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CHAPTER 15

AL-HIJR

(99 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

خواص القرآن: روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة اعطي من الحسنات بعدد المهاجرين والأنصار، و من كتبها بزعفران و سقاها امرأة قليلة اللبن كثر لبنها، و من كتبها و جعلها في عضده، و هو يبيع و يشتري، كثر بيعه و شراؤه، و يحب الناس معاملته، و كثر رزقه بإذن الله تعالى ما دامت عليه».

Khawas Al Quran –

'It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (Al-Hijr), would be Given from the Rewards of the number of the Emigrants and the Helpers. And the one who writes it with Saffron and gives (its water) to drink, to a woman who is of little milk, her milk would be abundant. And the one who writes it and makes it to be in his upper arm, and he is buying and selling, his buying and selling would be abundant, and the people would love his dealings, and his sustenance would be abundant by the Permission of Allah^{azwj} for as long as it is upon him'.¹

VERSES 1

الرَّ تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُّبِينٍ {1}

[15:1] Alif Lam Ra. These are the Verses of the Book and a Clarifying Quran

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلي على يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثنى العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، قال: قلت لجعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام): يا بن رسول الله، ما معنى الر؟ قال (عليه السلام): «معناه أنا الله الرءوف».

Ibn Babuwayh said, 'Abu Al Hassan Muhammad Bin Haroun Al Zanjany narrated to us, regarding what he wrote to the hands of Ali Bin Ahmad Al Baghdady Al Waraaq, from Ma'az Bin Al Masny Al Anbary, from Abdullah Bin Asma'a, from Juweyriya, from Sufyan Bin Saeed Al Sowry who said,

'I said to Abu Ja'far^{asws} Bin Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! What is the Meaning of **[15:1] Alif Lam Ra?**' He^{asws} said: 'Its Meaning is: "I^{azwj} am Allah^{azwj}, the Ever-Compassionate (الرءوف)'.²

¹ خواص القرآن: 3 «قطعة منه»

² معاني الأخبار: 1/22.

VERSES 2 & 3

رُبَمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ {2} ذَرُّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِيهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ {3}

[15:2] Often will those who disbelieve wish that they had been Muslims [15:3] Leave them alone, that they may eat and enjoy themselves and (that) hope may deceive them, for they will soon be knowing

STATEMENT OF THE HEIGHTS AND THE STANDING OF THE INFALLIBLES^{asws} ON THEM

قال الصادق (عليه السلام): وهذا - اليوم - يوم الموت، فان الشفاعة والفداء لا يغني عنه. فأما في القيامة، فانا وأهلنا نجزي عن شيعتنا كل جزاء، ليكونن على الاعراف بين الجنة والنار " محمد وعلي وفاطمة والحسن والحسين (عليهم السلام) والطيبون من آلهم " فنرى بعض شيعتنا في تلك العرصات - ممن كان منهم مقصرا - في بعض شدائدنا فنبعث عليهم خيار شيعتنا كسلمان والمقداد وأبي ذر وعمار ونظائرهم في العصر الذي يليهم، ثم في كل عصر إلى يوم القيامة فينقضون عليهم كالبزة والصقور ويتناولونهم كما تتناول البزة والصقور صيدها، فيزفونهم إلى الجنة زفا. وإنا لنبعث على آخرين من محبينا من خيار شيعتنا كالحمام فيلتقطونهم من العرصات كما يلتقط الطير الحب، وينقلونهم إلى الجنان بحضرتنا. وسيوتى - ب - الواحد من مقصري شيعتنا في أعماله، بعد أن قد حاز الولاية والتقية وحقوق إخوانه، ويوقف بازائه مابين مائة وأكثر من ذلك إلى مائة ألف من النصاب، فيقال له: هؤلاء فداؤك من النار. فيدخل هؤلاء المؤمنون الجنة، وأولئك النصاب النار. وذلك ما قال الله عزوجل: (ربما يود الذين كفروا) يعني بالولاية (لو كانوا مسلمين) في الدنيا منقادين للامامة، ليجعل مخالفوهم فداءهم من النار.

The Holy Imam Al-Sadiq^{asws} said: 'And this "day" is the day of death in which no intercession or substitution can be of any use. As for the Day of Judgment, we^{asws} and our Household^{asws} will reward our Shias all of their Rewards, and upon the heights (الاعراف) between Paradise and Hell will be Muhammad^{saww} and Ali^{asws} and Fatima^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws} and the goodly from among their^{asws} Progeny^{asws}. We^{asws} will see some of our Shias in these plains to be deficient and some of them will be in difficulties, and we^{asws} will send to them our good Shias like Salman^{ar} and Miqdad^{ar} and Abu Dharr^{ar} and Ammar^{ar} and those like them from other time periods, who will snatch them away from these situations like hawks and vultures snatch away their prey and bring them over to our^{asws} presence in Paradise. For every one Shias who is deficient in his deeds, after having our^{asws} friendship and having observed dissimulation and fulfilling the rights of his brothers, it will be said to them that these - between one hundred, and more, and one hundred thousand *Nasibis* – are your replacements in the Fire, The Believers would be made to enter Paradise and those *Nasibis* will enter into Hell. And that is what Allah the Almighty Said **[15:2] Often will those who disbelieve** Meaning those what disbelieved in the Wilayah **wish that they had been Muslims** in the world, followed the Imams^{asws}, then our adversaries would have been made to enter the Fire instead of our friends.³

علي بن إبراهيم: قال: حدثني أبي، عن محمد بن أبي عمير، عن عمر بن أذينة، عن رفاعة، عن أبي عبد الله (عليه السلام) قال: «إذا كان يوم القيامة، نادى مناد من عند الله: لا يدخل الجنة إلا مسلم. فيومئذ يود الذين كفروا لو كانوا مسلمين. ثم قال: ذَرُّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِيهِمُ الْأَمَلُ أَي يَشْغَلُهُمْ فَسَوْفَ يَعْلَمُونَ.»

Ali Bin Ibrahim said, 'My father narrated to me, from Muhammad Bin Abu Umeyr, from Umar Bin Azina, from Rafa'at,

³ Tafseer Imam Hassan Al Askari^{asws} – S 119

'Abu Abdullah^{asws} has said: 'When it will be the Day of Judgement, a Caller would Call out from the Presence of Allah^{azwj}: "No one shall enter the Paradise except for a Muslim. Therefore, on that Day, the ones who disbelieved would wish they were Muslims'. Then the Imam^{asws} said: '**[15:3] Leave them alone, that they may eat and enjoy themselves and (that) hope may deceive them, i.e., their occupations, for they will soon be knowing**'.⁴

سعد بن عبد الله، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن عمار ابن مروان، عن المنخل بن جميل، عن جابر بن يزيد، قال: قال أبو عبد الله (عليه السلام): «قال أمير المؤمنين (عليه السلام) في قول الله عز و جل: رُبَمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ قال: هو إذا خرجت أنا و شيعتي، و خرج عثمان و شيعته، و نقتل بني امية، فعندها يود الذين كفروا لو كانوا مسلمين».

Sa'ad Bin Abdullah said, 'Muhammad Bin Al Husayn Bin Abu Al Khattab narrated to us, from Muhammad Bin Sinan, from Amaar Ibn Marwan, from Al Mankhal Bin Jameel, from Jabir Bin Yazeed who said,

'Abu Abdullah^{asws} said: 'Amir-ul-Momineen^{asws} said regarding the Words of Allah^{azwj} Mighty and Majestic **[15:2] Often will those who disbelieve wish that they had been Muslims**: 'It is when I^{asws} and my^{asws} Shias come out, and Usman and his adherents come out, and we kill the Clan of Umayya, so during that **[15:2] Often will those who disbelieve wish that they had been Muslims**'.⁵

VERSES 4 - 8

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ {4} مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ {5} وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ {6} لَوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ {7} مَا نُنزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ {8}

[15:4] And never did We destroy a town but it had a term made known [15:5] No people can hasten on their term nor can they delay (it) [15:6] And they say: O you to whom the Reminder has been Revealed! You are most surely insane [15:7] Why do you not bring to us the Angels if you are of the truthful ones? [15:8] We do not Send the Angels but with the Truth, and then they would not be Respited

ثم قال: يا عبدالله واما قولك: " أو تأتي بالله والملائكة قبيلًا يقابلوننا ونعابنهم " فان هذا من المحال الذي لا خفاء به، إن ربنا عزوجل ليس كالمخلوقين يجئ ويذهب، ويتحرك ويقابل شيئًا حتى يوتى به، فقد سألتكم بهذا المحال، وإنما هذا الذي دعوت إليه صفة أصنامكم الضعيفة المنقوصة التي لا تسمع ولا تبصر وتعلم ولا تغني عنكم شيئًا ولا عن أحد.

Then he^{saww} (Rasool-Allah^{saww}) said: 'O Abdullah! As for your saying: 'Or if you^{saww} were to see Allah^{azwj} and a group of the Angels to come face to face with us', and this is impossible to occur! Our Lord^{azwj} the Almighty, is not like the creatures that, He^{asws}, would come and go, and move and come face to face with something or someone. What you have asked for is unattainable, and that which you have claimed are from the weak and deficient attributes of your idols who can neither hear nor see or know anything nor grant you anything, or to any one of you.⁶

⁴ تفسير القمّي 1: 372.

⁵ مختصر بصائر الدرجات: 18

⁶ Tafseer Imam Hassan Al Askari^{asws} – S 314 (Extract)

VERSES 9 - 18

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ {9} وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شِعَابِ الْأَوَّلِينَ {10} وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ {11} كَذَلِكَ نَسُكُّهُ فِي قُلُوبِ الْمُجْرِمِينَ {12} لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ {13} وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ {14} لَقَالُوا إِنَّمَا سُكَّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَسْحُورُونَ {15} وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَرَازِبَاتٍ لِّلنَّاطِرِينَ {16} وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَّجِيمٍ {17} إِلَّا مَنْ اسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ شَهَابٌ مُّبِينٌ {18}

[15:9] Surely We Revealed the Reminder and We will be Guardian for it [15:10] And certainly We Sent (Rasools) before you among the former nations [15:11] And there never came a Rasool to them but they mocked him [15:12] Thus do We Make it creep into the hearts of the guilty [15:13] They do not believe in it, and indeed the ways of the former people has already passed away [15:14] And even if We Open for them a gateway of the sky, so that they kept ascending into it [15:15] They would say: But rather, our eyes have been intoxicated, but we are a people bewitched [15:16] And We have Made constellations in the sky and Adorned it for the beholders [15:17] And We Guard these against every accursed Satan [15:18] except from the one who steals a hearing, so there follows him a visible flame

ابن بابويه، قال: حدثنا علي بن الحسين بن شاذويه المؤدب، و جعفر بن محمد بن مسرور (رضي الله عنهما)، قال: حدثنا محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن الريان بن الصلت، عن الرضا (عليه السلام)، قال في حديث مجلس المأمون، قال: «الذكر: رسول الله (صلى الله عليه وآله).

Ibn Babuwayh, from Ali Bin Al-Husyan Bin Shazawiya Al-Mu'dab, and Ja'far Bin Muhammad Bin Masroor, from Muhammad Bin Abdullah Bin Ja'far Al-Humeyri, from his father, from Al-Rayyan Bin Al-Salt:

'Al-Reza^{asws} having said in a session with Al-Ma'moun: 'The Reminder (الذكر) is Rasool-Allah^{saww}'⁷

[1]- ابن شهر آشوب، في قوله تعالى: فَسْتَلُوا أَهْلَ الذِّكْرِ و قوله تعالى: إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ. قال: في تفسير يوسف القطان، و وكيع بن الجراح، و إسماعيل السدي، و سفيان الثوري، أنه: قال الحارث: سألت أمير المؤمنين (عليه السلام) عن هذه الآية؟ فقال: «و الله إنا نحن أهل الذكر، نحن أهل العلم، نحن معدن التأويل و التنزيل.»

Ibn Shehr Ashub

(It has been narrated) regarding the Words of the High **[16:43] so ask the People of the Reminder if you do not know** and His^{azwj} Words **[15:9] Surely We Revealed the Reminder and We will be Guardian for it**, said, 'In the Tafseer of Yusuf Al-Qataan, and Waki'e Bin Al Jaraah, and Ismail Al Sady, and Sufyan Al Sowry who said, 'Al Haaris said, 'I asked Amir-ul-Momineen^{asws} about this Verse, so he^{asws} said: 'By Allah^{azwj}! Surely we^{asws} are the People^{asws} of the Reminder, we^{asws} are the People^{asws} of the Knowledge, we^{asws} are the Mines of the Explanation and the Revelation'⁸

ابن بابويه، قال: حدثنا علي بن أحمد بن عبد الله بن أحمد بن أبي عبد الله البرقي، قال: حدثني أبي، عن جده أحمد بن أبي عبد الله، عن أحمد بن محمد بن أبي نصر البرنطي، عن أبان بن عثمان، عن أبي عبد الله الصادق (عليه السلام) قال:

⁷ (Extract) عيون أخبار الرضا (عليه السلام) 1: 239 / 1

⁸ مناقب ابن شهر آشوب 4: 179.

«كان إبليس (لعنة الله) يخترق السماوات السبع، فلما ولد عيسى (عليه السلام)، حجب عن ثلاث سماوات، و كان يخترق أربع سماوات، فلما ولد رسول الله (صلى الله عليه و آله)، حجب عن السبع كلها، و رميت الشياطين بالنجوم، و قالت قریش: هذا قيام الساعة، كنا نسمع أهل الكتب يذكرونه. و قال عمرو بن أمية، و كان من أزر أهل الجاهلية: انظروا هذه النجوم التي يهتدى بها، و يعرف بها أزمان الشتاء و الصيف، فإن كان رمي بها، فهو هلاك كل شيء، و إن كانت ثبتت و رمي بغيرها، فهو أمر حدث.

Ibn Babuwayh said, 'Ali Bin Ahmad Bin Abdullah Bin Ahmad Bin Abu Abdullah Al Barqy, from his father, from his grandfather Ahmad Bin Abu Abdullah, from ahmad Bin Muhammad Bin Abu Nasr Al Bazanty, from Aban Bin Usman,

(It has been narrated) from Abu Abdullah Al Sadiq^{asws} having said: 'Iblees^{la} used to penetrate the seven skies. So when (Prophet) Isa^{as} was sent (to the earth), he^{la} was Veiled (Prevented) from three skies, and he^{la} used to penetrate four skies. So when Rasool-Allah^{saww} was descended, he^{la} was Veiled (Prevented) from all seven, and the Devils were Pelted with the (shooting) stars. And the Qureysh said, 'This is the establishment of the Hour. We heard the People of the Book mentioning it'. And Amro Bin Ameet, who was the expert in predictions among the people of the ignorance, said, 'Look! These are the stars which you are guided by, and by these you recognise the times of the winter and the summer. So if these are what they being pelted with, then everything would be destroyed, but if these were firm, and the Pelting is by the others, so a matter has occurred'.

و أصبحت الأصنام كلها صبيحة مولد النبي ليس منها صنم إلا و هو منكب على وجهه، و ارتجس في تلك الليلة إيوان كسرى، و سقطت منه أربعة عشر شرفة، و غاضت بحيرة ساوة، و فاض وادي السماوة، و خمدت نيران فارس، و لم تخمد قبل ذلك بألف عام، و رأى الموبدان في تلك الليلة في المنام إبلا صعبا تقود خيلا عربا، و قد قطعت دجلة و انتشرت في بلادهم، و انقصم طاق الملك كسرى من وسطه، و انخرقت عليه دجلة العوراء، و انتشر في تلك الليلة نور من قبل الحجاز، ثم استطار حتى بلغ المشرق، و لم يبق سرير لملك من ملوك الدنيا إلا أصبح منكوسا، و الملك مخرسا لا يتكلم يومه ذلك، و انتزع علم الكهنة، و بطل سحر السحرة، و لم تبق كاهنة في العرب إلا حجبت عن صاحبها، و عظمت قریش في العرب، سمو آل الله عز و جل-

And in the morning of the Zahoor (coming to the world) of the Prophet^{saww}, all the idols, and there was no idol from these except that it fell down upon its face, and the pillars of the palace of Caesar shook severely, and fourteen of its balconies broke down. And the lake Sawat subsided, and the Al-Samawat valley overflowed. And the flames of Persia were extinguished, which had never been extinguished for a thousand years. And the Magian judge saw in his dream during that night, that the camels were having difficulties in leading the Arabian horses, and that the river Tigris had been cut-off and is spreading in their country, and the roof of the king had been broken in the middle, and that the Tigris had flowed towards it. And a Light spread out during that night from the direction of Al-Hijaz, then it spread out until it reached the east. And there did not remain any bed of a king from the kings of the world except that it was overturned, and the king became speechless and did not speak on that day. And the knowledge of the priests was snatched away, and the sorcery of the sorcerers was invalidated. And there did not remain a priest among the Arabs except that he hid himself from his companion. And the Qureysh was great, and they were called Progeny of Allah^{azwj} (آل الله) Mighty and Majestic'.

قال أبو عبد الله الصادق (عليه السلام)- إنما سمو آل الله عز و جل لأنهم في بيت الله الحرام.

Abu Abdullah Al-Sadiq^{asws} said: 'But rather, they were names as Progeny of Allah^{azwj} (آل الله) Mighty and Majestic because they were in the Sacred House of Allah^{azwj}'.

و قالت أمينة: إن ابني- و الله- سقط فاتقى الأرض بيده، ثم رفع رأسه إلى السماء فنظر إليها، ثم خرج مني نور أضاء له كل شيء، و سمعت في الضوء قائلاً يقول: إنك قد ولدت سيد الناس، فسميه محمداً.

And Aamina^{as} said: 'By Allah^{azwj}! My^{as} son^{saww}, fell on the ground upon his^{saww} hand, then raised his^{saww} head towards the sky and looked towards it. Then a Light came out from within me^{as} which illuminated everything, and a speaker was heard saying within the Light: 'You^{as} have been blessed by the Chief of the people, so name him^{saww} Muhammad^{saww}'.

و أتى به عبد المطلب لينظر إليه، و قد بلغه ما قالت امه، فأخذه و وضعه في حجره، ثم قال: الحمد لله الذي أعطاني هذا الغلام الطيب الأردان قد ساد في المهد على الغلمان وفاق شأنه جميع الشان ثم عوده بأركان الكعبة، و قال فيه أشعاراً.

And Abdul Muttalib^{as} came over to look at him^{as}, and what his^{saww} mother^{as} had said, had reached him^{as}. So he^{as} took him^{saww} and placed him^{saww} upon his^{as} lap, then said (in prose): 'The Praise is for Allah^{azwj} Who has Given me^{as} this boy^{saww}, the goodly one who has prevailed in the cradle over (all) the young men, and his^{as} status has surpassed all the statii'. Then he^{as} took him^{saww} near the Kabah and said poems regarding him^{saww}'.

قال: «و صاح إبليس (لعنه الله) في أبالسنة، فاجتمعوا إليه، و قالوا: ما الذي أفرعك يا سيدنا؟ فقال لهم: ويلكم، لقد أنكرت السموات و الأرض منذ الليلة، لقد حدث في الأرض حدث عظيم ما حدث مثله منذ رفع عيسى بن مريم، فأخرجوا و انظروا ما هذا الحدث الذي قد حدث.

He^{asws} said: 'And Iblees^{la} shrieked among the Devils, so they gathered around him^{la} and said, 'What is that which has panicked you^{la}, O our Chief^{la}? So he^{la} said to them, 'Woe be unto you all! I^{la} have been denied from the skies and the earth since last night. There has occurred in the earth a great event. No event similar to it has occurred since Isa^{as} bin Maryam^{as} was Raised up. So go out and look around to see what this event is which has occurred'.

فافترقوا، ثم اجتمعوا إليه، فقالوا: ما وجدنا شيئاً. فقال إبليس (لعنه الله)، أنا لهذا الأمر، ثم انغمس في الدنيا، فجأها حتى انتهى إلى الحرم، فوجد الحرم محفوفاً بالملائكة، فذهب ليدخل، فصاحوا به فرجع، ثم صار مثل الصر- و هو العصفور- فدخل من قبل حراء، فقال له جبرئيل: ورائك، لعنك الله. فقال له: حرف أسألك عنه يا جبرئيل، ما هذا الحدث الذي حدث منذ الليلة في الأرض؟ فقال له: ولد محمد (صلى الله عليه و آله). فقال له: هل لي فيه نصيب؟ قال: لا، قال: ففي أمته؟ قال: نعم. قال: رضيت.»

So they dispersed, then they gathered around him^{la}, so they said, 'We could not find anything'. So Iblees^{la} said, 'I^{la} am the one for this matter'. Then he^{la} immersed himself^{la} in the world. So he^{la} wandered around until he^{la} ended up to the Sanctuary (الحرم). So he^{la} found it to be full of Angels. So he^{la} went to enter into it, but he^{la} shrieked out and returned. Then he^{la} became like a bird – and it is the sparrow, so he^{la} entered from the side of Hira. So Jibraeel^{as} said to him^{la}: 'You^{la} go back! Allah^{azwj} has Cursed you^{la}!' So he^{la} said to him^{as}, 'I^{la} would like to ask you^{as} one word, O Jibraeel^{as}! What is this event which occurred in the earth since last night?' So he^{as} said to him^{la}: 'Muhammad^{saww} has come to (earth)'. So he^{la} said, 'Is there a part for

me^{la} with regards to it, O Jibraeel^{la?} He^{as} said: 'No!' He^{la} said, 'And with regards to his^{saww} community?' He^{as} said: 'Yes'. He^{la} said, 'I^{la} am pleased'.⁹

VERSES 19 & 20

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ {19} وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَنْ لَسْتُمْ لَهُ
بِرَازِقِينَ {20}

[15:19] And the earth - We have Spread it forth and Made in it firm mountains and Caused to grow in it of every suitable thing [15:20] And We Made in it a livelihood for you and for the one for whom you are not the sustainers

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: وَ أَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ: «فإن الله تبارك و تعالى أنبت في الجبال الذهب و الفضة و الجواهر و الجوهرة و النحاس و الحديد و الرصاص و الكحل و الزرنخ، و أشباه ذلك لا يباع إلا وزنا».

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

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words **[15:19] and Caused to grow in it of every suitable thing**. He^{asws} said: 'So Allah^{azwj} Blessed and High Caused to grow in the mountains, the gold, and the silver, and the jewels, and the yellow (الصفرة), and the copper, and the iron, and the lead, and the kohl, and the arsenic, and similar to that not being sold by the weight'.¹⁰

VERSE 21

وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ {21}

[15:21] And there is not a thing but with Us are the Treasures of it, and We do not Send it down but in a known measure

ابن الفارسي في (الروضة): روى جعفر بن محمد، عن أبيه، عن جده (عليهم السلام)، أنه قال: «في العرش تمثال جميع ما خلق الله في البر و البحر، و هذا تأويل قوله تعالى: وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ».

Ibn Al-Farsy in Al-Rowzat, reported:

'Ja'far Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'In the Throne there is an example (similarity) of all that Allah^{azwj} Created in the land and the sea. And this is the explanation of the Words of the High **[15:21] And there is not a thing but with Us are the Treasures of it**'.

و إن بين القائمة من قوائم العرش، و القائمة الثانية خفقان الطير المسرع مسيرة ألف عام، و العرش يكسى كل يوم سبعين ألف لون من النور، لا يستطيع أن ينظر إليه خلق من خلق الله.

And in between the established Pillar of the Throne and to the second Pillar, there is a distance of a thousand years of the flight of a bird. And every day the Throne is

⁹ الأملالي: 1 / 235

¹⁰ تفسير القمي: 1: 374.

Coated with a thousand colours of Light. There is no creature from the creatures of Allah^{azwj} who has the ability to look at it'.

و الأشياء كلها في العرش كحلقة في فلاة، و إن لله ملكا يقال له حزقائيل، له ثمانية عشر ألف جناح، ما بين الجناح إلى الجناح خمسمائة عام، فخطر له خاطر، هل فوق العرش شيء؟ فزاده الله مثلها أجنحة أخرى، فكان له ست و ثلاثون ألف جناح، ما بين الجناح، إلى الجناح خمسمائة عام، ثم أوحى الله إليه: أيها الملك طر، فطار مقدار عشرين ألف عام، لم ينل رأسه قائمة من قوائم العرش، ثم ضاعف الله له في الجناح و القوة و أمره أن يطير، فطار مقدار ثلاثين ألف عام، و لم ينل أيضا، فأوحى الله إليه: أيها الملك، لو طرت إلى نفخ الصور مع أجنحتك و قوتك لم تبلغ إلى ساق العرش. فقال الملك: سبحان ربي الأعلى: فأنزل الله عز و جل: سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى فقال النبي (صلى الله عليه و آله): اجعلوها في سجودكم».

And all the things in the Throne are like a ring in the desert. And Allah^{azwj} called Hizkaeel who has eighteen thousand wings on him. What is between the wing to the (next) wing is (a distance of) five hundred years. So a thought came to his mind, 'Is there anything above the Throne?' So Allah^{azwj} Increased for him (the number of) more wings, the like of what he had before. So he had thirty six thousand wings, with what is in between one wing to another (a distance of) five hundred years. Then Allah^{azwj} Revealed unto him: "O you Angel, fly!" So it flew for a period of twenty thousand years, and it could not get its head to a Pillar from the Pillars of the Throne. Then Allah^{azwj} Doubled his wings and his strength, and Commanded him to fly. So he flew for a period of thirty thousand years, and he still could not get there as well. So Allah^{azwj} Revealed unto him: "O you Angel! Even if you had flown up to the (time of) the Blowing of the Trumpet, with your wings and your strength, you would not have reached the leg of the Throne'. So the Angel said: 'Glory be to my Lord^{azwj}, the High'. So Allah^{azwj} Mighty and Majestic Revealed **[87:1] Glorify the Name of your Lord, the Most High.** So the Prophet^{saww} said: 'Make it to be in your Prostrations'.¹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ عَلِيٌّ (عليه السلام) يَفُومُ فِي الْمَطَرِ أَوَّلَ مَا يَمْطُرُ حَتَّى يَبْتَلَّ رَأْسَهُ وَ لِحْيَتَهُ وَ ثِيَابَهُ فَقِيلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ الْكِنَّ الْكِنَّ فَقَالَ إِنَّ هَذَا مَاءٌ قَرِيبٌ عَهْدٌ بِالْعَرْشِ

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa, who has said:

Abu Abdullah^{asws} having said: 'Ali^{asws} used to stand in the first downpour when it rained, to the extent that his^{asws} head, and his^{asws} beard, and his^{asws} clothes would get wet. So it was said to him^{asws}, 'O Amir-ul-Momineen^{asws}! Take shelter, take shelter!' So he^{asws} would say that: 'This is water from near the Throne'.

ثُمَّ أَنشَأَ يُحَدِّثُ فَقَالَ إِنَّ تَحْتَ الْعَرْشِ بَحْرًا فِيهِ مَاءٌ يُنْبِتُ أَرْزَاقَ الْحَيَوَانَاتِ فَإِذَا أَرَادَ اللَّهُ عَزَّ ذِكْرَهُ أَنْ يُنْبِتَ بِهِ مَا يَشَاءُ لَهُمْ رَحْمَةً مِنْهُ لَهُمْ أَوْحَى اللَّهُ إِلَيْهِ فَمَطَرَ مَا شَاءَ مِنْ سَمَاءٍ إِلَى سَمَاءٍ حَتَّى يَصِيرَ إِلَى سَمَاءِ الدُّنْيَا فِيمَا أَظُنُّ فَيَلْقِيهِ إِلَى السَّحَابِ وَ السَّحَابُ بِمَنْزِلَةِ الْعُرْبَالِ ثُمَّ يُوحِي اللَّهُ إِلَى الرِّيحِ أَنْ أَطْحِنِيهِ وَ أَدْبِيبِيهِ دَوْبَانَ الْمَاءِ ثُمَّ أَنْطَلِقِي بِهِ إِلَى مَوْضِعِ كَذَا وَ كَذَا فَامْطُرِي عَلَيْهِمْ فَيَكُونُ كَذَا وَ كَذَا عُبَابًا وَ غَيْرَ ذَلِكَ

Then he^{asws} went on to narrate: 'Underneath the Throne there is an ocean in which there is water which makes the sustenance of the animals to grow. So if Allah^{azwj} Intends that He^{azwj} should Make to grow whatever that He^{azwj} so Desires to for them as a Mercy for them, Allah^{azwj} Reveals to it. So it rains from sky to sky until it comes to the sky of the world to the clouds. And the clouds are at the status of the sieve.

11 روضة الواعظين: 47

Then Allah^{azwj} Reveals to the wind to grind it and melt it, dissolving the water. Then it takes it to such and such a place and pours upon it. So that becomes such and such a torrent and other than that.

فَتَقَطَّرُ عَلَيْهِمْ عَلَى النَّحْرِ الَّذِي يَأْمُرُهَا بِهِ فَلَيْسَ مِنْ قَطْرَةٍ تَقَطَّرُ إِلَّا وَ مَعَهَا مَلَكٌ حَتَّى يَضَعَهَا مَوْضِعَهَا وَ لَمْ يَنْزَلْ مِنْ السَّمَاءِ قَطْرَةٌ مِنْ مَطَرٍ إِلَّا بَعْدَ مَعْدُودٍ وَ وَزْنٍ مَعْلُومٍ إِلَّا مَا كَانَ مِنْ يَوْمِ الطُّوفَانِ عَلَى عَهْدِ نُوحٍ (عليه السلام) فَإِنَّهُ نَزَلَ مَاءٌ مِنْهُمْ بِلا وَزْنٍ وَ لَا عَدَدٍ قَالَ

Thus, it rains upon the area which it had been Ordered to. There is no drop from the drops except that there is an Angel with it until he places it in a particular place. There does not descend a drop from the sky except that it is numbered precisely and is of a known weight, except when it was the day of the storm in the era of Noah^{as}, on that day it poured without measurement or number’.

وَ حَدَّثَنِي أَبُو عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لِي أَبِي (عليه السلام) قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ السَّحَابَ غَرَابِيلَ لِلْمَطَرِ هِيَ تُذِيبُ الْبَرْدَ حَتَّى يَصِيرَ مَاءً لِكَيْ لَا يُضِرَّ بِهِ شَيْئاً يُصِيبُهُ الَّذِي تَرَوْنَ فِيهِ مِنَ الْبَرْدِ وَ الصَّوَاعِقُ نِقْمَةٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ يُصِيبُ بِهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا تُشِيرُوا إِلَى الْمَطَرِ وَ لَا إِلَى الْهَلَالِ فَإِنَّ اللَّهَ يَكْرَهُ ذَلِكَ.

And Abu Abdullah^{asws} narrated to me saying: ‘My^{asws} father said to me^{asws}, that Amir-ul-Momineen^{asws} said, that the Rasool Allah^{saww} said: ‘Allah^{azwj} Made the cloud to be as a sieve for the rain, and the sleet melts until it becomes water, not harming anything by it. The harm is what you see from the sleet and the lightning as a Wrath from Allah^{azwj} Harming whosoever He^{azwj} so desires from His^{azwj} servants’. Then he^{asws} said: ‘Then the Rasool Allah^{saww} said: ‘Do not point (accuse) the rain or the crescent, for Allah^{azwj} Abhors that’.¹²

ابن بابويه، قال: حدثنا جعفر بن محمد بن مسرور (رحمه الله)، قال: حدثنا الحسين بن محمد بن عامر، عن عمه عبد الله بن عامر، عن الحسن بن محبوب، عن مقاتل بن سليمان، قال: قال أبو عبد الله الصادق (عليه السلام): «لما صعد موسى (عليه السلام) الطور، فنادى ربه عز و جل، قال: رب أرني خزائنك قال: يا موسى: إنما خزائني إذا أردت شيئاً أن أقول له: لكن: فيكون.»

Ibn babuwayh said, ‘Ja’far Bin Muhammad Bin Masroor narrated to us, from Al Husayn Bin Muhammad Bin Aamir, from his uncle Abdullah Bin Aamir, from Al Hassan Bin Mahboub, from Maqaatil Bin Suleyman who said,

‘Abu Abdullah Al-Sadiq^{asws} said: ‘When Musa^{as} ascended the (Mount) Toor, he^{as} called out to his^{as} Lord^{azwj}: ‘Lord^{azwj}! Show me^{as} Your^{azwj} Treasures!’ He^{azwj} Said: “O Musa^{as}! But rather, My^{azwj} Treasures are, when I^{azwj} Intend for something, I^{azwj} Say to it: “Be! So it becomes’.¹³

VERSES 22 & 23

وَأَرْسَلْنَا الرِّيَّاحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَاسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ {22} وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ {23}

¹² الكافي 8: 326 / 239

¹³ التوحيد: 17 / 133

[15:22] And We Send the winds for fertilisation, then Send down water from the sky, so We Give it to you to drink, and you are not the holders of the store of it [15:23] And most surely We Bring to life and Cause to die and We are the Inheritors

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

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

'I asked Abu Ja'far^{asws} about the four types of winds – the North, the South, *Al-Saba* and *Al-Dabour*, and I said that the people are mentioning that the North (wind) is from the Paradise, and the South (wind) is from the Fire'. So he^{asws} said: 'Allah^{azwj} has armies of winds by which He^{azwj} Punishes whomsoever that He^{azwj} so Wishes to from the ones who disobey Him^{azwj}, and from every wind from these is an Angel allocated to it. So if Allah^{azwj} Intends to Punish a people by some kind of torment, He^{azwj} Reveals to the Angel in charge of that particular type of the winds by which He^{azwj} Intends to Punish them by. So the Angel orders it and it get excited like a lion gets excited when bothered'.

قَالَ وَ لِلَّهِ عَزَّ ذِكْرُهُ رِيَّاحٌ رَحْمَةٌ لَوَاقِحٌ وَ غَيْرُ ذَلِكَ يَنْشُرُهَا بَيْنَ يَدَيْ رَحْمَتِهِ مِنْهَا مَا يَهْبِجُ السَّحَابَ لِلْمَطَرِ وَ مِنْهَا رِيَّاحٌ تَحْبِسُ السَّحَابَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ رِيَّاحٌ تَعْصِرُ السَّحَابَ فَتَمْطُرُهُ بِإِذْنِ اللَّهِ وَ مِنْهَا رِيَّاحٌ مِمَّا عَدَدَ اللَّهُ فِي الْكِتَابِ

He^{asws} said: 'And Allah^{azwj} Mighty is His^{azwj} mention has winds of Mercy which occur, and others besides that which He^{azwj} Displays His^{azwj} Mercy. From these is that which incites clouds for the rain, and from these is a wind which holds up the clouds in between the sky and the earth, and the winds which squeeze the clouds so they make rain by the Permission of Allah^{azwj}, and from these are winds which Allah^{azwj} has Counted in His^{azwj} Book.

فَأَمَّا الرِّيحُ الْأَرْبَعُ الشَّمَالِ وَالْجَنُوبِ وَالصَّبَا وَالذَّبُورُ فَإِنَّمَا هِيَ أَسْمَاءُ الْمَلَائِكَةِ الْمُوَكَّلِينَ بِهَا فَإِذَا أَرَادَ اللَّهُ أَنْ يَهْبِ سَمَالًا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الشَّمَالُ فَيَهْبِطُ عَلَى النَّبِيِّ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الشَّمَالِ حَيْثُ يُرِيدُ اللَّهُ مِنَ الْبَرِّ وَ الْبَحْرِ

As for the four winds – the North, and the South, and *Al-Saba*, and *Al-Dabour*, so these are the names of the Angels who have been allocated to these. So if Allah^{azwj} Intends the North wind to blow, He^{azwj} Commands the Angel whose name is the North (*Al-Shimaal*), so he descends upon the Sacred House (*Al-Bayt Al-Haram*), stands upon the *Al-Shamy* corner of it and flaps his wings. So the North wind disperses in the land and the sea wherever Allah^{azwj} Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ جَنُوبًا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الْجَنُوبُ فَهَبَّطَ عَلَى النَّبِيِّ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الْجَنُوبِ فِي الْبَرِّ وَ الْبَحْرِ حَيْثُ يُرِيدُ اللَّهُ

And if Allah^{azwj} Intends to Send the South winds, He^{azwj} Commands the Angel whose name is the South (*Al-Junoub*), so he descends upon the Sacred House (*Al-Bayt Al-*

Haram), stands upon the *Al-Shamy* corner of it and flaps his wings. So the South wind disperses in the land and the sea wherever Allah^{azwj} Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ رِيحَ الصَّبَا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الصَّبَا فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الصَّبَا حَيْثُ يُرِيدُ اللَّهُ جَلَّ وَعَزَّ فِي الْبَرِّ وَالْبَحْرِ

And if Allah^{azwj} Intends to Send *Al-Saba* wind, He^{azwj} Commands the Angel whose name is *Al-Saba*, so he descends upon the Sacred House, stands upon the *Al-Shamy* corner of it and flaps his wings. So the *Al-Saba* wind disperses in the land and the sea wherever Allah^{azwj} Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ دَبُورًا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الدَّبُورُ فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الدَّبُورِ حَيْثُ يُرِيدُ اللَّهُ مِنَ الْبَرِّ وَالْبَحْرِ

And if Allah^{azwj} Intends to Send *Daboura*, He^{azwj} Commands the Angel whose name is *Al-Dabour*, so he descends upon the Sacred House, stands upon the *Al-Shamy* corner of it and flaps his wings. So *Al-Dabour* wind disperses in the land and the sea wherever Allah^{azwj} Desires it to'.

ثُمَّ قَالَ أَبُو جَعْفَرٍ (عليه السلام) أَمَا تَسْمَعُ لِقَوْلِهِ رِيحُ الشَّمَالِ وَ رِيحُ الْجَنُوبِ وَ رِيحُ الدَّبُورِ وَ رِيحُ الصَّبَا إِنَّمَا تُضَافُ إِلَى الْمَلَائِكَةِ الْمُوَكَّلِينَ بِهَا.

Then Abu Ja'far^{asws} said: 'As for your hearing their words – the North wind, and the South wind, and *Al-Dabour* wind, and *Al-Saba* wind, but rather these are the Angels who have been entrusted with these'.¹⁴

العباشي: عن ابن وكيع، عن رجل، عن أمير المؤمنين (عليه السلام) قال: «قال رسول الله (صلى الله عليه و آله): لا تسبوا الريح، فإنها بشر، و إنها نذر، و إنها لواقع، فاسألوا الله من خيرها، و تعوذوا به من شرها».

Al Ayyashi, from Ibn Waki'e, from a man,

(It has been narrated) from Amir-ul-Momineen^{asws} having said: 'Rasool-Allah^{saww} said: 'Do not revile the wind, for it is a good news, and it is a warning, and it is for fertilisation. So ask Allah^{azwj} from its good, and seek Refuge with Him^{azwj} from its evil'.¹⁵

عن أبي بصير، عن أبي جعفر (عليه السلام) قال: «الله رباح رحمة لواقع، ينشرها بين يدي رحمته».

From Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} has a Wind of Mercy for fertilisation. It displays His^{azwj} Mercy in front of it'.¹⁶

VERSES 24 & 25

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ {24} وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ ۗ إِنَّهُ حَكِيمٌ عَلِيمٌ {25}

¹⁴ Extract (الكافي) 8: 63 / 91.

¹⁵ تفسير العباشي 2: 239 / 4.

¹⁶ تفسير العباشي 2: 239 / 5.

[15:24] And We know those of you who have gone before and We know those who shall come later [15:25] And surely your Lord will Gather them together; surely He is Wise, Knowing

العياشي: عن جابر، عن أبي جعفر (عليه السلام) قال: وَ لَقَدْ عَلِمْنَا الْمُسْتَفِيمِينَ مِنْكُمْ وَ لَقَدْ عَلِمْنَا الْمُسْتَخِرِينَ، قال: «هم المؤمنون من هذه الأمة».

Al Ayyashi, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: '**[15:24] And We know those of you who have gone before and We know those who shall come later.** 'They are the Believers from this community'.¹⁷

VERSE 26

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمِإٍ مَسْنُونٍ {26}

[15:26] And We have Created the human being from black mud Fashioned into shape

محمد بن يعقوب: عن محمد بن يحيى، عن محمد بن الحسين، عن النضر بن شعيب، عن عبد الغفار الجازي، عن أبي عبد الله (عليه السلام) قال: «إن الله عز و جل خلق المؤمن من طينة الجنة، و خلق الكافر من طينة النار- و قال- إذا أراد الله عز و جل بعد خيرا، طيب روحه و جسده، فلا يسمع شيئا من الخير إلا عرفه، و لا يسمع شيئا من المنكر إلا أنكره».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Al Nazar Bin Suayb, from Abdul Ghaffar Al Jaazy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Created the believer from the clay of the Paradise, and Created the Infidel from the clay of the Fire'. And he^{asws} said: 'When Allah^{azwj} Intends good with a servant, He^{azwj} Makes good his soul and his body, so he would not hear anything from the good except that he would recognise it, and he would not hear anything from the evil except that he would reject it'.

قال: و سمعته يقول: «الطينات ثلاث: طينة الأنبياء، و المؤمن من تلك الطينة، إلا أن الأنبياء من صفوتها، هم الأصل و لهم فضلهم، و المؤمنون الفرع من طين لازب، كذلك لا يفرق الله عز و جل بينهم و بين شيعتهم

He^{asws} said: 'And I heard him^{asws} saying: 'The clays are of three types – clay of the Prophets^{as}. And the Believers are also from the clay except that the Prophets^{as} are from its attributes. They^{as} are the origin, and for them^{as} is their^{as} preference. And the Believers are the branch from the sticky clay. Thus, Allah^{azwj} Mighty and Majestic does not Separate them^{as} from their^{as} Shias'.

- و قال- طينة الناصب من حمأ مسنون، و أما المستضعفون فمن تراب، لا يتحول مؤمن عن إيمانه، و لا ناصب عن نصبه، و لله المشيئة فيهم».

تفسير العياشي 2: 6 /240 17

And he^{asws} said: ‘The Hostile Ones (الناصب) are **[15:26] from black mud Fashioned into shape**. And as for the weak ones, so they are from dust. Neither does the Believer change from his belief, nor does the Hostile One from his hostility. And Allah^{azwj} has His^{azwj} Desire with regards to them’.¹⁸

VERSES 27 - 35

وَالْجَانَّ خَلَقْتَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ {27} وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ {28} فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ {29} فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ {30} إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ {31}

[15:27] And the Jinn We Created before from toxic fumes [15:28] And when your Lord Said to the Angels: I am going to Create a person of the essence of black mud Fashioned into shape [15:29] So when I have Made him complete and Blown into him from My Spirit, fall down to him Prostrating [15:30] So the Angels made obeisance, all of them together [15:31] except for Iblees; he refused to become with the Prostrating ones

قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ {32} قَالَ لَمْ أَكُنْ لِأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ {33} قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ {34} وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ {35}

[15:32] He said: O Iblees! What is the matter with you that you are not becoming with those who are Prostrating? [15:33] He said: I will not become one to Prostrate to a person whom You have Created of the essence of black mud Fashioned into shape [15:34] He said: So get out from it, for you are to be pelted [15:35] And surely upon you is the Curse until the Day of the Religion

العباشي: عن جابر، عن أبي جعفر (عليه السلام) قال: «قال أمير المؤمنين (عليه السلام): قال الله للملائكة: إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ «1» قال: و كان ذلك من الله تقدمة منه إلى الملائكة احتجاجاً منه عليهم، و ما كان الله ليغير ما بقوم إلا بعد الحجة عدراً و نذراً،

Al Ayyashi, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘Amir-ul-Momineen^{asws} said: ‘Allah^{azwj} Said to the Angels **[15:28] And when your Lord Said to the Angels: I am going to Create a mortal of the essence of black mud Fashioned into shape [15:29] So when I have Made him complete and Blown into him from My Spirit, fall down to him Prostrating**. And that was from Allah^{azwj} as an overview to the Angels to argue from it against them. And it is not for Allah^{azwj} to Change the condition of a people except after the Argument as an excuse and a warning.

فاغترف الله غرفة بيمينه- و كلتا يديه يمين - من الماء العذب الفرات، فصلصلها في كفه فجمدت، ثم قال: منك أخلق النبيين و المرسلين و عبادي الصالحين، الأئمة المهديين، الدعاة إلى الجنة، و أتباعهم إلى يوم القيامة و لا ابالي، و لا أسأل عما أفعل و هم يسألون.

So Allah^{azwj} Scooped a scoop with His^{azwj} Right Hand (His^{azwj} Power)– and both of His^{azwj} Hands are right – from the fresh water of Al-Furaat (river). So He^{azwj} Mixed it in His^{azwj} Palm, so it solidified. The He^{azwj} Said: “From you I^{azwj} shall Create the

¹⁸ الكافي 2: 2 / 2 .

Prophets^{as}, and the Mursileen, and My^{azwj} righteous servants – the Guiding Imams^{asws}, the Callers to the Paradise, and those that follow them^{asws}, and I^{azwj} don't Care, and I^{azwj} will not be questioned about what I^{azwj} Do, and they would be Questioned”.

ثم اغترف الله غرفة بكفه الاخرى من الماء الملح الأجاج، فصلصلها في كفه فجمدت، ثم قال لها: منك أخلق الجبارين، و الفراعنة، و العتاة، و إخوان الشياطين، و أئمة الكفر، و الدعاة إلى النار، و أتباعهم إلى يوم القيامة، و لا ابالي، و لا أسأل عما أفعل و هم يسألون.

Then Allah^{azwj} Scooped a second scoop by His^{azwj} other Palm from the salty bitter water. So He^{azwj} Mixed it in His^{azwj} Palm, and it solidified. Then He^{azwj} Said to it: “From you I^{azwj} shall Create the tyrants, and the Pharaohs, and the harsh ones, and the brothers of the Devils, and the Imams of the infidelity, and the callers to the Fire, and their followers up to the Day of Judgement, and I^{azwj} don't Care. And I^{azwj} will not be questioned about what I^{azwj} do, and they would be Questioned”.

و اشتراط في ذلك البداء فيهم، و لم يشترط في أصحاب اليمين البداء الله فيهم، ثم خلط الماءين في كفه جميعا فصلصلهما، ثم أكفأهما قدام عرشه، و هما بلة من طين».

And He^{azwj} Stipulated that in the beginning with regards to them, and did not Stipulate regarding the companions of the right hand, the beginning for the Sake of Allah^{azwj} with regards to them. Then He^{azwj} Mixed the two waters in His^{azwj} Palm together with a Mixing. Then He^{azwj} Paused the two of them before his^{azwj} Throne, and they were both wetter than clay'.¹⁹

(تحفة الإخوان): بالإسناد، عن أبي بصير، عن الصادق (عليه السلام)، أنه قال: أخبرني عن خلق آدم (عليه السلام)، كيف خلقه الله تعالى، قال: «إن الله تعالى لما خلق نار السموم، و هي نار لا حر لها و لا دخان، فخلق منها الجان، فذلك معنى قوله تعالى: وَ الْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ، و سماها مارجا، و خلق منها زوجها و سماها مارجة، فواقعها فولدت الجان، ثم ولد الجان ولدا و سماها الجن، و منه تفرعت قبائل الجن، و منهم إبليس اللعين، و كان يولد للجان الذكر و الأنثى، و يولد الجن كذلك توأمين، فصاروا تسعين ألفا ذكرا و أنثى، و ازدادوا حتى بلغوا عدد الرمال».

In *Tohfat Al-Ikhwaan* by the chain, from Abu Baseer,

'I asked Al-Sadiq^{asws}, 'Inform me about the creation of Adam^{as}, how did Allah^{azwj} the High Create him^{as}?' He^{asws} said: 'When Allah^{azwj} the High, Created the poisonous fire, and it was a fire with no heat to it and no smoke. He^{azwj} Created from it the Jinn. That is the Meaning of the Words of the High [15:27] **And the Jinn We Created before from toxic fumes** and Called it *Marjaa*, and Created from it their females and Called them *Marjat*. They bore children, the *Jaan*, then the *Jaan* had children and Called them the *Jinn*, and from them is a tribe of the *Jinn* called *Tafra'at*, and from this tribe is Iblees^{la}, the accursed, and the *Jaan* bore children, male and female, and the *Jinn* bore as well. They were all ninety thousand male and female, and increased to extent that they became as numerous as the number of grains of sand.'

و تزوج إبليس بامرأة من ولد الجان يقال لها: لهبا بنت روحا بن سلساسل، فولدت منه ببليفسكثر أولاد إبليس (لعنة الله) حتى صاروا لا يحصون، و كانوا يهيمنون على وجوههم كالذر، و النمل، و البعوض، و الجراد، و الطير، و الذباب. و كانوا يسكنون المفاوز و القفار، و الحياض، و الأجام، و الطرق، و المزابل، و الكنف، و الأنهار، و الآبار، و النواويس،

¹⁹ تفسير العياشي 2: 7 / 240

و كل موضع وحش، حتى امتلأت الأرض منهم. ثم تمثلوا بولد آدم بعد ذلك، و هم على صور الخيل، و الحمير، و البغال، و الإبل، و المعز، و البقر، و الغنم، و الكلاب، و السباع، و السلاحف.

And Iblees^{la} got married to a woman from the children of the Jinn called Lahba Bint Rawha Bin Salaasal, so from it she gave birth to Bilqees. So the children of Iblees^{la} became numerous until they became uncountable, and they used to wander around like particles, and the ants, and the mosquitoes, and the locusts, and the birds, and the flies. And they used to live in the wild wilderness, and the deserts, and the basins, and the valleys, and the pathways, and the dumps, and the rivers, and the wells, and the tombs, and every wild place, to the extent that the earth was filled up with them. Then they imitated the Children of Adam^{as} after that, and they were in the image of the horses, and the donkeys, and the mules, and the camels, and the goats, and the cattle, and the sheep, and the dogs, and the lions, and the turtles.

فلما امتلأت الأرض من ذرية إبليس (لعنه الله) أسكن الله الجان الهواء دون السماء، و أسكن ولد الجن في سماء الدنيا، و أمرهم بالعبادة و الطاعة و هو قوله تعالى: **وَ مَا خَلَقْتُ الْجِنَّ وَ الْإِنْسَ إِلَّا لِيَعْبُدُونِ**. و كانت السماء تتفخر على الأرض، و تقول: إن ربي رفعتني فوقك، و أنا مسكن الملائكة، و في العرش و الكرسي و الشمس و القمر و النجوم، و خزائن الرحمة، و مني ينزل الوحي. فقالت الأرض: إن ربي بسطني و استودعني عروق الأشجار و النبات و العيون، و خلق في الثمرات و الأنهار و الأشجار. فقالت لها السماء: ليس عليك أحد يذكر الله تعالى؟

So when the earth filled up with the offspring of Iblees^{la}, Allah^{azwj} Settled the Hinn in the atmosphere under the sky, and Settled the children of the Jinn in the sky of the world, and Commanded them with the worship, and the obedience. And these are the Words of the High **[51:56] And I have not Created the Jinn and the Humans except that they should worship.** And the sky used to pride over the earth and it was saying: 'My Lord^{azwj} has Elevated me to be above you, and I am the dwelling for the Angels, and in me is the Throne, and the Chair, and the sun, and the moon, and the stars, and the Treasures of the Mercy, and it is from me that the Revelation descends'. So the earth said, 'My Lord^{azwj} Extended me and Entrusted me with the trees, and the vegetation, and the springs, and Created in me the fruits, and the rivers and the trees'. So the sky said to it: 'Is there no one upon you who worships Allah^{azwj} the High?'

فقالت الأرض: يا رب، إن السماء تتفخر علي، إذ ليس علي أحد يذكرك. فنوديت الأرض: أن اسكني، فإني أخلق من أديمك صورة لا مثل لها من الجن، و أرزقه العقل و العلم و الكتاب و اللسان، و انزل عليه من كلامي، ثم أملاً بطنك و ظهرك و شرفك و غربك على مزاج تربك في اللون، و الحرية، و السرية، و افتخري يا أرض على السماء بذلك.

So the earth said: 'O Lord^{azwj}! The sky is priding over me, that there is no one upon me who mentions You^{azwj}'. So He^{azwj} Called out to the earth: "Calm down, for I^{azwj} will Create from a human in an image, the like of which is not from the Jinn, and Sustain him with the intellect, and the knowledge, and the Book, and the tongue (language), and Reveal upon him from My^{azwj} Speech. Then there shall be filled up, your middle, and your back, and your east, and your west, and be overwhelmed with the colours, and the freedom and the privacy, and O earth, you can pride over the sky by that'.

ثم استقرت الأرض و سألت ربها أن يهبط إليها خلقاً، فأذن لها بذلك، على أن يعبدوه و لا يعصوه- قال- و هبط الجن و إبليس اللعين و سكنا الأرض، فأعطوا على ذلك العهد، و نزلوا و هم سبعون ألف قبيلة يعبدون الله حق عبادته دهرها طويلاً.

Then the earth stabilised and asked its Lord^{azwj} that He^{azwj} should Descend upon it a creature. So it was Permitted for that upon (the condition) that he would worship Him^{azwj} and would not disobey Him^{azwj}. And the Jinn and the accursed Iblees^{la} descended and settled in the earth. So the Covenant was Given upon that, and they descended, and they were seventy thousand tribes worshipping Allah^{azwj} as He^{azwj} Deserves to be worshipped, for a long period of time’.

ثم رفع الله إبليس إلى سماء الدنيا لكثرة عبادته، فعبد الله تعالى فيها ألف سنة، ثم رفع إلى السماء الثانية، فعبد الله تعالى فيها ألف سنة، و لم يزل يعبد الله في كل سماء ألف سنة حتى رفعه الله إلى السماء السابعة، و كان أول يوم في السماء الأولى السبت، و الأحد في الثانية، حتى كان يوم الجمعة صير في السماء السابعة، و كان يعبد الله حق عبادته، و يوحد حقه توحيداً، و كان بمنزلة عظيمة حتى إذا مر به جبرئيل و ميكائيل، يقول بعضهم لبعض: لقد أعطي هذا العبد من القوة على طاعة الله و عبادته ما لم يعط أحد من الملائكة.

Then Allah^{azwj} Raised Iblees^{la} to the sky of the world due to the frequency of his^{la} worship. So he^{la} worshipped Allah^{azwj} the High in it for a thousand years. Then he^{la} was Raised to the second sky, so he^{la} worshipped in it for a thousand years, and did not cease to worship Allah^{azwj} in every sky for a thousand years, until Allah^{azwj} Raised him to the seventh sky. And it was the first day in the highest sky, the Saturday, and Sunday being the second. Until it was the day of Friday came in the seventh sky, and he used to worship Allah^{azwj} as He^{azwj} Deserves to be worshipped, and (Extolled) His^{azwj} Oneness as His^{azwj} Oneness Deserves to be (Extolled). And he^{la} was of a magnificent status, to the extent that Jibraeel^{as} and the Angels passed by him^{la}, so some of them said to the others: ‘This servant has been Given the strength for the obedience of Allah^{azwj} and of worshipping Him^{azwj}, what has not been Given to the Angels’.

فلما كان بعد ذلك بدهر طويل، أمر الله تعالى جبرئيل أن يهبط إلى الأرض، و يقبض من شرقها و غربها و قعرها و بسطها قبضة، ليخلق منها خلقاً جديداً، ليجعله أفضل الخلائق». و حسداً، فقال الله تعالى: ما مَنَّكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ أَسْتَكْبِرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَ خَلَقْتَهُ مِنْ طِينٍ وَ أَنَا الَّذِي عِبَدْتَهُ دَهراً طويلاً قَبْلَ أَنْ تَخْلُقَهُ، وَ أَنَا الَّذِي كَسَوْتَنِي الرِّيشَ وَ النُّورَ، وَ أَنَا الَّذِي عِبَدْتَهُ فِي أَكْنَافِ السَّمَاوَاتِ مَعَ الْكُرُوبِيِّينَ وَ الصَّافِينَ وَ الْمَسْبُوحِينَ وَ الرُّوحَانِيِّينَ وَ الْمُقَرَّبِينَ.

So when it was after that a long time period, Allah^{azwj} the High Commanded Jibraeel^{la} to descend onto the earth, and capture (clay) from its east, and its west, and its bottom and its top with a handful, in order to Create from it a new creature, to Make it to be the highest of the creatures. And he^{la} was envious, so Allah^{azwj} the High Said **[38:75] He said: O Iblees! What prevented you that you should prostrate to him what I Created with My Two hands? Are you arrogant or are you of the Exalted ones? [38:76] He said: I am better than him; You have Created me from fire, and Created him from clay.** And the fire consumes the clay, and I^{la} am the one who worshipped You^{azwj} for a long time period before You^{azwj} Create Him^{azwj}, and I^{la} am the one whom You^{azwj} Clothed with the Feathers (Wings) and the Light. And I^{la} am the one who worshipped You^{azwj} in the horizons of the skies along with the distressed one, and the Pure ones, and the Glorifying ones, and the Spiritual ones, and the ones of Proximity’.

قال الله تعالى: لقد علمت في سابق علمي من ملائكتي الطاعة و منك المعصية، فلم ينفك طول العبادة لسابق العلم فيك، و قد أبلستك من الخير كله إلى آخر الأبد، و جعلتك مذموماً مدحوراً شيطاناً رجيماً لعينا.

Allah^{azwj} the High Said: "I^{azwj} had Known in the Preceding of My^{azwj} Knowledge, the obedience of My^{azwj} Angels and the disobedience from you^{la}. So the lengthy worship is of no benefit to you^{la} in the Preceding of the Knowledge with regards to you^{la}, and you^{la} will despair from the good up to the last of the servants, and I^{azwj} (hereby) Make you^{la} to be Condemned, Rejected, Satan, Pelted, Accursed".

فعد ذلك تغيرت خلقته الحسنه إلى خلقه كريهه مشوهه، فوثب عليه الملائكة بحرابها و هم يلعنونه، و يقولون له: رجيم ملعون، رجيم ملعون. فأول من طعنه جبرئيل، ثم ميكائيل، ثم إسرائيل، ثم عزرائيل، ثم جميع الملائكة، من كل ناحية و هو هارب من بين أيديهم، حتى ألقوه في البحر المسجور، فبادرت إليه الملائكة بحراب من نار، فلم يزالوا يطعنونه حتى بلغوه القرار، و غاب عن عيون الملائكة، و الملائكة في اضطراب و السماوات في رجفان من جرأة إبليس اللعين و عصيانه أمر الله.

So upon that, he^{la} changed from being of a good nature to a deformed and hateful nature. So the Angels leapt upon him^{la} with their spears, and they were cursing him^{la}: 'Pelted, Accurse! Pelted, Accursed!' So the first one who stabbed him^{la} was Jibraeel^{la}, then Mikaeel^{la}, then Israfeel^{as}, then Azazeel^{la}, then all the Angels, from every corner. And he^{la} was fleeing from being in front of them, until they threw him^{la} into the swollen sea. So the Angels took the initiative against him^{la} with the spear of Fire, and they did not cease stabbing him^{la} until he^{la} reached the bottom, and was hidden from the eyes of the Angels. And the Angels were in distress and the skies were turbulent from the audacity of Iblees^{la} the Accursed, and his^{la} disobedience of the Command of Allah^{azwj}.²⁰

ابن بابويه، قال: حدثنا محمد بن القاسم- المفسر المعروف بأبي الحسن الجرجاني (رضي الله عنه)- قال: حدثنا يوسف بن محمد بن زياد، و علي بن محمد بن سيار، عن أبيهما، عن الحسن بن علي، عن أبيه علي ابن محمد، عن أبيه محمد بن علي، عن أبيه الرضا علي بن موسى، عن أبيه موسى بن جعفر، عن أبيه الصادق جعفر بن محمد (عليهم السلام)، و ذكر الحديث، قالوا: فقلنا له: فعلى هذا لم يكن إبليس لعنه الله أيضا ملكا؟

Ibn Babuwayh said, 'Muhammad Bin Al Qasim, the famous commentator, narrated to us, with Abu Al Hassan Al Jarjany, from Yusuf Bin Muhammad Bin Ziyad, and Ali Bin Muhammad Bin Sayar, from their fathers,

(It has been narrated) from Al-Hassan Bin Ali^{asws}, from his^{asws} father^{asws} Ali^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} Muhammad Bin Ali^{asws}, from his^{asws} father^{asws} Al-Reza^{asws} Bin Musa^{asws}, from his^{asws} father^{asws} Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws}, and mentioned the Hadeeth, said: 'So we said to him^{asws}, 'So, based upon this, does not Iblees^{la} happen to be from the Angels, as well?'

فقال: لا، بل كان من الجن، أما تسمعان الله تعالى يقول: وَ إِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَأَخْبَر عَز و جَل أَنَّهُ كَانَ مِنَ الْجِنِّ، و هُوَ الَّذِي قَالَ اللهُ تَعَالَى: وَ الْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ».

So he^{asws} said: 'No! But he^{la} was from the Jinn. Have you not heard Allah^{azwj} the High Saying [18:50] **And when We Said to the Angels: Prostrate to Adam; they made prostrated except for Iblees. He was from the Jinn.** Thus, Allah^{azwj} has Informed that he^{la} was from the Jinn, and he^{la} is the one for whom Allah^{azwj} the High Says [15:27] **And the Jinn We Created before from toxic fumes**'.²¹

²⁰ (Extract) تحفة الإخوان: 62 «مخطوط».

²¹ عيون أخبار الرضا (عليه السلام) 1: 266 / 1.

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن عيسى، عن ابن أبي عمير، عن عمر بن أذينة، عن الأحول، قال: سألت أبا عبد الله (عليه السلام) عن الروح التي في آدم (عليه السلام) في قوله: **فَإِذَا سَوَّيْتُهُ وَ نَفَخْتُ فِيهِ مِنْ رُوحِي**. قال: «هذه روح مخلوقة، و الروح التي في عيسى (عليه السلام) مخلوقة».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Umar Bin Azina, from Al Ahowl who said,

'I asked Abu Abdullah^{asws} about the Spirit which was in Adam^{as} regarding His^{azwj} Words **[15:29] So when I have Made him complete and Blown into him from My Spirit**. He^{asws} said: 'This is a created Spirit, and the Spirit which was in Isa^{asws} was a created being'.²²

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن خالد، عن القاسم بن عروة، عن عبد الحميد الطائي، عن محمد بن مسلم، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: **وَ نَفَخْتُ فِيهِ مِنْ رُوحِي** كيف هذا النفخ؟

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al Qasim Bin Urwat, from Abdul Hameed Al Ta'ie, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[15:29] So when I have Made him complete and Blown into him from My Spirit**. How is this 'Blowing'?'

فقال: «إن الروح متحرك كالريح، و إنما سمي روحا لأنه اشتق اسمه من الريح، و إنما أخرجه على لفظ الريح لأن الأرواح مجانسة للريح، و إنما أضافه إلى نفسه لأنه اصطفاه على سائر الأرواح، كما قال لبيت من البيوت: بيتي و لرسول من الرسل: رسولي و أشباه ذلك، و كل ذلك مخلوق مصنوع محدث مربوب مدبر».

So he^{asws} said: 'The Spirit moves like the wind. But rather, it has been names as a Spirit because it derives its name from the wind. But rather, it has been taken upon the word 'the wind' (الريح) because the spirits are in harmonisation with the wind. But rather, it is in addition to its self, because it has been Chosen over the rest of the spirits, just as is said for a house from the house – my house, and for a messenger from the messengers – my messenger, and such like that. And all that is Created, Made, New, Nourished, Masterminded'.²³

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن أبيه، عن عبد الله بن بحر، عن أبي أيوب الخزاز، عن محمد بن مسلم، قال: سألت أبا جعفر (عليه السلام) عما يروون: أن الله تعالى خلق آدم (عليه السلام) على صورته! فقال: «هي صورة محدثة مخلوقة، اصطفاه الله و اختارها على سائر الصور المختلفة، و فأضافها إلى نفسه كما أضاف الكعبة إلى نفسه، و الروح إلى نفسه، فقال: بيتي، و نفخت فيه من روعي».

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Jabir, from Abu Ayoub Al Khazaz, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far^{asws} about they (people) are reporting that, Allah^{azwj} Created Adam^{as} in His^{azwj} Own Image'. So he^{asws} said: 'It is an image which was a new creation, which Allah^{azwj} Chose it over all the rest of the different images, and Preferred it to Himself^{saww}, just as He^{azwj} Added the Kabah to Himself^{azwj}, and the

²² الكافي 1: 103 / 1.

²³ الكافي 1: 103 / 3.

Spirit to Himself^{azwj}, so He^{azwj} said: "My^{azwj} House, and **[15:29] and Blown into him from My Spirit**".²⁴

ابن بابويه، قال: حدثنا حمزة بن محمد العلوي (رحمه الله)، قال: أخبرنا علي بن إبراهيم بن هاشم، عن أبيه، عن ابن أبي عمير، عن عمر بن أدينة، عن محمد بن مسلم، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز وجل: وَ نَفَخْتُ فِيهِ مِنْ رُوحِي. قال: «روح اختاره الله و اصطفاه و خلقه، و أضافه إلى نفسه، و فضله على جميع الأرواح، فأمر فنفخ منه في آدم (عليه السلام)».

Ibn Babuwayh said, 'Hamza Bin Muhammad Al Alawy narrated to us, from Ali Bin Ibrahim Bin Hashim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[15:29] and Blown into him from My Spirit**. He^{asws} said: 'A Spirit Chosen by Allah^{azwj}', and He^{azwj} Chose it, and Created it, and Added it to Himself^{azwj}, and Preferred it over all the spirits. So He^{azwj} Commanded from it to be Blown into Adam^{as}, from it'.²⁵

و عنه: عن أبيه، قال: حدثنا سعد بن عبد الله، قال: حدثنا أحمد بن محمد بن عيسى، عن ابن فضال، عن الحلبي و زرارة، عن أبي عبد الله (عليه السلام) قال: «إن الله تبارك و تعالى أحد صمد، ليس له جوف، و إنما الروح خلق من خلقه، نصر و تأييد و قوة، يجعله الله في قلوب الرسل و المؤمنين».

And from him, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazal, from Al Halby and Zarara,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Blessed and High is One, 'Samad', there is no inside to Him^{azwj} (no shape). But rather, the Spirit is a creature from His^{azwj} creatures, as an assistance, and support, and strength. Allah^{azwj} has Made it to be in the hearts of the Rasools^{as} and the Believers'.²⁶

و عنه، قال: حدثنا محمد بن أحمد السناني، و الحسين بن إبراهيم بن أحمد بن هشام المكتب، و علي بن أحمد بن محمد بن عمران (رضي الله عنه)، قالوا: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا محمد بن إسماعيل اليرمكي، قال: حدثنا علي بن العباس، قال: حدثنا عبيس بن هشام، عن عبد الكريم بن عمرو، عن أبي عبد الله (عليه السلام) في قوله عز و جل: فَإِذَا سَوَّيْتُهُ وَ نَفَخْتُ فِيهِ مِنْ رُوحِي. قال: «إن الله عز و جل خلق خلقا و خلق روحا، ثم أمر ملكا فنفخ فيه، و ليست بالتي نقصت من قدرة الله شيئا، هي من قدرته».

And from him (Sheykh Al Sadouq) who said, 'Muhammad Bin Ahmad Al Sinany narrated to us, and Al Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al Maktab, and Ali Bin Ahmad bin Muhammad Bin Imran, from Muhammad Bin Abu Abdullah Al Kufy, from Muhammad Bin Ismail Al Barmakky, from Ali Bin Abbas, from Isa Bin Hisham, from Abdul Kareem Bin Amro,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Might and Majestic **[15:29] So when I have Made him complete and Blown into him from My Spirit**. He^{asws} said: 'Allah^{azwj} Mighty and Majestic Created creatures and Created spirits. Then He^{azwj} Commanded an Angel to Blow the Spirit into him^{as}, and it was not by the reduction of anything from the Power of Allah^{azwj}, and it is from the His^{azwj} Power'.²⁷

²⁴ الكافي 1: 4 / 104

²⁵ التوحيد: 1 / 170

²⁶ التوحيد: 2 / 171

²⁷ التوحيد: 6 / 172

VERSES 36 - 38

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ {36} قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ {37} إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ {38}

[15:36] He said: Lord! So Respite me till the Day they would be Resurrected
[15:37] He said: So you are from the Respited ones [15:38] Till the Day of the known time

ابن بابويه، قال: أخبرنا علي بن حبشي بن قوني (رحمه الله) فيما كتب إلي، قال: حدثنا حميد بن زياد، قال: حدثنا القاسم بن إسماعيل، قال: حدثنا محمد بن سلمة، عن يحيى بن أبي العلاء الرازي: أن رجلاً دخل على أبي عبد الله (عليه السلام) فقال: جعلت فداك، أخبرني عن قول الله عز و جل لإبليس: فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ. قال: «إلى يوم الوقت المعلوم، يوم ينفخ في الصور نفخة واحدة، فيموت إبليس ما بين النفخة الأولى و الثانية».

Ibn Babuwayh said, 'Ali Bin Habashy Bin Qawny narrated to us regarding what he wrote to me, from Hameed Bin Ziyad, from Al Qasim Bin Ismail, from Muhammad Bin Salma, from Yahya Bin Abu Al A'la Al Razy that,

'A man came up to Abu Abdullah^{asws}, so he said, 'May I be sacrificed for you^{asws}! Inform me about the Words of Allah^{azwj} Mighty and Majestic to Iblees^{la} **[15:37] So you are from the Respited ones [15:38] Till the Day of the known time**'. He^{asws} said: '**[15:38] Till the Day of the known time – the Day in which the Trumpet would be Blown into with one Blow. So Iblees^{la} would die in what is in between the first Blowing and the second Blowing (of the Trumpet)**'.²⁸

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد، عن محمد بن يونس، عن رجل، عن أبي عبد الله (عليه السلام) في قول الله تبارك و تعالى: فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ. قال: «يوم الوقت المعلوم، يوم يذبحه رسول الله (صلى الله عليه و آله) على الصخرة التي في بيت المقدس».

Ali Bin Ibrahim said, 'Ahmad Bin Idrees narrated to us, from Ahmad Bin Muhammad, from Muhammad Bin Yunus, from a man,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Blessed and High **[15:36] So Respite me till the Day they would be Resurrected [15:37] He said: So you are from the Respited ones [15:38] Till the Day of the known time**. He^{asws} said: '**[15:38] the Day of the known time – the Day Rasool-Allah^{saww} would slaughter him^{la} upon the rock which is in Bayt Al-Maqdas**'.²⁹

العباشي: عن أبان، قال: قال أبو عبد الله (عليه السلام): «إن علي بن الحسين (عليه السلام) إذا أتى الملتزم، قال: اللهم إن عندي أفواجا من ذنوب و أفواجا من خطايا، و عندك أفواجا من رحمة و أفواجا من مغفرة، يا من استجاب لأبغض خلقه إليه إذ قال: فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ استجب لي، و افعل بي كذا و كذا».

Al Ayyashi, from Aban who said,

'Abu Abdullah^{asws} said: 'When Ali^{asws} Bin Al Husayn^{asws} came to 'الملتزم' (near to the Black Stone), he^{asws} said: 'Our Allah^{azwj}! With me^{asws} are armies of sins and armies of errors, and with You^{azwj} are armies of Mercy and armies of Forgiveness! O One Who Answered the most abhorrent of His^{azwj} creatures when he^{la} said **[15:36] So Respite**

²⁸ علل الشرائع: 2/402.

²⁹ تفسير القمي: 2/245.

me till the Day they would be Resurrected. Answer me^{asws}, and Bless me^{asws} with such and such'.³⁰

عن وهب بن جميع مولى إسحاق بن عمار، قال: سألت أبا عبد الله (عليه السلام) عن قول إبليس: رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ قال له وهب: جعلت فداك، أي يوم هو؟ قال: «يا وهب، أتحسب أنه يوم يبعث الله فيه الناس؟ إن الله أنظره إلى يوم يبعث فيه قائمنا، فإذا بعث الله قائمنا كان في مسجد الكوفة، و جاء إبليس حتى يجثو بين يديه على ركبتيه، فيقول: يا ويله من هذا اليوم، فيأخذ بناصيته فيضرب عنقه، فذلك اليوم هو الوقت المعلوم».

From Wahab bin Jami'e, a slave of Is'haq Bin Amaar who said,

'I asked Abu Abdullah^{asws} about the Words of Iblees^{la} [15:36] **Lord! So Respite me till the Day they would be Resurrected [15:37] He said: So you are from the Respited ones [15:38] Till the Day of the known time.** May I be sacrificed for you^{asws}! Which day is it?' He^{asws} said: 'O Wahab! Do you reckon that is it the Day in which Allah^{azwj} would Resurrect the people? Allah^{azwj} has Respited him^{la} till the day in which He^{azwj} would Send our^{asws} Qaim^{asws}. He^{asws} would be in the Masjid of Al-Kufa, and Iblees^{la} would come until he^{la} would kneel down in front of him^{asws}, so he^{la} would be saying, 'O woe from this day!' So he^{asws} would grab him^{la} by his^{la} eyebrows and strike his^{la} neck off. **So that is [15:38] the Day of the known time'**.³¹

VERSES 39 - 42

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَا أُغْوِيَنَّهُمْ أَجْمَعِينَ {39} إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ {40} قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ {41} إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ {42}

[15:39] He said: Lord! With what You Sent me astray, I will make (evil) fair-seeming to them in the earth, and deviate all of them [15:40] Except for Your sincere servants from among them [15:41] He said: This is a Path of Ali, Straight [15:42] Surely, with regards to My servants, you have no authority over them except for the ones who follow you from the deviators

محمد بن يعقوب: عن أحمد بن مهران، عن عبد العظيم، عن هشام بن الحكم، عن أبي عبد الله (عليه السلام) قال: «هذا صراط علي مستقيم».

Muhammad Bin Yaqoub, from Ahmad Bin Mahran, from Abdul Azeem, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah^{asws} having said: **[15:41] He said: This is a Path of Ali, Straight**.³²

سعد بن عبد الله، قال: حدثنا موسى بن جعفر بن وهب البغدادي، عن علي بن أسباط، عن محمد بن الفضيل، عن أبي حمزة الثمالي، عن أبي عبد الله (عليه السلام) قال: سألته عن قول الله عز و جل: قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ، قال: «هو- والله- علي (عليه السلام)، هو- والله- الميزان و الصراط المستقيم».

Sa'ad Bin Abdullah said, 'Musa Bin Ja'far Bin Wahab Al Baghdady narrated to us, from Ali Bin Asbaat, from Muhammad Bin Al Fazeyl, from Abu Hamza Al Sumaly,

³⁰ تفسير العياشي 2: 12 / 241

³¹ تفسير العياشي 2: 14 / 242

³² الكافي 1: 63 / 351

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[15:41] He said: This is a Path of Ali, Straight.** He^{asws} said: 'By Allah^{azwj}! He^{asws} is Ali^{asws}. By Allah^{azwj}! He^{asws} is the Scale and the Straight Path'.³³

أبو الحسن محمد بن أحمد بن علي بن الحسين بن شاذان، في مناقب أمير المؤمنين (عليه السلام) المائة) قال: الخامس و الثمانون: عن جعفر بن محمد، عن أبيه، عن علي بن الحسين (عليه السلام) عن أبيه (عليه السلام)، قال: «قام عمر بن الخطاب إلى النبي (صلى الله عليه و آله)، فقال: إنك لا تزال تقول لعلي بن أبي طالب: أنت مني بمنزلة هارون من موسى و قد ذكر الله هارون في القرآن و لم يذكر علياً؟ فقال النبي (صلى الله عليه و آله): يا غليظ، يا أعرابي، إنك ما تسمع الله يقول: هذا صراط علي مستقيم».

Abu Al Hassan Muhammad Bin Ahmad Bin Ali Bin Al Husayn Bin Shazaan,

(It has been narrated) in Manaqib Amir-ul-Momineen^{asws}, the one hundred, said, 'The eighty fifth – From Ja'far Bin Muhammad^{asws}, from his^{asws} father^{asws}, from Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws} having said: 'Umar Bin Al Khattab stood up to the Prophet^{saww}, so he said, 'You^{saww} do not stop speaking about Ali^{asws} Bin Abu Talib^{asws}: 'You^{asws} are from me^{saww} at the status which Haroun^{as} had from Musa^{as}, and Allah^{azwj} has Mentioned Haroun^{as} in the Quran and He^{azwj} did not Mentioned Ali^{asws}?' So the Prophet^{saww} said: 'O vulgar! O Bedouin! Have you not heard Allah^{azwj} Saying **[15:41] He said: This is a Path of Ali, Straight?**'³⁴

(نهج البلاغة): قال أمير المؤمنين (عليه السلام) في الخطبة القاصعة: «فاحذروا عباد الله عدو الله أن يعديكم بدائه، و أن يستفزكم بدائه، و أن يجلب عليكم بخيله و رجله، فلعمري لقد فوق لكم سهم الوعيد، و أغرق إليكم بالنزع الشديد، و رماكم من مكان قريب، فقال: رَبِّ بِمَا أَغْوَيْتَنِي لَأُرِيَنَّ لَهُمْ فِي الْأَرْضِ وَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ».

In Nahj Al Balagah –

Amir-ul-Momineen^{asws} said in the sermon of Al-Qasi'a: 'Therefore, you should fear lest Satan infects you with his disease, or leads you astray through his call, or marches on you with his horsemen and footmen, because, by my life, he has put the arrow in the bow for you, has stretched the bow strongly, and has aimed at you from a nearby position, and: **[15:39] He said: Lord! With what You Sent me astray, I will make (evil) fair-seeming to them in the earth, and deviate all of them**'.³⁵

عن جابر، عن أبي جعفر (عليه السلام) قال: قلت: أ رأيت قول الله: إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ ما تفسير هذا؟ قال: «قال الله: إنك لا تملك أن تدخلهم جنة و لا ناراً».

From Jabir,

(It has been narrated) Abu Ja'far^{asws}, said, 'I said, 'Do you^{asws} see the Words of Allah^{azwj} **[15:42] Surely, with regards to My servants, you have no authority over them**, what is the explanation of this?' He^{asws} said: 'Allah^{azwj} Says: "You^{la} will not have control over entering them into the Paradise, nor the Fire'.³⁶

³³ مختصر بصائر الدرجات: 68.

³⁴ مائة منقبة: 85 / 160

³⁵ نهج البلاغة: 287 الخطبة 192.

³⁶ تفسير العياشي 2: 16 / 242.

عن أبي بصير، قال: سمعت جعفر بن محمد (عليهما السلام) وهو يقول: «نحن أهل بيت الرحمة و بيت النعمة و بيت البركة، و نحن في الأرض بنين، و شيعتنا عرى الإسلام، و ما كانت دعوة إبراهيم (عليه السلام) إلا لنا و لشيعتنا، و لقد استثنى الله إلى يوم القيامة على إبليس، فقال: إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ».

From Abu Baseer who said,

'I heard Ja'far Bin Muhammad^{asws} and he^{asws} was saying: 'We^{asws}, the People^{asws} of the Household of the Mercy, and Household of Bounties, and Household of the Blessings. And we^{asws} are a structure in the earth, and our^{asws} Shias are the bonds of Al-Islam. And the Call of Ibrahim^{as} was not for anyone except for us^{asws} and for our^{asws} Shias. And Allah^{azwj} has Excluded Iblees^{la} (from us) up to the Day of Judgement, so He^{azwj} Said [15:42] **Surely, with regards to My servants, you have no authority over them**'.³⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) إِذْ دَخَلَ عَلَيْهِ أَبُو بَصِيرٍ وَ قَدْ حَفَرَهُ النَّفْسُ فَلَمَّا أَحَذَّ مَجْلِسَهُ قَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا أَبَا مُحَمَّدٍ مَا هَذَا النَّفْسُ الْعَالِي فَقَالَ جُعِلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ كَبِرَ سِنِّي وَ دَقَّ عَظْمِي وَ اقْتَرَبَ أَجْلِي مَعَ أَنِّي لَسْتُ أُدْرِي مَا أَرُدُّ عَلَيْهِ مِنْ أَمْرِ آخِرَتِي

A number from our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from his father who said:

'I was in the presence of Abu Abdullah^{asws}, when Abu Baseer came up to him^{asws}, and he was panting. So when he took his seat, Abu Abdullah^{asws} said to him: 'O Abu Muhammad, what is this heavy breathing for?' He said, 'May I be sacrificed for you^{asws}, O son^{asws} of the Messenger^{saww} of Allah^{azwj}, great is my age, and my bones are creaking, and my term (death) is approaching, besides that I do not know what will happen to me from the matters of the Hereafter'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا أَبَا مُحَمَّدٍ وَ إِنَّكَ لَتَقُولُ هَذَا قَالَ جُعِلْتُ فِدَاكَ وَ كَيْفَ لَا أَقُولُ هَذَا فَقَالَ يَا أَبَا مُحَمَّدٍ أَمَا عَلِمْتَ أَنَّ اللَّهَ تَعَالَى يُكْرِمُ الشَّبَابَ مِنْكُمْ وَ يَسْتَحْيِي مِنَ الْكُهُولِ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَكَيْفَ يُكْرِمُ الشَّبَابَ وَ يَسْتَحْيِي مِنَ الْكُهُولِ فَقَالَ يُكْرِمُ اللَّهُ الشَّبَابَ أَنْ يُعَذِّبَهُمْ وَ يَسْتَحْيِي مِنَ الْكُهُولِ أَنْ يُحَاسِبَهُمْ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ هَذَا لَنَا خَاصَّةٌ أَمْ لِأَهْلِ النَّوْحِيِّدِ قَالَ فَقَالَ لَا وَ اللَّهُ إِلَّا لَكُمْ خَاصَّةٌ دُونَ الْعَالَمِ

Abu Abdullah^{asws} said: 'O Abu Muhammad, and you are saying this?' He said, 'May I be sacrificed for you^{asws}, and how can I not say this?' He^{saww} said: 'O Abu Muhammad, but do you know that Allah^{azwj} the High has Honoured the young ones among you, and is Bashful towards the elderly?' He said, 'May I be sacrificed for you, so how has He^{azwj} Honoured the young, and been Bashful towards the elderly?' He^{asws} said: 'Allah^{azwj} has Honoured the young ones (too much) to Punish them, and is too Bashful towards the elderly to bring them to the Reckoning'. He said, 'May I be sacrificed for you^{asws}, is this especially for us, or for (all) the people of *Tawheed* (Believe in the Unity of Allah^{azwj})?' He^{asws} said: 'No, by Allah^{azwj}, it is only for you (Shias) especially, apart from the whole world'.

فَقَالَ يَا أَبَا مُحَمَّدٍ لَقَدْ ذَكَرَكُمْ اللَّهُ فِي كِتَابِهِ فَقَالَ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَ اللَّهُ مَا أَرَادَ بِهِذَا إِلَّا الْأَيْمَةَ (عليهم السلام) وَ شِيَعَتَهُمْ فَهَلْ سَرَرْتُكَ يَا أَبَا مُحَمَّدٍ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

³⁷ تفسير العياشي 2: 18 / 243.

And he^{asws} said: 'O Abu Muhammad, Allah^{azwj} has Mentioned you all in His^{azwj} Book: **[15:42] Surely, with regards to My servants, you have no authority over them.** And Allah^{azwj} has not Intended by this but the Imams^{asws} and their^{asws} Shias. So, have I^{asws} made you happy, O Abu Muhammad?' He said, 'May I be sacrificed for you^{asws}, increase it for me'.³⁸

VERSES 43 & 44

وَأَنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ {43} لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ {44}

[15:43] And surely Hell is the Promised place for all of them [15:44] It has seven gates; for every gate there shall be a separate party of them

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله تعالى: وَ إِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ «فوقوفهم على الصراط».

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

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the High **[15:43] And surely Hell is the Promised place for all of them**, he^{asws} said: 'So they would be pausing upon the Bridge'.³⁹

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثني محمد بن عبد الله، قال: حدثني علي بن الحكم، عن أبان بن عثمان، عن محمد بن الفضيل الزرقى، عن أبي عبد الله، عن أبيه، عن جده (عليهم السلام) قال: «للنار سبعة أبواب: باب يدخل منه فرعون و هامان و قارون، و باب يدخل منه المشركون و الكفار ممن لم يؤمن بالله طرفة عين، و باب يدخل منه بنو امية، هو لهم خاصة لا يزارهم فيه أحد، و هو باب لظى، و هو باب سقر، و هو باب الهاوية، تهوي بهم سبعين خريفا، فكلما فارت بهم فورة، قذف بهم في أعلاها سبعين خريفا «1»، فلا يزالون هكذا أبدا خالدين مخلدين، و باب يدخل منه مبغضونا و محاربونا و خاذلونا، و إنه لأعظم الأبواب و أشدها حرا».

Ibn Babuwayh said, 'Ahmad Bin Al Hassan Al Qatan narrated to us, from Ahmad Bin Yahya Bin Zakariyya Al Qatan, from Bakr Bin Abdullah Bin Habeeb, from Muhammad Bin Abdullah, from Ali Bin Al Hakam, from Aban Bin Usman, from Muhammad Bin Al Fazeyl Al Zarqy,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'For the Fire (Hell) there are seven gates – A gate from which would enter Pharaoh^{la}, and Haman, and Qaroun; a gate from which would enter the Polytheists, and the Infidels from the ones who did not believe in Allah^{azwj} even for the blink of an eye; and a gate from which would enter the Clan of Umayya. It is especially for them. No one else would rival them for it. And it is a gate of Fire, and it is the gate of Saqar, and it is a gate of Hawiya. The would plunge into it for seventy autumns (years). So, whenever the outburst of the Fire completes its surge, it would throw them from the top for seventy autumns (years). So they would not cease to be dealt with like this for ever, for all eternity; and a gate from which (would enter) those who hate us^{asws}, fought against us^{asws}, and abandoned us^{asws}. And it is the biggest of the gates, and the most intense in heat'.

³⁸ (Extract) الكافي 8: 33 / 6.

³⁹ تفسير القمي 1: 376.

قال محمد بن الفضيل الزرقى: فقلت لأبي عبد الله (عليه السلام): الباب الذي ذكرته- عن أبيك عن جدك (عليهما السلام)- أنه يدخل منه بنو أمية، يدخل منه من مات منهم على الشرك، أو من أدرك منهم الإسلام؟ فقال: «لا، ألم تسمعه يقول: و باب يدخل منه المشركون و الكفار، فهذا الباب يدخل منه كل مشرك و كل كافر لا يؤمن بيوم الحساب، و هذا الباب الآخر يدخل منه بنو أمية لأنه هو لأبي سفيان و معاوية و آل مروان خاصة، يدخلون من ذلك الباب، فتحطبهم النار حطبا، لا تسمع لهم فيها و اعية، و لا يحيون فيها و لا يموتون».

Muhammad Bin Al Fazeyl Al Zarqy said,

'So I said to Abu Abdullah^{asws}, 'The gate which was mentioned from your^{asws} father^{asws}, from your^{asws} grandfather^{asws}, that from which would enter the Clan of Umayya. Would it be the ones from among them who died upon the Polytheism, or the ones who were are of Al-Islam?' So he^{asws} said: 'No! Did you not hear him^{asws} saying: 'And a gate from which would enter the Ploytheists, and the Infidels'? So this is the gate from which would enter every Ploytheist, and every Infidel who did not believe in the Day of the Reckoning. And this is another gate from which would enter the Clan of Umayya. And it is for Abu Sufyan, and Muawiya, and the progeny of Marwan especially. They would be entering from that gate. So the Fire would consume them like it does the firewood. Their woes therein would not be heard. They would neither be living therein, nor would they be dying'.⁴⁰

العياشي: عن أبي بصير، عن جعفر بن محمد (عليهما السلام) قال: «يؤتى جهنم لها سبعة أبواب: بابها الأول للظالم و هو زريق، و بابها الثاني لحبتر، و الباب الثالث للثالث، و الرابع لمعاوية، و الباب الخامس لعبد الملك، و الباب السادس لعسكر بن هوسر، و الباب السابع لأبي سلامة، فهم أبواب لمن تبعهم».

Al Ayyashi, from Abu Baseer,

(It has been narrated) from Ja'far Bin Muhammad^{asws} having said: 'They would be coming with the Hell, and there would be seven gates for it. The first of its gates would be for the unjust, and he is Zareeq⁴¹; and its second gate is for Hibter⁴²; and the third is for the third one (Usmaan); and the fourth one is for Muawiya; and the fifth gate is for Abdul Malik; and the sixth gate is for Askar Bin Howsar; and the seventh gate is for Abu Salamat. So these gates are (also) for the ones who followed them'.⁴³

ابن طاوس في (الدروع الواقية)، قال: في كتاب (زهد النبي (صلى الله عليه و آله)) لأبي محمد جعفر بن أحمد القمي، قال: إنه لما نزلت هذه الآية على النبي (صلى الله عليه و آله) وَ إِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ بكى النبي (صلى الله عليه و آله) بكاء شديدا، و بكى أصحابه لبكائه، فلم يدروا ما نزل به جبرئيل (عليه السلام)، و لم يستطع أحد من أصحابه أن يكلمه.

Ibn Tawoos, in Al Durou Al Waqia, said, 'In the book Zohad (Ascetism) of the Prophet^{saww} of Abu Muhammad Ja'far Bin Ahmad Al Qummi, said,

'When this Verse was Revealed upon the Prophet^{saww} [15:43] **And surely Hell is the Promised place for all of them [15:44] It has seven gates; for every gate there shall be a separate party of them**, the Prophet^{saww} wept with an intense

⁴⁰ الخصال: 51 /361

⁴¹ No. 2

⁴² No. 1

⁴³ تفسير العياشي 2: 19 /243.

weeping, and his^{saww} companions wept upon his^{saww} weeping. They did not know what Jibraeel^{as} came down with, and not even one of his^{saww} companions had the ability to speak to him^{saww}.

و كان النبي (صلى الله عليه و آله) إذا رأى فاطمة (عليها السلام) فرح بها، فانطلق بعض أصحابه إلى باب بيتها، فوجد بين يديها شعيراً و هي تطحن فيه، و تقول: و ما عند الله خيرٌ و أنقى فسلم عليها، و أخبرها بخبر النبي (صلى الله عليه و آله) و بكائه، فنهضت و التفت بشملة لها خلق، قد خيبت في اثني عشر مكاناً بسعف النخل.

And the Prophet^{saww}, whenever he^{saww} saw Fatima^{asws}, used to feel happy by it. So one of his^{saww} companions went to the door of her^{asws} house. He found in front of her^{asws} some barley, and she^{asws} was grinding it, and she^{asws} was saying **[28:60] and whatever is with Allah is better and more lasting**. So he greeted her^{asws}, and informed her^{asws} with the news of the Prophet^{saww} and his^{saww} weeping. So she^{asws} got up and turned with her^{asws} woollen cloak which was worn out, and it had been patched in twelve places with palm leaves.

فلما خرجت نظر سلمان الفارسي إلى الشملة و بكى، و قال: و ا حزنه، إن قيصر و كسرى في الحرير و السندس، و ابنة محمد رسول الله (صلى الله عليه و آله) عليها شملة صوف خلق قد خيبت في اثني عشر مكاناً!

So when she^{asws} went out, Salman^{as} looked at her^{asws} cloak and wept, and said, 'Waah! Its grief! Caesar and Chosroe are in silk and brocade, and the daughter of Muhammad^{saww} Rasool-Allah^{saww} has upon her^{asws} a woollen cloak which has patches in twelve places!'

فلما دخلت فاطمة (عليها السلام) على النبي (صلى الله عليه و آله)، قالت: «يا رسول الله، إن سلمان تعجب من لباسي، فو الذي بعثك بالحق نبياً، ما لي و لعلي منذ خمس سنين إلا مسك كبش نعلف عليه بالنهار بعيرنا، فإذا كان الليل افترشناه، و إن مرفقتنا لمن أدم حشوها ليف». فقال النبي (صلى الله عليه و آله): «يا سلمان، إن ابنتي لفي الخيل سبق».

So when Fatima^{asws} came up to the Prophet^{saww}, she^{asws} said: 'O Rasool-Allah^{saww}! Salman^{as} is astounded from my^{asws} clothing. So, by the One Who Sent you^{saww} with the Truth as a Prophet^{saww}, there is nothing for me^{asws} and for Ali^{asws} since the last five years except for a skin of a ram that we^{asws} eat upon it by the day, with our^{asws} camel. So when it is the night, we^{asws} lie upon it, and for our^{asws} pillow is the stuffing of its fibres'. So the Prophet^{saww} said: 'O Salman^{as}! My^{saww} daughter's (example) is the horse in the lead'.

ثم قالت: «يا أبت- فدتك نفسي- ما الذي أبكاك؟». فذكر لها ما نزل به جبرئيل (عليه السلام) من الآيتين المتقدمتين. قال: فسقطت فاطمة (عليها السلام) على وجهها، و هي تقول: «الويل ثم الويل لمن دخل النار».

Then she^{asws} said: 'O father^{saww}! May my^{asws} soul be sacrificed for you^{saww}, what is that which makes you^{saww} to weep?' So he^{saww} mentioned to her^{asws} what Jibraeel^{as} had come down with from the two preceding Verses (15:43 & 44). So Fatima^{asws} placed her^{asws} face on the ground, and she^{asws} was saying: 'The woe upon woe for the one who enters the Fire'.

فسمع سلمان، فقال: يا ليتني كنت كبشاً لأهلي، فأكلوا لحمي و مزقوا جلدي، و لم أسمع بذكر النار.

So Salman^{as} heard it, and said, 'O I^{as} wish I^{as} was a ram for my^{as} family, so they would eat from my^{as} flesh, and tear up my skin, and I^{as} had not heard the mention of the Fire!'

و قال أبو ذر: يا ليت امي كانت عاقرا و لم تلدني، و لم أسمع بذكر النار، و قال عمار: يا ليتني كنت طائرا أطيّر في القفار، و لم يكن علي حساب و لا عقاب، و لم أسمع بذكر النار.

And Abu Dharr^{as} said, 'O I^{as} wish my^{as} mother was barren and did not give birth to me!' And Amaar said, 'O I wish I was a bird flying around in the wasteland, and there would be no Reckoning for me, nor a Punishment, and I had not heard the mention of the Fire!'⁴⁴

VERSES 45 - 49

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ {45} ادْخُلُوهَا بِسَلَامٍ آمِينَ {46} وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُتَقَابِلِينَ {47} لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ {48} نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ {49}

[15:45] Surely the pious shall be among gardens and fountains [15:46] Entering them in peace, security [15:47] And We will root out whatever of grudges there would be in their chests - (they shall be) as brethren, on raised couches, face to face [15:48] Toil shall not afflict them in it, nor shall they be ever be ejected from it [15:49] Inform My servants that I am the Forgiving, the Merciful

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَمْرِو بْنِ أَبِي الْمَقْدَامِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) مِثْلَهُ وَ زَادَ فِيهِ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ جَوْهَرًا وَ جَوْهَرُ وُلْدِ آدَمَ مُحَمَّدٌ (صلى الله عليه وآله) وَ نَحْنُ وَ شِيعَتُنَا بَعْدُنَا حَبْدًا شِيعَتُنَا مَا أَقْرَبُهُمْ مِنْ عَرْشِ اللَّهِ عَزَّ وَ جَلَّ وَ أَحْسَنُ صُنْعِ اللَّهِ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَ اللَّهُ لَوْ لَا أَنْ يَتَعَاطَمَ النَّاسُ ذَلِكَ أَوْ يَدْخُلَهُمْ زَهْوٌ لَسَلَّمَتْ عَلَيْهِمُ الْمَلَائِكَةُ قُبُلًا

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al-Hassan Bin Shammoun, from Abdullah Bin Abdu Rahmaan, from Abdullah Bin Al-Qasim, from Amro Bin Abu Al-Maqdaam, who has narrated the following:

Abu Abdullah^{asws} said: 'Indeed! And for everything is an essence and the essence of the children of Adam^{as} is Muhammad^{saww}, and us^{asws}, and our^{asws} Shias after us^{asws}. How lovely are our^{asws} Shias! What will be closer to the Throne of Allah^{azwj} Mighty and Majestic than them on the Day of Judgement. By Allah^{azwj}! Had the people not magnified that, or pride entered into them, the Angels would have greeted them already.

وَ اللَّهُ مَا مِنْ عَبْدٍ مِنْ شِيعَتِنَا يَتْلُو الْقُرْآنَ فِي صَلَاتِهِ قَائِمًا إِلَّا وَ لَهُ بِكُلِّ حَرْفٍ مِائَةٌ حَسَنَةً وَ لَا قَرَأَ فِي صَلَوَاتِهِ جَالِسًا إِلَّا وَ لَهُ بِكُلِّ حَرْفٍ خَمْسُونَ حَسَنَةً وَ لَا فِي غَيْرِ صَلَاةٍ إِلَّا وَ لَهُ بِكُلِّ حَرْفٍ عَشْرُ حَسَنَاتٍ وَ إِنَّ لِلصَّامِتِ مِنْ شِيعَتِنَا لِأَجْرِ مَنْ قَرَأَ الْقُرْآنَ مِمَّنْ خَالَفَهُ

By Allah^{azwj}! There is no servant from our^{asws} Shias who recites the Quran whilst standing in his Prayer, except that there are a hundred Rewards for him for every letter of it, nor does he recite it seated in his Prayer, except that there are a fifty Rewards for him for every letter of it, nor in other than Prayers, except that there are ten Rewards for him for every letter of it. And the one from our^{asws} Shias who is silent, there is the Reward for him of the recitation of the Quran by the one who is opposed to him.

⁴⁴ (Extract) الدرود الواقية: 58 «مخطوط»

أَنْتُمْ وَ اللَّهُ عَلَى فُرُشِكُمْ نِيَامَ لَكُمْ أَجْرُ الْمُجَاهِدِينَ وَ أَنْتُمْ وَ اللَّهُ فِي صَلَاتِكُمْ لَكُمْ أَجْرُ الصَّافِينَ فِي سَبِيلِهِ أَنْتُمْ وَ اللَّهُ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ نَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ إِنَّمَا شِيعَتُنَا أَصْحَابُ الْأَرْبَعَةِ الْأَعْيُنِ عَيْنَانِ فِي الرَّأْسِ وَ عَيْنَانِ فِي الْقَلْبِ أَلَا وَ الْخَلْقُ كُلُّهُمْ كَذَلِكَ إِلَّا أَنْ اللَّهَ عَزَّ وَ جَلَّ فَتَحَ أَبْصَارَكُمْ وَ أَعْمَى أَبْصَارَهُمْ.

By Allah^{azwj}! You sleep upon your beds and there is the Reward for you of the Holy Warriors (Al-Mujahideen). By Allah^{azwj}! You are in your Prayers, and there is for you the Reward of the being in the rows of His^{azwj} Way. By Allah^{azwj}! You (Shias) are the ones for whom Allah^{azwj} has Said: **[15:47] And We will root out whatever of grudges there would be in their chests - (they shall be) as brethren, on raised couches, face to face.** But rather, our^{asws} Shias are the people with four eyes – two eyes in the head and two eyes in the heart. Indeed! And all of the creatures are like that, except that Allah^{azwj} has Opened your eyes, and Blinded their eyes'.⁴⁵

و من طريق المخالفين، ما نقله أبو نعيم الحافظ، عن رجاله، عن أبي هريرة، قال: قال علي بن أبي طالب (عليه السلام): «يا رسول الله، أيما أحب إليك، أنا أم فاطمة؟ قال: فاطمة أحب إلي منك، و أنت أعز علي منها».

And from the ways of the opposition, what Abu Naeem Al Hafiz copied from his men,

from Abu Hureyra who said, 'Ali Bin Abu Talib^{asws} said: 'O Rasool-Allah^{saww}! Which one of us^{asws} is more beloved to you^{saww}, I^{asws} or Fatima^{asws}?' He^{saww} said: 'Fatima^{asws} is more beloved to me^{saww} than you^{asws}, and you^{asws} are more dear to me^{saww} than her^{asws}'.

و قال: و كأتي بك و أنت على حوضي تدود عنه الناس، و إن عليه أباريق عدد نجوم السماء، و إنني و أنت و الحسن و الحسين و حمزة و جعفر في الجنة: إخواناً على سُرُرٍ مُتَقَابِلِينَ و أنت معي و شيعتك، ثم قرأ رسول الله (صلى الله عليه و آله): وَ نَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ لَا يَنْظُرُ أَحَدُكُمْ فِي قَفَا صَاحِبِهِ».

And he^{saww} said: 'It is as if I^{saww} am with you^{asws} at the Fountain providing the people from it, and with you^{asws} are pitchers of the number of the stars in the sky, and I^{saww}, and you^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and Hamza^{as}, and Ja'far^{as} are in the Paradise are **[15:47] as brethren, on raised couches, face to face**, and you^{asws} and your^{asws} Shias are with me^{saww}. Then Rasool-Allah^{saww} recited: **[15:47] And We will root out whatever of grudges there would be in their chests - (they shall be) as brethren, on raised couches, face to face.** Not one of you would look into the palm of his companion'.⁴⁶

VERSES 50 - 74

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ {50} وَنَبَّأَهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ {51} إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ {52} قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ {53} قَالَ أَبَشَّرْتُمُونِي عَلَى أَنْ مَسَّنِيَ الْكِبَرُ فِيمَ تَبَشِّرُونَ {54} قَالُوا بَشِّرْنَاكَ بِالْحَقِّ فَلَا تَكُنْ مِنَ الْقَانِطِينَ {55} قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ {56}

[15:50] And that My Punishment - that is the painful Punishment [15:51] And inform them about the guests of Ibrahim [15:52] When they came up to him, they said, Peace. He said: We are scared of you [15:53] They said: Do not be afraid, for we give you the good news of a knowledgeable boy [15:54] He said: Do you give me good news when old age has come upon me? – By what then

⁴⁵ Al Kafi – H 14708

⁴⁶ مجمع الزوائد 9: 173.

do you give me good news? [15:55] They said: We give you good news with the Truth, therefore do not become from the despairing ones [15:56] He said: And who despairs of the mercy of his Lord but the erring ones?

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ {57} قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ {58} إِلَّا آلَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ {59} إِلَّا أَمْرًا تَقَدَّرْنَا مِنَّا لَهَا لِمَنِ الْغَابِرِينَ {60}

[15:57] He said: What is your business then, O messengers? [15:58] They said: Surely we are Sent to a guilty people [15:59] Except for the family of Lut: We will rescue them all [15:60] Except for his wife; We (have) ordained that she shall be of those who remain behind

فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ {61} قَالَ إِنَّكُمْ قَوْمٌ مُّكَرُونَ {62} قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ {63} وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ {64} فَاسْرِبْ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ {65}

[15:61] So when the messengers came to Lut's family [15:62] He said: You are a people unknown to me [15:63] They said: But, we have come to you with that which they were disputing about [15:64] And we have come to you with the Truth, and we are truthful [15:65] Therefore send forth your family in a part of the night and you follow behind them, and let not any one of you turn round, and go forth where you are Commanded to

وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمَرَ أَنَّ ذَابِرَ هُوْلَاءِ مَقْطُوعٌ مُّصْبِحِينَ {66} وَجَاءَ أَهْلَ الْمَدِينَةِ يَسْتَبْشِرُونَ {67} قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ {68} وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ {69} قَالُوا أَوْلَمْ نُنْهَكَ عَنِ الْعَالَمِينَ {70} قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ {71} لَعَنَرُكُ أَنْهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ {72} فَأَخَذْتَهُمُ الصَّيْحَةَ مُشْرِقِينَ {73} فَجَعَلْنَا عَلَيْهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِنْ سِجِّيلٍ {74}

[15:66] And We Made known the decree to him, that the roots of these shall be cut off in the morning [15:67] And the people of the town came out rejoicing (at the new arrivals) [15:68] He said: Surely these are my guests, therefore do not disgrace me [15:69] And fear Allah and do not put me to shame [15:70] They said: Have we not forbidden you from (speaking to) people? [15:71] He said: These here are my daughters, if you are the doers (of good) [15:72] By your life! They were blindly wandering on in their intoxication [15:73] So the Scream Seized them at sunrise [15:74] Thus did We Turn it upside down, and Rained down upon them stones of clay

مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَىٰ عَنِ ابْنِ فَضَّالٍ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ وَهُوَ فَرَقَدٌ عَنْ أَبِي يَزِيدَ الْحَمَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ تَعَالَىٰ بَعَثَ أَرْبَعَةَ أَمْلَاقٍ فِي إِهْلَاكِ قَوْمِ لُوطٍ جَبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ وَكَرُوبِيلَ (عليهم السلام) فَمَرُّوا بِإِبْرَاهِيمَ (عليه السلام) وَهُمْ مُعْتَمُونَ فَسَلَّمُوا عَلَيْهِ فَلَمْ يَعْرِفَهُمْ وَرَأَىٰ هَيْئَتَهُ حَسَنَةً فَقَالَ لَا يَخْدُمُ هَؤُلَاءِ أَحَدٌ إِلَّا أَنَا بِنَفْسِي وَكَانَ صَاحِبَ أَضْيَافٍ فَشَوَىٰ لَهُمْ عَجَلًا سَمِينًا حَتَّىٰ أَنْصَجَهُ ثُمَّ قَرَّبَهُ إِلَيْهِمْ فَلَمَّا وَضَعَهُ بَيْنَ أَيْدِيهِمْ رَأَىٰ 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:

Abu Abdullah^{asws} having said that: 'Allah^{azwj} Sent four Angels (to Prophet Ibrahim^{as}) for the destruction of the people of Lut^{as} – Jibraeel^{as}, and Mikaeel^{as}, and Israfeel^{as}, and Karoubeel^{as} and they had obscured their faces. They greeted him^{as}. He^{as} did not

recognise them and saw them as good persons. So he^{as} said (to himself^{as}), 'No one shall attend to them except for myself personally', and he^{as} was a kind host. So he grilled a calf for them until it was well done, then placed it near to them. So when he^{as} placed it in front of them, **“[11:70] But when he saw that their hands were not extended towards it, he deemed them strange and conceived fear of them”**.

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

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

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

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

وَ قَالَ الْحَسَنُ الْعَسْكَرِيُّ أَبُو مُحَمَّدٍ لَا أَعْلَمُ دَا الْقَوْلَ إِلَّا وَ هُوَ يَسْتَنْقِيبُهُمْ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُجَادِلُنَا فِي قَوْمِ لُوطٍ فَأَتُوا لُوطًا وَ هُوَ فِي زُرَاعَةٍ لَهُ قُرْبَ الْمَدِينَةِ فَسَلَّمُوا عَلَيْهِ وَ هُمْ مُعْتَمُونَ فَلَمَّا رَأَاهُمْ رَأَى هَيْئَةً حَسَنَةً عَلَيْهِمْ عَمَانٌ بِيضٌ وَ ثِيَابٌ بِيضٌ فَقَالَ لَهُمُ الْمَنْزِلُ فَقَالُوا نَعَمْ فَتَقَدَّمَهُمْ وَ مَشَوْا خَلْفَهُ فَنَدِمَ عَلَى عَرْضِهِ عَلَيْهِمُ الْمَنْزِلَ وَ قَالَ أَيُّ شَيْءٍ صَنَعْتَ آتِي بِهِمْ قَوْمِي وَ أَنَا أَعْرِفُهُمْ فَأَلْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ وَ قَدْ قَالَ جِبْرَائِيلُ (عليه السلام) لَا نَعَجَلْ 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^{asws} said, and I don't know whether it is the speech except that it has been preserved: 'And it is the Statement of Allah^{azwj} Mighty and Majestic: **“[11:74] he began to plead with Us for Lut's people”**. So they^{as} came to Lut^{as} whilst he^{as} was in his^{as} farm near the city. So they^{as} greeted him^{as} whilst they^{as} had obscured their^{as} faces. So when he^{as} saw them to be as good persons clad in white turbans and white robes, he^{as} said to them^{as}: 'Lodging?' They^{as} said: 'Yes'. So he^{as} led them^{as} and they^{as} walked behind him^{as}. He^{as} regretted having offered lodging to them^{as} and said (to himself^{as}): 'What shall I^{as} do when I^{as} come to my^{as} people and I recognise them?' So he^{as} turned towards them^{as} and said: 'You^{as} have come to evil creatures of Allah^{azwj}'. And Jibraeel^{as} had said: 'We^{as} will not make haste against them until he^{as} testifies by three testimonies'. So Jibraeel^{as} said (to himself^{as}): 'This is one testimony'. Then they^{as} walked for a while, then he^{as} turned

towards them and said: 'You^{as} have come to evil creatures of Allah^{azwj}'. So Jibraeel^{as} said (to himself^{as}): 'These are two'. Then they^{as} went, so when they reached the gate of the city, he^{as} turned towards them^{as} and said; 'You^{as} have come to evil creatures of Allah^{azwj}'. So Jibraeel^{as} said (to himself^{as}): 'These are three'.

ثُمَّ دَخَلَ وَ دَخَلُوا مَعَهُ فَلَمَّا رَأَتْهُمُ امْرَأَتُهُ رَأَتْ هَيْبَةً حَسَنَةً فَصَعِدَتْ فَوْقَ السَّطْحِ وَ صَعِقَتْ فَلَمْ يَسْمَعُوا فَدَخَنَتْ فَلَمَّا رَأُوا الدَّخَانَ أَقْبَلُوا يُهْرَعُونَ إِلَى الْبَابِ فَنَزَلَتْ إِلَيْهِمْ فَقَالَتْ عِنْدَهُ قَوْمٌ مَا رَأَيْتُ قَطُّ أَحْسَنَ مِنْهُمْ هَيْبَةً فَجَاءُوا إِلَى الْبَابِ لِيَدْخُلُوهَا فَلَمَّا رَأَهُمْ لُوطٌ قَامَ إِلَيْهِمْ فَقَالَ يَا قَوْمِ فَاتَّقُوا اللَّهَ وَ لَا تُخْزَوْنَ فِي صِيفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ فَقَالَ هُوَ لَاءِ بِنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَدَعَاهُمْ إِلَى الْحَلَالِ فَقَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بِنَاتِكَ مِنْ حَقٍّ وَ إِنَّكَ لَتَعْلَمُ مَا نُرِيدُ فَقَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ فَقَالَ جِبْرَائِيلُ (عَلَيْهِ السَّلَام) لَوْ يَعْلَمُ أَيُّ قُوَّةٍ لَهُ فَكَاتَرُوهُ حَتَّى دَخَلُوا الْبَيْتَ

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

قَالَ فَصَاحَ بِهِ جِبْرَائِيلُ يَا لُوطُ دَعُهُمْ يَدْخُلُونَ فَلَمَّا دَخَلُوا أَهْرَى جِبْرَائِيلُ بِاصْبِعِهِ نَحْوَهُمْ فَدَهَبَتْ 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 بُعِثْنَا فِي إِهْلَاكِكُمْ فَقَالَ يَا جِبْرَائِيلُ عَجَلٌ فَقَالَ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ

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

قَالَ فَأَمْرَهُ فَتَحَمَلَ وَ مَنْ مَعَهُ إِلَّا امْرَأَتُهُ قَالَ ثُمَّ أَقْتَلَعَهَا جِبْرَائِيلُ بِجَنَاحَيْهِ مِنْ سَبْعِ أَرْضِينَ ثُمَّ رَفَعَهَا حَتَّى سَمِعَ أَهْلُ سَمَاءِ الدُّنْيَا نُبَاحَ الْكِلَابِ وَ صِيَاحَ الدِّيَكَةِ ثُمَّ قَلَبَهَا وَ أَمْطَرَ عَلَيْهَا وَ عَلَى مَنْ حَوْلَ الْمَدِينَةِ حِجَارَةً مِنْ سَجِيلٍ.

He^{asws} said; 'So he (Jibraeel^{as}) commanded him to carry with him those who were with him^{as} except for his^{as} wife. Then Jibraeel^{as}, by his^{as} wings, uprooted from the seventh firmament, then raised it until the inhabitants of the sky heard the barking of the dogs and the crowing of the roosters. Then he^{as} overturned it, and rained upon it and upon the surrounding areas of the city, stones of clay'.⁴⁷

العياشي: عن محمد بن القاسم، عن أبي عبد الله (عليه السلام) قال: «إن سارة قالت لإبراهيم (عليه السلام): قد كبرت، فلو دعوت الله أن يرزقك ولدا فقتر أعيننا، فإن الله قد اتخذك خليلا، و هو مجيب دعوتك إن شاء الله،

Al Ayyashi, from Muhammad Bin Al Qasim,

⁴⁷ Al Kafi – H 14953

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Sarah^{as} said to Ibrahim^{as}: ‘You^{as} have become old. If only you^{as} would supplicate to Allah^{azwj} that He^{azwj} should Grant you^{as} a son who would be a delight of our^{as} eyes, from Allah^{azwj} has Taken you^{as} as a friend, and He^{azwj} would Answer your^{as} supplication, if Allah^{azwj} so Desires it’.

فسأل إبراهيم (عليه السلام) ربه أن يرزقه غلاما عليما. فأوحى الله إليه: أني واهب لك غلاما حليما، ثم أبلوك فيه بالطاعة لي-

So Ibrahim^{as} asked his^{as} Lord^{azwj} that He^{azwj} should Grant him^{as} a knowledgeable boy. So Allah^{azwj} Revealed unto him^{as}: “I^{azwj} will Grant to you^{as} a lenient boy, then Test you^{as} regarding him by the obedience to Me^{azwj}”.

قال أبو عبد الله (عليه السلام):- فمكث إبراهيم بعد البشارة ثلاث سنين، ثم جاءت البشارة من الله بإسماعيل مرة أخرى بعد ثلاث سنين».

Abu Abdullah^{asws} said: ‘So Ibrahim^{as} remained, after the good news, for three years. Then came the good news from Allah^{azwj} of Ismail^{as}, for another time after three years’.⁴⁸

عن صفوان الجمال، قال: صليت خلف أبي عبد الله (عليه السلام) فأطرق، ثم قال: «اللهم لا تقطنني من رحمتك، ثم جهر، فقال: وَ مَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ».

Fom Safwan Al Jamal who said,

‘I Prayed behind Abu Abdullah^{asws}, so he^{asws} became silent, then said: ‘Our Allah^{azwj}! I^{asws} do not despair from Your^{azwj} Mercy. Then he^{asws} (recited) loudly, so he^{asws} said [15:56] **And who despairs of the mercy of his Lord but the erring ones?**⁴⁹

VERSES 75 - 77

إِنَّ فِي ذَلِكَ لآيَاتٍ لِّلْمُتَوَسِّمِينَ {75} وَإِنَّهَا لِبِسْبِيلٍ مُّقِيمٍ {76} إِنَّ فِي ذَلِكَ لآيَةً لِّلْمُؤْمِنِينَ {77}

[15:75] Surely, in this are Signs for those who distinguish (the marks) [15:76] And surely it is on a road that still abides [15:77] Surely there is a Sign in this for the Believers

حدثنا الحسن بن علي بن عبد الله عن عيسى بن هشام عن سليمان عن ابي عبد الله قال سألته رجل عن الامام هل فوض الله إليه كما فوض إلى سليمان فقال نعم وذلك انه سألته رجل من مسألة فأجاب وسألته رجل اخر عن تلك المسألة فاجابه بغير جواب الاول ثم سئلها عنها فاجابه بغير جواب الاولين ثم قال هذا عطاؤنا فامنن أو اعط بغير حساب هكذا في قراءة علي عليه السلام

It has been narrated to us by Al-Hassan Bin Ali Bin Abdullah, from Isa Bin Hashaam, from Suleyman, who has said:

‘A man asked Abu Abdullah^{asws} about the Imam^{asws}, has Allah^{azwj} Authorised him^{asws} as He^{azwj} has Authorised Suleyman^{as}?’ He^{asws} said: ‘Yes’. And that he^{asws} had been

⁴⁸ تفسير العياشي 2: 25 /244

⁴⁹ تفسير العياشي 2: 27 /247

asked a question from a man. He^{asws} answered him, and another man asked about that (very same) issue. He^{asws} answered him different from the first answer. Then another one asked him^{asws}. He^{asws} answered him differently to the first two. Then he^{asws} said: **[38:39] This is Our Gift, therefore give out freely or withhold, without measure** Thus recited Ali^{asws} Bin Abu Talib^{asws}.

قال قلت اصلحك الله فحين اجابهم بهذا الجواب يعرفهم الامام قال سبحان الله اما تسمع قول الله تعالى في كتابه ان في ذلك لآيات للمتوسمين وهم الائمة وانها ليسيل مقيم لا يخرج منها ابدا ثم قال نعم ان الامام اذا نظر إلى رجل عرفه وعرف لونه وان سمع كلامه من خلف حايط عرفه وعرف ما هو لان الله يقول ومن آياته خلق السموات والارض واختلاف السننكم والوانكم ان في ذلك لآيات للعالمين فهم العلماء وليس يسمع شيئا من الانس الا عرفه ناج أو هالك فلذلك يجيبهم بالذى يجيبهم به.

I said, 'May Allah^{azwj} Keep you^{asws} well. When you^{asws} answered that person with this answer, did you^{asws} know him?' He^{asws} said: 'Glory be to Allah^{azwj}, have you not heard the Words of Allah^{azwj} in His^{azwj} Book "**[15:75] Surely in this are Signs for those who distinguish (the marks)**"? And they^{asws} are the Imams^{asws}, and they^{asws} are with the Way, not coming out of it, ever'. Then he^{asws} said: 'Yes, the Imam^{asws}, if he^{asws} looks at a man, he^{asws} recognises him even if he^{asws} hears his speech from behind a wall. He^{asws} recognises him, and recognises what he is, because Allah^{azwj} Says: **[30:22] And from His Signs is the creation of the skies and the earth and the diversity of your tongues and colours; most surely there are Signs in this for the learned**, for they^{asws} are the knowledgeable ones, and they^{asws} do not listen to anything from the humans, but they^{asws} recognise whether he is a rescued one or a perished one. That is the reason why he^{asws} answers them by what he^{asws} answers them by'.⁵⁰

ابن بابويه، قال: حدثنا أبو علي أحمد بن يحيى المكتب، قال: حدثنا أحمد بن محمد الوراق، قال: حدثني بشير بن سعيد بن قتيويه العدل بالرافقة، قال: حدثنا عبد الجبار بن كثير التميمي اليماني، قال: سمعت محمد بن حرب الهلالي أمير المدينة يقول: سألت جعفر بن محمد (عليه السلام)، فقلت له: يا بن رسول الله، في نفسي مسألة، أريد أن أسألك عنها، فقال: «إن شئت أخبرتك بمسألتك [قبل أن تسألني]، و إن شئت فسل».

Ibn Babuwayh, from Abu Ali Ahmad Bin Yahya Al-Maktab, from Ahmad Bin Muhammad Al-Waraq, from Basheer Bin Saeed Bin Qaylawiya, from Abdul Jabbar Bin Kaseer Al-Tameemy Al-Yamani, from Muhammad Bin Harb Al-Halaly, the Emir of Al-Medina who said,

'I asked Ja'far Bin Muhammad^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! I have within myself, a certain question which I want to ask you about'. So he^{asws} said; 'If you like I^{asws} would inform you of your questions before you even ask me^{asws}, and if you so like, then ask'.

قال: قلت له: يا بن رسول الله، و بأي شيء تعرف ما في نفسي قبل سؤالي؟ قال: «بالتوسم و التفرس، أما سمعت قول الله عز و جل: إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ ، و قول رسول الله (صلى الله عليه و آله): اتقوا فراسة المؤمن فإنه ينظر بنور الله؟» قال: فقلت: يا بن رسول الله، فأخبرني بمسألتني.

I said, 'O son^{asws} of Rasool-Allah^{saww}! And by which thing do you^{asws} recognise what is within myself before I even ask you^{asws}?' He^{asws} said: 'By expectation and insight. Have you not heard the Words of Allah^{azwj} Mighty and Majestic **[15:75] Surely in this are signs for those who examine**, and the words of Rasool-Allah^{saww}: 'Fear

⁵⁰ Basaair Al Darajaat – P 7 CH 17 (Rare) H 1

the insight of a Believer for he looks by the Light of Allah^{azwj}?’ I said, ‘O son^{asws} of Rasool-Allah^{saww}, so inform me regarding my questions’.

قال: «أردت أن تسألني عن رسول الله (صلى الله عليه و آله)، [لم] لم يطق حمله علي بن أبي طالب (عليه السلام) عند حطه الأصنام عن سطح الكعبة، مع قوته و شدته و ما ظهر منه في قلع باب القموص بخبير و الرمي به إلى ورائه أربعين ذراعاً، و كان لا يطيق حمله أربعون رجلاً، و قد كان رسول الله (صلى الله عليه و آله) يركب الناقة و الفرس و الحمار، و ركب البراق ليلة المعراج، و كل ذلك دون علي (عليه السلام) في القوة و الشدة؟ قال: فقلت له: عن هذا و الله أردت أن أسألك، يا بن رسول الله.

He^{asws} said: ‘You intend to ask me about Rasool-Allah^{saww} as to why did he^{saww} carry Ali^{asws} Bin Abu Talib^{asws} to bring down the idols from the surface of the Kabah, when he^{asws} had the strength and the intensity which he^{asws} displayed when he^{asws} ripped off the door of the fort of Khaybar and threw it behind him to a distance of forty cubits, and it was not being carried by forty men, and Rasool-Allah^{saww} had ridden upon the camel, and the horse, and the mule, and rode upon Al-Buraaq on the night of the Ascension (المعراج), and all that was lower than Ali^{asws} in strength and intensity?’ I said, ‘By Allah^{azwj}, this is what I intended to ask you^{asws}, O son^{asws} of Rasool-Allah^{saww}’.⁵¹

حدثني السندي بن الربيع عن الحسن بن علي بن فضلا عن علي بن رئاب عن ابي بكر الحضرمي عن ابي جعفر عليه السلام قال ليس مخلوق الا وبين عينيه مكتوب انه مؤمن أو كافر وذلك محجوب عنكم وليس بمحجوب من الائمة من آل محمد صلى الله عليه آله ليس يدخل عليهم احد الا عرفوه هو مؤمن أو كافر ثم تلا هذه الآية ان في ذلك لآيات للمتوسمين فهم المتوسمون.

It has been narrated to me Al-Sandy Bin Al-Rabi’e, from Al-Hassan Bin Ali Bin Fazla, from Ali Bin Ra’ib, from Abu Bakr Al-Hazramy, who has said:

Abu Ja’far^{asws} has said: ‘There is no creature except that between his eyes is written whether he is a believer or an infidel, and that is veiled from you all, but it is not veiled from the Imams^{asws} from the Progeny^{asws} of Muhammad^{saww}. No one comes to them^{asws} but they^{asws} recognise whether he is a believer or an infidel’. Then he^{asws} recited this Verse **[15:75] Surely, in this are signs for those who distinguish (the marks)**. They^{asws} are the distinguishing ones^{asws}.⁵²

حدثنا ابراهيم بن هاشم عن عمرو بن شمر عن جابر عن ابي جعفر عليه السلام قال بينا امير المؤمنين عليه السلام في مسجد الكوفة إذ جاءت امرأة تستعدى على زوجها فقلت لزوجها عليها فغضبت فقالت والله ما الحق فيما قضيت وما تقضى بالسوية ولا تعدل في الرعية ولا قضيتك عند الله بالمرضية

It has been narrated to us by Ibrahim Bin Hashaam, from Amro Bin Shimr, from Jabir, who has said:

Abu Ja’far^{asws} says that ‘Amir-ul-Momineen^{asws} was explaining (something) in the Mosque of Kufa when a woman came up who had antagonised her husband, saying that her husband was angry with her. He^{asws} told her that her husband was right in being angry with her. She said, ‘By Allah^{azwj}, there is no truth in your^{asws} judgement, you^{asws} have not judged equitably, nor have you^{asws} done justice among your^{asws} citizens, and I will drag you^{asws} for Judgement before Allah^{azwj} until I am satisfied’.

⁵¹ (Extract) علل الشرائع: 1 / 173 .

⁵² Basaair Al Darajaat - P 7 Ch 17 H 1

فنظر إليها ملياً ثم قال لها كذبت يا جرية يا بذية يا سلسلع أي التي لا تحيل من حيث تحبل النساء قالت فولت المرأة هاربة تولول وتقول ويلى ويلى لقد هتكت يابن ابى طالب عليه السلام سرا كان مستورا

He^{asws} looked at her carefully, then said to her: 'You are lying, O audacious, O evil-tongued, O "Salsala" (the one who does not get impregnated from where women get impregnated from). The woman shrieked and ran away, and was saying, 'Woe is unto me, woe is unto me, the son^{asws} of Abu Talib^{as} has violated my secret which had remained covered'.

قال فلحقها عمرو بن حرث فقال لها يا امة لقد استقبلت عليا عليه السلام بكلام سررتني ثم انه نزعك بكلمة فوليت عنه هاربة تولولين قال ان عليا عليه السلام والله اخبرني بالحق وبما اكنمه من زوجي منذ ولى عصمتي ومن ابوى

Amro Bin Haris ran after her and said to her, 'O mother, you have confronted Ali^{asws} with words that have made me happy, then he^{asws} removed you with words, due to which you invoked woe upon yourself, and ran away shrieking'. She said, 'Ali^{asws} informed me with the truth which I had kept concealed from my husband since he became the guardian of my protection, and from my father'.

فرجع عمرو إلى امير المؤمنين عليه السلام فاخبره بما قالت له المرأة وقال له فيما تقول ما نعرفك بالكهانة قال له يا عمرو ويلك انها ليست بالكهانة شئ ولكن الله خلق الارواح قبل الابدان بالفى عام فلما ركب الارواح في ابدانها كتب بين اعينهم مؤمن ام كافر وما هم به مبتلون وماهم عليه من سئ من اعمالهم و حسنه وفي قدر اذن الفارة ثم انزل بذلك قرانا على نبيه فقال ان في ذلك لايات للمتوسمين وكان رسول الله صلى الله عليه وآله هو المتوسم ثم انا من بعده والائمة من ذريتي من بعدى هم المتوسمون فلما تأملتها عرفت ما عليها بسميها.

Amro returned to Amir-ul-Momineen^{asws}. He informed him^{asws} of what the woman had said to him, and he said to him^{asws}, 'By what did you speak, by fortune-telling?' He^{asws} said to him: 'Woe be unto you, O Amro, it was not a thing by fortune-telling, but, Allah^{azwj} Created the spirits before the bodies by two thousand years. When He^{azwj} Mounted the spirits into their bodies, He^{azwj} Wrote between their eyes whether he was a believer or an infidel, and what they will be plagued by it, and what they will have to them from evil of their deeds and good, even smaller than a rat's ear. Then He^{azwj} Sent down with that the Quran upon His^{azwj} Prophet^{saww}. "[15:75] **Surely in this are signs for those who distinguish (the marks)**", and the Messenger of Allah^{saww} was the recogniser, then I^{asws} am from after him^{saww}, and the Imams^{asws} from my^{asws} progeny^{asws} from after me^{asws}, they^{asws} are the recognisers. When I^{asws} contemplated on her, I^{asws} recognised what it was with her by her mark'.⁵³

حدثنا ابراهيم بن هاشم عن ابى سليمان الديلمى عن معاوية الدهنى عن ابى عبد الله عليه السلام في قول الله عزوجل يعرف المجرمون بسميهم فيؤخذ بالنواصي والاقدام فقال يا معاوية ما يقولون في هذا قال قلت يزعمون ان الله تبارك وتعالى يعرف المجرمون بسميهم يوم القيمة فيأمر بهم فيؤخذ بنواصيهم واقدامهم ويلقون في النار قال فقال لى و كيف يحتاج الجبار تبارك وتعالى إلى معرفة خلق انشأهم وهو خلقهم

Muhammad Bin Hassan Al-Saffar, from Ibrahim Bin Hashim, from Muhammad Bin Suleyman Al-Daylami, from his father Suleyman, from Muawiya Al-Dahny, who has said:

Abu Abdullah^{asws}, regarding the Statement of Allah^{azwj}, Blessed and High [55:41] **The guilty shall be recognized by their marks, so they shall be seized by the forelocks and the feet**, said: 'O Muawiya, what are they saying about this?' I said,

⁵³ Basaair Al Darajaat - P 7 Ch 17 H 2

'They claim that Allah^{azwj} Blessed and High will Recognise the criminals by their marks on the Day of Judgement. He^{azwj} will Order them to be seized by their forelocks and their feet, to be flung into the Fire.' He^{asws} said to me: 'And how does the need arise for Allah^{azwj}, the Compeller, the Blessed and High to recognise the creation that He^{azwj} Himself^{azwj} Created?'

قال فقلت فما ذاك جعلت فذاك قال ذلك اوقد قام قائمنا اعطاء الله السبما فيأمر بالكافر فيؤخذ بنواصيهم و اقدمهم ثم يخبط بالسيف خبطا.

I said, 'May I be sacrificed for you^{asws}, and what is that?' He^{asws} said: 'That is when Al-Qaim^{asws} makes the stand, Allah^{azwj} will Give him^{asws} the Sign. He^{asws} will order the infidels to be seized by their forelocks and their feet, then he^{asws} will mark them by the sword.'⁵⁴

حدثنا أبو طالب عن حماد بن عيسى عن محمد بن مسلم عن ابي جعفر عليه السلام في قول الله تعالى ان في ذلك لايات للمتوسمين قال هم الائمة قال رسول الله صلى الله عليه وآله اتق فراسة المؤمن فانه ينظر بنور الله لقول الله ان في ذلك لايات للمتوسمين.

It has been narrated to us by Abu Talib, from Hamaad Bin Isa, from Muhammad Bin Muslim, who said:

Abu Ja'far^{asws}, regarding the Statement of Allah^{azwj} "**[15:75] Surely in this are signs for those who distinguish (the marks)**", having said: 'They^{asws} are the Imams^{asws}. Rasool-Allah^{saww} said: 'Fear the instuition of the believer for he looks by the Light of Allah^{azwj}, the Statement of Allah^{azwj} "**[15:75] Surely, in this are signs for those who distinguish (the marks)**".⁵⁵

حدثنا احمد بن الحسين عن احمد بن ابراهيم عن الحسن بن البراء عن علي بن حسان عن عبد الكريم يعنى ابن كثير قال حججت مع ابي عبد الله عليه السلام فلما صرنا في بعض الطريق صعد على جبل فاشرف فنظر إلى الناس فقال ما اكثر الضجيج واقل الحجيج فقال له داود الرقي يابن رسول الله صلى الله عليه وآله هل يستجيب الله دعاء هذا الجمع الذي ارى قال ويحك يا ابا سليمان ان الله لا يغفر ان يشرك به الجاحد لولاية على كعابد وثن

It has been narrated to us by Ahmad Bin Al-Husayn, from Ahmad Bin Ibrahim, from Al-Hassan Bin Al-Baraa, from Ali Bin Hasaan, from Abdul Kareem, meaning Ibn Kaseer who said:

'I performed a Pilgrimage with Abu Abdullah^{asws}, when we were in one of the roads, he^{asws} climbed on the mountain and surveyed and looked at the people. He^{asws} said: 'There is more noise than there are pilgrims. Dawood Al-Raqy said to him^{asws}: 'O son of Rasool-Allah^{saww}, will Allah^{azwj} Answer the supplication of this gathering which I see?' He^{asws} said: 'Woe be unto you O Abu Suleiman. Allah^{azwj} does not Forgive the ones who associated partners with Him^{azwj}, the opponent of the Wilayah of Ali^{asws} is like an idol worshipper'.

قال قلت جعلت فذاك هل تعرفون محبكم ومبغضكم قال ويحك يا ابا سليمان انه ليس من عبد يولد الا كتب بين عينيه مؤمن أو كافر ان الرجل ليدخل الينا بولايتنا وبالبرائة من اعدائنا فترى مكتوبا بين عينيه مؤمن أو كافر وقال الله عزوجل ان في ذلك لايات للمتوسمين نعرف عدونا من ولينا.

⁵⁴ Basaair Al Darajaat - P 7 Ch 17 H 8

⁵⁵ Basaair Al Darajaat - P 7 Ch 17 H 11

I said, 'May I be sacrificed for you^{asws}, are you^{asws} recognising the ones who love you^{asws} and those who hate you^{asws}?' He^{asws} said: 'Woe be unto you, O Abu Suleiman. There is no servant who is born, but it is written between his eyes 'Believer', or 'Infidel'. The man, we^{asws} let him come to us^{asws} with our^{asws} Wilayah and keep away from our^{asws} enemies, for we^{asws} see the writing between his eyes 'Believer', or 'Infidel', and Allah^{azwj} Mighty and Majestic has Said regarding that "[15:75] Surely, in this are signs for those who distinguish (the marks)". We^{asws} recognise our^{asws} enemies from our^{asws} friends'.⁵⁶

ابن بابويه، قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثنا أبي، قال: حدثني أحمد بن علي الأنصاري، عن الحسن بن الجهم، قال: حضرت مجلس المأمون يوما و عنده علي بن موسى الرضا (عليه السلام) و قد اجتمع الفقهاء، و أهل الكلام من الفرق المختلفة، فسأله بعضهم، فقال له: يا ابن رسول الله، بأي شيء تصح الإمامة لمدعيها؟ قال: «بالنص و الدليل».

Ibn Babuwayh said, 'Tameem Bin Abdullah Bin Tameem Al Qarshy narrated to us, from his father, from Ahmad Bin Al Ansary, from Al Hassan Bin Al Jaham who said,

'I was present at a gathering of Al-Mamoun one day, and in his presence was Ali^{asws} Bin Musa Al-Reza^{asws}, and there had gathered the jurists, and the theologians from different sects. So one of them asked him^{asws} saying, 'O son^{asws} of Rasool-Allah^{azwj}! With what thing is the Imamate correct to what it is being claimed?' He^{asws} said: 'With the link (to Rasool-Allah^{saww}) and the evidence'.

قال له: فدلالة الإمام فيما هي؟ قال: «في العلم، و استجابة الدعوة». قال: فما وجه إخباركم بما يكون؟ قال: «ذلك بعهد معهود إلينا من رسول الله (صلى الله عليه و آله)».

He said to him^{asws}, 'So the evidence of the Imam^{asws}, what is it with regards to?' He^{asws} said: 'Regarding the Knowledge, and the answering of the supplication'. He said, 'So what is the aspect do you^{asws} all (Imams^{asws} get the news of what is going to happen?' He^{asws} said: 'That is with the Covenant which we^{asws} have been Covenanted with from Rasool-Allah^{saww}'.

قال: فما وجه إخباركم بما في قلوب الناس؟ قال (عليه السلام) له: «أما بلغك قول رسول الله (صلى الله عليه و آله): اتقوا فراسة المؤمن فإنه ينظر بنور الله؟». قال: بلى. قال: «فما من مؤمن إلا و له فراسة، ينظر بنور الله على قدر إيمانه، و مبلغ استبصاره و علمه،

He said, 'So what is the aspect with which you^{asws} get the news of what is in the hearts of the people?' He^{asws} said: 'Has it not the words of Rasool-Allah^{saww} reached you: 'Fear the intuition of the Believer, for he looks with the Light of Allah^{azwj}?' He said, 'Yes'. He^{asws} said: 'So there is none from the Believers except that there is an intuition for him. He looks with the Light of Allah^{azwj} in accordance to the level of his belief, and the extent of his vision, and his knowledge.

و قد جمع الله للأئمة منا ما فرقه في جميع المؤمنين، و قال الله تعالى في كتابه العزيز: إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّمُتَوَسِّمِينَ فَأُولَ المتوسمين رسول الله (صلى الله عليه و آله)، ثم أمير المؤمنين (عليه السلام) من بعده، ثم الحسن و الحسين و الأئمة من ولد الحسين (عليهم السلام) إلى يوم القيامة».

⁵⁶ Basaair Al Darajaat - P 7 Ch 17 H 15

And Allah^{azwj} has Gathered for the Imams^{asws} from us^{asws} what differentiates all of the Believers. And Allah^{azwj} the High Says in His^{azwj} Honourable Book **[15:75] Surely, in this are signs for those who distinguish (the marks)**. So the first of the distinguishers is Rasool-Allah^{saww}, then Amir-ul-Momineen^{asws} from after him^{saww}, then Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imams^{asws} from the sons^{asws} of Al Husayn^{asws} up to the Day of Judgement'.⁵⁷

عن أبي بصير، عن أبي عبد الله (عليه السلام): «إن في الإمام آية للمتوسمين، و هو السبيل المقيم، ينظر بنور الله و ينطق عن الله، لا يعزب عنه شيء مما أراد.»

From Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: '**[15:75] Surely, in this the Imam^{asws} are Signs for those who distinguish (the marks)**, and he^{asws} is **[15:76] a road that still abides**. He^{asws} look with the Light of Allah^{azwj}, and speaks from Allah^{azwj}. Nothing is hidden from him^{asws} from what he^{asws} wants'.⁵⁸

VERSES 78 - 84

وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ لظَالِمِينَ {78} فَانْتَقَمْنَا مِنْهُمْ وَإِنَّهُمْ لِيَامَامٍ مُبِينٍ {79} وَلَقَدْ كَذَّبَ أَصْحَابُ الْحَجَرِ الْمُرْسَلِينَ {80} وَآتَيْنَاهُمْ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ {81} وَكَانُوا يُنَجِّتُونَ مِنَ الْجِبَالِ بُيُوتًا آمِنِينَ {82} فَأَخَذْتَهُمُ الصَّيْحَةَ مُصْبِحِينَ {83} فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ {84}

[15:78] And the dwellers of the thicket used to be unjust [15:79] So We Exacted Revenge from them, and they were both upon a clear Imam [15:80] And the dwellers of the Rock belied the Rasools [15:81] And We Gave them Our Signs, but they used to turn aside from them [15:82] And they hewed houses in the mountains to be safe [15:83] So the Scream Seized them in the morning; [15:84] And what they had been earning did not avail them

ابن بابويه، قال: حدثنا محمد بن إبراهيم بن إسحاق الطالقاني (رضي الله عنه)، قال: حدثنا أبو حفص عمر بن يوسف بن سليمان بن الريان، قال: حدثنا القاسم بن إبراهيم الرقي، قال: حدثنا محمد بن أحمد بن مهدي الرقي، قال: حدثنا عبد الرزاق، عن معمر، عن الزهري، عن أنس، قال: قال رسول الله (صلى الله عليه و آله): «بكى شعيب (عليه السلام) من حب الله عز و جل حتى عمي، فرد الله عليه بصره، ثم بكى حتى عمي، فرد الله عليه بصره ثم بكى حتى عمي، فرد الله عليه بصره، فلما كان في الرابعة، أوحى الله إليه: يا شعيب، إلى متى يكون هذا منك؟ إن يكن هذا خوفا من النار فقد أجزتكَ، و إن يكن شوقا إلى الجنة فقد أبحتك.

Ibn Babuwayh said, 'Muhammad Bin Ibrahim Bin Is'haq Al-talaqany narrated to us, from Hafs Umar Bin Yusuf Bin Sulayman Bin Al-Ryan, from Al-Qasim Bin Ibrahim Al-Raqy, from Muhammad Bin Ahmad Bin Mahdy Al-Rqay, from Abdul Razaq, from Moaman, from Al-Zuhry, from Anas who said,

'Rasool-Allah^{saww} said: 'Shuayb^{as} cried from the love of Allah^{azwj} Mighty and Majestic until he was blinded. So Allah^{azwj} Returned his eyesight. Then he^{as} cried until he^{as} was blinded. So Allah^{azwj} Returned his^{as} eyesight. Then he^{as} cried until he^{as} was blinded. So Allah^{azwj} Returned his^{as} eyesight. So when he^{as} was in the fourt time, Allah^{azwj} Revealed unto him^{as}: "O Shuayb^{as}! Until when will this be happening from you^{as}? If this is happening out of fear from the Fire, so I^{azwj} have Requited you^{as}, and if this is from the desire for the Paradise, so I^{azwj} have Endowed it to you^{as}".

⁵⁷ عيون أخبار الرضا (عليه السلام) 2: 1 / 200

⁵⁸ تفسير العياشي 2: 31 / 248.

فقال: إلهي، و سيدي، أنت تعلم أنني ما بكيت خوفاً من نارك، و لا شوقاً إلى جنتك، و لكن عقد حيك على قلبي، فلست أصبر إذ ذاك، فأوحى الله جل جلاله إليه: أما إذا كان هذا هكذا، فمن أجل هذا سأخدمك كليماً موسى بن عمران».

So he^{as} said: 'My^{as} God, and my^{as} Master! You^{azwj} Know that I^{as} am not crying out of fear from Your^{azwj} Fire, nor out of desire to be in Your^{azwj} Paradise, but I^{as} contracted Your^{azwj} love upon my^{as} heart. Thus, I^{as} have no patience upon that'. So Allah^{azwj} Majestic is His^{azwj} Majesty Said: "But if this is so, for this I^{azwj} would Make My^{azwj} Speaker Musa^{as} Bin Imran^{as} to serve you^{as}'.⁵⁹

فس، تفسير القمي فكذبوه قال قوم شعيب فأخذهم عذاب يوم الظلة قال يوم حر و سمائم قوله أصحاب الأيكة العيضة من الشجر.

Tafseer Qummi –

'So they belied him^{as} (Prophet (Shuayb^{as}), and so they were Seized by a Punishment on the day of darkness. Said, 'The day of heat and toxic fumes'. His (s.w.t.) Words [15:78] **And the dwellers of the thicket**, he^{asws} (Imam Al Baqir^{asws} said: 'The thicket – is the wrapped up from the trees'.⁶⁰

ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصدوق عن ابن المتوكل عن السعدآبدي عن البرقي عن ابن محبوب عن هشام عن سعد الإسكافي عن علي بن الحسين ع قال: إن أول من عمل المكيال و الميزان شعيب النبي ع عمله بيده فكانوا يكيلون و يوفون ثم إنهم بعد طفقوا في المكيال و بخسوا في الميزان فأخذتهم الرجفة فعدبوا بها فأصبحوا في دارهم جائمين.

Qasas Al Anbiya, by the chain going up to Al Sadouq, from ibn Mutawakkal, from Al Asadabady, from Al Barqy, from Ibn Mahboub, from Hisham, from Saeed Al Iskaaf, from Ali Bin Al Husayn^{asws} having said: 'The fir one to fulfil the measure and the weight was the Prophet Shuayb^{as}. He^{as} used to measure out with his^{as} own hands, and he^{as} used to fulfil the measurement. Till then, they (The Dwellers of the Thicket) used to cheat in the measure and be deficient in the weighing. So they were Seized by the tremor, and they were Punished by it, and so in the morning they were motionless in their houses'.⁶¹

VERSES 85 & 86

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَأْتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ {85} إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ {86}

[15:85] And We did not Create the skies and the earth and what is between them except with the Truth; and the Hour is surely coming, so forgive with a gracious forgiveness [15:86] Surely your Lord is the All-Knowing Creator

ابن بابويه، قال: حدثنا محمد بن إبراهيم بن إسحاق الطالقاني، قال: أخبرنا أحمد بن محمد بن سعيد الهمداني، قال: حدثنا علي بن الحسن بن فضال، عن أبيه، قال: قال الرضا (عليه السلام) في قول الله عز و جل فَاصْفَحِ الصَّفْحَ الْجَمِيلَ، قال: «العفو من غير عتاب».

⁵⁹ علل الشرائع: 1: 1/57

⁶⁰ H 4 بحار الأنوار (ط - بيروت)، ج 12، ص: 382

⁶¹ H 6 بحار الأنوار (ط - بيروت)، ج 12، ص: 382

Ibn Babuwayh, from Muhammad Bin Ibrahim Bin Is'haq Al Talaqany, from Ahmad Bin Muhammad Bin Saeed Al Hamdany, from Ali Bin Al Hassan Bin Fazaal, from his father who said,

'Al-Reza^{asws} said regarding the Words of Allah^{azwj} Mighty and Majestic **[15:85] so forgive with a gracious forgiveness**, he^{asws} said: 'The excusing without reproach'.⁶²

VERSE 87

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ {87}

[15:87] And We have Given you seven of the oft-repeated (verses) and the Magnificent Quran

وقال الحسن - بن علي - (عليه السلام): قال أمير المؤمنين (عليه السلام): وإن " بسم الله الرحمن الرحيم " آية من فاتحة الكتاب، وهي سبع آيات تمامها بسم الله الرحمن الرحيم. - قال -: سمعت رسول الله (صلى الله عليه وآله) يقول: إن الله عز وجل قال لي: يا محمد " ولقد آتيناك سبعا من المثاني والقرآن العظيم " فأفرد الامتنان - علي - بفاتحة الكتاب، وجعلها بزاء القرآن العظيم وأن فاتحة الكتاب أشرف ما في كنوز العرش.

And Al-Hassan^{asws} Bin Ali^{asws} said that Amir-ul-Momineen^{asws} said: 'The Verse **[1:1] In the Name of Allah the Beneficent the Merciful** is one of the Verses of the 'Opening of the Book' which consists of seven Verses, including this one. I have heard Rasool-Allah^{saww} say: 'Allah^{azwj} Said to me, 'O Muhammad^{saww} **[15:87] And We have Given you seven of the oft-repeated (verses) and the Magnificent Quran**. Allah^{azwj} Referred to it separately in the Opening of the Book and Made it special to the Grand Quran and this Opening of the Book is from the treasures of the Throne.⁶³

في تفسير العياشي عن يونس بن عبد الرحمن عن رفاعه قال: سألت ابا عبد الله عليه السلام عن قول الله " ولقد آتيناك سبعا من المثاني والقرآن العظيم " قال: هي سورة الحمد وهي سبع آيات منها: " بسم الله الرحمن الرحيم " وانما سميت المثاني لانها تتلى في الركعتين.

In *Tafseer Ayyashi* from Yunus Bin Abdul Rahman from the one with an unbroken chain who said:

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} **[15:87] And We have Given you seven of the oft-repeated (verses) and the Magnificent Quran**, he^{asws} said: 'It is the Chapter of *Al-Hamd* and it contains seven Verses including 'بسم الله الرحمن الرحيم' "**In the Name of Allah the Beneficent the Merciful**", and it is called 'Masany' because it is (recited) twice in the two cycles (of Salat).⁶⁴

محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن سنان، عن أبي سلام النحاس، عن بعض أصحابنا، عن أبي جعفر عليه السلام قال: نحن المثاني الذي أعطاه الله نبينا محمدا صلى الله عليه وآله ونحن وجه الله نتقلب في الارض بين أظهركم ونحن عين الله في خلقه ويده المبسوطة بالرحمة على عباده، عرفنا من عرفنا وجهلنا من جهلنا وإمامة المتقين.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Abu Salaam Al-Nahaas, from one of our companions,

⁶² معاني الأخبار: 1 / 373

⁶³ Tafseer Imam Hassan Al Askari^{asws} – S 10 (Extract)

⁶⁴ Tafseer Noor Al Saqalayn – CH 1 – H 11

(It has been narrated) from Abu Ja'far^{asws} having said: 'We^{asws} are the double (Al-Masany) which Allah^{azwj} Gave to our^{asws} Prophet^{saww}, and we^{asws} are the Face of Allah^{azwj}. We^{asws} move in the earth in your full view, and we^{asws} are the Eyes of Allah^{azwj} among His^{azwj} creatures, and His^{azwj} Hand Extended with the Mercy upon His^{azwj} servants. The one who recognised us^{asws} has recognised us^{asws}, and the one who is ignorant of us^{asws} is ignorant of us^{asws}, and we^{asws} are the Imams^{asws} of the Pious'.⁶⁵

الشيخ في (التهذيب): بإسناده عن محمد بن علي بن محبوب، عن العباس، عن محمد بن أبي عمير، عن أبي أيوب، عن محمد بن مسلم، قال: سألت أبا عبد الله (عليه السلام) عن السبع المثاني و القرآن العظيم، هي فاتحة الكتاب؟ قال: «نعم». قلت: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ من السبع؟ قال: «نعم، هي أفضلهن».

Al Sheykh in Al Tehzeeb, by his chain, from Muhammad Bin Ali Bin Mahboub, from Al Abbas, from Muhammad Bin Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah^{asws} about the seven doubles and the Magnificent Quran, is it the Opening of the Book?' He^{asws} said: 'yes'. I said, 'In the Name of Allah^{azwj}, the Beneficent, the Merciful, is from the seven?' He^{asws} said: 'Yes, it is the best of them'.⁶⁶

عن يونس بن عبد الرحمن، عن ذكره، رفعه، قال: سألت أبا عبد الله (عليه السلام) عن قول الله: وَ لَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَ الْقُرْآنَ الْعَظِيمَ، قال: «إن ظاهرها الحمد، و باطنها ولد الولد، و السابع منها القائم (عليه السلام)».

From Yunus Bin Abdul Rahman, from the one who mentioned it, raising it, said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} **[15:87] And We have Given you seven of the oft-repeated (verses) and the Magnificent Quran**. He^{asws} said: 'Its apparent is 'Al Hamd' (Chapter 1), and its esoteric is a son of the son, and the seventh from it is Al-Qaim^{asws}.⁶⁷

عن سماعة، قال: قال أبو الحسن (عليه السلام): وَ لَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَ الْقُرْآنَ الْعَظِيمَ، قال: «لم يعط الأنبياء إلا محمد، و هم السبعة الأئمة الذين يدور عليهم الفلك، و القرآن العظيم: محمد (صلى الله عليه و آله)».

From Sama'at who said,

'Abu Al-Hassan^{asws} said: '**[15:87] And We have Given you seven of the oft-repeated (verses) and the Magnificent Quran**. It has not been Given to the Prophets^{as} except for Muhammad^{saww}, and they^{asws} are the seven Imams^{asws} for whom the planets are orbiting. And the Magnificent Quran – Muhammad^{saww}.⁶⁸

VERSE 88

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَ اخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ {88}

⁶⁵ Al Kafi - H 351

⁶⁶ التهذيب 2: 1157 / 289

⁶⁷ تفسير العياشي 2: 37 / 250

⁶⁸ تفسير العياشي 2: 41 / 251

[15:88] Do not strain your eyes after what We have Given certain classes of them to enjoy, and do not grieve for them, and make yourself gentle to the Believers

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد، عن محمد بن سنان، عن المفضل بن عمر، عن أبي عبد الله (عليه السلام) قال: «لما نزلت هذه الآية لا تَمَنَّ عَيْنِكَ إِلَى مَا مَنَعْنَا بِهِ أَزْوَاجاً مِنْهُمْ وَ لَا تَحْزَنْ عَلَيْهِمْ وَ اخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ): مَنْ لَمْ يَتَعَزَّ بِعِزِّ اللَّهِ تَقَطَّعَتْ نَفْسُهُ عَلَى الدُّنْيَا حَسْرَاتٍ، وَ مَنْ رَمَى بِبَصَرِهِ إِلَى مَا فِي يَدِي غَيْرَهُ كَثُرَ هَمُّهُ، وَ لَمْ يَشْفِ غَيْظُهُ، وَ مَنْ لَمْ يَعْلَمْ أَنَّ اللَّهَ عَلَيْهِ نِعْمَةٌ، لَا فِي مَطْعَمٍ وَ لَا فِي مَشْرَبٍ وَ لَا فِي مَلْبَسٍ «1»، فَقَدِ اقْصَرَ عَمَلُهُ وَ دَنَا عَذَابُهُ، وَ مَنْ أَصْبَحَ عَلَى الدُّنْيَا حَزِينًا أَصْبَحَ عَلَى اللَّهِ سَاطِئًا، وَ مَنْ شَكَا مَصِيبَةً نَزَلَتْ بِهِ فَإِنَّمَا يَشْكُو رَبَّهُ،

Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When this Verse was Revealed **[15:88] Do not strain your eyes after what We have Given certain classes of them to enjoy, and do not grieve for them, and make yourself gentle to the Believers**, Rasool-Allah^{saww} said: 'The one who was not consoled by the Consolation of Allah^{azwj} would cut-off himself from the regrets of the world, and the one who throws his eyes to what is in the hands of someone else would multiply his worries, and his anger would not be healed. And the one who does not know that Allah^{azwj} has Favoured him, neither in the food, nor in the drinks, nor in the clothing, so he would fall short in his deeds and approach his Punishment. And the one who becomes aggrieved upon the world, would become Angered with by Allah^{azwj}. And the one who complains about the difficulties which descend upon him, so he has complained to his Lord^{azwj}.

و من دخل النار من هذه الامة ممن قرأ القرآن فهو ممن يتخذ آيات الله هزوا، و من أتى ذا ميسرة فتخشع له طلبا لما في يديه ذهب ثلثا دينه.

And the one who enters the Fire from these communities, from the ones who recite the Quran, so he is from the ones who take the Signs of Allah^{azwj} in jest/joke. And the one who comes to one with the facilities, and submits his need to him for what is in his hands, a third of his Religion would go away'.⁶⁹

VERSES 89 - 93

وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ {89} كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ {90} الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ {91} فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ {92} عَمَّا كَانُوا يَعْمَلُونَ {93}

[15:89] And say: Surely I am the plain warner [15:90] Like We Sent down upon the dividers [15:91] Those who made the Quran to be torn into shreds [15:92] So, by your Lord, We would certainly Question all of them [15:93] about what they were doing

العياشي: عن محمد بن مسلم، عن أحدهما، قال في الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ قال: هم قريش.».

Al Ayashi, from Muhammad Bin Muslim,

⁶⁹ (Extract) تفسير القمي 1: 381.

(It has been narrated) from one of them^{asws} (5th or 6th Imam^{asws}), having said regarding [15:91] **Those who made the Quran to be torn into shreds.** He^{asws} said: 'They were the Qureysh'.⁷⁰

VERSES 94 - 96

فَأَصْدَعُ بِمَا تُؤْمَرُ وَأَعْرِضُ عَنِ الْمُشْرِكِينَ {94} إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ {95} الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ {96}

[15:94] Therefore declare openly what you are Commanded with and turn aside from the polytheists [15:95] Surely We will Suffice you against the scoffers [15:96] Those who set up another god with Allah; so they shall soon know

ابن بابويه، قال: حدثنا محمد بن الحسن، قال: حدثنا سعد بن عبد الله، و محمد بن الحسن الصفار جميعا، قالوا: حدثنا محمد بن الحسين بن أبي الخطاب و محمد بن عيسى بن عبيد، قالوا: حدثنا صفوان بن يحيى، عن عبد الله بن مسكان، عن محمد بن علي الحلبي، عن أبي عبد الله (عليه السلام) قال: «اكنتم رسول الله (صلى الله عليه و آله) بمكة مختفيا خائفا خمس سنين، ليس يظهر أمره، و علي (عليه السلام) معه و خديجة، ثم أمره الله عز و جل أن يصدع بما امر به، فظهر رسول الله (صلى الله عليه و آله) و أظهر أمره».

Ibn Babuwayh said, 'Muhammad Bin Al Hassan narrated to us, from Sa'ad Bin Abdullah, and Muhammad Bin Al Hassan Al Saffar altogether, from Muhammad Bin Al Husayn Bin Abu Al Khataab and Muhammad Bin Isa Bin Ubeyd, from Safwas Bin Yahya, from Abdullah Bin Muskaan, from Muhammad Bin Ali Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} concealed in fear, for five years and did not manifest his^{saww} matter. And Ali^{asws} and Khadija^{as} were with him^{saww}. Then Allah^{azwj} Mighty and Majestic Commanded him^{saww} that he^{saww} should declare openly what he^{saww} had been Commanded with. So Rasool-Allah^{saww} declared himself^{saww} and his^{saww} matter'.⁷¹

و عنه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا أبو القاسم عبد الرحمن بن محمد الحسيني، قال: حدثنا أبو العباس محمد بن علي الخراساني، قال: حدثنا أبو سعيد سهل بن صالح العباسي، عن أبيه و إبراهيم بن عبد الرحمن الأملي، قال: حدثنا موسى بن جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب، قال: حدثنا جعفر بن محمد، قال: حدثني أبي محمد بن علي، قال: حدثني أبي علي بن الحسين، قال: حدثني أبي الحسين بن علي (عليهم السلام):

And from him, from Ahmad Bin Al Hassan Al Qatan, from Abu Al Qasim Abdul Rahman Bin Muhammad Al Husayni, from Abu Al Abbas Muhammad Bin Ali Al Khurasany, from Abu Saeed Sahl Bin Salih Al Abbas, from his father, and Ibrahim Bin Abdul Rahman Al Amily,

(It has been narrated) from Musa^{asws} Bin Ja'far^{asws} Bin Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}. He said, Ja'far^{asws} Bin Muhammad^{asws} narrated to me saying: 'My^{asws} father^{asws} Muhammad^{asws} Bin Ali^{asws} narrated to me^{asws}, saying: 'My^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws} narrated to me^{asws}, saying: 'My^{asws} father^{asws} Al-Husayn^{asws} Bin Ali^{asws} narrated to me^{asws} that:

«أن أمير المؤمنين (عليه السلام) قال ليهودي من يهود الشام و أحبارهم، و قد أخبره فيما أجاب عنه من جواب مسأله: فأما المستهزون، فقال الله عز و جل: إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ فقتل الله خمستهم، قد قتل كل واحد منهم بغير قتلة صاحبه

⁷⁰ تفسير العياشي 2: 43 / 251.

⁷¹ كمال الدين و تمام النعمة: 28 / 344.

في يوم واحد أما الوليد بن المغيرة، فإنه مر بنبل لرجل من بني خزاعة قد راشه في الطريق، فأصابته شظية منه فانقطع أكحله حتى أدماه، فمات و هو يقول: قتلني رب محمد

'Amir-ul-Momineen^{asws} said to a Jew from the Jews of Syria and their Rabbis, and he^{asws} had informed him regarding what he^{asws} answered him from the answers to his questions: 'And as for the scoffers, so Allah^{azwj} Mighty and Majestic [15:95] **Surely We will Suffice you against the scoffers.** Thus, Allah^{azwj} killed five of them. Each one of them was killed without having killed his attacker, in one say. As for Al-Waleed Bin Al-Mugheira, so he passed nobly by a man from the Clan of Khaza'at on the road, so he was hit by a fragment from the middle of the armour until he bled. So he died, and he was saying, 'It was the Lord^{azwj} of Muhammad^{saww} Who killed me!'

و أما العاص بن وائل السهمي، فإنه خرج في حاجة له إلى كداء، فتدهده تحته حجر، فسقط فتقطع قطعة قطعة، فمات و هو يقول: قتلني رب محمد

And as for Al-Aas Al-Wa'ily Bin Wa'il Al Sahmy, so he went out for a need of his to a mountain. So he rolled him under a rock, and he was cut down into pieces and pieces. So he died, and he was saying: 'It was the Lord^{azwj} of Muhammad^{saww} who killed me!'

و أما الأسود بن عبد يغوث، فإنه خرج يستقبل ابنه زمعة، و معه غلام له، فاستظل بشجرة تحت كداء، فأتاه جبرئيل (عليه السلام)، فأخذ رأسه فطرح به الشجرة، فقال لغلامه: امنع عني هذا فقال: ما أرى أحدا يصنع بك شيئا إلا نفسك. فقتله و هو يقول: قتلني رب محمد».

And as for Al-Sawad Bin Abd Yagous, so he was received by his son Zam'at, and with him was a young boy of his, and he took to a shade of a tree under a mountain. Jibraeel^{as} came to him, seized his head and butted it against the tree. He said to his boy, 'Prevent this from me!' So he said, 'I have not seen anyone do anything with you, except that it was yourself'. So he was killed, and he was saying, 'It was the Lord^{azwj} of Muhammad^{saww} Who killed me'.

«و أما الحارث بن الطلائة، فإنه خرج من بيته في السموم، فتحول حبشيا، فرجع إلى أهله، فقال: أنا الحارث. فغضبوا عليه و قتلوه، و هو يقول: قتلني رب محمد

And as for Al Haaris Bin Al Talaatalat, so he went out from his house regarding some poison, so he changed into (to look like) an Ethiopian. He returned back to his family and said, 'I am Haaris!' So they were angered against him and killed him, and he was saying, 'It was the Lord^{azwj} of Muhammad^{saww} Who killed me'.

و أما الأسود بن المطلب، فإنه أكل حوتا مالحا، فأصابه غلبة العطش، فلم يزل يشرب الماء حتى انشق بطنه فمات، و هو يقول: قتلني رب محمد.

And as for Al-Aswad Bin Al Matlab, so he ate a salty fish and was overcome with thirst. He did not stop drinking the water until his belly burst, so he died, and he was saying, 'It was the Lord^{azwj} of Muhammad^{saww} Who killed me'.

و كل ذلك في ساعة واحدة، و ذلك انهم كانوا بين يدي رسول الله (صلى الله عليه و آله)، فقالوا له: يا محمد، ننتظر بك إلى الظهر، فإن رجعت عن قولك و إلا قتلناك. فدخل النبي (صلى الله عليه و آله) منزله، فأغلق عليه بابا مغتما بقولهم، فأتاه جبرئيل (عليه السلام) ساعته، فقال له: يا محمد، السلام يقرئك السلام، و هو يقول: فاصدع بما تؤمر يعني أظهر

أمرك لأهل مكة و ادع، و أَعْرِضْ عَنِ الْمُشْرِكِينَ. قال: يا جبرئيل، كيف أصنع بالمستهزئين و ما أو عدوني؟ قال: إننا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ. قال: يا جبرئيل، كانوا عندي الساعة بين يدي. فقال: قد كفيتهم. فأظهر أمره عند ذلك.»

And all that was at one time, and that was when they were in front of Rasool-Allah^{saww}, so they said to him^{saww}, 'O Muhammad^{saww}! We will respite you^{saww} until midday, so if you^{saww} were to retract from your^{saww} words, otherwise we will kill you^{saww}. So the Prophet^{saww} entered his^{saww} house, and locked his^{saww} door against them, saddened by their words. So Jibraeel^{as} came up to him^{saww} in that moment and said to him^{saww}: 'O Muhammad^{saww}! Allah^{azwj} Conveys His^{azwj} Greetings to you^{saww}, and He^{azwj} is Saying **[15:94] Therefore declare openly what you are Commanded with** Meaning manifest your^{saww} matter to the people of Makkah and Invite **and turn aside from the polytheists**. He^{saww} said: 'O Jibraeel^{as}! How shall I^{saww} react to the scoffers, and what if they are inimical to me^{saww}?'. He^{saww} said: **[15:95] Surely We will Suffice you against the scoffers**'. He^{saww} said: 'O Jibraeel^{as}! They were in front of me^{saww} this very hour'. So he^{as} said: 'They have been dealt with. So manifest your^{saww} matter, in that (situation)'.⁷²

العباشي: عن أبي بصير، عن أبي جعفر (عليه السلام) في قوله: وَ لَا تَجْهَرُ بِصَلَاتِكَ وَ لَا تُخَافِتُ بِهَا، قال: «نسختها فاصدغ بما تؤمر».

Al Ayyashi, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words **[17:110] and do not utter your Prayer loudly nor be silent with it**, he^{asws} said: 'It was Abrogated by **[15:94] Therefore declare openly what you are Commanded with**'.⁷³

محمد بن يعقوب: عن محمد بن أبي عبد الله، و محمد بن الحسن، عن سهل بن زياد، و محمد ابن يحيى، عن أحمد بن محمد، جميعاً، عن الحسن بن العباس بن الحرير، عن أبي جعفر الثاني (عليه السلام)، قال: قال أبو عبد الله (عليه السلام): «بيننا أبي (عليه السلام) يطوف بالكعبة إذا رجل معتمر، قد قبيض له، فقطع عليه أسبوعه، حتى أدخله إلى دار جنب الصفا، فأرسل إلي، فكننا ثلاثة، فقال: مرحباً يا بن رسول الله، ثم وضع يده على رأسي، و قال: بارك الله فيك يا أمين الله بعد آباءه، يا أبا جعفر إن شئت فأخبرني، و إن شئت أخبرتك، و إن شئت سألتني، و إن شئت سألتك، و إن شئت فاصدقني، و أن شئت صدقتك، قال: كل ذلك أشاء».

Muhammad Bin Yaqoub, from Muhammad in Au Abdullah, and Muhammad in Al-Hassan, from Sahl Bin Ziyad, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, together, from Al-Hassan in Al-Abas Bin Al-Hareysh, who has said:

'Abu Ja'far the Second^{asws} says that Abu Abdullah^{asws} said: 'Once my^{asws} father^{asws} was circling the Kabah when a 'Mo'tajar' man (One who wears the turban to the edge of his face but nothing under his chin) came by, cut short his circumambulation and took him^{asws} to a house besides Al-Safa. He called me^{asws} over we were then three of us. He said, 'Welcome, O son^{asws} of Rasool-Allah^{saww}'. Then placed his hand on my^{asws} head, and said, 'May Allah^{azwj} Bless you^{asws}, O Trustworthy one of Allah^{azwj} after his^{asws} forefathers^{asws}! O Abu Ja'far, if you^{asws} so wish, inform me, and if I so wish I may inform you^{asws}, and if you^{asws} so wish, ask me, and if I so wish I may ask you^{asws}, and if you^{asws} so wish ratify me, and if I so wish I may ratify you.' He^{asws} said: 'All that is desirable.'

⁷² الخصال: 25 / 279

⁷³ تفسير العياشي 2: 45 / 252

قال: فإياك أن ينطق لسانك عند مسألتني بأمر تضمر لي غيره، قال: إنما يفعل ذلك من في قلبه علمان يخالف أحدهما صاحبه، وإن الله عز وجل أبي أن يكون له علم فيه اختلاف. قال: هذه مسألتني، وقد فسرت طرفاً منها، أخبرني عن هذا العلم الذي ليس فيه اختلاف من يعلمه؟ قال: أما جملة العلم فعند الله جل ذكره، وأما ما لا بد للعباد منه فعند الأوصياء، قال: ففتح الرجل عجيرته، واستوى جالساً، وتهلل وجهه،

He said, 'Beware of speaking by your^{asws} tongue about my questions other than what is in your conscience.' He^{asws} said: 'This is the act of the one who has in his heart that which contradicts himself, and Allah^{azwj} Mighty and Majestic Disdains knowledge in which there are discrepancies.' He said, 'This is my question, and a part from which you^{asws} have explained. Inform me about this knowledge in which there is no discrepancy, who knows this?' He^{asws} said: 'As for the total Knowledge, it is with Allah^{azwj} Majestic is His^{azwj} Remembrance, and as for what the servants need, it is with the successors^{asws}.' He^{asws} said: 'The man opened up his turban and spread it out and sat down, and his face was cheerful.'

و قال: هذه أردت، ولها أتيت، زعمت أن علم ما لا اختلاف فيه من العلم عند الأوصياء، فكيف يعلمونه؟ قال: كما كان رسول الله (صلى الله عليه وآله) يعلمه، إلا أنهم لا يرون ما كان رسول الله (صلى الله عليه وآله) يرى، لأنه كان نبياً، وهم محدثون، وإنه كان يفد إلى الله جل جلاله فيسمع الوحي، وهم لا يسمعون. فقال: صدقت يا بن رسول الله، سأتيك بمسألة صعبة، أخبرني عن هذا العلم ما له لا يظهر كما كان يظهر مع رسول الله (صلى الله عليه وآله)؟

And said, 'This is what I wanted, that which you^{asws} have given me. You^{asws} think that this knowledge, in which there are no discrepancies, is with the successors^{asws}. How do they get to know it?' He^{asws} said: 'Just as the Rasool-Allah^{saww} got to know it, except that they^{asws} do not see what the Rasool-Allah^{saww} used to see, because he^{saww} was a Prophet, and they^{asws} are "Muhaddathun". And he^{saww} during his^{saww} delegation to Allah^{azwj} Majestic is His^{azwj} Majesty, hear the Revelation, and they^{asws} did not hear.' He said, 'You^{asws} have spoken the truth, O son^{asws} of the Rasool-Allah^{saww}. I ask you^{asws} a more difficult question. Inform me about this knowledge of theirs^{asws}, how come it does not appear as it had appeared with the Rasool-Allah^{saww}?'

قال: فضحك أبي (عليه السلام)، و قال: أباي الله عز وجل أن يطلع على علمه إلا ممتحناً للإيمان به، كما قضى على رسول الله (صلى الله عليه وآله) أن يصبر على أذى قومه، ولا يجاهدهم إلا بأمره، فكم من اكتتام قد اكتتم به، حتى قيل له: فاصدغ بما تؤمر و أعرض عن المشركين، و أيم الله أن لو صدق قبل ذلك لكان أمناً، ولكنه إنما نظر في الطاعة و خاف الخلف، فذلك كف، فوددت أن تكون عينك مع مهدي هذه الأمة، و الملائكة بسيف آل داود بين السماء و الأرض، تعذب أرواح الكفرة من الأموات، و تلحق بهم أرواح أشباههم من الأحياء.

He^{asws} said: 'My^{asws} father laughed and said: 'Allah^{azwj} Mighty and Majestic Disdains to Grant Access to His^{azwj} Knowledge to those whom He^{azwj} has not Tested for faith, as He^{azwj} had Ordained to the Rasool-Allah^{saww} that he^{saww} would be patient on the sufferings caused by his^{saww} people, and would not fight them except by His^{azwj} Permission. How many times he^{saww} withheld matters from them until He^{saww} was Told [15:94] **Therefore declare openly what you are bidden and turn aside from the polytheists** and I^{asws} swear by Allah^{azwj} that had he^{saww} conveyed to them before that, he^{saww} would have been safe, but he^{saww} considered the obedience to Allah^{azwj} and feared differences among the people, that is why he^{saww} paused. I^{asws} would like you to keep your eye on the advent of the Mahdi^{asws} of this community, and the Angels by the sword of the people of David^{asws} between the sky and the earth will punish the spirits of the unbelievers from the dead, and destroy the spirits of the living that resemble them.'

ثم أخرج سيفاً، ثم قال: ها إن هذا منها. قال: فقال أبي: إي و الذي اصطفى محمداً على البشر، قال: فرد الرجل اعتجاره و قال: أنا إلياس، ما سألتك عن أمرك و بي منه جهالة، غير أنني أحببت أن يكون هذا الحديث قوة لأصحابك، و سأخبرك بأية أنت تعرفها إن خاصموا بها فلجوا.

Then the man took out his sword, then said, 'This is one of them.' My^{asws} father^{asws} said: 'Yes, by the One Who^{azwj} Chose Muhammad^{saww} to the mankind.' The man put on his turban and said, 'I am Ilyas^{as}. I did not question you^{asws} about your^{asws} affair due to ignorance, but rather I loved it that this Hadeeth would strengthen your^{asws} companions, and I inform you^{asws} by a sign that you^{asws} know about, they can debate by it and they will win.'⁷⁴

VERSES 97 & 98

وَلَقَدْ نَعَلْنَاكَ أَنْتَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ {97} فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ {98}

[15:97] And We Know that you tend to constrict your chest at what they are saying [15:98] Therefore Glorify with the Praise of your Lord, and become from the Prostrating ones

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، و علي بن محمد القاساني جميعاً، عن القاسم ابن محمد الأصفهاني، عن سليمان بن داود المنقري، عن حفص بن غياث، قال: قال أبو عبد الله (عليه السلام): «يا حفص إن من صبر صبر قليلاً، و من جزع جزع قليلاً، ثم قال: عليك بالصبر في جميع أمورك، فإن الله عز و جل بعث محمداً (صلى الله عليه و آله)، فأمره بالصبر و الرفق، فقال: وَ اصْبِرْ عَلَى مَا يَقُولُونَ وَ اهْجُرْهُمْ هَجْرًا جَمِيلًا وَ ذَرْنِي وَ الْمُكَذِّبِينَ أُولِي النَّعْمَةِ،

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al Qasaany altogether, from Al Qasim Ibn Muhammad Al Safahany, from Sulayman Bin Dawood Al Manqary, from Hafs Bin Ghayaas who said,

'Abu Abdullah^{asws} said: 'O Hafs! The one who is patient, is of little patience, and the one who worries, worries only a little'. Then he^{asws} said: 'It is upon you to observe patience in all of your affairs, for Allah^{azwj} Mighty and Majestic Sent Muhammad^{saww}, so He^{saww} Commanded him^{saww} with the patience and the leniency, so He^{azwj} Said **[73:10] And bear patiently at what they say and avoid them with a becoming avoidance. [73:11] And leave Me and the rejecters, the possessors of ease and plenty.**

و قال تبارك و تعالى: ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَ بَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ وَ مَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَ مَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ

And the Blessed and High Said **[41:34] Refute (evil) with what is best, So if there is enmity between you and him, as if it is an intimate friend [41:35] And none are made to receive it but those who are patient, and none are made to receive it but those who have a great fortune.**

فصبر رسول الله (صلى الله عليه و آله) حتى نالوه بالعظائم و رموه بها، فضاق صدره، فأنزل الله عز و جل عليه: وَ لَقَدْ نَعَلْنَاكَ أَنْتَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَ كُنْ مِنَ السَّاجِدِينَ».

⁷⁴ (Extract) الكافي 1: 188 / 1.

And so Rasool-Allah^{saww} was patient until they committed the major sins and threw these at him^{saww} (accused him^{saww} of these). So his^{saww} chest was constricted, and Allah^{azwj} Mighty and Majestic Revealed **[15:97] And We Know that you tend to constrict your chest at what they are saying [15:98] Therefore Glorify with the Praise of your Lord, and become from the Prostrating ones'**.⁷⁵

VERSE 99

وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ {99}

[15:99] And worship your Lord until there comes to you certainty

في كتاب (مصباح الشريعة): قال الصادق (عليه السلام): «هلك العاملون إلا العابدون، و هلك العابدون إلا العالمون، و هلك العالمون إلا الصادقون، و هلك الصادقون إلا المخلصون، و هلك المخلصون إلا المتقون، و هلك المتقون إلا الموقنون، و إن الموقنين لعلی خلق عظيم، قال الله تعالى: وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ.

In the book Misbaah Al Shari'a –

Imam Al-Sadiq^{asws} said: 'Destroyed are the workers except for the worshippers! And destroyed are the worshippers except for the scholars! And destroyed are the scholars except for the truthful! And destroyed are the truthful except for the sincere! And destroyed are the sincere except for the convinced! And it is the convinced who are upon the magnificent morals. Allah^{azwj} Says **[15:99] And worship your Lord until there comes to you certainty'**.⁷⁶

⁷⁵ الكافي 2: 3 / 71.

⁷⁶ مصباح الشريعة: 37.