: ‘If there were five?’ He<sup>as</sup> said: ‘No’. He<sup>as</sup> said: ‘If there was one?’ He<sup>as</sup> said: ‘No’. **29:32]**

**He said: Surely in it is Lut. They said: We know very well who is in it; we shall rescue him and his followers, except for his wife; she shall be of those who remain behind.** Then they<sup>as</sup> left.

وَقَالَ الْحَسَنُ الْعَسْكَرِيُّ أَبُو مُحَمَّدٍ لَا أَعْلَمُ دَا الْقَوْلِ إِلَّا وَهُوَ يَسْتَبْقِيهِمْ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ يُجَادِلُنَا فِي قَوْمِ لُوطٍ فَأَتُوا لُوطًا وَهُوَ فِي زُرَاعَةٍ لَهُ قُرْبَ الْمَدِينَةِ فَسَلَّمُوا عَلَيْهِ وَهُمْ مُعْتَمُونَ فَلَمَّا رَأَاهُمْ رَأَى هَيْئَةً حَسَنَةً عَلَيْهِمْ عَمَانٌ بِيضٌ وَثِيَابٌ بِيضٌ فَقَالَ لَهُمُ الْمُنْزَلُ فَقَالُوا نَعَمْ فَتَقَدَّمَهُمْ وَمَشُوا خَلْفَهُ فَنَدِمَ عَلَى عَرْضِهِ عَلَيْهِمُ الْمُنْزَلُ وَقَالَ أَيُّ شَيْءٍ صَنَعْتُمْ آتَيْتُمْ بِهِمْ قَوْمِي وَأَنَا أَعْرِفُهُمْ فَأَلْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ وَقَدْ قَالَ جِبْرَائِيلُ (عليه السلام) لَا نَعَجَلُ عَلَيْهِمْ حَتَّى يَشْهَدَ ثَلَاثَ شَهَادَاتٍ فَقَالَ جِبْرَائِيلُ (عليه السلام) هَذِهِ وَاحِدَةٌ ثُمَّ مَشَى سَاعَةً ثُمَّ التَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ فَقَالَ جِبْرَائِيلُ (عليه السلام) هَذِهِ اثْنَتَانِ ثُمَّ مَضَى فَلَمَّا بَلَغَ بَابَ الْمَدِينَةِ التَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ فَقَالَ جِبْرَائِيلُ (عليه السلام) هَذِهِ ثَالِثَةٌ

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

ثُمَّ دَخَلَ وَ دَخَلُوا مَعَهُ فَلَمَّا رَأَتْهُمُ امْرَأَتُهُ رَأَتْ هَيْئَةً حَسَنَةً فَصَعِدَتْ فَوْقَ السَّطْحِ وَ صَعِقَتْ فَلَمْ يَسْمَعُوا فَدَخَنَتْ فَلَمَّا رَأَوْا الدَّخَانَ أَقْبَلُوا يُهْرَعُونَ إِلَى الْبَابِ فَنَزَلَتْ إِلَيْهِمْ فَقَالَتْ عِنْدَهُ قَوْمٌ مَا رَأَيْتُ قَطُّ أَحْسَنَ مِنْهُمْ هَيْئَةً فَجَاءُوا إِلَى الْبَابِ لِيَدْخُلُوهَا فَلَمَّا رَأَاهُمْ لُوطٌ قَامَ إِلَيْهِمْ فَقَالَ يَا قَوْمِ فَاتَّقُوا اللَّهَ وَ لَا تَخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ فَقَالَ هُوَ لِأَنَّ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَدَعَاهُمْ إِلَى الْحَلَالِ فَقَالُوا لَقَدْ عَلِمْتُمْ مَا لَنَا فِي بَنَاتِكِ مِنْ حَقٍّ وَ أَنْتَ تَتَعَلَّمُ 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 الْبَيْتَ

Then he<sup>as</sup> entered (the city) and they<sup>as</sup> entered with him<sup>as</sup>. So when his<sup>as</sup> wife saw them<sup>as</sup> 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<sup>as</sup> has such people with him<sup>as</sup> that I have not seen such beauty ever better than theirs. They came to the gate, so when Lut<sup>as</sup> saw them, he<sup>as</sup> said: 'O people! Fear Allah<sup>azwj</sup> and do not harass regarding my<sup>as</sup> guests. Is there no man with guidance among you? These are my<sup>as</sup> (community's) daughters. They are cleaner for you, so call them to the Permissible'. They said, 'You<sup>as</sup> are aware that there is no right for us regarding your daughters, and you<sup>as</sup> well know what we want'. So he<sup>as</sup> said; 'If I<sup>as</sup> had strength or support I<sup>as</sup> would have resorted to a strong corner'. So Jibraeel<sup>as</sup> said (to himself<sup>as</sup>): 'If only he<sup>as</sup> knew how much strength he<sup>as</sup> had'. So they spoke a Lut until they<sup>as</sup> entered the house'.

قَالَ فَصَاحَ بِهِ جِبْرَائِيلُ يَا لُوطُ دَعُهُمْ يَدْخُلُونَ فَلَمَّا دَخَلُوا أَهْوَى جِبْرَائِيلُ بِإصْبَعِهِ نَحْوَهُمْ فَذَهَبَتْ أَعْيُنُهُمْ وَ هُوَ قَوْلُهُ فَطَمَسْنَا أَعْيُنَهُمْ ثُمَّ نَادَى جِبْرَائِيلُ فَقَالَ إِنَّا رَسُولُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرَ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَ قَالَ لَهُ جِبْرَائِيلُ إِنَّا بَعَثْنَا فِي إِهْلَاكِهِمْ فَقَالَ يَا جِبْرَائِيلُ عَجَلٌ فَقَالَ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ

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

قَالَ فَأَمْرُهُ فَتَحَمَّلَ وَ مَنْ مَعَهُ إِلَّا امْرَأَتُهُ قَالَ ثُمَّ أَقْتَلَعَهَا جِبْرَائِيلُ بِجَنَاحَيْهِ مِنْ سَبْعِ أَرْضِينَ ثُمَّ رَفَعَهَا حَتَّى سَمِعَ أَهْلُ سَمَاءِ الدُّنْيَا نَبَاحَ الْكَلَابِ وَ صِيَاخَ الدِّيَكَةِ ثُمَّ قَلَبَهَا وَ أَمْطَرَ عَلَيْهَا وَ عَلَى مَنْ حَوْلَ الْمَدِينَةِ حِجَارَةً مِنْ سَجِيلٍ.

He<sup>asws</sup> said; 'So he (Jibraeel<sup>as</sup>) commanded him to carry with him those who were with him<sup>as</sup> except for his<sup>as</sup> wife. Then Jibraeel<sup>as</sup>, by his<sup>as</sup> 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<sup>as</sup> overturned it, and rained upon it and upon the surrounding areas of the city, stones of clay'.<sup>38</sup>

الطبرسي: في معنى وَ تَأْتُونَ فِي نَادِيكُمْ الْمُنْكَرَ، عن الرضا (عليه السلام): «أنهم كانوا يتضارطون في مجالسهم من غير حشمة و لا حياء».

Al-Tabarsy – Regarding the meaning of [29:29] and you are committing evil deeds in your clubs? - from Al-Reza<sup>asws</sup> having said: 'They used to pass wind (farting) in their gatherings without manners, nor any shame'.<sup>39</sup>

و عنه: بهذا الإسناد، عن الحسن بن محبوب، عن مالك بن عطية، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام): «قال رسول الله (صلى الله عليه و آله): يا جبرئيل، و أين كانت قريتهم من البلاد؟ فقال جبرئيل: كان موضع قريتهم في موضع بحيرة طبرية اليوم، و هي في نواحي الشام، قال: فقال له رسول الله (صلى الله عليه و آله): أ رأيتك حين قلبتها، في أي موضع من الأرضين وقعت القرية و أهلها؟ فقال: يا محمد، وقعت فيما بين بحر الشام إلى مصر، فصارت تلولا في البحر».

And from him, by this chain, from Al-Hassan Bin Mahboub, from Malik Bin Atiyya, from Abu Hamza Al-Sumaly, who has narrated:

Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'O Jibraeel<sup>as</sup>! And where was their village from the cities (of today)?' So Jibraeel<sup>as</sup> said: 'The place of their village was in a place called the Sea of Galilee today, and it is around Syria'. So Rasool-Allah<sup>saww</sup> said to him<sup>as</sup>: 'Did you<sup>as</sup> see, when you<sup>as</sup> overturned them, in which place of the firmaments did the village and its inhabitants end up in?' So he<sup>as</sup> said: 'O Muhammad<sup>saww</sup>! They ended up in what is between the sea of Syria and Egypt. (The village called Taloula) ended up in the sea'.<sup>40</sup>

<sup>38</sup> Al Kafi – H 14953

<sup>39</sup> مجمع البيان 8: 440

<sup>40</sup> علل الشرائع: 5/550.

## VERSES 36 - 43

وَأَلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ {36} فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثَمِينَ {37} وَعَادًا وَثَمُودَ وَقَدْ تَبَيَّنَ لَكُمْ مِنْ مَسَاكِنِهِمْ<sup>asws</sup> وَزَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ {38} وَقَارُونَ وَفِرْعَوْنَ وَهَامَانَ<sup>asws</sup> وَلَقَدْ جَاءَهُمْ مُوسَىٰ بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَابِقِينَ {39} فَكَلَّا أَخَذْنَا بِذُنُوبِهِمْ<sup>asws</sup> فَمِنْهُمْ مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَنْ خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَنْ أَعْرَفْنَا<sup>asws</sup> وَمَا كَانِ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ {40} مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا<sup>asws</sup> وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ {41} إِنَّ اللَّهَ يَعْلَمُ مَا يُدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ<sup>asws</sup> وَهُوَ الْعَزِيزُ الْحَكِيمُ {42} وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ<sup>asws</sup> وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ {43}

**[29:36] And to Madyan (We Sent) their brother Shuaib, so he said: O people! Worship Allah and fear the Last Day and do not act corruptly in the land, making mischief [29:37] But they belied him, so a severe earthquake overtook them, and they became motionless bodies in their abode [29:38] And (We Destroyed) Ad and Samood, and from their dwellings (this) is apparent to you indeed; and the Satan made their deeds fair-seeming to them, so he kept them back from the path, though they were people with insight [29:39] And (We Destroyed) Qaroun and Pharaoh and Haman; and Musa came to them with clear arguments, but they behaved arrogantly in the earth; yet they could not outstrip (Us) [29:40] So each We Seized due to their sins; So from them was one who was Seized by a Scream, and from them was one who was submerged into the earth, and from them was one who was drowned; and it was not that Allah was unjust to them, but they were unjust to their own selves [29:41] The example of those who take guardians besides Allah is as the example of the spider that makes for itself a house; and the frailest of the houses is the spider's house did they but know [29:42] Surely Allah knows whatever thing they call upon besides Him; and He is the Mighty, the Wise [29:43] And these examples, We Strike these for the people, and none understand them except for the learned**

و قال علي بن إبراهيم، في قوله: وَ تِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ، يعني آل محمد (عليهم السلام).

And Ali Bin Ibrahim said regarding His<sup>azwj</sup> Words **[29:43] And these examples, We Strike these for the people, and none understand them except for the learned** Meaning the Progeny<sup>asws</sup> of Muhammad<sup>asaww</sup>,<sup>41</sup>

شرف الدين النجفي، قال: روى أحمد بن محمد بن خالد البرقي، عن الحسين بن سيف عن أخيه، عن أبيه، عن سالم بن مكرم، عن أبيه، قال: سمعت أبا جعفر (عليه السلام) يقول في قوله تعالى: كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا<sup>asws</sup> وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ، قال: «هي الحميراء».

Sharaf Al-Deen Al-Najafi, from Ahmad Bin Muhammad Bin Khalid Al-Barqy, from Al-Husayn Bin Sayf, from his brother, from his father, from Saalim Bin Makram, from his father who said,

'I heard Abu Ja'far<sup>asws</sup> saying regarding the Words of the High **[29:41] the example of the spider that makes for itself a house; and the frailest of the houses is the spider's house**, he<sup>asws</sup> said: 'She is Al-Humeyra (Ayesha)'.<sup>42</sup>

<sup>41</sup> تفسير القمي 2: 150.

عن جعفر بن محمد عن أبيه عن جده عن علي بن أبي طالب عليهم السلام قال: سألت رسول الله صلى الله عليه واله عن المسوخ فقال: هي ثلاثة عشر إلى ان قال صلى الله عليه واله: واما العنكبوت فكانت امرأة تخون زوجها.

From Ja'far Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup>, from Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> having said: 'I<sup>asws</sup> asked Rasool-Allah<sup>saww</sup> about the metamorphosed (creatures), so he<sup>saww</sup> said: 'These are thirteen' – until he<sup>saww</sup> said: 'And as for the spider, so it was a wife who betrayed her husband'.<sup>43</sup>

عن سعيد بن علقاة قال: سمعت أمير المؤمنين عليه السلام يقول: ترك نسج العنكبوت في البيت يورث الفقر.

From Saeed Bin Alaqat who said, 'I heard Amir-ul-Momineen<sup>asws</sup> saying: 'Leaving a weaving spider in the house inherits the poverty'.<sup>44</sup>

محمد بن العباس، قال: حدثنا الحسين بن عامر، عن محمد بن عيسى، عن ابن أبي عمير، عن مالك بن عطية، عن محمد بن مروان، عن الفضيل بن يسار، عن أبي جعفر (عليه السلام)، في قوله عز و جل: وَ مَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ، قال: «نحن هم».

Muhammad Bin Al-Abbas, from Al-Husayn Bin Aamir, from Muhammad Bin Isa, from Ibn Abu Umeyr, from Maalik Bin Atiya, from Muhammad Bin Marwan, from Al-Fazeyl Bin Yasaar,

from Abu Ja'far<sup>asws</sup> regarding the Words of Mighty and Majestic [29:43] and none understand them except for the learned, he<sup>asws</sup> said: 'That is us'<sup>asws</sup>.<sup>45</sup>

## VERSES 44 - 46

خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ {44} اٰتٰل مَا اُوْحِيَ الْبَيْكَ مِنَ الْكِتَابِ وَاَقِمِ الصَّلَاةَ ۗ اِنَّ الصَّلَاةَ تَنْهٰى عَنِ الْفَحْشَاۗءِ وَالْمُنْكَرِ ۗ وَّلَذِكُرُ اللّٰهُ اَكْبَرُ ۗ وَاَللّٰهُ يَعْلَمُ مَا تَصْنَعُوْنَ {45} وَلَا تَجَادِلُوْا اَهْلَ الْكِتَابِ اِلَّا بِالَّتِي هِيَ اَحْسَنُ اِلَّا الَّذِيْنَ ظَلَمُوْا مِنْهُمْ ۗ وَقَوْلُوْا اٰمَنَّا بِالَّذِيْ اُنزِلَ اِلَيْنَا وَاُنزِلَ اِلَيْكُمْ وَاِلٰهِنَا وَاِلٰهَكُمْ وَاَحَدٌ وَّ نَحْنُ لَهٗ مُسْلِمُوْنَ {46}

**[29:44] Allah Created the skies and the earth with the Truth; most surely there is a Sign in this for the Believers [29:45] Recite that which has been Revealed to you from the Book and establish the Prayer; surely Prayer prevents from the immoralities and evil, and the Remembrance of Allah is the greatest, and Allah Knows what you are doing [29:46] And do not dispute with the followers of the Book except by what is best, except those of them who act unjustly, and say: We believe in that which has been Revealed to us and Revealed to you, and our God and your God is One, and to Him do we submit**

الطبرسي، قال: روى أصحابنا، عن أبي عبد الله (عليه السلام)، قال: «من أحب أن يعلم أقبلت صلاته أم لم تقبل، فلينظر هل منعت صلاته عن الفحشاء والمنكر؟ فيقدر ما منعته قبلت منه».

Al-Tabarsy said, 'Our companions have reported,

Abu Abdullah<sup>asws</sup> having said: 'The one who would like to know whether his Prayer has been Accepted or not, so he should look at whether his Prayers have prevented

<sup>42</sup> تأويل الآيات 1: 430 / 7.

<sup>43</sup> Tafseer Noor Al Saqalayn – CH 29 – H 45

<sup>44</sup> Tafseer Noor Al Saqalayn – CH 29 – H 46

<sup>45</sup> تأويل الآيات 1: 430 / 8

him from the immoralities and the evil. So in accordance to what it has prevented him, has been Accepted from him'.<sup>46</sup>

محمد بن يعقوب: عن علي بن محمد، عن علي بن العباس، عن الحسين بن عبد الرحمن، عن سفیان الحريري، عن أبيه، عن سعد الخفاف، عن أبي جعفر (عليه السلام) - في حديث طويل - قلت: يا أبا جعفر، هل يتكلم القرآن؟ فتبسم، ثم قال: «رحم الله الضعفاء من شيعتنا، إنهم أهل تسليم». ثم قال: «نعم يا سعد، و الصلاة تتكلم، و لها صورة و خلق، تأمر و تنهى».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Ali Bin Al-Abbas, from Al-Husayn Bin Abdul Rahman, from Sufyan Al-Hureyri, from his father, from Sa'ad Al-Khafaf,

(It has been narrated) from Abu Ja'far<sup>asws</sup> – in a lengthy Hadeeth – 'I said, 'O Abu Ja'far<sup>asws</sup>! Does the Quran speak?' So he<sup>asws</sup> smiled, then said: 'May Allah<sup>azwj</sup> have Mercy upon our<sup>asws</sup> weak Shias, they are the people who have submitted'. Then he<sup>asws</sup> said: 'Yes, O Sa'ad! And the Prayers speaks, and it has an image and a creation, and it enjoins and forbids'.

قال سعد: فتغير لذلك لوني، و قلت: هذا شيء لا أستطيع أن أتكلم به في الناس. فقال أبو جعفر (عليه السلام): «و هل الناس إلا شيعتنا، فمن لم يعرف الصلاة فقد أنكر حقنا». ثم قال: «يا سعد، أسمعك كلام القرآن؟». قلت: بلى، (صلى الله عليك). قال: «إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ وَ لَذِكْرُ اللَّهِ أَكْبَرُ، فالنهي كلام، و الفحشاء و المنكر رجال، و نحن نذكر الله، و نحن أكبر».

Sa'ad said, 'My colour changed due to that, and I said, 'This is a thing which does not have the ability to speak among the people'. So Abu Ja'far<sup>asws</sup> said: 'And are there any people, except for our<sup>asws</sup> Shiah? So the one who does not recognise the Prayer, so he had denied our<sup>asws</sup> rights'. Then he<sup>asws</sup> said: 'O Sa'ad! Shall I<sup>asws</sup> make you listen to the speech of the Quran?' I said, 'Yes, may Allah<sup>azwj</sup> Bless you<sup>asws</sup>'. He<sup>asws</sup> said: '**[29:44] surely Prayer prevents from the immoralities and evil, and the Remembrance of Allah is the greatest.** So the prevention is speech, and the 'immoralities and the evil' are men, and we<sup>asws</sup> are the Remembrance of Allah<sup>azwj</sup>, we<sup>asws</sup> are the greatest'.<sup>47</sup>

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ لَذِكْرُ اللَّهِ أَكْبَرُ، يقول: «ذكر الله لأهل الصلاة أكبر من ذكرهم إياه، ألا ترى أنه يقول: فَادْكُرُونِي أَذْكُرْكُمْ «1»؟».

Ali Bin Ibrahim said,

'And in a report of Abu Al-Jaroud, from Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words '**[29:44] and the Remembrance of Allah is the greatest**, said: 'The Remembrance of Allah<sup>azwj</sup> of the people of the Prayer is greater than their remembrance of Him<sup>azwj</sup>. Have you not seen that He<sup>azwj</sup> is Saying **[2:152] Therefore remember Me, I will Remember you?**'

قوله: وَ لَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ، قال: اليهود و النصارى إِلَّا بِالَّتِي هِيَ أَحْسَنُ، قال: بالقرآن.

<sup>46</sup> مجمع البيان 8: 447.

<sup>47</sup> الكافي 2: 437 / 1.

His<sup>azwj</sup> Words **[29:46] And do not dispute with the followers of the Book except by what is best**, he<sup>asws</sup> said: 'The Jews and the Christians **except by what is best**, with the Quran'.<sup>48</sup>

فالجِدال بالتي هي أحسن قد قرنه العلماء بالدين، والجِدال بغير التي هي أحسن محرم ربه الله تعالى على شيعتنا، وكيف يحرم الله الجِدال جملة وهو يقول: "وقالوا لن يدخل الجنة إلا من كان هودا أو نصارى" وقال الله تعالى: "تلك أمانتهم قل هاتوا برهانكم إن كنتم صادقين"؟ فجعل علم الصدق والإيمان بالبرهان، وهل يؤتى بالبرهان إلا في الجِدال بالتي هي أحسن؟

Imam Hassan Al-Askari<sup>asws</sup> said: 'Argue with them in a manner which is good, and that is what the scholars have been told, and a debate which is not in a good manner is forbidden. Allah<sup>azwj</sup> has Made it prohibited to our<sup>asws</sup> Shiah. And how can Allah<sup>azwj</sup> have Prohibited all debates and He<sup>azwj</sup> has Said: **[2:111] And they say: None shall enter Paradise except he who is a Jew or a Christian.** And Allah<sup>azwj</sup> Said: **These are their vain desires. Say: Bring your proof if you are truthful** True knowledge and faith is based on proofs, and are proofs presented except by arguments which are in a goodly manner?'

فقيل: يابن رسول الله فما الجِدال بالتي هي أحسن، والتي ليست بأحسن؟ قال: أما الجِدال بغير التي هي أحسن، فإن تجادل مبطلا، فيورد عليك باطلا فلا ترده بحجة قد نصبها الله، ولكن تجحد قوله أو تجحد حقا يريد ذلك المبطل أن يعين به باطله، فتجحد ذلك الحق مخافة أن يكون له عليك فيه حجة، لأنك لا تدري كيف التخلص منه، فذلك حرام على شيعتنا أن يصيروا فتنة على ضعفاء إخوانهم وعلى المبطلين. أما المبطلون فيجعلون ضعف الضعيف منكم إذا تعاطى مجادلته وضعف ما في يده حجة له على باطله. وأما الضعفاء فتغم قلوبهم لما يرون من ضعف المحق في يد المبطل.

They said to him<sup>asws</sup>: 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Why should debate in a good manner be differentiated from one which is not in a goodly manner?' He<sup>asws</sup> said: 'As for the debate which is not in a goodly manner, this is one where you are debating against a falsehood, and he presents to you arguments which are false, and you do not present counter arguments which have been Established by Allah<sup>azwj</sup>, but you fight against his words, or fight against the truth which that false person uses to establish his falsehood. You fight against that truth in the fear that it might constitute as proof against you, and you do not know how sincere he is. And that is prohibited for our<sup>asws</sup> Shiah for it might result in mischief among their weak brothers and on the wrongdoers. The wrongdoers go to the weakest of the weak among you, and present arguments, and the weak one does not have with him any proof against the falsehood. The weak become grieved at observing a weak one destroyed at the hands of a wrongdoer.

وأما الجِدال بالتي هي أحسن فهو ما أمر الله تعالى به نبيه أن يجادل به من جحد البعث بعد الموت وإحياءه له، فقال الله تعالى حاكيا عنه: (وضرب لنا مثلا ونسي خلقه قال من يحيي العظام وهي رميم). فقال الله في الرد عليه: (قل - يا محمد - يحييها الذي أنشأها أول مرة وهو بكل خلق عليم الذي جعل لكم من الشجر الأخضر نارا فإذا أنتم منه توقدون).

And the debate which is good is the one which Allah<sup>azwj</sup> Commanded His<sup>azwj</sup> Prophet<sup>saww</sup> to do against the one who disputed the resurrection after death and his life. Allah<sup>azwj</sup> Said about this: **[36:78] And he strikes out an example for Us and forgets his own creation Says he: Who will Give life to the bones and they have rotted away?** Allah<sup>azwj</sup> Said in Refutation to him: **[36:79] Say: O Muhammad<sup>saww</sup>! He Who Brought them into existence at first, will Give life to**

<sup>48</sup> تفسير القمي 2: 150.



**them and He is Aware of all creation [36:80] Who has made for you the fire from the green tree, so you are kindling from it.**

فأراد الله من نبيه أن يجادل المبطل الذي قال: كيف يجوز أن يبعث هذه العظام وهي رميم؟ قال الله تعالى: (قل يحييها الذي أنشأها أول مرة) أفيعجز من ابتداء به لا من شئ أن يعيده بعد أن يبلى؟ بل ابتداءه أصعب عندكم من أعادته. ثم قال: (الذي جعل لكم من الشجر الاخضر نارا) أي إذا كان قد كمن النار الحارة في الشجر الاخضر الرطب يستخرجها، فعرفكم أنه على إعادة ما بلى أقدر.

Allah<sup>azwj</sup> Intended from His Prophet<sup>saww</sup> that he<sup>saww</sup> should argue against the wrongdoer who said: 'How is it possible for these bones to be brought back to life when they have become dust?' Allah<sup>azwj</sup> Said: **[36:79] Say: He Who Brought them into existence at first,** How can He<sup>azwj</sup> be frustrated from repeating its creation when He<sup>azwj</sup> initially Created without any thing? But, its initial-creation is more difficult than the repeat. Then He<sup>azwj</sup> Said: **[36:80] Who has made for you the fire from the green tree** meaning, the One Who<sup>azwj</sup> can Create fire from a wet green tree, you should know that He<sup>azwj</sup> Would have the Ability to create that'.

ثم قال: (أو ليس الذي خلق السموات والارض بقادر على أن يخلق مثلهم بلى وهو الخلاق العظيم) أي إذا كان خلق السموات والارض أعظم وأبعد في أو هامكم وقدركم أن تقدروا عليه من إعادة البالي فكيف جوزتم من الله خلق هذا الاعجب عندكم والاصعب لديكم ولم تجوزوا ما هو أسهل عندكم من إعادة البالي؟

Then He<sup>azwj</sup> Said: **[36:81] Is not He Who Created the skies and the earth able to Create the like of them? Yes! And He is the All-Knowing Creator** meaning, the Creation of the heavens and the earth was greater and more difficult in your estimation and power, and so how do you consider that it was Allah<sup>azwj</sup> Who has Created and is not a surprise for you, but you do not consider Him<sup>azwj</sup> to be able to re-create that, which is easier?'

فقال الصادق (عليه السلام): فهذا الجدل بالتي هي أحسن، لان فيها قطع عن الكافرين وإزالة شبههم. وأما الجدل بغير التي هي أحسن فإن تجدد حقا لا يمكنك أن تفرق بينه وبين باطل من تجادله، وإنما تدفعه عن باطله بأن تجدد الحق، فهذا هو المحرم لانك مثله، جدد هو حقا، وجددت أنت حقا آخر.

Imam Al-Sadiq<sup>asws</sup> said: 'This is the argument which is in a good manner, for it cuts off the excuses of the infidels and eliminates doubts'. And as for the argument which is not good, is where you fight against truth and it becomes impossible to differentiate between the falsehood and that which you are fighting him with, and in fact you defend against falsehood by fighting against the truth. This is what is prohibited for you will have become like him. He fought against the truth, and you fought against another truth'.<sup>49</sup>

## VERSE 47

وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ ۖ فَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ ۖ وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ ۗ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ  
{47}

**[29:47] And thus have We Revealed the Book to you. So those whom We have Given the Book believe in it, and of those there are those who believe in it, and none fight against Our Signs except the unbelievers**

<sup>49</sup> التفسير المنسوب إلى الإمام العسكري (عليه السلام): 527

محمد بن العباس، فقال: حدثنا محمد بن الحسين الخثعمي، عن عباد بن يعقوب، عن الحسين ابن حماد، عن أبي الجارود، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: فَأَلْذِينَ أَتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ، قال: «هم آل محمد (عليهم السلام) وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ، يعني أهل الإيمان من أهل القبلة».

Muhammad Bin Al-Abbas, from Muhammad Bin Al-Husayn Al-Khash'amy, from Abaad Bin Yaqoub, from Al-Husayn Ibn Hamaad, from Abu Al-Jaroud,

Abu Ja'far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[29:47] So those whom We have Given the Book believe in it**, he<sup>asws</sup> said: 'They<sup>asws</sup> are the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> and of those there are those who believe in it, Meaning the believing people from the people of the Qiblah (General Muslims)'.<sup>50</sup>

## VERSE 48 & 49

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذًا لِأَنَّكَ الْأَمْبُطُونَ {48} بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ {49}

**[29:48] And you did not recite before it from any book, nor did you transcribe it with your right hand, for then the falsifiers would have doubted [29:49] But these are clear Verses in the chests of those who are granted Knowledge; and none deny Our Verses except for the unjust**

حدثنا محمد بن الحسين عن يزيد عن هارون بن حمزة عن ابي عبد الله عليه السلام قال سمعته يقول هو آيات بينات في صدور الذين اوتوا العلم قال هي الائمة خاصة.

It has been narrated to us by Muhammad Bin Al-Husayn, from Yazeed, from Haroun Bin Hamza, who has said:

'I heard Abu Abdullah<sup>asws</sup> say: **[29:49] But these are clear Verses in the chests of those who are granted Knowledge; and none deny Our Verses except for the unjust**, he<sup>asws</sup> said: 'They<sup>asws</sup> are the Imams<sup>asws</sup> especially (exclusive of all others)'.<sup>51</sup>

حدثنا محمد بن خالد الطيالسي عن سيف بن عميره عن ابي بصير عن ابي جعفر عليه السلام قال الرجس هو الشك ولا نشك في ديننا ابدا ثم قال بل هو آيات بينات في صدور الذين اوتوا العلم قلت انتم هم قال من عسى ان يكون.

It has been narrated to us by Muhammad Bin Khalid Al-Tayaalisy, from Sayf Bin Umeyra, from Abu Baseer, who has said:

Abu Ja'far<sup>asws</sup> having said: 'The impurity (Al-Rijs) is the doubt, and we<sup>asws</sup> do not doubt in our<sup>asws</sup> Religion ever'. Then said: **[29:49] But these are clear Verses in the chests of those who are granted Knowledge; and none deny Our Verses except for the unjust**. I said, 'You<sup>asws</sup> are (one of) them?' He<sup>asws</sup> said: 'Who else would it be?'.<sup>52</sup>

حدثنا احمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد الجوهرى عن محمد بن يحيى عن عبد الرحمن عن ابي جعفر عليه السلام قال ان هذا العلم انتهى إلى آى في القرآن ثم جمع اصابعه ثم قال بل هو آيات بينات في صدور الذين اوتوا العلم.

<sup>50</sup> تأويل الآيات 1: 431 / 9.

<sup>51</sup> Basaair Al Darajaat – P 4 Ch 11 H 5

<sup>52</sup> Basaair Al Darajaat – P 4 Ch 11 H 13

It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad Al-Jowhary, from Muhammad Bin ahya, from Abdul Rahmaan, who has said:

Abu Ja'far<sup>asws</sup> having said: 'This is the knowledge which ended up with me<sup>asws</sup>, regarding the Quran', then he<sup>asws</sup> joined his<sup>asws</sup> fingers together, then said: **[29:49] But these are clear Verses in the chests of those who are granted Knowledge; and none deny Our Verses except for the unjust**.<sup>53</sup>

وعنه، قال: حدثنا أحمد بن القاسم الهمداني، عن أحمد بن محمد السيارى، عن محمد بن خالد البرقي، عن علي بن أسباط، قال: سأل رجل أبا عبد الله (عليه السلام) عن قوله عز و جل: **بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ**، قال: «نحن هم».

And from him, from Ahmad Bin Al-Qasim Al-Hamdany, from Ahmad Bin Muhammad Al-Sayyari, from Muhammad Bin Khalid Al-Barqy, from Ali Bin Asbaat who said,

'A man asked Abu Abdullah<sup>asws</sup> about the Words of the Mighty and Majestic **[29:49] But these are clear Verses in the chests of those who are granted Knowledge; and none deny Our Verses except for the unjust**, so he<sup>asws</sup> said: 'We<sup>asws</sup> are they'.

فقال الرجل: جعلت فداك، حتى يقوم القائم (عليه السلام)؟ قال: «كلنا قائم بأمر الله عز و جل واحد بعد واحد حتى يجيء صاحب السيف، فإذا جاء صاحب السيف جاء أمر غير هذا».

The man said, 'May I be sacrificed for you<sup>asws</sup>! (Is it) until the rising of Al-Qaim<sup>asws</sup>?' He<sup>asws</sup> said: 'All of us<sup>asws</sup> rise by the Command of Allah<sup>azwj</sup> Mighty and Majestic, one after another until the Master of the Sword<sup>asws</sup> would come. So when the Master of the Sword<sup>asws</sup> comes, there would come a Command other than this'.<sup>54</sup>

## VERSES 50 - 57

وَقَالُوا لَوْلَا أَنْزَلَ عَلَيْهِ آيَاتٍ مِنْ رَبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ {50} أَوْلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ ۚ إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ {51} قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا ۗ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ {52} وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ ۚ وَلَوْلَا أَجَلٌ مُسَمًّى لَجَاءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ {53} يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنْ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ {54} يَوْمَ يَعْسَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذوقوا مَا كُنْتُمْ تَعْمَلُونَ {55} يَا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ {56} كُلُّ نَفْسٍ دَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ {57}

**[29:50] And they say: If only a Sign had descended upon him from his Lord; Say: But rather, the Signs are with Allah, and I am only a plain warner [29:51] Is it not sufficient for them that We have Revealed to you the Book which is recited to them? Most surely in that there is Mercy a Reminder for a people who believe [29:52] Say: Allah is sufficient as a Witness between me and you; He Knows what is in the skies and the earth. And (as for) those who believe in the falsehood and disbelieve in Allah, they are the losers [29:53] And they ask you to hasten on the Punishment; and had not a term been appointed (for it), the Punishment would have come to them; and it will come to them all of a sudden whilst they are not aware [29:54] They ask you to hasten on the Punishment, and surely Hell would be encompassing the unbelievers [29:55] On the Day when the Punishment shall overwhelm them from above, and from**

<sup>53</sup> Basaair Al Darajaat – P 4 Ch 11 H 14

<sup>54</sup> تأويل الآيات 1: 432/13.

***beneath their feet; and He shall say: Taste (the consequences of) what you had been doing [29:56] O My servants who believe! Surely My earth is vast, so it is Me you should be worshipping [29:57] Every soul must taste of death, then to Us you shall be returning***

قال: وفي رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: يا عِبَادِي الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ يقول: «لا تطيعوا أهل الفسق من الملوك، فإن خفتموهم أن يفتنوكم عن دينكم، فإن أرضي واسعة، و هو يقول: فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ. فقال: أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا، ثم قال: كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ، أي فاصبروا على طاعة الله فإنكم إليه ترجعون».

(Ali Bin Ibrahim) said, 'And in a report of Abu Al-Jaroud,

Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words **[29:56] O My servants who believe! Surely My earth is vast**, he<sup>azwj</sup> is Saying 'Do not obey the mischievous people from the kings. So if you fear them that they would be trying you from your Religion, then My<sup>azwj</sup> earth is vast'. And He<sup>azwj</sup> is Saying **[4:97] In what state were you? They shall say: We were weak in the earth. They shall say: Was not Allah's earth spacious, so that you should have migrated therein?** Then Said **[29:57] Every soul must taste of death**, i.e., be patient upon the obedience to Allah<sup>azwj</sup>, so it is to Him<sup>azwj</sup> that you shall be returning'.<sup>55</sup>

في تفسير العياشي عن زرارة قال: كرهت ان أسأل أبا جعفر عليه السلام عن الرجعة واستخفيت ذلك قلت: لاسئلن مسألة لطيفة ابلغ فيها حاجتي، فقلت: أخبرني عن قتل أمات؟ قال: لا، الموت موت والقتل قتل، قلت: ما أحد يقتل الا وقد مات؟ قال: قول الله أصدق من قولك، فرق بينهما في القرآن فقال: (أفان مات أو قتل) وقال (لئن متم أو قتلتم لالى الله تحشرون) وليس كما قلت يا زرارة، الموت موت والقتل قتل قلت: فان الله يقول: (كل نفس ذائقة الموت)؟ قال: من قتل لم يذوق الموت، ثم قال: لابد من ان يرجع حتى يذوق الموت.

In Tafseer Qummi, from Zurara who said,

'I disliked that I should ask Abu Ja'far<sup>asws</sup> about the Return (الرجعة), and I concealed that. I said (to myself), 'I will ask him<sup>asws</sup> a subtle question from which my needs would be achieved', so I said, 'Inform me about the one who is killed has he died (a natural death)?' He<sup>asws</sup> said: 'No. The death is death, and the killing is killing'. I said, 'There is none who is killed except that he has died?' So he<sup>asws</sup> said: 'The Words of Allah<sup>azwj</sup> are Truer than your words. There is a difference between the two in the Quran. He<sup>azwj</sup> Said **[3:144] if then he dies or is killed**, and Said **[3:158] And if indeed you die or you are slain, certainly to Allah shall you be gathered together**, and it is not as you have said, O Zurara. The death is death, and the killing, is killing'. I said, 'Allah<sup>azwj</sup> is Saying **[29:57] Every soul must taste of death?**' The one who is killed did not taste the death. Then he<sup>asws</sup> said: 'It is inevitable that one would return until he tastes the death'.<sup>56</sup>

## VERSES 58 & 59

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُمْ مِنَ الْجَنَّةِ غُرَفًا تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعَمَ أَجْرُ الْعَامِلِينَ {58}  
الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ {59}

<sup>55</sup> تفسير القمي 2: 151

<sup>56</sup> Tafseer Noor Al Saqalayn – Ch 29 H 88

**[29:58] And (as for) those who believe and do righteous deeds, We will certainly give them abode in the high places in Gardens beneath which rivers flow, abiding therein eternally; how good is the Reward of the workers [29:59] Those who are patient, and upon their Lord do they are relying**

في تفسير علي بن ابراهيم حدثني أبي عن الحسن بن محبوب عن العلاء عن محمد بن مسلم عن أبي جعفر عليه السلام قال: كان علي بن الحسين عليهما السلام يقول: أيما مؤمن دعت عيناه لقتل الحسين بن علي عليهما السلام حتى يسيل على خده بواه الله بها في الجنة عرفا يسكنه أحقابا.

In Tafseer of Ali Bin Ibrahim (Qummi) he said, 'My father narrated to me, from Al-Hassan Bin Mahboub, from Al-A'la, from Muhammad Bin Muslim, who says:

Abu Ja'far<sup>asws</sup> having said: 'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> used to say: 'Any Believer who sheds tears from his eyes for the killing of Al-Husayn Bin Ali<sup>asws</sup> to the extent that they roll over his cheeks, Allah<sup>azwj</sup> would Settle him, due to it, In high places in the Paradise, wherein they shall dwell for eons'.<sup>57</sup>

## VERSES 60 - 66

وَكَايُنَ مِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ {60} وَلَنِّنَّ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ {61} اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۗ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ {62} وَلَنِّنَّ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ ۗ قُلِ الْحَمْدُ لِلَّهِ ۗ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ {63} وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ ۗ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ ۗ لَوْ كَانُوا يَعْلَمُونَ {64} فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ {65} لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ وَلِيَتَمَتَّعُوا ۗ فَسَوْفَ يَعْلَمُونَ {66}

**[29:60] And how many a living creature that does not carry its sustenance: Allah Sustains it and yourselves; and He is the Hearing, the Knowing [29:61] And if you ask them, Who created the skies and the earth and Made the sun and the moon to be subservient, they will certainly say, Allah. Why are they then turned away? [29:62] Allah makes Abundant the means of subsistence for whom He Desires to from His servants, and straitens it for them surely Allah is Aware of all things [29:63] And if you ask them Who is it that Sends down water from the clouds, then Gives Revives it after its death, they will certainly say, Allah. Say: All Praise is due to Allah. But, most of them do not understand [29:64] And the life of the world is nothing but a sport and a play; and as for the next abode, that is the life of all lives, if only they knew [29:65] So when they ride in the ships they call upon Allah, being sincere to Him, but when He Brings them safe to the land, they associate others [29:66] Thus they become ungrateful for what We have Given them, so that they may enjoy; but they shall soon know**

وقال علي بن ابراهيم رحمه الله في قوله عزوجل: وكايُن من دابة لا تحمل رزقها الله يزرُقها واياكم قال: كانت العرب يقتلون اولادهم مخافة الجوع فقال الله عزوجل: الله يرزقهم واياكم.

And Ali Bin Ibrahim said,

<sup>57</sup> Tafseer Noor Al Saqalayn – Ch 29 H 89

Regarding the Words of the Mighty and Majestic **[29:60] And how many a living creature that does not carry its sustenance: Allah Sustains it and yourselves**, said, 'The Arabs used to kill their children for fear of the hunger, so Allah<sup>azwj</sup> Mighty and Majestic Said **Allah Sustains it and yourselves**'.<sup>58</sup>

في مجمع البيان وعن عطا عن ابن عمر قال: خرجنا مع رسول الله صلى الله عليه واله حتى دخلنا بعض حيطان الانصار فجعل سقط من التمر ويأكل، فقال: يا ابن عمر مالك لا تأكل؟ فقلت: لا أشتهيه يا رسول الله، قال: لكني اشتهيه وهذه صبح رابعة منذ لم أذق طعاما ولو شئت لدعوت ربي فأعطاني مثل ملك كسرى وقيصر، فكيف بك يا ابن عمر إذا بقيت مع قوم يخبأون رزق سنتهم لضعف اليقين، فوالله ما برحنا حتى نزلت: (وكأين من دابة لا تحمل رزقها الله يرزقها وإياكم وهو السميع العليم).

In Majma Al-Bayan, and from Ata'a, from Ibn Umar who said, 'We went out along with Rasool-Allah<sup>sawww</sup> until we entered one of the walls of the Helpers, so he<sup>sawww</sup> cut some dates and ate them. He<sup>sawww</sup> said: 'O Ibn Umar! What is the matter with you that you are not eating?' So I said, 'I do not have an appetite for it, O Rasool-Allah<sup>sawww</sup>'. He<sup>sawww</sup> said: 'But I<sup>sawww</sup> have appetite for it, and this is the fourth morning since I did not taste food, and had I<sup>sawww</sup> so desired it, I<sup>sawww</sup> would have supplicated to my<sup>sawww</sup> Lord<sup>azwj</sup>, so He<sup>azwj</sup> would have Given me<sup>sawww</sup> the kingdom of Chosroe and Caesar. So how would it be with you, O Ibn Umar, if you were to remain with a people from whom their sustenance is hidden for them for a year?' By Allah<sup>azwj</sup>, we had not left until **[29:60] And how many a living creature that does not carry its sustenance: Allah Sustains it and yourselves; and He is the Hearing, the Knowing was Revealed**'.<sup>59</sup>

## VERSES 67 - 69

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيَتَخَفَتِ النَّاسُ مِنْ حَوْلِهِمْ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ {67} وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ ۗ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ {68} وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۗ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ {69}

**[29:67] Do they not see that We Made a Sacred territory Secure, whilst people are being kidnapped from around them? Will they still believe in the falsehood and disbelieve in the Favour of Allah? [29:68] And who is more unjust than one who forges a lie against Allah, or gives the lie to the truth when it has come to him? Will not in Hell be the abode of the unbelievers? [29:69] And those who strive hard for Us, We will Guide them in Our Ways; and Allah is most surely with the doers of good**

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «هذه الآية «3» لآل محمد (صلى الله عليه و آله)، و لأشباعهم».

Then (Ali Bin Ibrahim) said,

<sup>58</sup> Tafseer Noor Al Saqalayn – Ch 29 H 90

<sup>59</sup> Tafseer Noor Al Saqalayn – Ch 29 H 91

'And in a report of Abu Al-Jaroud, from Abu Ja'far<sup>asws</sup> having said: 'This Verse (29:69) is for the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>'.<sup>60</sup>

محمد بن العباس، قال: حدثنا عبد العزيز بن يحيى، عن عمر «4» بن محمد بن زكي، عن محمد بن الفضيل، عن محمد بن شعيب، عن قيس بن الربيع، عن منذر الثوري، عن محمد بن الحنفية، عن أبيه علي (عليه السلام)، قال: «يقول الله عز و جل: وَ إِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ، فأنا ذلك المحسن».

Muhammad Bin Al-Abbas, from Abdul Aziz Bin Yahya, from Umar Bin Muhammad Bin Zaky, from Muhammad Bin Al-Fazeyl, from Muhammad Bin Shuayb, from Qays Bin Al-Rabi'e, from Munzar Al-Sowry, from Muhammad Bin Al-Hanafiyya,

(It has been narrated) from his father, Ali<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Mighty and Majestic is Saying **[29:69] and Allah is most surely with the doers of good, so I<sup>asws</sup> am that doer of good**'.<sup>61</sup>

وعنه، قال: حدثنا محمد بن الحسين الخنعمي، عن عباد بن يعقوب، عن الحسن بن حماد، عن أبي الجارود، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: وَ الَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَ إِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ، قال: «نزلت فينا».

And from him, from Muhammad Bin Al-Husayn Al-Khash'amy, from Abaad Bin Yaqoub, from Al-Hassan Bin Hamaad, from Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[29:69] And those who strive hard for Us, We will Guide them in Our Ways; and Allah is most surely with the doers of good, he<sup>asws</sup> said: 'It was Revealed regarding us<sup>asws</sup>'**.<sup>62</sup>

<sup>60</sup> تفسير القمي 2: 151.

<sup>61</sup> تأويل الآيات 1: 1 / 433: 15.

<sup>62</sup> تأويل الآيات 1: 1 / 433: 16.