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## CHAPTER 37

## AL-SAFFAAT

## (182 VERSES)

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## MERITS

محمد بن يعقوب: عن محمد بن يحيى، عن موسى بن الحسن، عن سليمان الجعفري، قال: رأيت أبا الحسن (عليه السلام) يقول لابنه القاسم: «قم- يا بني- فاقرأ عند رأس أخيك وَ الصَّافَاتِ صَفًّا حتى تستتمها» فقرأ، فلما بلغ: أ هُمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا قضى الفتى، فلما سجي و خرجوا، أقبل عليه يعقوب ابن جعفر، فقال له: كنا نعهد الميت إذا نزل به الموت يقرأ عنده يس وَ الْقُرْآنِ الْحَكِيمِ فصرت تأمرنا بالصافات؟ فقال: «يا بني، لم تقرأ عند مكروب من موت قط إلا عجل الله راحته».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Musa Bin Al-Hassan, from Suleyman Al-Ja'fary who said,

'I saw Abu Al-Hassan<sup>asws</sup> saying to his<sup>asws</sup> son Al-Qasim: 'Arise, O my<sup>asws</sup> son, arise and recite at the head of your brother [37] **I swear by those who draw themselves out in ranks** until you complete it'. So he started reciting it. When he reached [37:11] **Then ask them whether they were more difficult (for Us) to Create or those (others) whom We have Created. We Created them from sticky clay**, the youth passed away.

فلما سجي و خرجوا، أقبل عليه يعقوب ابن جعفر، فقال له: كنا نعهد الميت إذا نزل به الموت يقرأ عنده يس وَ الْقُرْآنِ الْحَكِيمِ فصرت تأمرنا بالصافات؟ فقال: «يا بني، لم تقرأ عند مكروب من موت قط إلا عجل الله راحته».

So when he was covered, and we went out, Yaqoub Ibn Ja'far met him<sup>asws</sup>, so he said to him<sup>asws</sup>, 'Whenever death descends upon one of us, we used to recite [36:1] **Ya Seen [36:2] I swear by the Quran the Wise**, so are you<sup>asws</sup> (now) ordering us (to recite) *Al-Saffaat* (Chapter 37)?' So he<sup>asws</sup> said: 'O my<sup>asws</sup> son! It does not get recited during the distress of death at all except that Allah<sup>azwj</sup> Hastens on its rest'.<sup>1</sup>

ابن بابويه: عن أبيه، قال: حدثني أحمد بن إدريس، قال: حدثني محمد بن أحمد بن يحيى، عن محمد بن حسان، عن إسماعيل بن مهران، عن الحسن بن علي، عن الحسين بن أبي العلاء، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة الصافات في كل جمعة لم يزل محفوظاً من كل آفة، مدفوعاً عنه كل بلية في الحياة الدنيا، مرزوقاً في الدنيا في أوسع ما يكون من الرزق، و لم يصبه في ماله و ولده و لا بدنه بسوء من شيطان رجيم، و لا من جبار عنيد، و إن مات في يومه، أو في ليلته بعثه الله شهيداً، و أماته شهيداً، و أدخله الجنة مع الشهداء في أعلى درجة من الجنة».

Ibn Babuwayh, from his father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Bin Yahya, from Muhammad Bin Hasaan, from Ismail Bin Mahran, from Al-Hassan Bin Ali, from Al-Husayn Bin Abu Al-'ala,

'Abu Abdullah<sup>asws</sup> has said: 'The one who recites Surah *Al-Saffaat* every Friday, will not cease to be Protected from every illness. Every affliction would be driven away

الكافي 3: 126 / 5. <sup>1</sup>

from him in the life of the world. His future sustenance in the world would be expanded. He would neither be hit regarding his wealth, and his sons, or his body, with the evil from the Accursed Satan<sup>la</sup>, nor from a mighty tyrant. And if he were to die during its day, or during its night, Allah<sup>azwj</sup> would Resurrect him as a martyr, and his death would be that of a martyr, and he would enter the Paradise along with the martyrs in the lofty Level in the Paradise'.<sup>2</sup>

و قال الصادق (عليه السلام): «من كتبها في إناء زجاج ضيق الرأس، و جعلها في منزله رأى الجن في منزله يذهبون و يأتون أفواجا أفواجا، و لا يضررون أحدا بشيء، و يستحم بمائها الولهان و الرجفان ليسكن ما به، إن شاء الله تعالى».

And Al-Sadiq<sup>asws</sup> said: 'The one who writes it in a glass container with a narrow head, and makes it to be in his house, would see the Jinn in his house going and coming in droves and droves, and not one would be hurting him with anything. And if bathed with, the infatuation and the trembling would settle down, if Allah<sup>azwj</sup> the High so Desires it'.<sup>3</sup>

## VERSES 1 - 11

وَالصَّافَّاتِ صَفًّا {1} فَالزَّاجِرَاتِ زَجْرًا {2} فَالتَّالِيَاتِ ذِكْرًا {3} إِنَّ إِلَهُكُمْ لَوَاحِدٌ {4} رَبُّ السَّمَاوَاتِ وَالأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ {5} إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ {6} وَحَفِظْنَا مِنْ كُلِّ شَيْطَانٍ مَّارِدٍ {7} لَّا يَسْمَعُونَ إِلَى الْمَلَأِ الأَعْلَى وَيُقَدِّفُونَ مِنْ كُلِّ جَانِبٍ {8} دُخُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ {9} إِلا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ {10} فَاسْتَفْتِهِمْ أَهْمُ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ {11}

**[37:1] I swear by those who draw themselves out in ranks [37:2] So the ones who drive away with a rebuke [37:3] Then those who recite, being mindful, [37:4] Surely your God is One [37:5] The Lord of the skies and the earth and what is between them, and Lord of the Easts [37:6] Surely We have adorned the sky of the world with an adornment the planets [37:7] And a protection from every rebellious Satan [37:8] They cannot listen to the exalted assembly and they are pelted at from every side [37:9] Being driven off, and for them is a perpetual Punishment [37:10] Except him who snatches a snatch, then there follows him a Blazing Fire [37:11] Then ask them whether they were more difficult (for Us) to Create or those (others) whom We have Created. We Created them from sticky clay**

علي بن إبراهيم: وَ الصَّافَّاتِ صَفًّا قال: الملائكة، و الأنبياء، و من صف الله و عبده فَالزَّاجِرَاتِ زَجْرًا الذين يزجرون الناس فَالتَّالِيَاتِ ذِكْرًا الذين يقرءون الكتاب من الناس، فهو قسم، و جوابه إِنَّ إِلَهُكُمْ لَوَاحِدٌ رَبُّ السَّمَاوَاتِ وَ الأَرْضِ وَ مَا بَيْنَهُمَا وَ رَبُّ الْمَشَارِقِ إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ.

Ali Bin Ibrahim –

**[37:1] I swear by those who draw themselves out in ranks**, he said, 'The Angels, and the Prophets<sup>as</sup>, and the ones who stand in ranks for the Sake of Allah<sup>azwj</sup> and worship Him<sup>azwj</sup> **[37:2] So the ones who drive away with a rebuke**, the ones who are driving away the people **[37:3] Then those who recite, being mindful** the one who are reciting the Book from the people. So it is a Swear, and its Answer is **[37:4] Surely your God is One [37:5] The Lord of the skies and the earth and what is**

<sup>2</sup> ثواب الأعمال: 112.

<sup>3</sup> Tafseer Al Burhan – H 8957

***between them, and Lord of the Easts [37:6] Surely We have adorned the sky of the world with an adornment the planets***.<sup>4</sup>

الطبرسي في (الاحتجاج): عن الأصمغ بن نباتة، قال: خطبنا أمير المؤمنين (عليه السلام) على منبر الكوفة، فحمد الله و أثنى عليه، ثم قال: «أيها الناس، سلوني فإن بين جوانحي علما» فقام إليه ابن الكواء، فقال: يا أمير المؤمنين، وجدت كتاب الله ينقض بعضه بعضا،

Al-Tabarsy, in Al-Ihtijaj, from Al- Asbagh Bin Nabata who said:

'Amir-ul-Momineen<sup>asws</sup> preached to us upon the Pulpit of Al- Kufa. So he<sup>asws</sup> Praised Allah<sup>azwj</sup> and Extolled Him<sup>azwj</sup>, then said: 'O you people! Ask me<sup>asws</sup>, for between my<sup>asws</sup> ribs is the (Divine) Knowledge'. So Ibn Al-Kawa stood up and said, 'O Amir-ul-Momineen<sup>asws</sup>, I have found in the Book of Allah<sup>azwj</sup> (Verses) which invalidate each other'.

قال: «تكلتك أمك يا ابن الكواء، كتاب الله يصدق بعضه بعضا، و لا ينقض بعضه بعضا، فسل عما بدا لك؟» قال: يا أمير المؤمنين، سمعته يقول: رَبِّ الْمَشَارِقِ وَ الْمَغَارِبِ وَ قَالَ فِي آيَةِ أُخْرَى: رَبُّ الْمَشْرِقَيْنِ وَ رَبُّ الْمَغْرِبَيْنِ ، وَ قَالَ فِي آيَةِ أُخْرَى: رَبُّ الْمَشْرِقِ وَ الْمَغْرِبِ.

He<sup>asws</sup> said: 'May your mother be bereft of you, O Ibn Al-Kawa! The Book of Allah<sup>azwj</sup>, (Verses) ratify each other, and do not invalidate each other, so ask whatever comes to you'. He said, 'O Amir-ul-Momineen<sup>asws</sup>! I heard Him<sup>azwj</sup> Saying **[70:40] I swear by the Lord of the Easts and the Wests**, and He<sup>azwj</sup> Said in another Verse **[55:17] Lord of the two easts and Lord of the two wests**, and Said in another Verse **[26:28] He said: The Lord of the east and the west**.

قال: «تكلتك أمك يا ابن الكواء، هذا المشرق و هذا المغرب، [و أما] قوله: رَبُّ الْمَشْرِقَيْنِ وَ رَبُّ الْمَغْرِبَيْنِ فإن مشرق الشتاء على حدة، و مشرق الصيف على حدة، أما تعرف ذلك من قرب الشمس و بعدها؟ و أما قوله: بِرَبِّ الْمَشَارِقِ وَ الْمَغَارِبِ فإن لها ثلاث مائة و ستين برجاً، تطلع كل يوم من برج و تغرب في آخر، فلا تعود إليه إلا من قابل في ذلك اليوم».

He<sup>asws</sup> said: 'May your mother be bereft of you, O Ibn Al- kawa! This is the east and this is the west. And as for His<sup>azwj</sup> Words **[55:17] Lord of the two easts and Lord of the two wests**, so it is the east of the winter upon a limit, and east of the summer upon a limit. But do you not recognise that from the nearness of the sun and its remoteness? And as for His<sup>azwj</sup> Words **[70:40] I swear by the Lord of the Easts and the Wests**, so it has for it three hundred and sixty constellations, (the sun is) emerging from each constellation and setting in another. So it does not return to it except from a meeting in that particular day'.<sup>5</sup>

ثم قال علي بن إبراهيم: حدثني أبي، و يعقوب بن يزيد، عن ابن أبي عمير، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام): لهذه النجوم التي في السماء مدائن مثل المدائن التي في الأرض، مربوطة كل مدينة إلى عمود من نور، طول ذلك العمود في السماء مسيرة مائتين و خمسين سنة».

Then Ali Bin Ibrahim said, 'My father narrated to me, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, one of our companions,

<sup>4</sup> تفسير القمّي 2: 218.

<sup>5</sup> Extract (الاحتجاج: 259)

'Abu Abdullah<sup>asws</sup> having said: 'Amir-ul-Momineen<sup>asws</sup> said: 'For these stars which are in the sky are cities as there are cities in the earth. Each city is linked to a column of Light. The length of that column in the sky is a travel distance of two hundred and fifty years'.

قوله: وَ حَفْظاً مِنْ كُلِّ شَيْطَانٍ مَارِدٍ قَالَ: المارد: الخبيث، لا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَ يُقَدِّفُونَ مِنْ كُلِّ جَانِبٍ دُحُوراً يعني الكواكب التي يرمون بها وَ لَهُمْ عَذَابٌ وَاصِبٌ أي واجب، و قوله: إِلَّا مَنْ خَطِفَ الْخَطْفَةَ يعني يسمعون الكلمة فيحفظونها فَأَتْبَعَهُ شِهَابٌ ثَائِبٌ، و هو ما يرمون به فيحترقون.

His<sup>azwj</sup> Words [37:7] **And a protection from every rebellious Satan**, he<sup>asws</sup> said: 'The rebellious – the evil [37:8] **They cannot listen to the exalted assembly and they are pelted at from every side** [37:9] **Being driven off**, meaning the planets which they pass by **and for them is a perpetual Punishment**, i.e., obligatory. And His<sup>azwj</sup> Words [37:10] **Except him who snatches a snatch**, meaning he overhears the speech, and remembers it **then there follows him a Blazing Fire**, and it is what they are being pelted with, so they get burnt'.<sup>6</sup>

شرف الدين النجفي: مما نقل من خط الشيخ أبي جعفر الطوسي (رحمه الله) من كتاب (مسائل البلدان)، رواه بإسناده عن أبي محمد الفضل بن شاذان، يرفعه إلى جابر بن يزيد الجعفي، عن رجل من أصحاب أمير المؤمنين (عليه السلام)، قال: دخل سلمان الفارسي (رضي الله عنه) على أمير المؤمنين (عليه السلام) فسأله عن نفسه، فقال: «يا سلمان، أنا الذي دعيت الأمم كلها إلى طاعتي فكفرت، فعذبت بالنار، و أنا خازنها عليهم، حقا أقول- يا سلمان- أنه لا يعرفني أحد حق معرفتي إلا كان معي في الملأ الأعلى».

Sharaf Al-Deen Al-Najafi, from what had been copied from the writing of the Sheykh Abu Ja'far Al-Toosi, from the book 'Al-Masa'il Al-Bilidaan', reporting by his chain, from Abu Muhammad Al-Fazal Bin Shazaan, raising it to Jabir Bin Yazeed Al-Ju'fy,

A man from the companions of Amir-ul-Momineen<sup>asws</sup>, said, 'Salman Al-Farsy<sup>ar</sup> came up to Amir-ul-Momineen<sup>asws</sup>, and he<sup>ar</sup> asked him<sup>asws</sup> about himself<sup>asws</sup>, so he<sup>asws</sup> said: 'O Salman<sup>ar</sup>! I<sup>asws</sup> am the one who invited all the nations to my<sup>asws</sup> obedience, but they denied (كفرت), therefore they were Punished by the Fire, and I<sup>asws</sup> am a Keeper over them, truly. I<sup>asws</sup> am saying – O Salman<sup>ar</sup> – no one has understood me<sup>asws</sup> with the true understanding of mine except the one who was with me<sup>asws</sup> in the [37:8] exalted assembly (الملأ الأعلى)'.<sup>7</sup>

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: عَذَابٌ وَاصِبٌ أي دائم موجع، قد خلص إلى قلوبهم، و قوله: شِهَابٌ ثَائِبٌ أي مضيء، إذا أضاء فهو ثقوبه».

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

'Abu Ja'far<sup>asws</sup> having said: '[37:9] **and for them is a perpetual Punishment**, i.e., permanent, painful ending up to their hearts. And His<sup>azwj</sup> Words [37:10] **a Blazing Fire**, i.e., illuminated, when it is lit, so it is its fire'.<sup>8</sup>

<sup>6</sup> تفسير القمي 2: 218

<sup>7</sup> تأويل الآيات 2: 4 / 504

<sup>8</sup> تفسير القمي 2: 221

علي بن إبراهيم، قال: حكى أبي، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام) - و ذكر حديث معراج النبي (صلى الله عليه و آله)، إلى أن قال (صلى الله عليه و آله): «فصعد جبرئيل، و صعدت معه إلى السماء الدنيا، و عليها ملك يقال له إسماعيل، و هو صاحب الخطفة التي قال الله عز و جل: **إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ** و تحته سبعون ألف ملك، تحت كل ملك سبعون ألف ملك».

Ali Bin Ibrahim said, 'My father told me, from Muhammad Bin Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> – and mentioned a Hadeeth of the Ascension of the Prophet<sup>saww</sup>, until he<sup>saww</sup> said: 'So Jibraeel<sup>as</sup> ascended, and I<sup>saww</sup> ascended with him<sup>as</sup> to the sky of the world, and allocated to it was an Angel called Ismaeel, and he was in charge of the 'الخطفة' which Allah<sup>azwj</sup> the Mighty and Majestic Speaks about **[37:10] Except him who snatches a snatch, then there follows him a Blazing Fire**, and underneath it were seventy thousand Angels, underneath each of the Angels were seventy thousand Angels'.<sup>9</sup>

علي بن إبراهيم: قوله: فَاسْتَفْتِهِمْ أَمْ هُمْ أَشَدُّ خَلْفًا أَمْ مَنْ خَلَفْنَا إِنَّا خَلَفْنَاهُمْ مِنْ طِينٍ لَازِبٍ يَعْنِي يَلْصِقُ بِالْيَدِ.

Ali Bin Ibrahim –

His<sup>azwj</sup> Words **[37:11] Then ask them whether they were more difficult (for Us) to Create or those (others) whom We have Created. We Created them from sticky clay**, meaning, Pasted by the Hand'.<sup>10</sup>

محمد بن يعقوب: عن محمد بن يحيى، عن محمد بن الحسن، 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».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Muhammad Bin Al-Hassan, from Al-Nazar Bin Shuayb, from Abdul Ghaffar Al-Jazy,

'Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Mighty and Majestic Created the Believer from the clay of the Paradise, and Crated the Infidel from the clay of the Fire'.

و قال: «إذا أراد الله عز و جل بعبد خيرا طيب روحه و جسده، فلا يسمع شيئا من الخير إلا عرفه، و لا يسمع شيئا من المنكر إلا أنكره».

And he<sup>asws</sup> said: 'When Allah<sup>azwj</sup> Mighty and Majestic Intends good for a servant, He<sup>azwj</sup> Makes goodly his spirit, and his body, so he does not hear anything from the good except that he recognises it as such, and does not hear anything evil except that he rejects it'.

قال: و سمعته يقول: «الطينات ثلاث: طينة الأنبياء، و المؤمن من تلك الطينة، إلا أن الأنبياء هم 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 (the narrator) said, 'And I heard him<sup>asws</sup> saying: 'The clays are of three types – Clay of the Prophets<sup>saww</sup>, and the Believer is from that clay, except that the Prophets<sup>as</sup> are from its essence, and they<sup>as</sup> are its origin and for them<sup>as</sup> is the preference. And the Believers are the branch from the **[37:11] sticky clay**, and thus Allah<sup>azwj</sup> does not Differentiate between them<sup>as</sup> and their<sup>as</sup> Shiah'.

<sup>9</sup> تفسير القمي 2: 4.

<sup>10</sup> تفسير القمي 2: 221.

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».

And he<sup>asws</sup> said: 'The clay of the Hostile One (الناصب) is from black mud. And as for the weak ones, so it is from the dust. The Believer does not change from his belief, nor does the Hostile One from his hostility, for Allah<sup>azwj</sup> is the Will with regards to them'.<sup>11</sup>

## VERSES 12 - 20

بَلْ عَجِبْتَ وَيَسْخَرُونَ {12} وَإِذَا دُكِّرُوا لَا يَذْكُرُونَ {13} وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ {14} وَقَالُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ {15} إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ {16} أَوْ آبَاؤُنَا الْأَوَّلُونَ {17} قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ {18} فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ {19} وَقَالُوا يَا وَيْلَنَا هَذَا يَوْمُ الدِّينِ {20}

**[37:12] But, you wonder, while they are mocking [37:13] And when they are reminded, they pay no heed [37:14] And when they see a Sign they incite one another to scoff, [37:15] And they say: This is nothing but clear sorcery [37:16] What! When we are dead and have become dust and bones, shall we then be revived [37:17] Or our forefathers? [37:18] Say: Yes! And you shall be humiliated [37:19] But rather, it shall only be a single cry, when lo! They shall behold [37:20] And they shall say: O woe unto us! This is the Day of the Religion**

علي بن إبراهيم، قال: حدثني أبي، عن محمد بن أبي عمير، عن النضر بن سويد، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله: وَ قَالُوا يَا وَيْلَنَا هَذَا يَوْمُ الدِّينِ: «يعني يوم الحساب».

Ali Bin Ibrahim said, 'My father narrated to me, from Muhammad Bin Abu Umeyr, from Al-Nazar Bin Suweyd, from Abu Baseer, who has narrated:

'Abu Abdullah<sup>asws</sup> regarding His<sup>azwj</sup> Words **[37:20] O woe unto us! This is the Day of the Religion**, he<sup>asws</sup> said: 'Meaning the Day of the Reckoning'.<sup>12</sup>

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي حمزة، قال: سمعت علي بن الحسين (عليهما السلام) يقول: عجب كل العجب لمن أنكر الموت و هو يرى من يموت كل يوم و ليلة، و العجب كل العجب لمن أنكر النشأة الاخرى و هو يرى النشأة الاولى».

Muhammad Bin Yaqoub from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Saalim, from Abu Hamza who said:

'I heard Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> say; 'Wonder of all wonders to the one who denies the death and he sees one dies every day and night, and wonder of all wonders to the one who denies the next resurrection and he see the first resurrection (growth)'.<sup>13</sup>

الشيخ في (أماليه)، قال: أخبرنا محمد بن محمد، قال: أخبرني أبو محمد بن عبد الله بن أبي شيخ إجازة، قال: أخبرنا أبو عبد الله محمد بن أحمد الحكيمي، قال: أخبرنا عبد الرحمن بن عبد الله أبو سعيد البصري، قال: حدثنا وهب بن جرير، عن أبيه، قال: حدثنا محمد بن إسحاق بن يسار المدني، قال: حدثنا سعيد بن ميناء، عن غير واحد من أصحابنا: أن نفرا من قريش اعترضوا رسول الله (صلى الله عليه و آله)، منهم، عتبة بن ربيعة،

<sup>11</sup> 2: 2 / 2. الكافي

<sup>12</sup> تفسير القمي 1: 28.

<sup>13</sup> الكافي 3: 258 / 28.

Al-Sheykh in his Amaali said that it has been narrated to him from Muhammad Bin Muhammad, from Abu Muhammad Bin Abdullah Bin Abu Sheykh Ijaza, from Abu Abdullah Muhammad Bin Ahmad Al-Hakimy, from Abdul Rahman Bin Abdullah Abu Saeed Al-Basry, from Wahab Bin Jareer, from his father, from Muhammad Bin Is'haq Bin Yasaar Al-Madany, from Saeed Bin Mina, from another one from his companions that,

'A number of the Qureysh raised objections to Rasool-Allah<sup>saww</sup>, among them were Utba Bin Rabi'e, and Abayy Bin Khalaf, and Walid Bin Mugheira, and Al-Aas Bin Saeed.

و أبي «1» بن خلف، و الوليد بن المغيرة، و العاص بن سعيد، فمشى إليه أبي بن خلف بعظم رميم، ففته في يده، ثم نفخه، و قال: أ تزعم أن ربك يحيي هذا بعد ما ترى؟! فأنزل الله تعالى: وَ ضَرَبَ لَنَا مَثَلًا وَ نَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَ هِيَ رَمِيمٌ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَ هُوَ بِكُلِّ خَلْقٍ عَلِيمٌ، إلى آخر السورة.

Abayy Bin Khalaf walked towards him<sup>saww</sup> and he had a large bone in his hand, opened his hand, then blew it away and said, 'You<sup>saww</sup> are claiming that your<sup>saww</sup> Lord<sup>azwj</sup> will give life to this after what you<sup>saww</sup> see?'<sup>14</sup>

## VERSES 21 - 23

هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ {21} احشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ {22} مِنْ دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ {23}

**[37:21] This is the Day of the Decision which you were belying [37:22] There will Gather together those who were unjust and their wives, and what they were worshipping [37:23] Besides Allah, so lead them to the path of the Blazing Fire**

علي بن إبراهيم، و قوله: احشُرُوا الَّذِينَ ظَلَمُوا وَ أَزْوَاجَهُمْ، قال: الذين ظلموا آل محمد حقهم، و أزواجهم. قال: يعني أشباههم و ما كانوا يعبدون من دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ.

Ali Bin Ibrahim –

And His<sup>azwj</sup> Words **[37:22] There will Gather together those who were unjust, to the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> of their<sup>asws</sup> rights, and their wives.** Meaning, those that resemble them **and what they were worshipping [37:23] Besides Allah, so lead them to the path of the Blazing Fire'**<sup>15</sup>

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ، يقول: «ادعوهم إلى طريق الجحيم».

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

'Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words **[37:23] so lead them to the path of the Blazing Fire, He<sup>azwj</sup> is Saying; "Call them to the Path of the Blazing Fire"**.<sup>16</sup>

<sup>14</sup> (Extract) الأمالي 1: 18.

<sup>15</sup> تفسير القمي 2: 222.

<sup>16</sup> تفسير القمي 2: 222.



**VERSE 24**

وَقَفُّوهُمْ<sup>ط</sup> إِنَّهُمْ مَسْئُولُونَ {24}

**[37:24] And pause them, for they shall be questioned**

قال رسول الله (صلى الله عليه وآله): أخبر الله تعالى أن من لا يؤمن بالقرآن، فما آمن بالتوراة، لان الله تعالى أخذ عليهم الايمان بهما، لا يقبل الايمان بأحدهما إلا مع الايمان بالآخر. فكذلك فرض الله الايمان بولاية علي بن أبي طالب (عليه السلام) كما فرض الايمان بمحمد فمن قال: أمنت بنبوته محمد وكفرت بولاية علي (عليه السلام) فما آمن بنبوته محمد.

Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> the High has Informed that the one who does not believe in the Quran, has not believed in the Torah because Allah<sup>azwj</sup> the High has Told them to have faith in both of them, and will not Accept belief in only one of them except when it is with the other as well. Similarly, Allah<sup>azwj</sup> has Obligated belief in the Wilayah of Ali Bin Abu Talib<sup>asws</sup> just as He<sup>azwj</sup> has Obligated belief in Muhammad<sup>saww</sup>. If one says that he believes in the Prophet-hood of Muhammad<sup>saww</sup> and rejects the Wilayah of Ali<sup>asws</sup>, has not believed in the Prophet-hood of Muhammad<sup>saww</sup>.

إن الله تعالى إذا بعث الخلائق يوم القيامة نادى منادي ربنا نداء تعريف الخلائق في إيمانهم وكفرهم، فقال: " الله أكبر، الله أكبر " ومناد آخر ينادي: " معاشر الخلائق ساعدوه على هذه المقالة ": فأما الدهرية والمعتلة فيخرسون عن ذلك ولا تتطلق ألسنتهم، ويقولها سائر الناس من الخلائق، فيمتاز الدهرية - والمعتلة - من سائر الناس بالخرس.

When Allah<sup>azwj</sup> Resurrect the creatures on the Day of Judgement, a Caller will call out from our Lord<sup>azwj</sup> such a call which will differentiate them by their belief and infidelity. He will Call out: 'Allah<sup>azwj</sup> is Great, Allah<sup>azwj</sup> is Great!' Another Caller will Call out: 'O group of people! Join in with this call'. The atheists will become dumb and will not be able to join in with this call and their tongues would not speak, and the rest of the people will call out, and thus will be separated from them due to their silence.

ثم يقول المنادى: " أشهد أن لا إله إلا الله " فيقول الخلائق كلهم ذلك إلا من كان يشرك بالله تعالى من المجوس والنصارى وعبدة الاوثان فانهم يخرسون فيبينون بذلك من سائر الخلائق.

Then the Caller will Call out: 'I testify that there is no God except for Allah<sup>azwj}</sup>'. All the people will join in with this call except for those who associated with Allah<sup>azwj</sup> from the Magians and the Christians and the idol worshippers who will remain silent and be differentiated from the rest of the creatures.

ثم يقول المنادى: " أشهد أن محمدا رسول الله " فيقولها المسلمون أجمعون ويخرس عنها اليهود والنصارى والمشركين.

Then the Caller will Call out: 'I testify that Muhammad<sup>saww</sup> is the Rasool-Allah<sup>saww</sup>'. The Muslims will all join in except for the Jews and the Christians and the rest of the polytheists and thus be differentiated from them'.

- في ان عليا (عليه السلام) قسيم الجنة والنار: - ثم ينادى من آخر عرصات القيامة: ألا فسوقوهم إلى الجنة - لشهادتهم لمحمد (صلى الله عليه وآله) بالنبوته - فاذا النداء من قبل الله تعالى: - لا، بل - (وقفوهم إنهم مسؤولون) يقول الملائكة الذين قالوا " سوقوهم إلى الجنة لشهادتهم لمحمد (صلى الله عليه وآله) بالنبوته ": لماذا يوقفون يا ربنا؟

In the matter of Ali<sup>asws</sup> being the Divider of the Garden and the Fire – Then a caller will call out from another place on the plains of the Day of Judgment: ‘Take them all towards the Paradise’ – for bearing witness to the Prophet-hood of Muhammad<sup>saww</sup> – There will come a call from Allah<sup>azwj</sup>: ‘No, but **[37:24] And pause them, for they shall be questioned** The Angels who said: ‘We are taking them to Paradise for their testimony of the Prophet-hood of Muhammad<sup>saww</sup>’, would say: ‘Why are You<sup>azwj</sup> Pausing them, O our Lord<sup>azwj</sup>?’

فاذا النداء من قبل الله تعالى: - قفوهم - إنهم مسؤولون عن ولاية علي بن أبي طالب وآل محمد، يا عبادي وإمائي إني أمرتهم مع الشهادة بمحمد بشهادة اخرى، فان جاءوا بها فعظموا ثوابهم، وأكرموا مآبهم وإن لم يأتوا بها لم تنفعهم الشهادة لمحمد (صلى الله عليه وآله) بالنبوة ولا لي بالربوبية، فمن جاء بها فهو من الفائزين، ومن لم يأت بها فهو من الهالكين.

There will come a call from Allah<sup>azwj</sup> the High: ‘Pause them, for they have to be questioned about the Wilayah of Ali Bin Abu Talib<sup>asws</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>. O My<sup>azwj</sup> male servants and female servants! I<sup>azwj</sup> had Commanded for you to testify to another testimony along with testifying for the Prophet-hood of Muhammad<sup>saww</sup>. So if they have come with it, Magnify their Rewards, and Honour their return, and if they have not come with it, their testifying to the Prophet-hood of Muhammad<sup>saww</sup> and testifying to My<sup>azwj</sup> Lordship will not benefit them. So the one who come with this, would be of the successful ones, and the one who does not come with it, so he would be of the destroyed ones’.

قال: فمنهم من يقول: قد كنت لعلي بن أبي طالب بالولاية شاهداً، ولآل محمد محباً، وهو في ذلك كاذب يظن أن كذبه ينجيه، فيقال له: سوف نستشهد على ذلك علياً. فتشهد أنت يا أبا الحسن، فتقول: الجنة لا وليائي شاهدة، والنار على أعدائي شاهدة. فمن كان منهم صادقاً خرجت إليه رياح الجنة ونسيمها فاحتلمته، فأوردته علالي الجنة وغرفها وأحلتها دار المقامة من فضل ربه لا يمسه فيها نصب ولا يمسه فيها لغوب. ومن كان منهم كاذباً جاءتته سموم النار وحميمها وظلها الذي هو ثلاث شعب لا ظليل ولا يغني من اللهب فتحمله، فتعرفه في الهواء، وتورده في نار جهنم.

He<sup>saww</sup> said: ‘And from them there will be one who would say: I used to testify to the Wilayah of Ali Bin Abu Talib<sup>asws</sup> and used to be one that loved the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>. And he will be bearing a false witness thinking that he will be saved by his lie. It will be said to him: ‘Soon We will take witness of Ali<sup>asws</sup> on that which you say. Do you bear witness to this O Abu Al-Hassan<sup>asws</sup>?’ He<sup>asws</sup> will say: ‘The Paradise will testify for those in my<sup>asws</sup> Wilayah, and the Fire will testify to my<sup>asws</sup> enemies. So the one from them who speaks the truth, the breeze of The Paradise would come to him and lift him towards the Paradise and its rooms and houses built for them by the Grace of their Lord<sup>azwj</sup>. Neither difficulties nor weariness will touch them therein. And the one who is false, the toxic fumes of the Fire which will be three-pronged, which will neither provide shade nor protect them, will carry them and would be taking them into the Fire of Hell’.

قال رسول الله (صلى الله عليه وآله): فلذلك أنت قسيم - الجنة و - النار، تقول لها: هذا لي وهذا لك.

Rasool-Allah<sup>saww</sup> said: ‘So that is why you<sup>asws</sup> are the Divider between the Paradise and the Fire for you<sup>asws</sup> will say to it: ‘This one is for me<sup>asws</sup> and that one is for you’.<sup>17</sup>

<sup>17</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 276

وعنه: عن محمد بن عمر الحافظ الجعابي، قال: حدثني عبد الله بن محمد بن سعيد بن زياد من أصل كتابه، قال: حدثنا أبي، قال: حدثنا حفص بن عمر العمري، قال: حدثنا عصام بن طليق، عن أبي هارون، عن أبي سعيد، عن النبي (صلى الله عليه وآله) في قول الله عز وجل: «وَقَفُّهُمْ إِنَّهُمْ مَسْئُولُونَ»، قال: «عن ولاية علي، ما صنعوا في أمره وقد أعلمهم الله عز وجل أنه الخليفة من بعد رسوله».

And from him, from Muhammad Bin Umar Al-Hafiz Al-Ja'any, from Abdullah Bin Muhammad Bin Saeed Bin Ziyad from the origin of his book, from his father, from Hafs Bin Umar Al-Amary, from Asaam Bin Taleyq, from Abu Haroun, from Abu Saeed,

'The Prophet<sup>saww</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic [37:24] **And pause them, for they shall be questioned**, said: 'About the Wilayah of Ali<sup>asws</sup>, what they did regarding his<sup>asws</sup> matter, and Allah<sup>azwj</sup> Mighty and Majestic had Made it Known to them that he<sup>asws</sup> was the Caliph from after His<sup>azwj</sup> Rasool<sup>saww</sup>, 18

أبو الحسن الشاذاني: عن أبي سعيد الخدري، قال: سمعت رسول الله (صلى الله عليه وآله) يقول: «إذا كان يوم القيامة أمر الله تعالى ملكين يقعدان على الصراط، فلا يجوز أحد إلا ببراءة علي بن أبي طالب، و من لم تكن له براءة أمير المؤمنين أكبه الله على منخريه في النار، و ذلك قوله تعالى: وَ قَفُّهُمْ إِنَّهُمْ مَسْئُولُونَ».

Abu Al-Hassan Al-Shazany, from Abu Saeed Al-Khudry who said,

'I heard Rasool-Allah<sup>saww</sup> saying: 'When it will be the Day of Judgement, Allah<sup>azwj</sup> the High would Command two Angels to be seated upon the Bridge (الصراط). So they would not allow anyone (to pass) except with an approval of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. And the one who does not have an approval of Amir-ul-Momineen<sup>asws</sup>, Allah<sup>azwj</sup> would Have him to be grabbed by his nostrils and flung into the Fire, and these are the Words of the High [37:24] **And pause them, for they shall be questioned**'.

قلت: فذاك أبي و أمي- يا رسول الله- ما معنى البراءة التي أعطاها علي؟ فقال: «مكتوب: لا إله إلا الله، محمد رسول الله، و أمير المؤمنين علي بن أبي طالب وصي رسول الله».

I said, 'May my father and my mother be sacrificed for you<sup>saww</sup>, O Rasool-Allah<sup>saww</sup>! What is the meaning of the 'approval' which Ali<sup>asws</sup> would be giving out?' So he<sup>saww</sup> said: 'A written (permit) – 'There is no god except for Allah<sup>azwj</sup>, Muhammad<sup>saww</sup> is Rasool-Allah<sup>saww</sup>, and Amir-ul-Momineen<sup>asws</sup> Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is the successor<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, 19

الشيخ في (أماليه): عن أبي محمد الفحام، قال: حدثنا أبو الفضل محمد بن هاشم الهاشمي صاحب الصلاة بسر من رأى، قال: حدثنا أبي هاشم بن القاسم، قال: حدثنا محمد بن زكريا بن عبد الله الجوهري البصري، عن عبد الله بن المثنى، عن ثمامة بن عبد الله بن أنس بن مالك، عن أبيه، عن جده، عن النبي (صلى الله عليه وآله)، قال: «إذا كان يوم القيامة، و نصب الصراط على جهنم، لم يجز عليه إلا من معه جواز فيه ولاية علي بن أبي طالب، و ذلك قوله تعالى: وَ قَفُّهُمْ إِنَّهُمْ مَسْئُولُونَ، يعني عن ولاية علي بن أبي طالب».

Al-Sheykh in his Amaali, from Abu Muhammad Al-Faham, from Abu Al-Fazl Muhammad Bin Hashim bin Hisham Al-Hasimy the Prayer leader at Sur Man Rayy, from Abu hashim Bin Al-Qasim, from Muhammad Bin Zakariyya Bin Abdullah Al-Jowhary Al-Basry, from Abdullah Bin Al-Masny, from Samamat Bin Abdullah Bin Anas Bin Malik, from his father, from his grandfather,

(It has been narrated) from the Prophet<sup>saww</sup> having said: 'When it will be the Day of Judgement, and the Bridge would be Established over Hell, no one would be

18 معاني الأخبار: 7 / 67.

19 مائة منقبة: 16 / 36.

permitted to cross over it except the one with whom would be a permit in which is the Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and these are the Words of the High [37:24] **And pause them, for they shall be questioned**, meaning about the Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.<sup>20</sup>

ويعضده: ما رواه محمد بن مؤمن الشيرازي رحمه الله: في كتابه حديثاً يرفعه باسناده إلى ابن عباس قال: قال رسول الله صلى الله عليه وآله: إذا كان يوم القيامة أمر الله مالكا أن يسعر النيران السبع، ويأمر رضوان أن يزخرف الجنان الثمان، ويقول: يا ميكائيل مد الصراط على متن جهنم ويقول: يا جبرئيل أنصب ميزان العدل تحت العرش، ويقول: يا محمد قرب امتك للحساب

And it is supported by what has been reported by Muhammad Bin Mo'min Al-Sheyrazi, in his book, narrating by an unbroken chain going up to Ibn Aabas who said,

'Rasool-Allah<sup>saww</sup> said: 'When it will be the Day of Judgement, Allah<sup>azwj</sup> would Command An Angel to Inflam the seven Fires, and Command Rizwaan that he should decorate the eight Gardens, and He<sup>azwj</sup> Would be Saying: "O Mikaeel<sup>as!</sup> Extend the Bridge over the Hell!" and He<sup>azwj</sup> would be Saying: "O Jibraeel<sup>as!</sup> Establish the Scale of Justice underneath the Throne!" and He<sup>azwj</sup> would be Saying: "O Muhammad<sup>saww</sup>! Bring your<sup>saww</sup> community near for the Reckoning!"

ثم يأمر الله تعالى أن يعقد على الصراط سبع قناطر طول كل قنطرة سبعة عشر ألف فرسخ، وعلى كل قنطرة سبعون ألف ملك يسألون هذه الأمة نساءهم ورجالهم على القنطرة الأولى عن ولاية أمير المؤمنين وحب أهل بيت محمد صلى الله عليه وآله. فمن أتى به جاز القنطرة كالبرق الخاطف، ومن لا يحب أهل بيته سقط على أم رأسه في قعر جهنم، ولو كان معه من أعمال البر عمل سبعين صديقاً.

Then Allah<sup>azwj</sup> the High would Comman that he<sup>saww</sup> should hold seven arches upon the Brigde, the length of each arch being of ten thousand Farsakhs, and upon each of the arch would be seven thousand Angels questioning this community, their women and their men, upon the first arch, about the Wilayah of Amir-ul-Momineen<sup>asws</sup> and the love for the People<sup>asws</sup> of the Household of Muhammad<sup>saww</sup>. So the one who comes with it, would pass over the arch like a streak of lightning, and the one who does not love the People<sup>asws</sup> of his<sup>saww</sup> Household would be flung headlong into the bottom of the Hell, even if he had with him the righteous deeds performed by seventy friends'.<sup>21</sup>

في اعتقادات الامامية للصدوق رحمه الله قال زرارة للصادق عليه السلام: ما تقول يا سيدي في القضاء والقدر؟ قال عليه السلام: أقول ان الله تبارك وتعالى إذا جمع العباد يوم القيامة سنلهم عما عهد إليهم ولم يسألهم عما قضى عليهم.

In Al-Itiqadaat Al-Imamiya of Sheykh Al-Sadouq –

Zurara said to Al-Sadiq<sup>asws</sup>, 'What are you<sup>asws</sup> saying, O my Master<sup>asws</sup>, regarding the Ordained and the fate?' He<sup>asws</sup> said: 'I<sup>asws</sup> am saying that Allah<sup>azwj</sup> Blessed and High, when He<sup>azwj</sup> Gathers the servants on the Day of the Judgement, will Question them about what He<sup>azwj</sup> Covenanted against them, and will not Question them about what had been Ordained against them'.<sup>22</sup>

<sup>20</sup> الأمالي 1: 296.

<sup>21</sup> Taweel Al Ayaat Al Zaahira – CH 37 H 4

<sup>22</sup> Tafseer Noor Al Saqalayn – CH 37 H 15

## VERSES 25 - 42

مَا لَكُمْ لَا تَنصَرُونَ {25} بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ {26} وَأَقْبَلْ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ {27} قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ {28} قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ {29} وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ بَلْ كُنْتُمْ قَوْمًا طَآغِينَ {30} فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَانِقُونَ {31} فَأَعْوَيْنَاكُمْ إِنَّا كُنَّا غَاوِينَ {32} فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ {33} إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ {34} إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ {35} وَيَقُولُونَ إِنَّا لَنَتَّارِكُو الْهَيْتَا لِشَاعِرٍ مَجْنُونٍ {36} بَلْ جَاءَ بِالْحَقِّ وَصَدَقَ الْمُرْسَلِينَ {37} إِنَّكُمْ لَذَانِقُو الْعَذَابِ الْأَلِيمِ {38} وَمَا تَجْرُونَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ {39} إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ {40} أُولَئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ {41} فَوَإِذَا هُمْ مَكْرُمُونَ {42}

**[37:25] What is the matter with you that you are not helping each other? [37:26] But, On that Day they shall be submissive [37:27] And some of them shall advance towards others, questioning each other [37:28] They shall say: Surely you used to come to us from the right side [37:29] They shall say: But, you did not become Believers [37:30] And we had no authority over you, but you were an inordinate people [37:31] So the Sentence of our Lord has come True against us: (now) we shall be tasting (Punishment) [37:32] So we led you astray, we ourselves were erroneous [37:33] So they shall on that Day be sharers in the Punishment [37:34] That is how We Deal with the criminals [37:35] Surely they used to behave arrogantly when it was said to them: There is no god except for Allah [37:36] And were saying: Shall we give up our gods for the sake of a insane poet?**

**[37:37] But, he has come with the Truth and ratified the Rasools [37:38] You will be tasting the painful Punishment [37:39] And you shall not be Recompensed with except (for) what you had been doing [37:40] Except for the sincere servants of Allah [37:41] For them is a known sustenance [37:42] Fruits, and they shall be Honoured**

في تفسير على بن ابراهيم: قالوا انكم كنتم تأتوننا عن اليمين يعنى فلانا وفلانا قالوا بل لم تكونوا مؤمنين.

In Tafseer of Ali Bin Ibrahim (Qummi) –

**[37:28] They shall say: Surely you used to come to us from the right side**  
**Meaning so and so and so and so [37:29] They shall say: But, you did not become Believers’.**<sup>23</sup>

وعنه، في (أماليه)، قال: أخبرني محمد بن محمد، قال: أخبرني أبو القاسم جعفر بن محمد بن قولويه، قال: حدثني أبي، عن سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن أبي حمزة الثمالي، عن أبي جعفر محمد بن علي (عليهما السلام)، قال: «قال رسول الله (صلى الله عليه و آله): لا تزول قدم عبد مؤمن يوم القيامة من بين يدي الله عز و جل حتى يسأله عن أربع خصال: عمرك، فيما أفنيته؟ و جسدك، فيما أبليتة؟ و مالك، من أين اكتسبته، و أين وضعته؟ و عن حبنا أهل البيت

And from him, in his Amaali, said, ‘Muhammad Bin Muhammad informed me, from Abu Al-Qasim Ja’far Bin Muhammad Bin Qawlawiya, from his father, from Sa’d Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Abu Hamza Al-Sumaly,

(It has been narrated) from Abu Ja’far Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘The feet of a Believing servant would not move on the Day of

<sup>23</sup> Tafseer Noor Al Saqalayn – CH 37 H 27

Judgement from in front of Allah<sup>azwj</sup> Mighty and Majestic until he is asked about four things – Your life, regarding what you wasted it? And your body – regarding what did you indulge it in? And your wealth – from where did you attain it, and where did you place it? And about the love for us<sup>asws</sup>, the People<sup>asws</sup> of the Household’.

. فقال رجل من القوم: و ما علامة حبكم، يا رسول الله؟ فقال: محبة هذا، و وضع يده على رأس علي بن أبي طالب».

So a man from the people said, ‘And what is the sign of your<sup>saww</sup> love, O Rasool-Allah<sup>saww</sup>?’ So he<sup>saww</sup> said: ‘The love for this one’ – and placed his<sup>saww</sup> hand upon the head of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>,<sup>24</sup>

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن محبوب، عن محمد بن إسحاق المدني، عن أبي جعفر (عليه السلام)، قال: قوله: أَوْلَيْكَ لَهُمْ رِزْقٌ مَعْلُومٌ فَوَاكِهُ وَ هُمْ مُكْرَمُونَ، قال: «يعلمه الخدام، فيأتون به إلى أولياء الله قبل أن يسألوهم إياه».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Muhammad Bin Is’haq Al-Madany,

‘Abu Ja’far<sup>asws</sup> having said: ‘His<sup>azwj</sup> Words [37:41] **For them is a known sustenance**, he<sup>asws</sup> said: ‘The servants know of it, so they bring it to the friend of Allah<sup>azwj</sup> before he even asks them for it’.

و أما قوله عز و جل: فَوَاكِهُ وَ هُمْ مُكْرَمُونَ، قال: «فإنهم لا يشتهون شيئاً في الجنة إلا أكرموا به».

And as for the Words of the Mighty and Majestic [37:42] **Fruits, and they shall be Honoured**, he<sup>asws</sup> said: ‘They will not desire anything in the Paradise, except that they will be honoured with it’.<sup>25</sup>

## VERSES 43 - 57

فِي جَنَّاتِ النَّعِيمِ {43} عَلَى سُرُرٍ مُتَقَابِلِينَ {44} يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِنْ مَعِينٍ {45} بِيضَاءَ لَذَّةٍ لِلشَّارِبِينَ {46} لَا فِيهَا عُورٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ {47} وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عِينٌ {48} كَأَنَّهُنَّ بَيْضٌ مَكْنُونٌ {49} فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ {50} قَالَ قَائِلٌ مِنْهُمْ إِنِّي كَانَ لِي قَرِينٌ {51} يَقُولُ إِنَّكَ لَمِنَ الْمُصَدِّقِينَ {52} إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَأَنْتَا لَمَدِينُونَ {53} قَالَ هَلْ أَنْتُمْ مُطَّلِعُونَ {54} فَاطَّلَعَ فَرَآهُ فِي سَوَاءِ الْجَحِيمِ {55} قَالَ تَاللَّهِ إِنْ كُنْتُ لَأَتْرَدِينَ {56} وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ {57}

[37:43] **In Gardens of Bliss** [37:44] **On thrones, facing each other** [37:45] **A bowl of spring water shall be made to go round them** [37:46] **White, delicious to those who drink** [37:47] **There shall be no trouble in it, nor shall they be exhausted therewith** [37:48] **And with them shall be those who restrain the eyes** [37:49] **As if they were eggs carefully protected.** [37:50] **Then some of them shall advance to others, questioning each other** [37:51] **A speaker from among them shall say: Surely I had a comrade of mine** [37:52] **Who said: What! Are you of those who accept (the truth)?** [37:53] **What! When we are dead and have become dust and bones, shall we then be certainly brought to Account?** [37:54] **He shall say: Will you look down?** [37:55] **Then he would look down and see him in the midst of Hell** [37:56] **He shall say: By Allah! You had almost**

<sup>24</sup> أمالي الطوسي 1: 124

<sup>25</sup> الكافي 8: 69/95

**caused me to perish [37:57] And had it not been for the Favour of my Lord, I would certainly have been among those brought there**

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: فَاطَّلَعَ فَرَأَهُ فِي سَوَاءِ الْجَحِيمِ، يقول: «في وسط الجحيم».

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

'Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words **[37:54] He shall say: Will you look down? [37:55] Then he would look down and see him in the midst of Hell**, said: 'In the middle of the Blazing Fire'.<sup>26</sup>

## VERSES 58 - 78

أَفَمَا نَحْنُ بِمَيِّتِينَ {58} إِلَّا مَوْتَتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَدِّينَ {59} إِنَّ هَذَا لَهُوَ الْفَوْزُ الْعَظِيمُ {60} لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ {61} أُولَٰئِكَ خَيْرٌ نَزَلًا أَمْ شَجَرَةُ الزَّقُّومِ {62} إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ {63} إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ {64} طَلْعُهَا كَأَنَّهُ رِئَاسُ الشَّيَاطِينِ {65} فَإِنَّهُمْ لَكُلُّونَ مِنْهَا فَمَا لَنُورٍ مِنْهَا الْبُطُونَ {66} ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِنْ حَمِيمٍ {67} ثُمَّ إِنَّ مَرْجِعَهُمْ لِإِلَى الْجَحِيمِ {68} إِنَّهُمْ أَلْفَوْا آبَاءَهُمْ ضَالِّينَ {69} فَهُمْ عَلَىٰ آثَارِهِمْ يُهْرَعُونَ {70} وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأُولِينَ {71} وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنذِرِينَ {72} فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ {73} إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ {74} وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ {75} وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ {76} وَجَعَلْنَا ذُرِّيَّتَهُ هُمْ الْبَاقِينَ {77} وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ {78}

**[37:58] Is it then that we are not going to die [37:59] Except our first death? And we shall not be Punished [37:60] Most surely this is the mighty success [37:61] For the like of this then let the workers work [37:62] Is that better as an entertainment or the tree of Zaqqum? [37:63] We have made it to be a trial for the unjust [37:64] It is a tree which comes out in the bottom of the Blazing Fire [37:65] Its produce is as it were the heads of the Devils [37:66] Then they shall eat from it and fill (their) bellies with it [37:67] Then most surely they shall have after it to drink of a mixture prepared in boiling water [37:68] Then their return shall be to Blazing Fire [37:69] They found their fathers having gone astray [37:70] So in their footsteps they were hastened on [37:71] And most of the former ones before them went astray [37:72] And We Sent warners among them [37:73] Then see how was the end of those warned [37:74] Except for the sincere servants of Allah [37:75] And Nuh did call upon Us, so the most excellent Responders are We [37:76] And We Delivered him and his people from the great distress [37:77] And We Made his offspring to be the survivors. [37:78] And We perpetuated to him (praise) among the later generations**

ثم قال رسول الله (صلى الله عليه وآله): "أذلك خير نزلا؟ أم شجرة الزقوم " المعدة لمخالفني أخي ووصيي علي بن أبي طالب (عليه السلام).

Then Rasool-Allah<sup>saww</sup> said: **[37:62] Is that better as an entertainment or the tree of Zaqqum?** which has been prepared to the adversaries of my<sup>saww</sup> brother<sup>asws</sup> and successor<sup>asws</sup> Ali<sup>asws</sup> Ibn Abu Talib<sup>asws</sup>?<sup>27</sup>

<sup>26</sup> تفسير القمي 2: 222

<sup>27</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 64

الحسين بن سعيد في كتاب (الزهد): عن النضر بن سويد، عن درست، عن أبي المغراء، عن أبي بصير، قال: لا أعلمه ذكره إلا عن أبي جعفر (عليه السلام)، قال: «إذا أدخل الله أهل الجنة الجنة و أهل النار النار، جيء بالموت في صورة كبش حتى يوقف بين الجنة و النار. قال: ثم ينادي مناد يسمع أهل الدارين جميعا: يا أهل الجنة، يا أهل النار.

Al-Husayn Bin Saeed in the book Al-Zohad, from Al-Nazar Bin Suweyd, from Darast, from Abu Al-Magra, from Abu Baseer who said,

'I do know that it has been mentioned from Abu Ja'far<sup>asws</sup> having said: 'When the people of the Paradise enter the Paradise, and the people of the Fire enter the Fire, the death would be brought in an image of a ram until it is paused to be in between the Paradise and the Fire. Then a Caller would Call out which all the dwellers would hear: 'O people of the Paradise! O people of the Fire!'

فإذا سمعوا الصوت أقبلوا: قال، فيقال لهم: أ تدرون ما هذا؟ هذا هو الموت الذي كنتم تخافون منه في الدنيا. قال: فيقول أهل الجنة: اللهم لا تدخل الموت علينا. قال: و يقول أهل النار: اللهم أدخل الموت علينا. قال: ثم يذبح كما تذبح الشاة». قال: «ثم ينادي مناد: لا موت أبدا، أيقنوا بالخلود.

So when they hear the voice, they would respond to it, and it would be said to them: 'Do you all know what this is? This is the death, which you used to fear from in the world! So the people of the Paradise would say, 'Our Allah<sup>azwj</sup>! Do not let the death to enter to be with us'. And the people of the Fire would be saying, 'Our Allah<sup>azwj</sup>! Enter the death to be with us'. Then it would be slaughtered the like slaughtering of the sheep'. Then the Caller would Call out: 'There no death any more, forever, so be certain of the immortality'.

قال: فيفرح أهل الجنة فرحا لو كان أحد يومئذ يموت من فرح لمتوا، قال: ثم قرأ هذه الآية: أ فَمَا نَحْنُ بِمَمَيَّنِينَ إِلَّا مَوْتَنَا الْأُولَىٰ وَ مَا نَحْنُ بِمُعَدَّبِينَ إِنَّ هَذَا لَهُوَ الْفَوْزُ الْعَظِيمُ لِمَثَلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ

He<sup>asws</sup> said: 'So the people of the Paradise would be so overjoyed, that if one of them could have died of happiness, he would have'. Then he<sup>asws</sup> recited this Verse **[37:58] Is it then that we are not going to die [37:59] Except our first death? And we shall not be Punished [37:60] Most surely this is the mighty success [37:61] For the like of this then let the workers work'.**

قال: و يشهق أهل النار شهقة لو كان أحد ميتا من شهيق لمتوا، و هو قول الله عز و جل: وَ أَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ». .

He<sup>asws</sup> said: 'And the people of the Fire would gasp. If one of them could have died from the gasping, he would have. And these are the Words of Allah<sup>azwj</sup> Mighty and Majestic **[19:39] And warn them of the Day of intense regret, when the matter shall have been Decided'**.<sup>28</sup>

في مجمع البيان (ان شجرة الزقوم) الآية روى ان قريشا لما سمعت هذه الآية، قالت: ما نعرف هذه الشجرة، قال ابن الزبير: الزقوم بكلام البربر التمر والزبد، وفي رواية بلغة اليمن، فقال أبو جهل لجاريتته: يا جارية زقمينا فاتته الجارية بتمر وزبد، فقال لأصحابه: تزقموا بهذا الذي يخوفكم به محمد فيزعم أن النار تنبت الشجر، والنار تحرق الشجر، فأنزل الله سبحانه انا جعلناها فتنة للظالمين.

In Majma Al-Bayan –

<sup>28</sup> الزهد: 273 /100.



About the Verse [37:62] **Is that better as an entertainment or the tree of Zaqqum?** – It is reported that when Quresyh heard this Verse, they said, ‘We do not understand this tree’. Ibn Al-Zab’ary said, ‘Al-Zaqqum in the speech of the Berbers is the dates and the butter, and in a report of Al-Yemen’. So Abu Jahl said to his maid, ‘O maid! Give us Zaqqum’. So the maid came with the dates and butter, so he said to his companion, ‘Let us partake from this Zaqqum which Muhammad<sup>as</sup> is scaring you with, for he<sup>saww</sup> is alleging that the tree would grow in the Fire, and the Fire incinerates the tree’. So Allah<sup>azwj</sup> the Glorious Revealed [37:63] **We have made it to be a trial for the unjust.**<sup>29</sup>

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ جَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ، يقول: «الحق، و النبوة، و الكتاب، و الإيمان في عقبه، و ليس كل من في الأرض من بني آدم من ولد نوح،

Then Ali Bin Ibrahim said, ‘And in a report of Abu Al-Jaroud,

‘Abu Ja’far<sup>asws</sup> regarding His<sup>azwj</sup> Words [37:77] **And We Made his offspring to be the survivors,** he<sup>asws</sup> said: ‘The Truth, and the Prophet-hood, and the Book, and the Faith to be in his<sup>as</sup> posterity, and it is not that everyone in the earth from the Children of Adam<sup>as</sup> is from the children of Noah<sup>as</sup>.

قال الله في كتابه: قُلْنَا أَحْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَ أَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَ مَنْ آمَنَ وَ مَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ ، و قال أيضا: ذُرِّيَّةٌ مِّنْ حَمَلْنَا مَعَ نُوحٍ».

Allah<sup>azwj</sup> Said in His<sup>azwj</sup> Book [11:40] **We said: Carry in it two of all things, a pair, and your own family except those against whom the Word has already gone forth, and those who believe. And there believed not with him but a few,** and Said as well [17:3] **The offspring of those whom We Carried with Nuh.**<sup>30</sup>

ابن بابويه، قال: حدثنا محمد بن علي ما جيلويه، و محمد بن موسى بن المتوكل، و أحمد بن محمد بن يحيى العطار (رضي الله عنهم)، قالوا: حدثنا محمد بن يحيى العطار، عن الحسين بن الحسن بن أبان، عن محمد بن اورمة، عن محمد بن سنان، عن إسماعيل بن جابر، و عبد الكريم بن عمرو، عن عبد الحميد بن أبي الديلم، عن أبي عبد الله الصادق (عليه السلام) قال: عاش نوح بعد نزوله من السفينة خمسين سنة، ثم أتاه جبرئيل (عليه السلام)، فقال له: يا نوح، قد انقضت نبوتك، و استكملت أيامك، فانظر الاسم الأكبر، و ميراث العلم، و آثار علم النبوة التي معك فادفعها إلى ابنك سام، فإني لا أترك الأرض إلا و فيها عالم تعرف به طاعتي، فيكون نجاة فيما بين قبض النبي و مبعث النبي الآخر، و لم أكن أترك الناس بغير حجة، و داع إلي، و هاد إلى سبيلي، و عارف بأمرى، فإني قد قضيت أن أجعل لكل قوم هاديا أهدي به السعداء، و يكون حجة على الأشقياء».

Ibn Babuwayh, from Muhammad Bin Ali Majaylawiya, and Muhammad Bin Musa Bin Al-Mutawakkil, and Ahmad Bin Muhammad Bin Yahya Al-Ataar, from Muhammad Bin Yahya Al-Attar, from Al-Husayn Bin Al-Hassan Bin Abaan, from Muhammad Bin Owrarnat, from Muhammad Bin Sinan, from Ismail Bin Jabir, and Abdul Kareen Bin Amro, from Abdul Hameed Bin Abu Al-Daylam,

‘Abu Abdullah Al-Sadiq<sup>asws</sup> having said: ‘Noah<sup>as</sup> lived, after his<sup>as</sup> descent from the ship, for five hundred years. Then Jibraeel<sup>as</sup> came up to him<sup>as</sup> and said: ‘O Noah<sup>as</sup>! Your<sup>as</sup> Prophet-hood is over, and your<sup>as</sup> days are completed, so consider the Great Name, and the inheritance of the Knowledge, and the effect of the Knowledge of the Prophet-hood which is with you<sup>as</sup>, and hand it over to your<sup>as</sup> son<sup>as</sup> Saam<sup>as</sup>, for I<sup>azwj</sup> do not Leave the earth except that there is within it a Knowledgeable one by whom

<sup>29</sup> Tafseer Noor Al Saqalan – CH 37 H 32

<sup>30</sup> تفسير القمي 2: 223

My<sup>azwj</sup> obedience is recognised. So there would be salvation in what is between the passing away of the Prophet<sup>as</sup> and the Sending of another Prophet<sup>as</sup>, and I<sup>azwj</sup> do not Leave the people without a Proof, and an Inviter towards Me<sup>azwj</sup>, and a Guide towards My<sup>azwj</sup> Way, and one who understands My<sup>azwj</sup> Commands. So I<sup>azwj</sup> have Judged that the term of the people who are guided to be happy, and for them to be an argument against the wretched’.

قال: «فدفع نوح (عليه السلام) الاسم الأكبر، و ميراث العلم، و آثار علم النبوة إلى ابنه سام، و أما حام و يافث فلم يكن عندهما علم ينتفعان به. قال: و بشرهم نوح بهود (عليه السلام) و أمرهم باتباعه، و أن يفتحوا الوصية كل عام فينظروا فيها، و يكون عيدا لهم، كما أمرهم آدم (عليه السلام)،

He<sup>asws</sup> said: ‘So Noah<sup>as</sup> handed over the Great Name, and inheritance of the Knowledge, and the effect of the Knowledge of the Prophet-hood, to his<sup>as</sup> son<sup>as</sup> Saam<sup>as</sup>. And as for Haam, and Yaafis, so there did not become knowledge to be with these two, which they could benefit by. So Noah<sup>as</sup> gave them the good news of Hud<sup>as</sup>, and ordered them to be obedient to him<sup>as</sup>. And they used to open the will every year, and they would look into it, and make it to be a day of Eid for themselves, just as Adam<sup>as</sup> had ordered before.

فظهرت الجبرية في ولد حام و يافث، فاستخفى ولد سام بما عندهم من العلم، و جرت على سام بعد نوح الدولة لحام و يافث، و هو قول الله عز و جل: وَ تَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ يَقُول: تركت على نوح دولة الجبارين، و نصر الله محمدا (صلى الله عليه و آله) بذلك».

And so the tyrants appeared in the children of Haam and Yaafis. The children of Saam<sup>as</sup> feared due to what knowledge they had with them, and after Saam<sup>as</sup>, the government went to Haam and Yaafis, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic **[37:78] And We perpetuated to him (praise) among the later generations**, and left to Noah<sup>as</sup> the governments of the tyrants, and Allah<sup>azwj</sup> Helped Muhammad<sup>as</sup> by that’.

قال: «و ولد لحام: السند، و الهند، و الحبش، و ولد لسام: العرب، و العجم، و جرت عليهم الدولة، و كانوا يتوارثون الوصية عالم بعد عالم، حتى بعث الله عز و جل هودا (عليه السلام)».

He<sup>asws</sup> said: ‘And the children of Haam – the Sind, and the Hind, and the Ethiopia. And the children of Saam – the Arabs, and the non-Arabs (Persians), and the government flowed to them, and they used to inherit the will, a scholar after a scholar, until Allah<sup>azwj</sup> Mighty and Majestic Sent Hud<sup>as</sup>’.<sup>31</sup>

## VERSES 79 - 84

سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ {79} إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ {80} إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ {81} ثُمَّ أَعْرَفْنَا الْأَخْرِينَ {82} وَإِنَّ مِنْ شِيعَتِهِ لِإِبْرَاهِيمَ {83} إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ {84}

**[37:79] Greetings upon Nuh among the nations [37:80] Thus do We Recompense the doers of good [37:81] He was of Our believing servants [37:82] Then We Drowned the others [37:83] And from among his Shiah was Ibrahim [37:84] When he came to his Lord with a sound heart**

<sup>31</sup> كمال الدين و تمام النعمة: 3 / 134

وقال رجل لعلي بن الحسين (عليهما السلام): يا ابن رسول الله أنا من شيعتكم الخالص فقال له: يا عبدالله فاذن أنت كإبراهيم الخليل (عليه السلام) الذي قال الله فيه: (وإن من شيعته لإبراهيم إذ جاء ربه بقلب سليم) فان كان قلبك كقلبه فأنت من شيعتنا وإن لم يكن قلبك كقلبه، وهو طاهر من الغش والغل - فأنت من محبينا - وإلا فانك إن عرفت أنك بقولك كاذب فيه، إنك لمبتلى بفالج لا يفاركك إلى الموت أو جذام ليكون كفارة لكذبك هذا.

A man said to Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>: 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, I am from your<sup>asws</sup> sincere Shiah'. He<sup>asws</sup> said to him: 'O servant of Allah<sup>azwj</sup>! Then you are like Ibrahim<sup>as</sup>. The Friend for whom<sup>asws</sup> Allah<sup>azwj</sup> Says **[37:83] And from among his Shiah was Ibrahim [37:84] When he came to his Lord with a sound heart** And if your heart is like his<sup>as</sup> heart then you are from our<sup>asws</sup> Shiah, and if your heart is not like his<sup>as</sup> heart but it is pure from fraud and deception, then you are from those that love us<sup>asws</sup>, otherwise you should know that you are a liar in your speech. You have been involved in a plague from which you will not come out until death or leprosy which would be expiation for this sin of yours'.

وقال الباقر (عليه السلام) لرجل فخر على آخر - قال - أتفاخرني وأنا من شيعة آل محمد الطيبين؟! فقال له الباقر (عليه السلام): ما فخرت عليه ورب الكعبة، وغبن منك على الكذب يا عبدالله، أمالك معك تنفقه على نفسك أحب إليك أم تنفقه على إخوانك المؤمنين؟ قال: بل أنفقه على نفسي. قال: فلست من شيعتنا، فانا نحن ما ننفق على المنتحلين من إخواننا أحب إلينا - من أن ننفق على أنفسنا - ولكن قل: أنا من محبيكم ومن الراجين للنجاة بمحبتكم.

The Holy Imam Al-Baqir<sup>asws</sup> said to a man, who prided to another man: 'I have pride that I am from the Shiah of the goodly Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>! Al-Baqir<sup>asws</sup> said to him: 'This pride of yours is unfairness on top of the lie, o servant of Allah<sup>azwj</sup>! This wealth, which is with you, do you love to spend it on yourself or spend it on your brother believers'. He said: 'Yes, I love to spend it on myself'. He<sup>asws</sup> said: 'But you should say: 'I am from those that love you<sup>asws</sup> and from those that will attain salvation by my love for you<sup>asws</sup>,<sup>32</sup>

علي بن إبراهيم، قال: حدثني أبو العباس، قال: حدثنا محمد بن أحمد، عن محمد بن عيسى، عن النضر بن سويد، عن سماعة، عن أبي بصير، عن أبي جعفر (عليه السلام) أنه قال: «ليهنكم الاسم». قلت: و ما هو، جعلت فداك؟ قال: «الشيعه».

Ali Bin Ibrahim said, 'Abu Al-Abbasi narrated to me, from Muhammad Bin Ahmad Bin Isa, from Al-nazar Bin Suweyd, from Sama'at, from Abu Baseer,

'Abu Ja'far<sup>asws</sup> having said: 'Congratulation for the name!' I said, 'May I be sacrificed for you<sup>asws</sup>, and what is it?' He<sup>asws</sup>: 'The Shiah'.

قيل: إن الناس يعيروننا بذلك! قال: «أما تسمع قول الله: وَ إِنَّ مِنْ شِيعَتِهِ لإِبْرَاهِيمَ، و قوله: فَاسْتَنْعَاثَهُ الَّذِي مِنْ شِيعَتِهِ عَلَي الَّذِي مِنْ عَدُوِّهِ فليهنكم الاسم».

It was said, 'The people are recognising us by that!' He<sup>asws</sup> said: 'Have you not heard the Words of Allah<sup>azwj</sup> **[37:83] And from among his Shiah was Ibrahim. And His<sup>azwj</sup> Words [28:15] and he who was of his Shiah cried out to him for help against him who was of his enemies**, so congratulations for the name'.<sup>33</sup>

<sup>32</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 155 & 156

<sup>33</sup> تفسير القمي 2: 223

شرف الدين النجفي، قال: روي عن مولانا الصادق (عليه السلام) أنه قال: «قوله عز و جل: وَ إِنَّ مِنْ شِيعَتِهِ لِبِرَاهِيمَ أَيَّ إِنِّ إِبْرَاهِيمَ (عليه السلام) من شيعة النبي (صلى الله عليه و آله)، فهو من شيعة علي (عليه السلام)، و كل من كان من شيعة علي فهو من شيعة النبي (صلى الله عليهما و على ذريتهما الطيبين)».

Sharaf Al-Deen Al-Najafy said,

'It has been reported from our Master (مولانا) Al-Sadiq<sup>asws</sup> having said: 'The Words of the Mighty and Majestic **[37:83] And from among his Shiah was Ibrahim**, i.e., Ibrahim<sup>as</sup> was from the Shiah of the Prophet<sup>saww</sup>, so he<sup>as</sup> is from the Shiah of Ali<sup>asws</sup>. And every one who was from the Shiah of Ali<sup>asws</sup>, so he is from the Shiah of the Prophet<sup>saww</sup>,<sup>34</sup>

قال: و يؤيد هذا التأويل- أن إبراهيم (عليه السلام) من شيعة أمير المؤمنين (عليه السلام)- ما رواه الشيخ محمد بن العباس، عن محمد بن وهبان، عن أبي جعفر محمد بن علي بن رحيم، عن العباس بن محمد، قال: حدثني أبي، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير يحيى بن أبي القاسم، قال: سأل جابر بن يزيد الجعفي جعفر بن محمد الصادق (عليه السلام) عن تفسير هذه الآية: وَ إِنَّ مِنْ شِيعَتِهِ لِبِرَاهِيمَ.

And what supports this explanation that Ibrahim<sup>as</sup> was from the Shiah of Amir-ul-Momineen<sup>asws</sup> is what has been reported –

From the Sheykh Muhammad Bin Al-Abbas, from Muhammad Bin Wahban, from Abu Ja'far Muhammad Bin Ali Bin Raheem, from Al-Abbas Bin Muhammad, from his father, from Al-Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer Yaha Bin Abu Al-Qasim who said,

'Jabir Bin Yazeed Al-Ju'fy asked Ja'far Bin Muhammad<sup>asws</sup> about the interpretation of this Verse **[37:83] And from among his Shiah was Ibrahim**'.

فقال (عليه السلام): «إن الله سبحانه لما خلق إبراهيم (عليه السلام) كشف له عن بصره، فنظر، فرأى نورا إلى جنب العرش، فقال: إلهي، ما هذا النور؟ فقيل له: هذا نور محمد صفوتي من خلقي. و رأى نورا إلى جنبه، فقال: إلهي، و ما هذا النور؟ فقيل له: هذا نور علي بن أبي طالب ناصر ديني. و رأى إلى جنبهما ثلاثة أنوار، فقال: إلهي، و ما هذه الأنوار؟ فقيل له: هذا نور فاطمة، فطمت محبيها من النار، و نور ولديها: الحسن، و الحسين. و رأى تسعة أنوار قد حفوا بهم؟ فقال: إلهي، و ما هذه الأنوار التسعة؟ قيل: يا إبراهيم، هؤلاء الأئمة من ولد علي و فاطمة.

So he<sup>asws</sup> said: 'When Allah<sup>azwj</sup> the Glorious Created Ibrahim<sup>as</sup>, Uncovered his<sup>as</sup> vision for him<sup>as</sup>, so he<sup>as</sup> looked and saw a Light going up to the side of the Throne. So he<sup>as</sup> said: 'My<sup>as</sup> God! What is this Light?' So Allah<sup>azwj</sup> Said to him<sup>as</sup>: 'This is the Light of Muhammad<sup>saww</sup>, the elite of My<sup>azwj</sup> creatures". And he<sup>as</sup> saw a Light to the side of him<sup>saww</sup>, so he<sup>saww</sup> said: 'And what is this Light?' So Allah<sup>azwj</sup> Said to him<sup>as</sup>: "This is the Light of Ali<sup>asws</sup> Bin Abu Tallib<sup>as</sup>, the helper of My<sup>azwj</sup> Religion'. And he<sup>as</sup> saw three Lights to the side of these two, so he<sup>as</sup> said: 'My<sup>as</sup> God! And what are these Lights?' So Allah<sup>azwj</sup> Said to him<sup>as</sup>: "This is the Light of Fatima<sup>asws</sup>, she<sup>asws</sup> would remove those that love her<sup>asws</sup> (and her<sup>asws</sup> progeny)from the Fire. And the Lights of her<sup>asws</sup> two sons<sup>asws</sup> Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>. And do you<sup>as</sup> see the nine Lights which have surrounded them<sup>asws</sup>?" So he<sup>as</sup> said: 'My<sup>as</sup> God! And what are these nine Lights?' Allah<sup>azwj</sup> Said: "O Ibrahim<sup>as</sup>! They<sup>asws</sup> are the Imams<sup>asws</sup> from the sons<sup>asws</sup> of Ali<sup>asws</sup> and Fatima<sup>asws</sup>".

فقال إبراهيم: إلهي، بحق هؤلاء الخمسة، إلا ما عرفتني من التسعة. فقيل: يا إبراهيم، أولهم علي بن الحسين، و ابنه محمد، و ابنه جعفر، و ابنه موسى، و ابنه علي، و ابنه محمد، و ابنه علي، و ابنه الحسن، و الحجة القائم ابنه.

<sup>34</sup> تأويل الآيات 2: 495 / 8.

So Ibrahim<sup>as</sup> said: 'My<sup>as</sup> God! By the right of these five<sup>asws</sup>, can You<sup>azwj</sup> Introduce the nine to me<sup>as</sup>?' So He<sup>azwj</sup> Said: "O Ibrahim<sup>as</sup>! The first of them<sup>asws</sup> is Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, and his<sup>asws</sup> son<sup>asws</sup> Muhammad<sup>asws</sup>, and his<sup>asws</sup> son<sup>asws</sup> Ja'far<sup>asws</sup>, and his<sup>asws</sup> son<sup>asws</sup> Musa<sup>asws</sup>, and his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup>, and his<sup>asws</sup> son<sup>asws</sup> Muhammad<sup>asws</sup>, and his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup>, and his<sup>asws</sup> son<sup>asws</sup> Al-Hassan<sup>asws</sup>, and the Proof Al-Qaim<sup>asws</sup>, his<sup>asws</sup> son<sup>asws</sup>.

فقال إبراهيم: إلهي و سيدي، أرى أنوارا قد أهدقوا بهم، لا يحصي عددهم إلا أنت؟ قيل: يا إبراهيم، هؤلاء شيعتهم، شيعة أمير المؤمنين علي بن أبي طالب. فقال إبراهيم: و بم تعرف شيعة؟ فقال: بصلاة إحدى و خمسين، و الجهر ببسم الله الرحمن الرحيم، و القنوت قبل الركوع، و التختم في اليمين.

So Ibrahim<sup>as</sup> said: 'My<sup>as</sup> God and my<sup>as</sup> Master! I<sup>as</sup> see Lights which have surrounded them<sup>asws</sup>, whose number no one can count except for You<sup>azwj</sup>?' He<sup>azwj</sup> Said: "Those are their<sup>asws</sup> Shiah, the Shiah of Amir-ul-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>". So Ibrahim<sup>as</sup> said: 'And what is the recognition of his<sup>asws</sup> Shiah?' So He<sup>azwj</sup> Said: "By the fifty-one Prayers, and the loud recitation of 'In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful, and for the invocation (القنوت) before the bowing, and the wearing of the ring in the right hand".

فعند ذلك قال إبراهيم: اللهم، اجعلني من شيعة أمير المؤمنين. قال: فأخبر الله في كتابه، فقال: وَ إِنَّ مِنْ شِيعَتِهِ لِإِبْرَاهِيمَ».

So upon that, Ibrahim<sup>as</sup> said: 'Our Allah<sup>azwj</sup>! Make me<sup>as</sup> to be from the Shiah of Amir-ul-Momineen<sup>asws</sup>. He<sup>asws</sup> said: 'Thus Allah<sup>azwj</sup> Informed about it in His<sup>azwj</sup> Book, so He<sup>azwj</sup> Said **[37:83] And from among his Shiah was Ibrahim**'.<sup>35</sup>

ثم قال شرف الدين: و مما يدل على أن إبراهيم (عليه السلام) و جميع الأنبياء و المرسلين من شيعة أهل البيت (عليهم السلام)، ما روي عن الصادق (عليه السلام) أنه قال: «ليس إلا الله و رسوله، و نحن، و شيعتنا، و الباقي في النار».

Then Sharaf Al-Deen Al-Najafy said, 'And from what proves that Ibrahim<sup>as</sup> and all the Prophets<sup>as</sup> and the Rasools<sup>as</sup> were from the Shiah of the People<sup>asws</sup> of the Household, is what has been reported from Al-Sadiq<sup>asws</sup> having said: 'There is none except for Allah<sup>azwj</sup>, and us<sup>asws</sup> and our<sup>asws</sup> Shiah – and the rest of them are in the Fire'.<sup>36</sup>

الطبرسي: عن أبي عبد الله (عليه السلام): «بقلب سليم من كل ما سوى الله تعالى، لم يتعلق بشيء غيره».

Al-Tabarsy,

'Abu Abdullah<sup>asws</sup> having said: '**[37:84] with a sound heart**, is one which is secure from everything except for Allah<sup>azwj</sup> the High, not attached to anything apart from Him<sup>azwj</sup>'.<sup>37</sup>

## VERSES 85 - 89

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ {85} أَنْفَكَا إِلَهَةً دُونَ اللَّهِ تَرِيدُونَ {86} فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ {87} فَنظَرَ نَظْرَةً فِي النُّجُومِ {88} فَقَالَ إِنِّي سَقِيمٌ {89}

<sup>35</sup> تأويل الآيات 2: 9 / 496.

<sup>36</sup> تأويل الآيات 2: 10 / 497.

<sup>37</sup> مجمع البيان 8: 701.

**[37:85] When he said to his father and his people: What is it that you are worshipping? [37:86] Is it a falsehood - gods besides Allah that you are desiring? [37:87] What is then your thoughts about the Lord of the worlds? [37:88] Then he looked with a consideration at the stars [37:89] Then he said: I feel sick**

محمد بن يعقوب: عن علي بن محمد، رفعه، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: فَنَظَرَ نَظْرَةً فِي النُّجُومِ فَقَالَ إِنِّي سَقِيمٌ، قال: «حسب، فرأى ما يحل بالحسين (عليه السلام)، فقال: إني سقيم لما يحل بالحسين (عليه السلام)».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, raising it with an unbroken chain,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[37:89] Then he said: I feel sick**, he<sup>asws</sup> said: 'He<sup>as</sup> calculated (from the stars by looking at them), so he<sup>as</sup> saw what the conditions would be with Al-Husayn<sup>asws</sup>, so he<sup>as</sup> said: 'I<sup>as</sup> feel sick at what (I<sup>as</sup> see of the) deterioration of the conditions with Al-Husayn<sup>asws</sup>'<sup>38</sup>.

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

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

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

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

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

<sup>38</sup> الكافي 1: 387/5.

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

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

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

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

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

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

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

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

قَالَ فَاَمَّنَ لَهُ لُوطٌ وَ خَرَجَ مُهَاجِرًا إِلَى الشَّامِ هُوَ وَ سَارَةُ وَ لُوطٌ.

He<sup>asws</sup> said: ‘Lut<sup>as</sup> believed in him<sup>as</sup>, and went out as an emigrant to Syria – him<sup>as</sup>, and Sarah<sup>as</sup> and Lut<sup>as</sup>,<sup>39</sup>

الْحُسَيْنِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنِ أَبَانَ بْنِ عُمَانَ عَنْ أَبِي بَصِيرٍ قَالَ قِيلَ لِأَبِي جَعْفَرٍ (عليه السلام) وَ أَنَا عِنْدَهُ إِذْ سَأَلَ بَنُ أَبِي حَفْصَةَ وَ أَصْحَابَهُ بِرُؤُوسٍ عَنْكَ أَنْتَ تَكَلَّمُ عَلَى سَبْعِينَ وَجْهًا لَكَ مِنْهَا الْمَخْرَجُ فَقَالَ مَا يُرِيدُ سَأَلَمَ مِنِّي أُرِيدُ أَنْ أُجِءَ بِالْمَلَائِكَةِ وَ اللَّهُ مَا جَاءَتْ بِهَذَا النَّبِيِّونَ وَ لَقَدْ قَالَ إِبْرَاهِيمَ (عليه السلام) إِنِّي سَقِيمٌ وَ مَا كَانَ سَقِيمًا وَ مَا كَذَبَ وَ لَقَدْ قَالَ إِبْرَاهِيمَ (عليه السلام) بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا وَ مَا فَعَلَهُ وَ مَا كَذَبَ وَ لَقَدْ قَالَ يُوسُفُ (عليه السلام) أَيُّنْهَا الْعَبِيرُ إِنَّكُمْ لَسَارِقُونَ وَ اللَّهُ مَا كَانُوا سَارِقِينَ وَ مَا كَذَبَ.

<sup>39</sup> Al Kafi – H 15006

Al-Husayn Bin Muhammad Al-Ashary, from Moalla Bin Muhammad, from Al-Wahsa'a, from Abaan Bin Usmaan, from Abu Baseer who said:

'It was said to Abu Ja'far<sup>asws</sup> and I was in his<sup>asws</sup> presence that, 'Saalim Bin Abu Hafsa and his companions are narrating from you<sup>asws</sup> that you<sup>asws</sup> speak upon seventy perspectives, for you<sup>asws</sup> there is a way out from (each one) of these?' He<sup>asws</sup> said: 'What does Saalim want from me<sup>asws</sup>? Does he want that I<sup>asws</sup> should come with the Angels. By Allah<sup>azwj</sup>, (even) the Prophets<sup>as</sup> did not come with this. And Ibrahim<sup>as</sup> said: **[37:89] Then he said: I feel sick** and he<sup>as</sup> was not sick and he<sup>as</sup> did not lie. And Ibrahim<sup>as</sup> has said: **"[21:63] He said: "Nay, this was done by this their biggest one! Ask them, if they can speak!"**, and he (their biggest idol) had not done it, and he<sup>as</sup> did not lie'. And Yusuf<sup>as</sup> has said: **"[12:70] O camel-riders! Lo! Ye are surely thieves!"** by Allah<sup>azwj</sup> they had not stolen, and he<sup>as</sup> had not lied'.<sup>40</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنِ ابْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ أَسْبَاطٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) جُعِلَتْ لَكَ الْفِدَاءُ إِنَّ النَّاسَ يَقُولُونَ إِنَّ النُّجُومَ لَا يَحِلُّ النَّظْرُ فِيهَا وَ هِيَ تُعْجِبُنِي فَإِنْ كَانَتْ تُضِرُّ بَدِينِي فَلَا حَاجَةَ لِي فِي شَيْءٍ يُضِرُّ بَدِينِي وَإِنْ كَانَتْ لَا تُضِرُّ بَدِينِي فَوَ اللَّهُ إِنِّي لَأَسْتَهْبِئُهَا وَ أَسْتَهْبِئُ النَّظْرَ فِيهَا فَقَالَ لَيْسَ كَمَا يَقُولُونَ لَا تُضِرُّ بَدِينِكَ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzaal, from Al-Hassan Bin Asbaat, from Abdul Rahmaan Bin Sayaabat who said:

I said to Abu Abdullah<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>', the people are saying that it is not permissible to study the stars, and this has surprised me. So if it is harmful for my Religion, so there is no need for me to do anything which harms my Religion, and if it is not harmful to my Religion, by Allah<sup>azwj</sup> I love it and it is my desire to study it'. So he<sup>asws</sup> said: 'This is not as they are saying it to be, that it does not harm your Religion'.

ثُمَّ قَالَ إِنَّكُمْ تَنْظُرُونَ فِي شَيْءٍ مِنْهَا كَثِيرُهُ لَا يُدْرِكُ وَ قَلِيلُهُ لَا يُنْتَفَعُ بِهِ تَحْسُبُونَ عَلَى طَالِعِ الْقَمَرِ ثُمَّ قَالَ أَ تَدْرِي كَمْ بَيْنَ الْمُسْتَرِي وَ الزُّهْرَةِ مِنْ دَقِيقَةٍ قُلْتُ لَا وَ اللَّهُ قَالَ أَ تَدْرِي كَمْ بَيْنَ الزُّهْرَةِ وَ بَيْنَ الْقَمَرِ مِنْ دَقِيقَةٍ قُلْتُ لَا قَالَ أَ تَدْرِي كَمْ بَيْنَ الشَّمْسِ وَ بَيْنَ السُّنْبُلَةِ مِنْ دَقِيقَةٍ قُلْتُ لَا وَ اللَّهُ مَا سَمِعْتُ مِنْ أَحَدٍ مِنَ الْمُنْجِمِينَ قَطُّ قَالَ أَ تَدْرِي كَمْ بَيْنَ السُّنْبُلَةِ وَ بَيْنَ اللُّوْحِ الْمَحْفُوظِ مِنْ دَقِيقَةٍ قُلْتُ لَا وَ اللَّهُ مَا سَمِعْتُهُ مِنْ مُنْجِمٍ قَطُّ قَالَ مَا بَيْنَ كُلِّ وَاحِدٍ مِنْهُمَا إِلَى صَاحِبِهِ سِتُونَ أَوْ سَبْعُونَ دَقِيقَةً

Then he<sup>asws</sup> said; 'You are studying something, a lot of which you are unaware of, and a small amount of it is not beneficial. You are calculating the rise of the Moon'. Then he<sup>asws</sup> said: 'Do you know how many minutes there are in between Jupiter and Venus?' I said, 'No, by Allah<sup>azwj</sup>'. He<sup>asws</sup> said: 'Do you know how many minutes there are in between the Venus and the Moon?' I said, 'No'. He<sup>asws</sup> said: 'Do you know how many minutes there are in between the Sun and the Virgo?' I said, 'No, by Allah<sup>azwj</sup>, I have not heard from any one from the astrologers at all'. He<sup>asws</sup> said: 'What is in between each one of these at its counterpart are sixty or seventy minutes'.

[شَكَكَ عَبْدُ الرَّحْمَنِ] ثُمَّ قَالَ يَا عَبْدَ الرَّحْمَنِ هَذَا حِسَابٌ إِذَا حَسَبَهُ الرَّجُلُ وَ وَقَعَ عَلَيْهِ عَرَفَ الْقَصْبَةَ الَّتِي فِي وَسْطِ الْأَجْمَةِ وَ عَدَّ مَا عَنْ يَمِينِهَا وَ عَدَّ مَا خَلْفَهَا وَ عَدَّ مَا أَمَامَهَا حَتَّى لَا يَخْفَى عَلَيْهِ مِنْ قَصَبِ الْأَجْمَةِ وَاحِدَةٌ.

Abdul Rahmaan expressed his doubt. Then he<sup>asws</sup> said: 'O Abdul Rahmaan, this is a calculation, which if the man calculates, he would come to know the reed in the middle of the bush, and the number (of reeds) which are on the right of it and the

<sup>40</sup> Al Kafi – H 14518



number (of reeds) which are on the left of it, and the number (of reeds) which are behind it, and the number (of reeds) which are in front of it, to the extent that there would not remain hidden from him a single reed from the bush'.<sup>41</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلْمَةَ بْنِ الْخَطَّابِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَلِيِّ بْنِ عَطِيَّةَ الزِّيَّاتِ عَنْ مُعَلَّى بْنِ خُنَيْسٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ النُّجُومِ أَ حَقٌّ هِيَ فَقَالَ نَعَمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ بَعَثَ الْمُشْتَرِيَّ إِلَى الْأَرْضِ فِي صُورَةِ رَجُلٍ فَأَخَذَ رَجُلًا مِنَ الْعَجَمِ فَعَلَّمَهُ النُّجُومَ حَتَّى ظَنَّ أَنَّهُ قَدْ بَلَغَ ثُمَّ قَالَ لَهُ انظُرْ أَيَّنَ الْمُشْتَرِيَّ فَقَالَ مَا أَرَاهُ فِي الْفَلَكِ وَ مَا أَدْرِي أَيَّنَ هُوَ

Muhammad Bin Yahya, from Salmat Bin Al-Khataab and a number of our companions, from Sahl Bin Ziyad together, from Ali Bin Hassaan, from Ali Bin Atiyya Al-Zayyaat, from Moala Bin Khuneys who said:

I asked Abu Abdullah<sup>asws</sup> about the stars (astrology), is it true?' So he<sup>asws</sup> said; 'Yes. Allah<sup>azwj</sup> Sent Jupiter to the earth in the image of a man. So he took a man from the non-Arabs and taught him the stars (Astrology) until he thought that he understood it. Then he said to him, 'Look around. Where is the Jupiter?' So he said, 'I cannot see it in the sky and I do not know where it is'.

قَالَ فَتَحَاهُ وَ أَخَذَ بِيَدِ رَجُلٍ مِنَ الْهِنْدِ فَعَلَّمَهُ حَتَّى ظَنَّ أَنَّهُ قَدْ بَلَغَ وَ قَالَ انظُرْ إِلَى الْمُشْتَرِيَّ أَيَّنَ هُوَ فَقَالَ إِنَّ حِسَابِي لَيُذِلُّ عَلَى أَنَّكَ أَنْتَ الْمُشْتَرِيَّ قَالَ وَ شَهَقَ شَهَقَةً فَمَاتَ وَ وَرِثَ عِلْمَهُ أَهْلُهُ فَالْعُلْمُ هُنَاكَ.

He<sup>asws</sup> said; 'He left him and grabbed the hand of a man from India. So he taught him until he thought he had understood it, and said, 'Look at Jupiter, where is it?' So he said, 'My calculation evidences to me that you are the Jupiter'. He<sup>asws</sup> said: 'He gasped a cry and died, and his people inherited his knowledge, so the knowledge is over there (in India)'.<sup>42</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سُئِلَ عَنِ النُّجُومِ قَالَ مَا يَعْلَمُهَا إِلَّا أَهْلُ بَيْتِ مِنَ الْعَرَبِ وَ أَهْلُ بَيْتِ مِنَ الْهِنْدِ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Salih, from the one who informed him, the following:

I asked about the stars (Astrology) from Abu Abdullah<sup>asws</sup>. The Imam<sup>asws</sup> replied: 'No one knows it except for a People of a household from the Arabs, and a people of a household from India'.<sup>43</sup>

في نهج البلاغة قال عليه السلام: أيها الناس اياكم وتعلم النجوم الا ما يهتدى به في بر أو بحر، فانها تدعو إلى الكهانة والمنجم كالكاهن والكاهن كالساحر والساحر كالكاfer والكافر في النار.

Tafseer Noor Al-Saqalayn – In Nahj Al-Balagah,

he<sup>asws</sup> (Ali<sup>asws</sup>) said: O you people! Beware of learning the stars, except what you take guidance by in the land or the sea, so it invites you to the sooth-saying, and the

<sup>41</sup> Al Kafi – H 14681

<sup>42</sup> Al Kafi – H 14955

<sup>43</sup> Al Kafi – H 14956

astrologer is like a soothsayer, and the soothsayer is like a sorcerer, and the sorcerer is like an Infidel, and the Infidel is in the Fire'.<sup>44</sup>

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فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ {90} فَرَاغَ إِلَىٰ آلِهِمْ فَقَالَ أَلَا تَأْكُلُونَ {91} مَا لَكُمْ لَا تَنْطِقُونَ {92} فَرَاغَ عَلَيْهِمْ صَرْبًا بِالْيَمِينِ {93} فَأَقْبَلُوا إِلَيْهِ يَزِفُونَ {94} قَالَ اتَّعْبُدُونَ مَا تَحْتُونَ {95} وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ {96}

**[37:90] So they went away from him, turning back [37:91] Then he turned aside to their gods secretly and said: What! Are you not eating? [37:92] What is the matter with you that you are not speaking? [37:93] Then he turned against them secretly, smiting them with the right hand [37:94] So they (people) advanced towards him hurriedly [37:95] He said: You are worshipping what you are carving? [37:96] And Allah Created you and what you make**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّ أَزَرَ أَبَا إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) كَانَ مُنْجَمًا لِنِمْرُودَ وَ لَمْ يَكُنْ يَصُدُّ إِلَّا عَنْ أَمْرِهِ فَظَنَرَ لَيْلَةً فِي النُّجُومِ فَأَصْبَحَ وَ هُوَ يَقُولُ لِنِمْرُودَ لَقَدْ رَأَيْتُ عَجَبًا قَالَ وَ مَا هُوَ قَالَ رَأَيْتُ مَوْلُودًا يُوَلَّدُ فِي أَرْضِنَا يَكُونُ هَلَاكُنَا عَلَىٰ يَدَيْهِ وَ لَا يَلْبَثُ إِلَّا قَلِيلًا حَتَّىٰ يُحْمَلَ بِهِ

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

Abu Abdullah<sup>asws</sup> having said that: 'Azar, the father of Ibrahim<sup>as</sup> was an astrologer for Nimrod<sup>la</sup> and he<sup>la</sup> never passed a law except after seeking his advice. So he looked at the stars one night, and in the morning he said to Nimrod<sup>la</sup>, 'I have seen something strange'. He<sup>la</sup> said, 'And what is it?' He said, 'I saw a newborn being born in our land. Our destruction will be by his<sup>as</sup> hands. It will not be long after him<sup>as</sup> being conceived'.

قَالَ فَتَعَجَّبَ مِنْ ذَلِكَ وَ قَالَ هَلْ حَمَلَتْ بِهِ النِّسَاءُ قَالَ لَا قَالَ فَحَجَبَ النِّسَاءَ عَنِ الرِّجَالِ فَلَمْ يَدَعِ امْرَأَةً إِلَّا جَعَلَهَا فِي الْمَدِينَةِ لَا يَخْلُصُ إِلَيْهَا وَ وَقَعَ أَزْرُ بِأَهْلِهِ فَعَلَقَتْ بِإِبْرَاهِيمَ (عَلَيْهِ السَّلَام) فَظَنَّ أَنَّهُ صَاحِبُهُ فَأَرْسَلَ إِلَىٰ نِسَاءِ مِنَ الْقَوَائِلِ فِي ذَلِكَ الزَّمَانِ لَا يَكُونُ فِي الرَّحِمِ شَيْءٌ إِلَّا عَلِمْنَ بِهِ فَظَنَرْنَ فَلَزِمَ اللَّهُ عَزَّ وَ جَلَّ مَا فِي الرَّحِمِ إِلَى الظُّهْرِ فَقُلْنَ مَا نَرَىٰ فِي بَطْنِهَا شَيْئًا وَ كَانَ فِيهَا أَوْتَىٰ مِنَ الْعِلْمِ أَنَّهُ سَيَحْرَقُ بِالنَّارِ وَ لَمْ يُوْتِ عِلْمٌ أَنَّ اللَّهَ تَعَالَىٰ سَيُنْجِيهِ

So he<sup>la</sup> was astounded by that and said, 'Has the woman fallen pregnant with him<sup>as</sup> yet?' He said, 'Not yet'. So he<sup>la</sup> separated the women from the men. He<sup>la</sup> did not leave a single woman except that he<sup>la</sup> made her to be in the city, with no man being allowed to be alone with her. Azar copulated with his wife and Ibrahim<sup>as</sup> was conceived. He thought that he<sup>as</sup> might be the one. So he sent for the women from the midwives of that time, that if there is anything in her womb they should notify him. They examined her. So Allah<sup>azwj</sup> Mighty and Majestic Made what was in her womb to be transferred to the back. So they said, 'We did not see anything in her tummy'. And what was in his knowledge was that he<sup>as</sup> would be burnt by the fire, and did not know that Allah<sup>azwj</sup> the High would be Rescuing him<sup>as</sup>.

<sup>44</sup> Tafseer Noor Al Saqalayn – CH 37 H 54

قَالَ فَلَمَّا وَضَعَتْ أُمُّ إِبْرَاهِيمَ أَرَادَ آزَرُ أَنْ يَذْهَبَ بِهِ إِلَى نُمْرُودَ لِيَقْتُلَهُ فَقَالَتْ لَهُ امْرَأَتُهُ لَا تَذْهَبِ بِإِذْنِكَ إِلَى نُمْرُودَ فَيَقْتُلَهُ دَعْنِي أَذْهَبُ بِهِ إِلَى بَعْضِ الْعِوَارِ أَنْ أَجْعَلَهُ فِيهِ حَتَّى يَأْتِيَ عَلَيْهِ أَجَلُهُ وَ لَا تَكُونِ أَنْتَ الَّذِي تَقْتُلُ ابْنَكَ فَقَالَ لَهَا فَاْمْضِي بِهِ قَالَ فَذَهَبَتْ بِهِ إِلَى غَارٍ ثُمَّ أَرْضَعَتْهُ ثُمَّ جَعَلَتْ عَلَى بَابِ الْغَارِ صَخْرَةً ثُمَّ أَنْصَرَفَتْ عَنْهُ

He<sup>asws</sup> said: 'So when the mother of Ibrahim<sup>as</sup> gave birth to him<sup>as</sup>, Azar wanted to go with him<sup>as</sup> to Nimrod<sup>la</sup> to be killed. So his wife said to him, 'Do not go with your son<sup>as</sup> to Nimrod<sup>la</sup> for he<sup>la</sup> will kill him<sup>as</sup>. I shall go with him<sup>as</sup> to one of the caves and leave him<sup>as</sup> there until his<sup>as</sup> death comes to him<sup>as</sup>, and you will not become the one to have killed your own son'. So he said to her, 'Take him<sup>as</sup>'. So she went with him<sup>as</sup> to a cave, then placed him<sup>as</sup> in it, and placed a rock to block the entrance of the cave. Then she left him<sup>as</sup>.

قَالَ فَجَعَلَ اللَّهُ عَزَّ وَ جَلَّ رِزْقَهُ فِي إِبْهَامِهِ فَجَعَلَ يَمصُّهَا فَيَسْخُبُ لَبَنُهَا وَ جَعَلَ يَسِبُّ فِي الْيَوْمِ كَمَا يَسِبُّ غَيْرُهُ فِي الْجُمُعَةِ وَ يَسِبُّ فِي الْجُمُعَةِ كَمَا يَسِبُّ غَيْرُهُ فِي الشَّهْرِ وَ يَسِبُّ فِي الشَّهْرِ كَمَا يَسِبُّ غَيْرُهُ فِي السَّنَةِ فَمَكَثَ مَا شَاءَ اللَّهُ أَنْ يَمُكَّتْ ثُمَّ إِنَّ أُمَّهُ قَالَتْ لِأَبِيهِ لَوْ أُذِنْتَ لِي حَتَّى أَذْهَبَ إِلَى ذَلِكَ الصَّبِيِّ فَعَلْتُ قَالَ فَاْفْعَلِي فَذَهَبَتْ فَإِذَا هِيَ بِإِبْرَاهِيمَ (عليه السلام) وَ إِذَا عَيْنَاهُ تَزْهَرَانِ كَأَنَّهُمَا سِرَاجَانِ قَالَ فَأَخَذَتْهُ فَضَمَّتْهُ إِلَى صَدْرِهَا وَ أَرْضَعَتْهُ ثُمَّ أَنْصَرَفَتْ عَنْهُ

He<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Made his<sup>as</sup> sustenance to be in his<sup>as</sup> thumb. He<sup>as</sup> would suck it and milk would flow from it. He<sup>as</sup> grew in a day like others grow in a week, and grew in a week like others grow in a month, and grew in a month like others grow in a year. So that situation remained for as long as Allah<sup>azwj</sup> Desired it to remain. Then his<sup>as</sup> mother said to his<sup>as</sup> father, 'If you allow me, I shall go to that child'. So he allowed her. So she went there and there was Ibrahim<sup>as</sup>. His<sup>as</sup> eyes lit up like two lanterns. She grabbed him<sup>as</sup> and pressed him<sup>as</sup> to her bosom, and fed him<sup>as</sup>. Then she left him there.

فَسَأَلَهَا آزَرُ عَنْهُ فَقَالَتْ قَدْ وَارَيْتُهُ فِي التُّرَابِ فَمَكَثْتَ تَفْعَلُ فَتَخْرُجُ فِي الْحَاجَةِ وَ تَذْهَبُ إِلَى إِبْرَاهِيمَ (عليه السلام) فَتَضُمُّهُ إِلَيْهَا وَ تُرْضِعُهُ ثُمَّ تَنْصَرِفُ فَلَمَّا تَحَرَّكَ أَتَتْهُ كَمَا كَانَتْ تَأْتِيهِ فَصَنَعَتْ بِهِ كَمَا كَانَتْ تَصْنَعُ فَلَمَّا أَرَادَتْ الْإِنْصِرَافَ أَخَذَ بِثَوْبِهَا فَقَالَتْ لَهُ مَا لَكَ فَقَالَ لَهَا أَذْهَبِي بِي مَعَكَ فَقَالَتْ لَهُ حَتَّى أَسْتَأْمِرَ أَبَاكَ

Azar asked her about him<sup>as</sup>, so she said, 'I have hidden (buried) him in the soil'. She waited, and she would come out for her need, and go to Ibrahim<sup>as</sup>, hold him<sup>as</sup> to her bosom, feed him<sup>as</sup>, and leave him<sup>as</sup>. So when he<sup>as</sup> started moving, she would still come to him<sup>as</sup> and do as she had done before. So when she wanted to leave, he<sup>as</sup> grabbed her robe. She said to him<sup>as</sup>, 'What is the matter?' He<sup>as</sup> said to her: 'Take me<sup>as</sup> with you'. She said, 'Not until your father orders me to'.

قَالَ فَاتَتْ أُمَّ إِبْرَاهِيمَ (عليه السلام) آزَرَ فَأَعْلَمَتْهُ الْقِصَّةَ فَقَالَ لَهَا أَنْتِ بِي بِهِ فَأَقْعِدِيهِ عَلَى الطَّرِيقِ فَإِذَا مَرَّ بِهِ إِخْوَتُهُ دَخَلَ مَعَهُمْ وَ لَا يُعْرِفُ قَالَ وَ كَانَ إِخْوَةُ إِبْرَاهِيمَ (عليه السلام) يَعْمَلُونَ الْأَصْنَامَ وَ يَذْهَبُونَ بِهَا إِلَى الْأَسْوَاقِ وَ يَبِيعُونَهَا قَالَ فَذَهَبَتْ إِلَيْهِ فَجَاءَتْ بِهِ حَتَّى أَقْعَدَتْهُ عَلَى الطَّرِيقِ وَ مَرَّ إِخْوَتُهُ فَدَخَلَ مَعَهُمْ فَلَمَّا رَأَى أَبُوهُ وَقَعَتْ عَلَيْهِ الْمَحَبَّةُ مِنْهُ فَمَكَثَ مَا شَاءَ اللَّهُ

He<sup>asws</sup> said: 'The mother of Ibrahim<sup>as</sup> came to Azar. She related to him the story. He said to her, 'Bring him<sup>as</sup> to me. Make him<sup>as</sup> to be seated upon the road, so when his<sup>as</sup> brothers pass by, make him<sup>as</sup> enter with them, and he<sup>as</sup> will not be noticed'. He<sup>asws</sup> said: 'And the brothers of Ibrahim<sup>as</sup> used to carve the idols and would go with these to the markets and sell them. So she went to him<sup>as</sup>, and came with him<sup>as</sup> until she made him<sup>as</sup> to sit upon the road. And his<sup>as</sup> brothers passed by, he<sup>as</sup> entered with them. So when his<sup>as</sup> father saw him<sup>as</sup>, he was overwhelmed with the love for him<sup>as</sup>. And so the situation remained as such for as long as Allah<sup>azwj</sup> Desired it to'.

قَالَ فَبَيْنَمَا إِخْوَتُهُ يَعْمَلُونَ يَوْمًا مِنَ الْأَيَّامِ الْأَصْنَامِ إِذَا أَخَذَ إِبْرَاهِيمُ (عليه السلام) الْقُدُومَ وَ أَخَذَ خَشَبَةً فَتَجَرَ مِنْهَا صَنَمًا لَمْ يَرَوْا قَطُّ مِثْلَهُ فَقَالَ أَرَزُّ لِأُمِّهِ إِنِّي لَأَرْجُو أَنْ نُصِيبَ خَيْرًا بِبَرَكَاتِ أَيْنِكَ هَذَا قَالَ فَبَيْنَمَا هُمُ كَذَلِكَ إِذَا أَخَذَ إِبْرَاهِيمُ الْقُدُومَ فَكَسَرَ الصَّنَمَ الَّذِي عَمَلَهُ فَفَرَعَ أَبُوهُ مِنْ ذَلِكَ فَرَعًا شَدِيدًا فَقَالَ لَهُ أَيُّ شَيْءٍ عَمَلْتَ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) وَمَا تَصْنَعُونَ بِهِ فَقَالَ أَرَزُّ نَعْبُدُهُ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) أَتَعْبُدُونَ مَا تَنْجُبُونَ فَقَالَ أَرَزُّ لِأُمِّهِ هَذَا الَّذِي يَكُونُ ذَهَابٌ مُلْكِنَا عَلَى يَدَيْهِ.

He<sup>asws</sup> said; ‘One day from the days during which, his<sup>as</sup> brothers were in the middle of carving the idols, Ibrahim<sup>as</sup> took the tool, and took a piece of wood, and carved such an idol from it the like of which they had never seen before at all. So Azar said to his<sup>as</sup> mother, ‘I hope that we receive good luck from the blessings of this son<sup>as</sup> of yours’. He<sup>asws</sup> said; ‘So when they were in the middle of that, Ibrahim<sup>as</sup> grabbed hold of the tool and broke the idol which he<sup>as</sup> had carved. So his<sup>as</sup> father got scared and was overcome with severe panic. He said to him<sup>as</sup>, ‘What would you<sup>as</sup> have done with it?’ Ibrahim<sup>as</sup> said to him: ‘And what would you have done with it?’ Azar said, ‘People would have worshipped it’. So Ibrahim<sup>as</sup> said to him: ‘Are you worshipping what you yourself have carved?’ So Azar said to his<sup>as</sup> mother, ‘This is the one due to whom our kingdom would go away, by his<sup>as</sup> hands’.<sup>45</sup>

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قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْفُوهُ فِي الْجَحِيمِ {97} فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ {98} وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ {99}

**[37:97] They said: Build for him a structure, then cast him into the blazing fire.**  
**[37:98] And they intended a plot against him, but We Made them to be the lowest [37:99] And he said: Surely I am going to my Lord; He will Guide me**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعًا عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي زِيَادٍ الْكُرْخِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ إِبْرَاهِيمَ (عليه السلام) كَانَ مَوْلَدَهُ بِكُوْتَى رُبَا وَ كَانَ أَبُوهُ مِنْ أَهْلِهَا وَ كَانَتْ أُمُّ إِبْرَاهِيمَ وَ أُمُّ لُوطٍ سَارَةَ وَ وَرَقَةَ وَ فِي نُسْخَةٍ رُقَيْبَةَ أُخْتَيْنِ وَ هُمَا ابْنَتَانِ لِلاَحِجِّ وَ كَانَ اللّاحِجُّ نَبِيًّا مُنْذِرًا وَ لَمْ يَكُنْ رَسُولًا وَ كَانَ إِبْرَاهِيمُ (عليه السلام) فِي شَبَابِهِ عَلَى الْفِطْرَةِ الَّتِي فَطَرَ اللَّهُ عَزَّ وَ جَلَّ الْخَلْقَ عَلَيْهَا حَتَّى هَدَاهُ اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى دِينِهِ وَ اجْتَبَاهُ وَ إِنَّهُ تَزَوَّجَ سَارَةَ ابْنَةَ لاَحِجِّ وَ هِيَ ابْنَةُ خَالَتِهِ وَ كَانَتْ سَارَةُ صَاحِبَةً مَاشِيَةً كَثِيرَةً وَ أَرْضٍ وَاسِعَةً وَ حَالٍ حَسَنَةً وَ كَانَتْ قَدْ مَلَكَتْ إِبْرَاهِيمَ (عليه السلام) جَمِيعَ مَا كَانَتْ تَمْلِكُهُ فَقَامَ فِيهِ وَ أَصْلَحَهُ وَ كَثُرَتِ الْمَاشِيَةُ وَ الزَّرْعُ حَتَّى لَمْ يَكُنْ بِأَرْضِ كُوْتَى رُبَا رَجُلًا أَحْسَنَ حَالًا مِنْهُ

Ali Bin Ibrahim, from his father, and a number of our companions, from Sahl Bin Ziyad, together from Al-Hassan Bin Mahboub, from Ibrahim Bin Abu Ziyad Al-Karkhy who said:

‘I heard Abu Abdullah<sup>asws</sup> saying that: ‘Ibrahim<sup>as</sup> was born at Kowsy Ruba, and his<sup>as</sup> father was from its inhabitants, and the mother of Ibrahim<sup>as</sup>, and the mother of Lut<sup>as</sup> were Sara and Warqa’ (and in another copy ‘Ruqayya’), and were sisters, and they were both the daughters of Lahij<sup>as</sup>. And Lahij<sup>as</sup> was a Prophet<sup>as</sup>, a Warner, but was not a Messenger<sup>as</sup>. And Ibrahim<sup>as</sup> was, in his<sup>as</sup> youth, upon the nature which Allah<sup>azwj</sup> Mighty and Majestic Created, to the extent that Allah<sup>azwj</sup> Blessed and High Guided him<sup>as</sup> to His<sup>azwj</sup> Religion, and Chose him<sup>as</sup>. And he<sup>as</sup> married Sara, the daughter of Lahij<sup>as</sup>, the daughter of his<sup>as</sup> maternal-aunt. And Sara was the owner of a lot of assets, and vast lands, and of good financial-condition, and Ibrahim<sup>as</sup> was the owner of all what she had owned. So he<sup>as</sup> managed it, and corrected the affairs, and

<sup>45</sup> Al Kafi – H 15005

increased the assets and plantations considerably, to the extent that he<sup>as</sup> became the most affluent man in the land of Kowsy Ruba.

وَإِنَّ إِبْرَاهِيمَ (عليه السلام) لَمَّا كَسَرَ أَصْنَامَ نَمْرُودَ أَمَرَ بِهِ نَمْرُودُ فَأَوْثَقَ وَعَمَلَ لَهُ حَبِيراً وَجَمَعَ لَهُ فِيهِ الْحَطَبَ وَ أَلْهَبَ فِيهِ النَّارَ ثُمَّ قَذَفَ إِبْرَاهِيمَ (عليه السلام) فِي النَّارِ لِيُحْرَقَهُ ثُمَّ اعْتَرَلُوهَا حَتَّى حَمَدَتِ النَّارُ ثُمَّ أَشْرَفُوا عَلَى الْحَبِيرِ فَإِذَا هُمْ بِإِبْرَاهِيمَ (عليه السلام) سَلِيمًا مُطْلَقًا مِنْ وَثَاقِهِ فَأَخْبَرَ نَمْرُودُ خَبْرَهُ فَأَمَرَ هُمْ أَنْ يَنْفُوا إِبْرَاهِيمَ (عليه السلام) مِنْ بِلَادِهِ وَأَنْ يَمْنَعُوهُ مِنَ الْخُرُوجِ بِمَا شِئْتَهُ وَ مَالِهِ

And when Ibrahim<sup>as</sup> broke the idols, Nimrod<sup>la</sup> ordered his<sup>as</sup> capture, and they built a platform, and gathered the firewood around it and ignited the fire, and threw Ibrahim<sup>as</sup> via a catapult to be burnt by it. Then they relaxed until the fire burnt out. Then they looked at the platform and there was Ibrahim<sup>as</sup>, safe and sound, but the ropes that he<sup>as</sup> was bound by had been burnt to ashes. So they informed Nimrod<sup>la</sup> of his<sup>as</sup> news. So he<sup>la</sup> ordered them to exile Ibrahim<sup>as</sup> from his<sup>as</sup> city, and prevent him<sup>as</sup> from the taking his<sup>as</sup> assets and his<sup>as</sup> wealth with him<sup>as</sup>.

فَحَاجَّهُمْ إِبْرَاهِيمَ (عليه السلام) عِنْدَ ذَلِكَ فَقَالَ إِنْ أَخَذْتُمْ مَا شِئْتَهُ وَمَالِي فَإِنَّ حَقِّي عَلَيْكُمْ أَنْ تَرُدُّوهُ عَلَيَّ مَا دَهَبَ مِنْ عُمْرِي فِي بِلَادِكُمْ وَ اخْتَصَمُوا إِلَى قَاضِي نَمْرُودَ فَقَضَى عَلَى إِبْرَاهِيمَ (عليه السلام) أَنْ يُسَلَّمَ إِلَيْهِمْ جَمِيعَ مَا أَصَابَ فِي بِلَادِهِمْ وَ قَضَى عَلَى أَصْحَابِ نَمْرُودَ أَنْ يَرُدُّوهُ عَلَى إِبْرَاهِيمَ (عليه السلام) مَا دَهَبَ مِنْ عُمْرِهِ فِي بِلَادِهِمْ فَأَخْبَرَ بِذَلِكَ نَمْرُودَ فَأَمَرَ هُمْ أَنْ يَخْلُوا سَبِيلَهُ وَ سَبِيلَ مَا شِئْتَهُ وَ مَالِهِ وَأَنْ يُخْرِجُوهُ وَ قَالَ إِنَّهُ إِنْ بَقِيَ فِي بِلَادِكُمْ أَفْسَدَ بَيْنَكُمْ وَ أَضْرَّ بِأَلْبَانِكُمْ فَأَخْرَجُوا إِبْرَاهِيمَ وَ لُوطًا مَعَهُ صَلَّى اللَّهُ عَلَيْهِمَا مِنْ بِلَادِهِمْ إِلَى الشَّامِ

So Ibrahim<sup>as</sup> disputed with them with regards to that. He<sup>as</sup> said: 'If you<sup>as</sup> are confiscating my<sup>as</sup> assets and my<sup>as</sup> wealth, therefore it is my<sup>as</sup> right against you that you should return to me<sup>as</sup> what has gone from my<sup>as</sup> lifetime in your city', and he<sup>as</sup> argued against the judge of Nimrod<sup>la</sup>, so he judged that Ibrahim<sup>as</sup> should submit to him<sup>la</sup> all of what he<sup>as</sup> had acquired in their city, and that Nimrod<sup>la</sup> to return what had gone from his<sup>as</sup> life. The news of that reached Nimrod<sup>la</sup>, so he<sup>la</sup> ordered that they should open the way for him<sup>as</sup> and allow him<sup>as</sup> to take his<sup>as</sup> assets, and his<sup>as</sup> wealth, and throw him<sup>as</sup> out from their city to Syria.

فَخَرَجَ إِبْرَاهِيمَ وَ مَعَهُ لُوطٌ لَا يُفَارِقُهُ وَ سَارَةَ وَ قَالَ لَهُمْ إِنِّي ذَاهِبٌ إِلَى رَبِّي سَيَهْدِينِ بَعْنِي بَيْتَ الْمُقَدِّسِ فَتَحَمَّلَ إِبْرَاهِيمَ (عليه السلام) بِمَا شِئْتَهُ وَ مَالِهِ وَ عَمِلَ تَابُوتًا وَ جَعَلَ فِيهِ سَارَةَ وَ شَدَّ عَلَيْهَا الْأَغْلَاقَ غَيْرَةً مِنْهُ عَلَيْهَا وَ مَضَى حَتَّى خَرَجَ مِنْ سُلْطَانِ نَمْرُودَ وَ صَارَ إِلَى سُلْطَانِ رَجُلٍ مِنَ الْوَبْطِ يُقَالُ لَهُ عَرَارَةُ

So Ibrahim<sup>as</sup> went out, and with him<sup>as</sup> was Lut<sup>as</sup> who would not separate from him<sup>as</sup>, and Sara, and said to them: 'I<sup>as</sup> am going to my<sup>as</sup> Lord<sup>azwj</sup> to be Guided by Him<sup>azwj</sup>' – meaning Bayt Al-Maqdis. So Ibrahim<sup>as</sup> took his<sup>as</sup> assets, and his<sup>as</sup> wealth, and constructed a carriage (Taboot), and made Sara to be in it, and locked it with locks, due to his<sup>as</sup> honour from it, and went until he<sup>as</sup> exited from the authority of Nimrod<sup>la</sup> and went to the authority of a man from the Coptics called Araarat.

فَمَرَّ بِعَاشِرٍ لَهُ فَاعْتَرَضَهُ الْعَاشِرُ لِيَعْتَشِرَ مَا مَعَهُ فَلَمَّا انْتَهَى إِلَى الْعَاشِرِ وَ مَعَهُ التَّابُوتُ قَالَ الْعَاشِرُ لِإِبْرَاهِيمَ (عليه السلام) افْتَحْ هَذَا التَّابُوتَ حَتَّى نَعْتَشِرَ مَا فِيهِ فَقَالَ لَهُ إِبْرَاهِيمَ (عليه السلام) قُلْ مَا شِئْتَ فِيهِ مِنْ دَهَبٍ أَوْ فِضَّةٍ حَتَّى نَعْطِيَ عَشْرَهُ وَ لَا تَفْتَحْهُ قَالَ فَأَبَى الْعَاشِرُ إِلَّا فَتَحَهُ قَالَ وَ غَضِبَ إِبْرَاهِيمَ (عليه السلام) عَلَى فَتْحِهِ فَلَمَّا بَدَتْ لَهُ سَارَةُ وَ كَانَتْ مَوْصُوفَةً بِالْحُسْنِ وَ الْجَمَالِ قَالَ لَهُ الْعَاشِرُ مَا هَذِهِ الْمَرْأَةُ مِنْكَ قَالَ إِبْرَاهِيمَ (عليه السلام) هِيَ حُرْمَتِي وَ ابْنَةُ خَالَتِي

So they passed by a tax collector of his. The tax collector stopped him<sup>as</sup> in order to tax him<sup>as</sup> for what was with him<sup>as</sup>. So when he<sup>as</sup> ended up with the tax collector and with him<sup>as</sup> was the carriage (Taboot), the tax collector said to Ibrahim<sup>as</sup>, 'Open this

carriage (Taboot) until whatever is in it gets displayed'. So Ibrahim<sup>as</sup> said to him: 'Say whatever you like with regards to it, from the gold or the silver and I<sup>as</sup> shall pay it as tax, but do not open it'. The tax collector refused until he opened it, and Ibrahim<sup>as</sup> was angry over its opening. So when Sara came out, and she had good qualities and was very beautiful, the tax collector said to him<sup>as</sup>, 'What is (the relationship of) this woman to you<sup>as</sup>?'. Ibrahim<sup>as</sup> said; 'She is my<sup>as</sup> sanctity (Hurmat i.e. wife) and the daughter of my<sup>as</sup> aunt'.

فَقَالَ لَهُ الْعَاثِرُ فَمَا دَعَاكَ إِلَى أَنْ حَبَيْبَتَهَا فِي هَذَا التَّابُوتِ فَقَالَ إِبْرَاهِيمُ (عَلَيْهِ السَّلَام) الْغَيْرَةُ عَلَيْهَا أَنْ يَرَاهَا أَحَدٌ فَقَالَ لَهُ الْعَاثِرُ لَسْتُ أَدْعُكَ تَبْرُحُ حَتَّى أُعْلِمَ الْمَلِكَ حَالَهَا وَحَالِكَ قَالَ فَبَعَثَ رَسُولًا إِلَى الْمَلِكِ فَأَعْلَمَهُ فَبَعَثَ الْمَلِكُ رَسُولًا مِنْ قَبْلِهِ لِيَأْتُوهُ بِالتَّابُوتِ فَأَتَوْا لِيَذْهَبُوا بِهِ فَقَالَ لَهُمْ إِبْرَاهِيمُ (عَلَيْهِ السَّلَام) إِنِّي لَسْتُ أَفَارِقُ التَّابُوتَ حَتَّى تُفَارِقَ رُوحِي جَسَدِي فَأَخْبَرُوا الْمَلِكَ بِذَلِكَ فَأَرْسَلَ الْمَلِكُ أَنْ أَحْمِلُوهُ وَالتَّابُوتَ مَعَهُ

So the tax collector said to him<sup>as</sup>, 'So what made you<sup>as</sup> to place her in this carriage (Taboot)?' Ibrahim<sup>as</sup> said: 'The honour (Ghairat) against anyone looking at her'. So the tax collector said to him<sup>as</sup>, 'I will not leave you<sup>as</sup> to depart until I let the king know of her condition and yours<sup>as</sup>'. So he sent a messenger to the king, who let him know, and the king sent a messenger from him telling them to bring him<sup>as</sup> to him. So Ibrahim<sup>as</sup> said to them: 'I<sup>as</sup> will not separate from the carriage (Taboot) even if my<sup>as</sup> soul separates from my<sup>as</sup> body'. So they informed the king about that, and the king sent a message that they should bring him<sup>as</sup> and the box with him<sup>as</sup>.

فَحَمَلُوا إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) وَالتَّابُوتَ وَ جَمِيعَ مَا كَانَ مَعَهُ حَتَّى أُدْخِلَ عَلَى الْمَلِكِ فَقَالَ لَهُ الْمَلِكُ افْتَحِ التَّابُوتَ فَقَالَ إِبْرَاهِيمُ (عَلَيْهِ السَّلَام) أَيُّهَا الْمَلِكُ إِنَّ فِيهِ حُرْمَتِي وَ ابْنَةَ خَالَتِي وَ أَنَا مُقْتَدِرٌ فَتَحَهُ بِجَمِيعِ مَا مَعِيَ قَالَ فَغَضِبَ الْمَلِكُ إِبْرَاهِيمَ عَلَى فَتْحِهِ فَلَمَّا رَأَى سَارَةَ لَمْ يَمْلِكْ حِلْمُهُ سَفَهَهُ أَنْ مَدَّ يَدَهُ إِلَيْهَا فَأَعْرَضَ إِبْرَاهِيمُ (عَلَيْهِ السَّلَام) بِوَجْهِهِ عَنْهَا وَ عَنْهُ غَيْرَةٌ مِنْهُ وَ قَالَ اللَّهُمَّ احْبِسْ يَدَهُ عَنْ حُرْمَتِي وَ ابْنَةَ خَالَتِي فَلَمْ تَصِلْ يَدُهُ إِلَيْهَا وَ لَمْ تَرْجِعْ إِلَيْهِ

So they took Ibrahim<sup>as</sup>, and the carriage (Taboot), and all what was with him<sup>as</sup> until they came up to the king. The king said to him<sup>as</sup>, 'Open the carriage (Taboot)!' So Ibrahim<sup>as</sup> said: 'O king! In it is my<sup>as</sup> sanctity (Hurmat i.e. wife), the daughter of my<sup>as</sup> aunt, and I<sup>as</sup> am prepared to ransom all what is with me<sup>as</sup>'. The king got angry and forced Ibrahim<sup>as</sup> to open it. So when he saw Sara, he could not control his foolishness, and extended his hand towards her. Ibrahim<sup>as</sup> turned his<sup>as</sup> face away from her and from him due to his<sup>as</sup> honour (Ghairat) from it, and said: 'Our Allah<sup>azwj</sup>! Withhold his hand from my<sup>as</sup> sanctity (Hurmat i.e. wife) and daughter of my<sup>as</sup> aunt!' So his hand could not arrive to her nor would it return back to him.

فَقَالَ لَهُ الْمَلِكُ إِنَّ إِلَهَكَ هُوَ الَّذِي فَعَلَ بِي هَذَا فَقَالَ لَهُ نَعَمْ إِنَّ إِلَهِي غَيْرُ بَكْرَةَ الْحَرَامِ وَ هُوَ الَّذِي حَالَ بَيْنَكَ وَ بَيْنَ مَا أَرَدْتَ مِنَ الْحَرَامِ فَقَالَ لَهُ الْمَلِكُ فَادْعُ إِلَهَكَ يَرُدُّ عَلَيَّ يَدِي فَإِنْ أَجَابَكَ فَلَمْ أَعْرِضْ لَهَا فَقَالَ إِبْرَاهِيمُ (عَلَيْهِ السَّلَام) إِلَهِي رُدَّ عَلَيْهِ يَدَهُ لِيَكْفَ عَنْ حُرْمَتِي قَالَ فَرَدَّ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ يَدَهُ

So the king said to him<sup>as</sup>, 'Was it your<sup>as</sup> Lord<sup>azwj</sup> Who did this to me?' He<sup>as</sup> said to him: 'Yes. Surely, my<sup>as</sup> Lord<sup>azwj</sup> is Honourable (Ghayyur). He<sup>azwj</sup> Abhors the Prohibited, and He<sup>azwj</sup> is the One Who Made this situation between you and what you intended from the Prohibited'. The king said to him<sup>as</sup>, 'So supplicate to your<sup>as</sup> God that He<sup>azwj</sup> should Return my hand back to me. If He<sup>azwj</sup> Answers you<sup>as</sup>, I will never present (myself) to her'. Ibrahim<sup>as</sup> said: 'My<sup>as</sup> God! Return his hand back to him, so that he would refrain from my<sup>as</sup> sanctity (Hurmat i.e. wife)'. So Allah<sup>azwj</sup> Mighty and Majestic Returned his hand back to him.

فَأَقْبَلَ الْمَلِكُ نَحْوَهَا بِيَدِهِ نَحْوَهَا فَأَعْرَضَ إِبْرَاهِيمُ (عليه السلام) عَنْهُ بِوَجْهِهِ غَيْرَةً مِنْهُ وَقَالَ اللَّهُمَّ احْبِسْ يَدَهُ عَنْهَا قَالَ فَيَبْسُتْ يَدَهُ وَلَمْ تَصِلْ إِلَيْهَا فَقَالَ الْمَلِكُ لِإِبْرَاهِيمَ (عليه السلام) إِنَّ إِلَهَكَ لَعَيُورٌ وَإِنَّكَ لَعَيُورٌ فَادْعُ إِلَهَكَ بِرَدِّ عَلَيَّ يَدِي فَإِنَّهُ إِنْ فَعَلَ لَمْ أَعُدْ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) أَسْأَلُكَ ذَلِكَ عَلَى أَنَّكَ إِنْ عُدْتَ لَمْ تَسْأَلْنِي أَنْ أَسْأَلُكَ فَقَالَ الْمَلِكُ نَعَمْ فَقَالَ إِبْرَاهِيمُ (عليه السلام) اللَّهُمَّ إِنْ كَانَ صَادِقًا فَرُدَّ عَلَيْهِ يَدَهُ فَرَجَعَتْ إِلَيْهِ يَدُهُ

The king came near to her and looked at her, then extended his hand around her. So Ibrahim<sup>as</sup> turned his<sup>as</sup> face away from it due to his<sup>as</sup> honour (Ghairat) from it, and said; 'Our Allah<sup>azwj</sup>! Withhold his hand from her! So his hand withered and could not arrive to her. So the king said to Ibrahim<sup>as</sup>, 'Surely your<sup>as</sup> Lord<sup>azwj</sup> is Honourable (Ghayyour) and so are you, so supplicate to your God that He<sup>azwj</sup> should return my hand back to me, for it is an action that I shall not repeat. Ibrahim<sup>as</sup> said to him: 'I<sup>as</sup> will ask Him<sup>azwj</sup> upon the condition that you will not ask me<sup>as</sup> again to supplicate to Him<sup>azwj</sup>'. The king said, 'Yes'. So Ibrahim<sup>as</sup> said: 'Our Allah<sup>azwj</sup>! If he is truthful, Return his hand! His hand returned back to him.

فَلَمَّا رَأَى ذَلِكَ الْمَلِكُ مِنَ الْغَيْرَةِ مَا رَأَى وَرَأَى الْآيَةَ فِي يَدِهِ عَظَّمَ إِبْرَاهِيمَ (عليه السلام) وَهَابَهُ وَ أَكْرَمَهُ وَ اتَّقَاهُ وَ قَالَ لَهُ قَدْ أَمْنْتُ مِنْ أَنْ أَعْرِضَ لَهَا أَوْ لِشَيْءٍ مِمَّا مَعَكَ فَانْطَلِقْ حَيْثُ شِئْتُ وَ لَكِنِّي لِي إِلَيْكَ حَاجَةٌ فَقَالَ إِبْرَاهِيمُ (عليه السلام) مَا هِيَ فَقَالَ لَهُ أَحِبُّ أَنْ تَأْتِنِي لِي أَنْ أُحْدِمَهَا فَيُطْبِئَهُ عِنْدِي جَمِيلَةً عَاقِلَةً تَكُونُ لَهَا خَادِمًا قَالَ فَأَذِنَ لَهُ إِبْرَاهِيمُ (عليه السلام) فَدَعَا بِهَا فَوَهَبَهَا لِسَارَةَ وَ هِيَ هَاجِرُ أُمِّ إِسْمَاعِيلَ (عليه السلام)

So when the king saw that from the honour which he had never seen before, and saw the Sign in (the return of) his hand, he magnified Ibrahim<sup>as</sup>, and endowed him<sup>as</sup> (with gifts), and honoured him<sup>as</sup>, and let him<sup>as</sup> leave and said to him<sup>as</sup>, 'I grant you<sup>as</sup> safety from displaying her, or for anything else which is with you<sup>as</sup>. So go to wherever you like, but I have a need from you<sup>as</sup>'. Ibrahim<sup>as</sup> said: 'What is it?' He said to him<sup>as</sup>, 'I would love it if you<sup>as</sup> would permit me that I should give her an attendant who is a Coptic woman who has beauty and intellect, who will serve her'. So Ibrahim<sup>as</sup> gave him permission for that. So he called for her, and gifted her to Sara, and she is Hajar, mother of Ismail<sup>as</sup>.

فَسَارَ إِبْرَاهِيمُ (عليه السلام) بِجَمِيعِ مَا مَعَهُ وَ خَرَجَ الْمَلِكُ مَعَهُ بِمِشْيِ خَلْفَ إِبْرَاهِيمَ (عليه السلام) إِعْظَامًا لِإِبْرَاهِيمَ (عليه السلام) وَ هَبِيئَةً لَهُ فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَيْ إِبْرَاهِيمَ أَنْ قِفْ وَ لَا تَمْشِ قُدَّامَ الْجَبَّارِ الْمُتَسَلِّطِ وَ يَمْشِي هُوَ خَلْفَكَ وَ لَكِنِ اجْعَلْهُ أَمَامَكَ وَ امْشِ وَ عَظَّمْهُ وَ هَبْهُ فَإِنَّهُ مُسَلِّطٌ وَ لَا يَدٌ مِنْ أَمْرِ فِي الْأَرْضِ بَرَّةٌ أَوْ فَاجِرَةٌ فَوَقَّفَ إِبْرَاهِيمَ (عليه السلام) وَ قَالَ لِلْمَلِكِ امْضُ فَإِنَّ إِلَهِي أَوْحَى إِلَيَّ السَّاعَةَ أَنْ أُعْظَمَكَ وَ أَهَابَكَ وَ أَنْ أَقْدَمَكَ أَمَامِي وَ أَمْشِي خَلْفَكَ إِجْلَالًا لَكَ فَقَالَ لَهُ الْمَلِكُ أَوْحَى إِلَيْكَ بِهَذَا فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) نَعَمْ فَقَالَ لَهُ الْمَلِكُ أَشْهَدُ إِنَّ إِلَهَكَ لَرَفِيقٌ حَلِيمٌ كَرِيمٌ وَ إِنَّكَ لَرَفِيقٌ فِي دِينِكَ قَالَ وَ دَعَا الْمَلِكُ

Ibrahim<sup>as</sup> travelled with all of what was with him<sup>as</sup>, and the king came out with him, walking behind Ibrahim<sup>as</sup>, in respect of Ibrahim<sup>as</sup> and for his<sup>as</sup> prestige. So Allah<sup>azwj</sup> Blessed and High Revealed to Ibrahim<sup>as</sup>: "Pause, and do not walk in front of the domineering tyrant and he walks behind you<sup>as</sup>, but make him to be in front of you<sup>as</sup> and walk, and show him respect, and prestige, for he is domineering, and it is necessary for there to be authorities in the earth, be they righteous or immoral". So Ibrahim<sup>as</sup> paused and said to the king: 'Wait, for my<sup>as</sup> God has revealed unto me<sup>as</sup> at this very moment that I<sup>as</sup> should show you respect, and honour you, and make you to walk in front of me<sup>as</sup>, and I<sup>as</sup> should walk behind you, due to your majesty'. So the king said to him<sup>as</sup>, 'This has been Revealed unto you<sup>as</sup>?' Ibrahim<sup>as</sup> said to him: 'Yes'. So the king said to him<sup>as</sup>, 'I testify that surely your<sup>as</sup> God is Friendly, Lenient, generous, and that you are making me incline towards your<sup>as</sup> Religion'. And the king bade farewell to them.

فَسَارَ إِبْرَاهِيمُ (عليه السلام) حَتَّى نَزَلَ بِأَعْلَى الشَّامَاتِ وَ خَلَّفَ لُوْطًا (عليه السلام) فِي أَدْنَى الشَّامَاتِ ثُمَّ إِنَّ إِبْرَاهِيمَ (عليه السلام) لَمَّا أَبْطَأَ عَلَيْهِ الْوَلَدُ قَالَ لِسَارَةَ لَوْ شِئْتُ لَبِعْتَنِي هَاجِرَ لَعَلَّ اللَّهَ أَنْ يَرْزُقَنَا مِنْهَا وَلَدًا فَيَكُونُ لَنَا خَلْفًا فَأَبْتَاعَ إِبْرَاهِيمُ (عليه السلام) هَاجِرَ مِنْ سَارَةَ فَوَقَعَ عَلَيْهَا فَوَلَدَتْ إِسْمَاعِيلَ (عليه السلام).

So Ibrahim<sup>as</sup> journeyed until he<sup>as</sup> encamped at the high place of Syria, and left behind Lut<sup>as</sup> in the lower valleys of Syria. Then, when the birth of a son was delayed, Ibrahim<sup>as</sup> said to Sara: 'If you want, you can sell Hajar to me<sup>as</sup>, perhaps Allah<sup>azwj</sup> would Grant us the sustenance of a son from it, who would become a successor for us'. So Ibrahim<sup>as</sup> bought Hajar from Sara. He<sup>as</sup> went to her, and she gave birth to Ismail<sup>as</sup>.<sup>46</sup>

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام)- في حديث له في سؤال زنديق عن آيات من القرآن- قال له (عليه السلام): «و من كتاب الله عز و جل يكون تأويله على غير تنزيله، و لا يشبه تأويله بكلام البشر، و لا فعل البشر،

Al-Tabarsy in Al-Ihtijaj,

(It has been narrated) from Amir-ul-Momineen<sup>asws</sup> – in a Hadeeth of his<sup>asws</sup> regarding the questions posed by an Atheist about the Verses from the Quran – said to him: 'And from the Book of Allah<sup>azwj</sup> Mighty and Majestic it could be that its explanation is other than its Revelation, and its explanation may not resemble the speech of the human beings, nor the actions of the human beings.

و سأنتيك بمثال لذلك تكتفي به إن شاء الله تعالى، و هو حكاية الله عز و جل عن إبراهيم (عليه السلام)، حيث قال: إِنِّي ذَاهِبٌ إِلَى رَبِّي تَوَجَّهَ إِلَيْهِ فِي عِبَادَتِهِ، وَ اجْتِهَادِهِ، أَلَا تَرَى أَنْ تَأْوِيلَهُ غَيْرُ تَنْزِيلِهِ؟».

And I<sup>asws</sup> shall be giving you examples that would suffice for you, if Allah<sup>azwj</sup> so Desires. And it is the Narration of Allah<sup>azwj</sup> Mighty and Majestic, from Ibrahim<sup>as</sup> where he<sup>as</sup> said: **[37:99] And he said: Surely I am going to my Lord; He will Guide me** So his<sup>as</sup> going to his<sup>as</sup> Lord<sup>azwj</sup> is his<sup>as</sup> turning his<sup>as</sup> attention towards Him<sup>azwj</sup>, and worshipping Him<sup>azwj</sup>, and his<sup>as</sup> striving. Indeed, do you see its explanation (Taweel) is other than its Revelation (Tanzeel)?<sup>47</sup>

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رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ {100} فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ {101} فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَى ۗ قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمِرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ {102} فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ {103} وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ {104} قَدْ صَدَّقْتَ الرُّؤْيَا ۗ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ {105} إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ {106} وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ {107} وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ {108} سَلَامٌ عَلَى إِبْرَاهِيمَ {109} كَذَلِكَ نَجْزِي الْمُحْسِنِينَ {110} إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ {111} وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِنَ الصَّالِحِينَ {112} وَبَارَكْنَا عَلَيْهِ وَعَلَى إِسْحَاقَ ۗ وَمِن دُرَيْتِهِمَا مُحْسِنٌ وَظَالِمٌ لِنَفْسِهِ مُبِينٌ {113}

**[37:100] My Lord! Grant me from the righteous ones [37:101] So We Gave him the good news of a boy, soft-hearted [37:102] And when he attained to working with him, he said: O my son! I have seen in a dream that I should sacrifice you, so consider what you think. He said: O father! Do what you are Commanded with; if Allah so desires, you will find me to be from the patient ones [37:103] So when they both submitted and he threw him down upon his forehead,**

<sup>46</sup> Al Kafi – H 15007

<sup>47</sup> الاحتجاج: 250



**[37:104] And We Called out to him saying: O Ibrahim! [37:105] You have ratified the dream; surely thus do We Recompense the doers of good**

**[37:106] Most surely this is a manifest trial [37:107] And We ransomed him with a magnificent sacrifice [37:108] And We perpetuated (praise) to him among the later generations [37:109] Greetings be upon Ibrahim [37:110] Thus do We Recompense the doers of good [37:111] Surely he was one of Our believing servants [37:112] And We Gave him the good news of Is'haq, a prophet among the righteous [37:113] And We showered Our Blessings on him and upon Is'haq; and of their offspring of them both, are the doers of good, and (also) those who are clearly unjust to their own souls**

الشيخ، في (أماليه)، قال: أخبرنا أحمد بن محمد بن الصلت، قال: أخبرنا أحمد بن محمد بن سعيد- يعني ابن عقدة- قال: أخبرنا علي بن محمد الحسيني، قال: حدثنا جعفر بن محمد بن عيسى، قال: حدثنا عبيد الله بن علي، قال: حدثنا علي بن موسى، عن أبيه، عن جده عن آبائه، عن علي بن أبي طالب (عليه السلام) قال: «رؤيا الأنبياء وحي».

Al-Sheykh in his Amaali, said, 'Ahmad Bin Muhammad Bin Al-Salt informed us, from Ahmad Bin Muhammad Bin Saeed – meaning Ibn Aqadat – from Ali Bin Muhammad Bin Husayni, from Ja'far Bin Muhammad Bin Isa, from Ubeydullah Bin Ali,

(It has been narrated) from Ali<sup>asws</sup> Bin Musa<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> having said: 'The dreams of the Prophets<sup>as</sup> are Revelation'.<sup>48</sup>

الطبرسي: روى العياشي بإسناده عن يزيد بن معاوية العجلي، قال: قلت لأبي عبد الله (عليه السلام): كم كان بين بشارة إبراهيم (عليه السلام) بإسماعيل (عليه السلام) وبين بشارته بإسحاق؟ قال: «كان بين البشارتين خمس سنين، قال الله سبحانه: فَبَشِّرْناهُ بِغُلامٍ حَلِيمٍ، يعني إسماعيل، و هي أول بشارة بشر الله بها إبراهيم في الولد، و لما ولد لإبراهيم إسحاق من سارة، و بلغ إسحاق ثلاث سنين أقبل إسماعيل (عليه السلام) إلى إسحاق و هو في حجر إبراهيم، فنحاه و جلس في مجلسه، فبصرت به سارة، فقالت: يا إبراهيم، ينحي ابن هاجر ابني من حجرك، و يجلس هو في مكانه! و الله لا تجاورني هاجر و ابنها في بلاد أبدا، فنحهما عني.

Al-Tabarsy – Al-Ayyashi has reported by his chain, from Bureyd Bin Muawiya Al-Ajaly who said,

'I said to Abu Abdullah<sup>asws</sup>, 'How much (time) was there between the good news of Ismail<sup>as</sup> Given to Ibrahim<sup>as</sup>, and the good news of Is'haq<sup>as</sup>?' He<sup>asws</sup> said: 'In between the two good news were five years. Allah<sup>azwj</sup> the Glorious Says **[37:101] So We Gave him the good news of a boy, soft-hearted**, Meaning Ismail<sup>as</sup>, and it is the first good news which Allah<sup>azwj</sup> Gave to Ibrahim<sup>as</sup> regarding the birth. And when Is'haq was born to Ibrahim<sup>as</sup>, from Sarah<sup>as</sup>, and Is'haq reached the age of three years, Ismail<sup>as</sup> came up to Is'haq<sup>as</sup> whilst he<sup>as</sup> was in the lap of Ibrahim<sup>as</sup>, so he<sup>as</sup> pushed him<sup>as</sup> and sat in his<sup>as</sup> place. Sarah<sup>as</sup> saw it and she<sup>as</sup> said, 'O Ibrahim<sup>as</sup>! The son<sup>as</sup> of Hajar<sup>as</sup> has pushed my<sup>as</sup> son<sup>as</sup> from your<sup>as</sup> lap, and seated himself<sup>as</sup> upon his<sup>as</sup> seat! By Allah<sup>azwj</sup>! it is not permissible to me<sup>as</sup> that Hajar<sup>as</sup> and her<sup>as</sup> son<sup>as</sup> should be in the city, ever, so push the two of them<sup>as</sup> away from me<sup>as</sup>'.

و كان إبراهيم مكرما لسارة، يعزها، و يعرف حقها، و ذلك أنها كانت من ولد الأنبياء، و بنت خالته، فشق ذلك على إبراهيم، و اعتم بفراق إسماعيل (عليه السلام)، فلما كان الليل أتى إبراهيم أت من ربه، فأراه الرؤيا في ذبح ابنه إسماعيل بموسم مكة،

<sup>48</sup> الأمالي 1: 348.

And Ibrahim<sup>as</sup> used to honour Sarah<sup>as</sup> and recognised her<sup>as</sup> rights, and that she<sup>as</sup> was from the children of Prophets<sup>as</sup>, and a daughter of his<sup>as</sup> maternal aunt. So that was too difficult for Ibrahim<sup>as</sup>, and he<sup>as</sup> was aggrieved at the separation from Ismail<sup>as</sup>. So when it was the night, there came to Ibrahim<sup>as</sup> what came from his<sup>as</sup> Lord<sup>azwj</sup>. So he<sup>as</sup> saw the dream regarding the slaughter of his<sup>as</sup> son<sup>as</sup> Ismail<sup>as</sup> in the season (of Pilgrimage) at Makkah.

فأصبح إبراهيم حزينا للرؤيا التي رآها. فلما حضر موسم ذلك العام حمل إبراهيم هاجر و إسماعيل في ذي الحجة من أرض الشام، فانطلق بهما إلى مكة ليذبحه في الموسم، ذلك العام فبدأ بقواعد البيت الحرام، فلما رفع قواعده خرج إلى منى حاجا، و قضى نسكه بمنى، و رجع إلى مكة، فطافا بالبيت أسبوعا، ثم انطلقا إلى السعي،

In the morning, Ibrahim<sup>as</sup> was grieving at the dream, which he<sup>as</sup> had seen. So when the season (of Pilgrimage) presented itself in that year, Ibrahim<sup>as</sup> carried Hajar<sup>as</sup> and Ismail<sup>as</sup> in Zilhijja, from the land of Syria, and went with the two of them<sup>as</sup> to Makkah, in order to slaughter him<sup>as</sup> during the season in that year. So he<sup>as</sup> began by the rules of the Sacred House. So when he<sup>as</sup> had fulfilled its rules, went out to Mina as a Pilgrim, and then returned to Makkah. So he<sup>as</sup> circumambulated the House for a week, then went for the Sa'ee.

فلما صاروا في المسعى، قال إبراهيم لإسماعيل (عليهما السلام): يا بني إني أرى في المنام أني أذبحك في الموسم عامي هذا، فما ذا ترى؟ قال: يا أبت، افعل ما تؤمر. فلما فرغا من سعيهما انطلق به إبراهيم إلى منى، و ذلك يوم النحر، فلما انتهى به إلى الجمره الوسطى، و أضجعه لجنبه الأيسر، و أخذ الشفرة ليذبحه، نودي: أن يا إبراهيم فذ صدقت الرؤيا إلى آخره. و فدي إسماعيل بكبش عظيم، فذبحه، و تصدق بلحمه على المساكين».

So whilst he<sup>as</sup> was in his<sup>as</sup> Sa'ee, Ibrahim<sup>as</sup> said to Ismail<sup>as</sup> **[37:102] O my son! I have seen in a dream that I should sacrifice you, in the season of this year so consider what you think. He said: O father! Do what you are Commanded with.** So when they<sup>as</sup> were both free from their<sup>as</sup> Sa'ee, Ibrahim<sup>as</sup> went with him<sup>as</sup> to Mina, and that was the day of the sacrifice. So when he<sup>as</sup> ended up with him<sup>as</sup> at the middle rock (الجمرة الوسطى), and placed him<sup>as</sup> on his<sup>as</sup> left, and took the blade to slaughter him<sup>as</sup>, there was a Call **[37:104] And We Called out to him saying: O Ibrahim! [37:105] You have ratified the dream** upto the end of it. And Ismail<sup>as</sup> was ransomed by a magnificent ram, so he<sup>as</sup> slaughtered it (instead), and gave out its meat to the poor in charity'.<sup>49</sup>

وعنه، قال: حدثنا عبد الواحد بن محمد بن عبدوس النيسابوري العطار بنيسابور، في شعبان سنة اثنين و خمسين و ثلاث مائة، قال: حدثنا علي بن محمد بن قتيبة النيسابوري، عن الفضل بن شاذان، قال: سمعت الرضا (عليه السلام) يقول: «لما أمر الله تعالى إبراهيم (عليه السلام) أن يذبح مكان ابنه إسماعيل الكبش الذي أنزله عليه، تمنى إبراهيم (عليه السلام) أن يكون قد ذبح ابنه إسماعيل (عليه السلام) بيده، و أنه لم يؤمر بذبح الكبش مكانه، ليرجع إلى قلبه ما يرجع إلى قلب الوالد الذي يذبح [أعز] ولده بيده، فيستحق بذلك أرفع درجات أهل الثواب على المصائب.

And from him, from Abdul Wahid Bin Muhammad Bin Abdous Al-Neyshapouri Al-Ataat At Neyshapour, in Shabaan of the year three hundred and fifty two, from Ali Bin Muhammad Bin Quteyba Al-Neyshapouri, from Al-FazAI-Bin Shazaan who said,

'I heard Al-Reza<sup>asws</sup> saying: 'When Allah<sup>azwj</sup> the High Commanded Ibrahim<sup>as</sup> that he<sup>as</sup> should slaughter instead of his<sup>as</sup> son<sup>as</sup> Ismail<sup>as</sup>, the ram which had Descended to him<sup>as</sup>, wished that he<sup>as</sup> could slaughter his<sup>as</sup> son<sup>as</sup> Ismail<sup>as</sup> with his<sup>as</sup> own hands, and he<sup>as</sup> had yet to be Commanded to slaughter the ram instead. There occurred in his<sup>as</sup>

<sup>49</sup> مجمع البيان :8 710

heart what occurs in the heart of a parent who has to slaughter his dear son by his own hands. So he<sup>as</sup> was deserving, due to that, the highest levels of the people of the Rewards, upon the difficulties.

فأوحى الله عز و جل إليه: يا إبراهيم، من أحب خلقي إليك؟ فقال: يا رب، ما خلقت خلقا أحب إلي من حبيبك محمد. فأوحى الله عز و جل إليه: يا إبراهيم، فهو أحب إليك، أو نفسك؟ فقال: بل هو أحب إلي من نفسي. قال: فولده أحب إليك، أو ولدك؟ قال: بل ولده.

So Allah<sup>azwj</sup> Mighty and Majestic Revealed: "O Ibrahim<sup>as</sup>! Who is the most beloved of the creatures, to you<sup>as</sup>?" So he<sup>as</sup> said: 'O Lord<sup>azwj</sup>! No creatures has been Created who is more beloved to me<sup>as</sup> than Your<sup>azwj</sup> Beloved, Muhammad<sup>saww</sup>. So Allah<sup>azwj</sup> Mighty and Majestic Revealed unto him<sup>as</sup>: "So is he<sup>saww</sup> more beloved to you<sup>as</sup> than yourself<sup>as</sup>?' So he<sup>as</sup> said: 'But, he<sup>saww</sup> is more beloved to me<sup>as</sup> than my own self'. He<sup>azwj</sup> Said: "So is his<sup>saww</sup> son<sup>asws</sup> more beloved to you<sup>as</sup>, or your<sup>as</sup> own son<sup>as</sup>?' He<sup>as</sup> said: 'But, his<sup>saww</sup> son<sup>asws</sup>.

قال: فذبح ولده ظلما على أيدي أعدائه أوجع لقلبك، أو ذبح ولدك بيدك في طاعتي؟ قال: يا رب، بل ذبحه على أيدي أعدائه أوجع لقلبي. قال: يا إبراهيم، إن طائفة تزعم أنها من امة محمد، ستقتل الحسين ابنه من بعده ظلما و عدوانا، كما يذبح الكباش، فيستوجبون بذلك غضبي.

He<sup>azwj</sup> Said: "His<sup>saww</sup> son<sup>asws</sup> would be slaughtered unjustly at the hands of his<sup>saww</sup> enemies, is that more hurtful to your<sup>as</sup> heart, or the slaughter of your<sup>as</sup> son by your<sup>as</sup> own hands in My<sup>azwj</sup> Obedience?" He<sup>as</sup> said: 'O Lord<sup>azwj</sup>! But, his<sup>asws</sup> slaughter by the hands of his<sup>saww</sup> enemies is more hurtful to my<sup>as</sup> heart'. He<sup>azwj</sup> Said: "O Ibrahim<sup>as</sup>! A group would claim that it is from the community of Muhammad<sup>saww</sup>, so they would be killing Al-Husayn<sup>asws</sup>, his<sup>saww</sup> son<sup>asws</sup> from after him<sup>saww</sup>, unjustly and aggressively, just like the slaughter of the ram, so due to that, they would be Obligating My<sup>azwj</sup> Wrath upon themselves".

فجزع إبراهيم (عليه السلام) لذلك، و توجع قلبه، و أقبل يبكي، فأوحى الله عز و جل إليه: يا إبراهيم، قد فديت جزعك على ابنك إسماعيل لو ذبحته بيدك بجزعك على الحسين و قتله، و أوجبت لك أرفع درجات أهل الثواب على المصائب. فذلك قول الله عز و جل: وَ قَدْ يَأْتِيهِمْ بَذْحِ عَظِيمٍ».

So Ibrahim<sup>as</sup> was horrified by that, and it was painful to his<sup>as</sup> heart, and started to weep. So Allah<sup>azwj</sup> Mighty and Majestic Revealed unto him<sup>as</sup>: "I<sup>azwj</sup> have Ransomed your<sup>as</sup> anxiety for your<sup>as</sup> son<sup>as</sup> had you<sup>as</sup> slaughtered him<sup>as</sup> by your<sup>as</sup> own hands, by your<sup>as</sup> anxiety over Al-Husayn<sup>asws</sup> and his<sup>asws</sup> killing, and have Obligated for you<sup>as</sup> the highest Levels for the people of the Rewards upon the difficulties". So these are the Words of Allah<sup>azwj</sup> Mighty and Majestic **[37:107] And We ransomed him with a magnificent sacrifice.**<sup>50</sup>

## VERSES 114 - 125

وَلَقَدْ مَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ {114} وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ {115} وَنَصَرْنَا لَهُمْ فَكَانُوا هُمُ الْغَالِبِينَ {116} وَأَتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ {117} وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ {118} وَتَرَكْنَا عَلَيْهِمَا فِي الْأَخْرَبِ {119} سَلَامًا عَلَىٰ مُوسَىٰ وَهَارُونَ {120} إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ {121} إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ {122} وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ {123} إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ {124} أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ {125}

<sup>50</sup> عيون أخبار الرضا 1: 1/209

**[37:114] And certainly We had conferred a Favour on Musa and Haroun [37:115] And We Delivered them both and their people from the mighty distress [37:116] And We Helped them both, so they were the vanquishers [37:117] And We Gave them both the Book that explained clearly [37:118] And We Guided them both on the Straight Path [37:119] And We perpetuated (praise) to them among the later generations [37:120] Peace be on Musa and Haroun [37:121] Even thus do We Recompense the doers of good [37:122] Surely they were both of Our believing servants [37:123] And Ilyas was most surely of the Rasools [37:124] When he said to his people: Do you not fear? [37:125] You are calling upon Ba'al and forsaking the best of the creators?**

محمد بن يعقوب: عن علي بن محمد، و محمد بن الحسن، عن سهل بن زياد، عن بكر بن صالح، عن محمد بن سنان، عن مفضل بن عمر، قال: أتينا باب أبي عبد الله (عليه السلام) و نحن نريد الإذن عليه، فسمعناه يتكلم بكلام ليس بالعربية، فتوهمنا أنه بالسريانية، ثم بكى، فبكينا لبكائه، ثم خرج إلينا الغلام فأذن لنا، فدخلنا عليه، فقلت: أصلحك الله، أتيناك نريد الإذن عليك، فسمعناك تتكلم بكلام ليس بالعربية، فتوهمنا أنه بالسريانية، ثم بكيت فبكينا لبكائك.

Muhammad Bin Yaqoub, from Ali Bin Muhammad, and Muhammad Bin Al-Hassan, from Sahl Bin Ziyad, from Bakr Bin Salih, from Muhammad Bin Sinan, from MufazzAl-Bin Umar who said,

'We came to the door of Abu Abdullah<sup>asws</sup> and we wanted the permission to see him<sup>asws</sup>. We overheard him<sup>asws</sup> speaking in a language, which was not Arabic. So we guessed that it was Assyrian. Then he<sup>asws</sup> wept and we wept upon his<sup>asws</sup> weeping. Then a boy came out and gave us the permission, so we went up to him<sup>asws</sup>. I said, 'May Allah<sup>azwj</sup> Keep you<sup>asws</sup> well! We came to you<sup>asws</sup> to seek permission to see you<sup>asws</sup>, and we overheard you<sup>asws</sup> speaking in a speech, which was not Arabic. So we guessed it would be Assyrian. Then you<sup>asws</sup> wept, and we also wept on your<sup>asws</sup> weeping'.

فقال: «نعم، ذكرت إلياس النبي (عليه السلام)، و كان من عباد أنبياء بني إسرائيل، فقلت كما كان يقول في سجوده». ثم اندفع فيه بالسريانية، فلا والله ما رأيت قسيسا، و لا جاثليقا أفصح لهجة منه فيه، ثم فسره لنا بالعربية، فقال: «كان يقول في سجوده: أتراك معذبي و قد أظمأت لك هواجري؟ أتراك معذبي و قد عفرت لك في التراب وجهي؟ أتراك معذبي و قد اجتنبت لك المعاصي؟ أتراك معذبي و قد أسهرت لك ليلي؟»

So he<sup>asws</sup> said: 'Yes. I<sup>asws</sup> remembered the Prophet Ilyaas<sup>as</sup>, and he<sup>as</sup> was from the Prophets<sup>as</sup> of the Children of Israel. So I<sup>asws</sup> said what he<sup>as</sup> used to be saying in his<sup>as</sup> Prostrations'. Then he<sup>asws</sup> quickly spoke in Assyrian. By Allah<sup>azwj</sup>! I had never seen a Priest nor a Catholic more eloquent in tone that him<sup>asws</sup>. Then he<sup>asws</sup> explained it to us in Arabic, so he<sup>asws</sup> said: 'He<sup>as</sup> used to say in his<sup>as</sup> Prostrations: 'Will I<sup>as</sup> see You<sup>azwj</sup> Punish me<sup>as</sup> when I<sup>as</sup> have endured thirst for Your<sup>azwj</sup> sake? Will I<sup>as</sup> see You<sup>azwj</sup> Punish me<sup>as</sup> and I<sup>as</sup> rub my<sup>as</sup> face in the dust for Your<sup>azwj</sup> Sake? Will I<sup>as</sup> see You<sup>azwj</sup> Punish me<sup>as</sup> and I<sup>as</sup> have kept aside from the sins for Your<sup>azwj</sup> Sake? Will I<sup>as</sup> see You<sup>azwj</sup> Punish me<sup>as</sup> when I<sup>as</sup> have stayed awake at nights for Your<sup>azwj</sup> Sake?'

قال: فأوحى الله إليه: أن ارفع رأسك، فإنني غير معذبك. قال: فقال: إن قلت لا أعذبك ثم عذبتني ماذا؟ أ لست عبدك و أنت ربي؟ فأوحى الله إليه: أن ارفع رأسك، فإنني غير معذبك، إنني إذا وعدت وعدا وفيت به».

He<sup>asws</sup> said: 'So Allah<sup>azwj</sup> Revealed unto him<sup>as</sup>: "Raise your<sup>as</sup> head, for I<sup>azwj</sup> will not Punish you<sup>as</sup>". So he<sup>as</sup> said: 'You<sup>azwj</sup> are Saying that You<sup>azwj</sup> will not Punish me<sup>as</sup>, and then if You<sup>azwj</sup> Do Punish me<sup>as</sup>, then what? Am I<sup>as</sup> not Your<sup>azwj</sup> servant and You<sup>azwj</sup>

my<sup>as</sup> Lord<sup>azwj</sup>? So Allah<sup>azwj</sup> Revealed unto him<sup>as</sup>: "Raise your<sup>as</sup> head, for I<sup>azwj</sup> will not Punish you<sup>as</sup>. When I<sup>azwj</sup> Promise a Promise, I<sup>azwj</sup> Fulfill it".<sup>51</sup>

ابن شهر آشوب: عن أنس: أن النبي (صلى الله عليه و آله) سمع صوتاً من قلة جبل: اللهم اجعلني من الأمة المرحومة المغفورة، فأتى رسول الله (صلى الله عليه و آله)، فإذا بشيخ أشيب، قامته ثلاث مائة ذراع، فلما رأى رسول الله (صلى الله عليه و آله) عاتقه، ثم قال: إنني أكل في كل سنة مرة واحدة، و هذا أوانه. فإذا هو بمائدة أنزلت من السماء، فأكل. و كان إلياس (عليه السلام).

Ibn Shehr Ashub, from Anas who said,

'The Prophet<sup>saww</sup> heard a voice from the top of the mountain: 'Our Allah<sup>azwj</sup>! Make me<sup>as</sup> to be from the Mercied community, the Forgiven ones'. So Rasool-Allah<sup>saww</sup> came up to him<sup>as</sup>, and he<sup>as</sup> was an old white-haired man, standing tall of the length of three hundred cubits. So when he<sup>as</sup> saw Rasool-Allah<sup>saww</sup> he<sup>as</sup> embraced him<sup>saww</sup>, then said: 'I<sup>as</sup> eat once a year, and this is its. So this is its time. And there was food which had descended from the sky, so lets eat'. And he<sup>as</sup> was (Prophet) Ilyas<sup>as</sup>'.<sup>52</sup>

## VERSES 126 - 130

اللَّهُ رَبُّكُمْ وَرَبَّ آبَائِكُمُ الْأُولَىٰ {126} فَكَذَّبُوهُ فَأَنَّهُمْ مُحْضَرُونَ {127} إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ {128} وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ {129} سَلَامٌ عَلَىٰ آلِ يَاسِينَ {130}

**[37:126] Allah, your Lord and the Lord of your forefathers? [37:127] But they called him a liar, therefore they shall most surely be presented [37:128] But not the sincere servants of Allah [37:129] And We perpetuated to him (praise) among the later generations [37:130] Greetings be on Progeny of Yaseen**

محمد بن العباس و فرات في تفسيريهما قالوا: حدثنا محمد بن القاسم عن حسين بن الحكم عن حسين بن نصر بن مزاحم عن أبيه عن أبان بن أبي عياش عن سليم بن قيس الهلالي عن علي عليه السلام، قال: إن رسول الله صلى الله عليه وآله اسمه (ياسين)، ونحن الذين قال الله: (سلام على آل ياسين).

Muhammad Bin Al-Abbas, and Furaat in his Commentary (Tafseer), said, 'Narrated to us Muhammad Bin Al-Qasim, from Husayn Bin Al-Hakam, from Husayn Bin Nasr Bin Mazaahim, from his father, from Abaan Bin Abu Ayyash, from Sulaym Bin Qays Al-Hilali says:

Ali<sup>asws</sup> said that the name of Rasool-Allah<sup>saww</sup> is 'Yaseen', and we<sup>asws</sup> are the ones for whom Allah<sup>azwj</sup> has Said: **[37:130] Greetings be on Progeny of Yaseen'**.<sup>53</sup>

وعنه، قال: حدثنا علي بن الحسين بن شاذويه المؤدب، و جعفر بن محمد بن مسرور (رضي الله عنهما)، قالوا: حدثنا محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن الريان بن الصلت- في حديث مجلس الرضا (عليه السلام) مع المأمون و العلماء، و قد أشرنا له في هذا الكتاب غير مرة- قال الرضا (عليه السلام) في الآيات الدالة على الإصطفاء: «و أما الآية السابعة: فقوله تبارك و تعالى: إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا، و قد علم المعاندون منهم أنه لما نزلت هذه الآية، قيل: يا رسول الله، قد عرفنا التسليم عليك، فكيف الصلاة عليك؟ فقال: تقولون: اللهم صل على محمد و آل محمد كما صليت على إبراهيم و آل إبراهيم إنك حميد مجيد. فهل بينكم- معاشر الناس- في هذا خلاف؟» فقالوا: لا.

<sup>51</sup> الكافي 1: 2/177

<sup>52</sup> المناقب 1: 137

<sup>53</sup> Kitaab Sulaym Bin Qays Al Hilali – H 82

And from him, from Ali Bin Al-Husayn Bin Shazawiya Al-Mo'dab, and Ja'far Bin Muhammad Bin Masroor, from Muhammad Bin Abdullah Bin Ja'far Al-Humeyri, from his father, from Al-Raybaan Bin Al-Salt –

In a Hadeeth of a session of Al-Reza<sup>asws</sup> with Al-Ma'moun and the scholars, and pointed out in his book more than once – Al-Reza<sup>asws</sup> said with regards to the Verses which prove the Choice (الاصطفاء): And as for the seventh Verse, so it is the Words of the Blessed and High **[33:56] Surely Allah and His Angels Bless the Prophet; O you who believe! Call for Blessings on him and salute him with a salutation**, and the obstinate ones from among them had known that when this Verse was Revealed, it was said, 'O Rasool-Allah<sup>saww</sup>! Make us recognise the salutation upon you<sup>saww</sup>, so how should we be sending greetings upon you<sup>saww</sup>?' So he<sup>asws</sup> said: 'You all should be saying, 'Our Allah<sup>azwj</sup>! Send Greetings upon Muhammad<sup>saww</sup> just as You<sup>azwj</sup> Sent upon Ibrahim<sup>saww</sup> and the Progeny of Ibrahim<sup>as</sup>, You<sup>azwj</sup> are the Praised, the Glorious'. Group of people! Is there any differing about this, amongst you all?' So they said, 'No'.

قال المأمون: هذا مما لا خلاف فيه أصلاً، و عليه إجماع الأمة، فهل عندك في الآل شيء أوضح من هذا في القرآن؟ فقال أبو الحسن (عليه السلام): «نعم، أخبروني عن قول الله عز و جل: يس وَالْقُرْآنِ الْحَكِيمِ إِنَّكَ لَمِنَ الْمُرْسَلِينَ عَلَى صِرَاطٍ مُسْتَقِيمٍ فَمَنْ عَنِ بَقُولِهِ: يس؟» قال العلماء: يس: محمد (صلى الله عليه و آله)، لم يشك فيه أحد.

Al-Mamoun said, 'This is from what there is no differing originally, and it is against you<sup>asws</sup> that the community has formed a consensus. Therefore, is there with you<sup>asws</sup> regarding the Progeny<sup>asws</sup> anything clearer than this in the Quran?' So Abu Al-Hassan<sup>asws</sup> said: 'Yes. Inform me about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[36:1] Ya Seen [36:2] I swear by the Quran, the Wise [36:3] Most surely you are one of the Rasools [36:4] On a straight path**, so who is meant by the Word 'Yaseen'? The scholars said, 'Yaseen is Muhammad<sup>saww</sup>, no one doubts with regards to it'.

قال أبو الحسن (عليه السلام): «فإن الله عز و جل أعطى محمداً و آل محمد من ذلك فضلاً لا يبلغ أحد كنه وصفه إلا من عقله، و ذلك أن الله عز و جل لم يسلم على أحد إلا على الأنبياء (صلوات الله عليهم)، فقال تبارك و تعالى: سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ و قال: سَلَامٌ عَلَى إِبْرَاهِيمَ، و قال: سَلَامٌ عَلَى مُوسَى و هَارُونَ، و لم يقل سلام على آل نوح، و لا على آل موسى، و لا على آل إبراهيم، و قال عز و جل: سَلَامٌ عَلَى إِبْرَاهِيمَ و آلِهِ و سلم على آل محمد (صلى الله عليه و آله)».

Abu Al-Hassan<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Gave Muhammad<sup>as</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, a Grace from that which has not reached anyone, and that Allah<sup>azwj</sup> Mighty and Majestic did not Send Greetings upon anyone except upon the Prophets<sup>as</sup>, so the Blessed and High Said **[37:79] Greetings upon Nuh among the nations**, and Said **[37:109] Greetings be upon Ibrahim**, and Said **[37:120] Peace be on Musa and Haroun**, and did not Say Greetings upon the Progeny of Noah<sup>as</sup>, or upon the Progeny of Musa<sup>as</sup>, or upon the Progeny of Ibrahim<sup>as</sup>, and the Mighty and Majestic Said **[37:130] Greetings be on Progeny of Yaseen**. The Progeny<sup>asws</sup> of Yaseen means the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>,<sup>54</sup>

ابن بابويه، قال: حدثنا محمد بن الحسن، قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن إبراهيم بن إسحاق، عن محمد بن سليمان الديلمي، عن أبيه، قال: قلت لأبي عبد الله (عليه السلام): جعلت فداك من الآل؟ قال: «ذرية محمد (صلى الله عليه و آله)». قلت: فمن الأهل؟ قال: «الأئمة (عليهم السلام)». قلت: قوله عز و جل: ادْخُلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ؟ قال: «و الله ما عنى إلا ابنته».

<sup>54</sup> عيون أخبار الرضا (عليه السلام) 1: 236 / 1، تأويل الآيات 2: 18 / 50

Ibn Babuwayh, from Muhammad Bin Al-Hassan, from Muhammad Bin Yahya Al-Ataar, from Muhammad Bin Ahmad, from Ibrahim Bin Is'haq, from Muhammad Bin Suleyman Al-Daylami, from his father who said,

'I said to Abu Abdullah<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>. Who is from the Progeny?' He<sup>asws</sup> said: 'Descendents of Muhammad<sup>saww</sup>'. I said, 'So who are the People<sup>asws</sup> (الأهل)?' He<sup>asws</sup> said: 'The Imams<sup>asws</sup>'. I said, '(What about) the Words of the Mighty and Majestic [40:46] **the Pharaoh's people would be Entered into the severest Punishment?**' He<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! It does not Mean any but his<sup>la</sup> daughter'.<sup>55</sup>

وعنه، قال: حدثنا أبي (رضي الله عنه)، قال: حدثنا سعد بن عبد الله، قال: حدثنا أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال، عن علي بن أبي حمزة، عن أبي بصير، قال: قلت لأبي عبد الله (عليه السلام): من آل محمد (صلى الله عليه وآله)؟ قال: «ذريته». فقلت: من أهل بيته؟ قال: «الأئمة الأوصياء». فقلت: من عترته؟ قال: «أصحاب العباء»

And from him, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Ali Bin Fazaal, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I said to Abu Abdullah<sup>asws</sup>, 'Who are the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>?' He<sup>asws</sup> said: 'His<sup>saww</sup> children'. So I said, 'Who are the People<sup>asws</sup> of his<sup>saww</sup> Household?' He<sup>asws</sup> said: 'The Imams<sup>asws</sup>, the successors<sup>asws</sup>'. So I said, 'Who are his<sup>saww</sup> Family?' He<sup>asws</sup> said: 'The Companions of the Cloak'.

فقلت: من أمته؟ قال: «المؤمنون الذين صدقوا بما جاء به من عند الله عز وجل، و المتمسكون بالثقلين اللذين أمروا بالتمسك بهما: كتاب الله عز وجل، و عترته أهل بيته الذين أذهب الله عنهم الرجس و طهرهم تطهيرا، و هما الخليفان على الأمة بعده (عليه السلام)».

So I said, 'Who are his<sup>azwj</sup> community?' He<sup>asws</sup> said: 'The Believers who ratified what he<sup>saww</sup> came with from the Presence of Allah<sup>azwj</sup> Mighty and Majestic, and the ones who attached themselves to the two weighty things (الثقلين) which he<sup>saww</sup> ordered to be attached to them both – Book of Allah<sup>azwj</sup> Mighty and Majestic, and his<sup>saww</sup> Family, the People<sup>asws</sup> of his<sup>saww</sup> Household from whom Allah<sup>azwj</sup> Kept away the uncleanness from them<sup>asws</sup> and Purified them with a thorough Purifying, and these two are the Caliphs (الخليفان) upon the community after him<sup>saww</sup>.<sup>56</sup>

## VERSES 131 - 138

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ {131} إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ {132} وَإِنَّ لُوطًا لَمِنَ الْمُرْسَلِينَ {133} إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ {134} إِلَّا عَجُوزًا فِي الْغَابِرِينَ {135} ثُمَّ دَمَرْنَا الْأَخْرِينَ {136} وَإِنَّكُمْ لَتَمْرُونَ عَلَيْهِمْ مَصْبِحِينَ {137} وَبِاللَّيْلِ أَفْلا تَعْقِلُونَ {138}

**[37:131] Even thus do We Recompense the doers of good [37:132] Surely he was one of Our believing servants [37:133] And Lut was most surely of the Rasools [37:134] When We Delivered him and his followers, altogether [37:135] Except for an old woman amongst those who tarried [37:136] Then We Destroyed the others [37:137] And you pass by them in the morning [37:138] And at night; do you not then understand?**

<sup>55</sup> معاني الأخبار: 2 / 94.

<sup>56</sup> معاني الأخبار: 3 / 94.

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن خالد، و الحسين بن سعيد، جميعاً، عن النضر بن سويد، عن يحيى الحلبي، عن عبد الله بن مسكان، عن زيد بن الوليد الخثعمي، عن أبي الربيع الشامي، قال: سألت أبا عبد الله (عليه السلام)، فقلت: قوله: **وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ وَ بِاللَّيْلِ أَ فَلَا تَعْلَمُونَ؟** قال: «تمررون عليهم في القرآن إذا قرأتم القرآن، تقرأ ما قص الله عز و جل عليكم من خبرهم».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al-Husayn Bin Saeed altogether, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abdullah Bin Muskan, from Zayd Bin Al-Waleed Al-Khash'amy, from Abu Al-Rabi'e Al-Shamy who said,

'I asked Abu Abdullah<sup>asws</sup>, so I said, '(What about) His<sup>azwj</sup> Words **[37:137] And you pass by them in the morning [37:138] And at night; do you not then understand?** He<sup>asws</sup> said: 'You are passing by them in the Quran when you recite the Quran. You read what stories Allah<sup>azwj</sup> Mighty and Majestic has Related to you from their news'<sup>57</sup>.

## VERSES 139 - 148

وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ {139} إِذْ أَبَقَ إِلَى الْفُلِّ الْمَشْحُونِ {140} فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ {141} فَاتَّقَمَتَهُ الْحُوتُ وَهُوَ مُلِيمٌ {142} فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ {143} لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ {144} فَنبذناه بالبحراء وَهُوَ سَقِيمٌ {145} وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِنْ يَقْطِينٍ {146} وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ {147} فَأَمَنُوا فَمَتَّعْنَاهُمْ إِلَى حِينٍ {148}

**[37:139] And Yunus was most surely of the Rasools [37:140] When he ran away to a ship fully laden, [37:141] So he drew lots (with them), but was of those who are cast off [37:142] So the fish swallowed him while he did that for which he blamed himself [37:143] But had it not been that he was of those who glorify (Us) [37:144] He would certainly have tarried in its belly to the Day of Resurrection [37:145] Then We cast him on to the vacant surface of the earth while he was sick [37:146] And We Caused to grow up for him a gourdplant [37:147] And We sent him to a hundred thousand, or more [37:148] And they believed, so We Gave them provision till a time**

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن جميل، قال: قال أبو عبد الله (عليه السلام): «ما رد الله العذاب إلا عن قوم يونس، و كان يونس يدعوهم إلى الإسلام فيأبون ذلك فهم أن يدعو عليهم، و كان فيهم رجلان: عابد، و عالم، و كان اسم أحدهما مليخا، و اسم الآخر روبيل، فكان العابد يشير على يونس بالدعاء عليهم، و كان العالم ينهاه، و يقول: لا تدع عليهم فإن الله يستجيب لك، و لا يحب هلاك عباده.

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Jameel who said,

'Abu Abdullah<sup>asws</sup> said: 'Allah<sup>azwj</sup> did not Ward off the Punishment except from the people of Yunus<sup>as</sup>. And Yunus<sup>as</sup> used to call them to Al-Islam, so they were refusing that, and they used to call against him. Among them were two men, a worshipper, and a scholar. The name of one of them was Maleyja, and the name of the other one was Roubel. The worshipper used to indicate to Yunus<sup>as</sup> to supplicate against them, and the scholar used to prevent it, and was saying, 'Do not supplicate against them, for Allah<sup>azwj</sup> would Answer you<sup>as</sup>, and He<sup>azwj</sup> does not like to Destroy His<sup>azwj</sup> servants'.

<sup>57</sup> الكافي 8: 249 / 349



فقبل قول العابد، و لم يقبل من العالم، فدعا عليهم، فأوحى الله عز و جل إليه: يأتيهم العذاب في سنة كذا و كذا، في شهر كذا و كذا، و في يوم كذا و كذا.

So he<sup>as</sup> accepted the words of the worshipper, and did not accept from the scholar. He<sup>as</sup> supplicated against them. Allah<sup>azwj</sup> Mighty and Majestic Revealed unto him<sup>as</sup>: "There shall come upon them, the Punishment, in such and such a year, in such and such a month, and on such and such a day".

فلما قرب الوقت خرج يونس من بينهم مع العابد، و بقي العالم فيها، فلما كان ذلك اليوم نزل العذاب، فقال لهم العالم: يا قوم، افزعوا إلى الله فلعنه يرحمكم، فيرد العذاب عنكم. فقالوا: كيف نصنع؟ قال: اجتمعوا و اخرجوا إلى المفازة، و فرقوا بين النساء و الأولاد، و بين الإبل و أولادها، و بين البقر و أولادها، و بين الغنم و أولادها، ثم ابكوا، و ادعوا. فذهبوا، و فعلوا ذلك، و ضجوا، و بكوا، فرحمهم الله، و صرف عنهم العذاب، و فرق العذاب على الجبال، و قد كان نزل و قرب منهم.

So when the times approached, Yunus<sup>as</sup> went out from among them along with the worshipper, whilst the scholar remained amongs them. So when it was the day in which the Punishment was due to descend, the scholar said to them, 'O people! Panic towards Allah<sup>azwj</sup>, perhaps He<sup>azwj</sup> would be Merciful to you all, and so the Punishment may be Warded off from you all'. They said, 'How shall we do that?' He said, 'Gather together, and go out to the wasteland, and separate the women, and the children, and camel and its children, and the cow and its children, and the sheep and its children. Then cry out and supplicate'. So they went and did that, and cried out in distress. Allah<sup>azwj</sup> was Merciful to them, and Warded off the Punishment from them, and fragmented itself upon the mountain, and it was quite near to them.

فأقبل يونس لينظر كيف أهلكهم الله تعالى، فرأى الزارعين يزرعون في أرضهم، قال: لهم: ما فعل قوم يونس. فقالوا له، و لم يعرفوه: إن يونس دعا عليهم فاستجاب الله له، و نزل العذاب عليهم، فاجتمعوا و بكوا، و دعوا، فرحمهم الله، و صرف ذلك عنهم، و فرق العذاب على الجبال، فهم إذن يطلبون يونس ليؤمنوا به.

Yunus<sup>as</sup> returned to see how Allah<sup>azwj</sup> had Destroyed them, but when he<sup>as</sup> saw their farmers cultivating in their own land, said to them: 'What did the people of Yunus<sup>as</sup> do?' So they said, and they did not recognise him<sup>as</sup>, 'Yunus<sup>as</sup> supplicated against them and Allah<sup>azwj</sup> Answered for him<sup>as</sup>, and it (almost) descended upon them. They gathered together, and cried, and supplicated, and Allah<sup>azwj</sup> was merciful upon them, and Exchanged that from them, and the Punishment fragmented itself upon the mountain. So now, they are seeking Yunus<sup>as</sup> so that they can express their belief in him<sup>as</sup>.

فغضب يونس، و مر على وجهه مغاضبا- كما حكى الله- حتى انتهى إلى ساحل البحر، فإذا سفينة قد شحنت، و أرادوا أن يدفعوها، فسألهم يونس أن يحملوه فحملوه، فلما توسطوا البحر، بعث الله حوتا عظيما، فحبس عليهم السفينة من قدامها، فنظر إليه يونس ففزع منه و صار إلى مؤخر السفينة، فدار الحوت إليه و فتح فاه، فخرج أهل السفينة، فقالوا: فينا عاص، فتساهموا، فخرج سهم يونس، و هو قول الله عز و جل: فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ، فأخرجوه، فألقوه في البحر، فالتقمه الحوت و هو مليم، و مر به في الماء.

Yunus<sup>as</sup> got angry, and passed by the face of the Punished (place) – as Allah<sup>azwj</sup> has Told about – until he<sup>as</sup> ended up to the coast of the sea. There was a ship, which was fully laden, and they were intending to set it to sail. Yunus<sup>as</sup> asked them if they would carry him<sup>as</sup>, so they carried him<sup>as</sup>. When they were in the middle of the sea, Allah<sup>azwj</sup> Sent a gigantic whale, which blocked the path of the ship from its front. Yunus<sup>as</sup> looked at it, and was terrified from it, and went to the other side of the ship.

The whale swam around and followed him<sup>as</sup> and opened its mouth. The people of the ship came out and said, 'There is despair amongst us, so let us draw lots. It was the lot of Yunus<sup>as</sup> that came out, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic [37:141] **So he drew lots (with them), but was of those who are cast off.** So they came out and threw him<sup>as</sup> into the sea. The whale swallowed him<sup>as</sup> up whilst he<sup>as</sup> was balming himself<sup>as</sup>, and went with him<sup>as</sup> in the water.

و قد سأل بعض اليهود أمير المؤمنين (عليه السلام) عن سجن طاف أقطار الأرض بصاحبه، فقال: يا يهودي، أما السجن الذي طاف أقطار الأرض بصاحبه فإنه الحوت الذي حبس يونس في بطنه، و دخل في بحر القلزم، ثم خرج إلى بحر مصر، ثم دخل في بحر طبرستان، ثم دخل في دجلة العوراء، ثم مرت به تحت الأرض حتى لحقت بقارون، و كان قارون هلك في أيام موسى، و وكل الله به ملكا يدخله في الأرض كل يوم قامه رجل، و كان يونس في بطن الحوت يسبح الله و يستغفره، فسمع قارون صوته، فقال للملك الموكل به: أنظرني، فإني أسمع كلام آدمي. فأوحى الله إلى الملك الموكل به: أنظره. فأنظره.

And a Jew asked Amir-ul-Momineen<sup>asws</sup> about a prison, which circled the ends of the earth with its prisoner, so he<sup>asws</sup> said: 'O Jew! As for the prison which circled the ends of the earth with its prisoner, so it is the whale which imprisoned Yunus<sup>as</sup> in its belly, and entered in the sea of Al-Qalzam, then went out to the sea of Egypt, then entered in the sea of Tabarstan, then entered in Al-Owra, then passed with him<sup>as</sup> underneath the earth until it met Qaroun. And Qaroun was destroyed in the days of Musa<sup>as</sup>, and Allah<sup>azwj</sup> Allocated and Angel, which entered him into the earth every day, and Yunus<sup>as</sup> was in the belly of the whale glorifying Allah<sup>azwj</sup> and seeking His<sup>azwj</sup> Forgiveness. So Qaroun heard his<sup>as</sup> voice and said to the Angel which was allocated to him, 'Wait, for I hear the the speech of a human'. Allah<sup>azwj</sup> Revealed to the Angel who was allocated to him: "Wait". So he waited'.

ثم قال قارون: من أنت؟ قال يونس: أنا المذنب الخاطئ يونس بن متى. قال: فما فعل الشديد الغضب لله موسى بن عمران؟ قال: هيهات، هلك. قال: فما فعل الرؤوف الرحيم على قومه هارون بن عمران؟ قال: هلك. قال: فما فعلت كلثم بنت عمران، التي كانت سميت لي؟ قال: هيهات، ما بقي من آل عمران أحد. قال قارون: وا أسفا على آل عمران. فشكر الله له ذلك، فأمر الله الملك الموكل به أن يرفع عنه العذاب أيام الدنيا، فرفع عنه.

Then Qaroun said, 'Who are you<sup>as</sup>?' Yunus<sup>as</sup> said: 'I<sup>as</sup> am a sinner, an erroneous one, Yunus<sup>as</sup> Bin Matta'. He said, 'So what was the intense Anger of Allah<sup>azwj</sup> for the sake of Musa<sup>as</sup> Bin Imran<sup>as</sup>?' He<sup>as</sup> said: 'Far be it! Destroyed!' He said, 'So what did the Kind, the Merciful Do with the people of Haroun<sup>as</sup> Bin Imran<sup>as</sup>?' He<sup>as</sup> said: 'Destroyed!' He said, 'So what did Kulsoom daughter of Imran do, the one who was named for me?' He<sup>as</sup> said: 'Far be it! There did not remain even one from the Progeny of Imran'. Qaroun said, 'O regret, upon the Progeny of Imran! So he thanked Allah<sup>azwj</sup> for that, therefore Allah<sup>azwj</sup> Commanded the Angel who was Allocated to him that he should lift the Punishment from him, for the days of the world. So he raised it from him.

فلما رأى يونس ذلك نادى في الظلمات: أن لا إله إلا أنت سبحانك، إني كنت من الظالمين. فاستجاب الله له، و أمر الحوت أن يلفظه، فلفظه على ساحل البحر، و قد ذهب جلده و لحمه، و أنبت الله عليه شجرة من يقطين- و هي الدباء- فأظلمت عن الشمس، فشكر، ثم أمر الله الشجرة فتحت عنه، و وقعت الشمس عليه، فجزع، فأوحى الله إليه: يا يونس، لم لم ترحم مائة ألف أو يزيدون و أنت تجزع من ألم ساعة! فقال: يا رب، عفوك عفوك. فرد الله عليه بدنه، و رجع إلى قومه، و آمنوا به، و هو قوله: قُلْ لَا كَانَتْ قَرْيَةٌ أَمَنَتْ فَفَعَلَهَا إِلَّا قَوْمَ يُوسُفَ لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ غَدَابَ الْخَزْيِ فِي الْحَيَاةِ الدُّنْيَا وَ مَنَعْنَاهُمْ إِلَى حِينٍ

So when Yunus<sup>as</sup> saw that, **[21:87] so he called out in the darkness: There is no god but You, Glory be to You; surely I was of the unjust ones.** So Allah<sup>azwj</sup> Answered him<sup>as</sup> and Commanded the whale that it should spit him<sup>as</sup> out. So it spit him<sup>as</sup> out upon the coast of the sea, and his<sup>as</sup> skin and flesh had dissolved, and Allah<sup>azwj</sup> Caused a pumpkin tree to grow for him<sup>as</sup> – and it is the gour – It shaded him<sup>as</sup> from the sun. So he<sup>as</sup> was thankful. Then Allah<sup>azwj</sup> Commanded the tree, so it withered away, and the sun shone upon him<sup>as</sup>. So he<sup>as</sup> was alarmed. So Allah<sup>azwj</sup> Revealed unto him<sup>as</sup>: “O Yunus<sup>as</sup>! Why, why did you<sup>as</sup> not have mercy upon a hundred thousand or more, and you<sup>as</sup> are alarmed from the pain of an hour?” So he<sup>as</sup> said: ‘O Lord<sup>azwj</sup>! Your<sup>azwj</sup> Forgiveness, Your<sup>azwj</sup> Forgiveness!’ So Allah<sup>azwj</sup> Returned his<sup>as</sup> body back to him<sup>as</sup> and he<sup>as</sup> returned to his<sup>as</sup> people, and they believed in him<sup>as</sup>, and these are His<sup>azwj</sup> Words **[10:98] And why was there not a town which should believe so that their belief should have profited them but the people of Yunus? When they believed, We Removed from them the Punishment of disgrace in this world's life and We Gave them provision till a time.**<sup>58</sup>

ثم قال علي بن إبراهيم: وفي رواية أبي الجارود، عن أبي جعفر (عليه السلام) قال: «لبث يونس في بطن الحوت ثلاثة أيام، و نادى في الظلمات الثلاث: ظلمة بطن الحوت، و ظلمة الليل، و ظلمة البحر: أن لا إله إلا أنت سبحانك، إني كنت من الظالمين. فاستجاب له ربه، فأخرجه الحوت إلى الساحل، ثم قذفه فألقاه بالساحل، و أنبت الله عليه شجرة من يقطين- و هو القرع- فكان يمصه، و يستظل به و بورقه، و كان تساقط شعره، و ورق جلده، و كان يونس يسبح و يذكر الله في الليل و النهار.

Then Ali Bin Ibrahim said: ‘And in a report of Abu Al-Jaroud,

‘Abu Ja’far<sup>asws</sup> having said: ‘Yunus<sup>as</sup> stayed in the belly of the whale for three days, and called out in the triple darkness – darkness of the belly of the whale, and darkness of the night, and darkness of the sea **[21:87] There is no god but You, Glory be to You; surely I was of the unjust ones.** So his<sup>as</sup> Lord<sup>azwj</sup> Answered him<sup>as</sup>, and the whale threw him<sup>as</sup> out upon the coast. And Allah<sup>azwj</sup> Caused a pumpkin tree – and it is a gourd – to Grow for him<sup>as</sup> – and he<sup>as</sup> was sucking on it, and shading by it and its leaves. And his<sup>as</sup> hair had come off, and his skin had become like paper. And Yunus<sup>as</sup> used to Glorify and Remember Allah<sup>azwj</sup> during the night and the day.

فلما أن قوي و اشتد بعث الله دودة فأكلت أسفل القرع، فذبلت القرعة، ثم يبست، فشق ذلك على يونس، و ظل حزينا، فأوحى الله إليه: ما لك حزينا، يا يونس؟ قال: يا رب، هذه الشجرة التي كانت تنفعني سلطت عليها دودة فبيست. قال: يا يونس، أحزنت لشجرة لم تزرعها، و لم تسقها، و لم تعي بها أن يبست حين استغنيت عنها، و لم تحزن لأهل نينوى، أكثر من مائة ألف أردت أن ينزل عليهم العذاب! إن أهل نينوى قد آمنوا و اتقوا فارجع إليهم.

So when he<sup>as</sup> was strong and robust, Allah<sup>azwj</sup> Sent a worm which ate the root of the plant. The pumpkin withered away and died out. So that proved to be too difficult upon Yunus<sup>as</sup>, and he<sup>as</sup> was saddened. Allah<sup>azwj</sup> Revealed unto him<sup>as</sup>: “What makes you<sup>as</sup> to grieve, O Yunus<sup>as</sup>?” He<sup>as</sup> said: ‘O Lord<sup>azwj</sup>! This is the tree, which was benefitting me<sup>as</sup>. The worm overcame it, so it withered away’. He<sup>azwj</sup> Said: “O Yunus<sup>as</sup>! You<sup>as</sup> are aggrieved for a tree, which you<sup>as</sup> did not place, and did not water, and were not aware of it when you<sup>as</sup> were befitting from it, and you<sup>as</sup> did not grieve for the people of Naynawa, who were more than a hundred thousand, and wanted

<sup>58</sup> تفسير القمي 1: 317

that the Punishment should Descend upon them? The people of Naynawa have believed, and feared, so return to them”.

فانطلق يونس إلى قومه، فلما دنا من نينوى استحي أن يدخل، فقال لراع لقيه: ائت أهل نينوى، فقل لهم: إن هذا يونس قد جاء. قال الراعي: أ تكذب، أما تستحي، و يونس قد غرق في البحر و ذهب؟! قال له يونس: اللهم إن هذه الشاة تشهد لك أنني يونس.

So Yunus<sup>as</sup> went to his<sup>as</sup> people. So when he<sup>as</sup> approached Naynawa, he<sup>as</sup> felt embarrassed from entering it. He<sup>as</sup> said to a shepherd who met him<sup>as</sup>; ‘You are of the people of Naynawa, so tell them, ‘This is Yunus<sup>as</sup> who has come’. The shepherd said, ‘Are you<sup>as</sup> lying or are you<sup>as</sup> are mocking me, as Yunus<sup>as</sup> has drowned in the sea and is gone?’ Yunus<sup>as</sup> said to him: ‘Evidence to them this sheep, who shall testify to you that I<sup>as</sup> am Yunus<sup>as</sup>’.

فنطقت الشاة له بأنه يونس، فلما أتى الراعي قومه و أخبرهم، أخذوه و هموا بضربه، فقال: إن لي بينة بما أقول. قالوا: من يشهد؟ قال: هذه الشاة تشهد، فشهدت بأنه صادق، و أن يونس قد رده الله إليهم. فخرجوا يطلبونه، فوجدوه فجاءوا به و آمنوا، و أحسنوا إيمانهم، فمتعهم الله إلى حين، و هو الموت، و أجازهم من ذلك العذاب».

So the sheep spoke to him, that he<sup>as</sup> is indeed Yunus<sup>as</sup>. So when the shepherd came to his people and informed them, they grabbed him and thought of killing him, so he said, ‘I have a clear proof for myself of what I am saying. They said, ‘Who will testify?’ He said, ‘This sheep will testify’. So it testified that he is speaking the truth, and that Allah<sup>azwj</sup> had returned Yunus<sup>as</sup> back to them. So they went out seeking him<sup>as</sup>, and found him<sup>as</sup>. So they came with him<sup>as</sup> and believed, and their faith was good, and Allah<sup>azwj</sup> Respited them to a time, and it is the death, and Protected them from the Punishment’.<sup>59</sup>

محمد بن الحسن الصفار: عن العباس بن معروف، عن سعدان بن مسلم، عن صباح المزني، عن الحارث بن حصيرة، عن حبة العرني، قال: قال أمير المؤمنين (عليه السلام): «إن الله عرض ولايتي على أهل السماوات و على أهل الأرض، أقر بها من أقر، و أنكرها من أنكر، أنكرها يونس فحبسه الله في بطن الحوت حتى أقر بها».

Muhammad Bin Al-Hassan Al-Saffar, from Al-Abbas Bin Marouf, from Sa’dan Bin Muslim, from Sabah Al-Mazny, from Al-Haris Bin Haseyra, from Habat Al-Arary who said,

‘Amir-ul-Momineen<sup>asws</sup> said: ‘Allah<sup>azwj</sup> Presented my<sup>asws</sup> Wilayah upon the inhabitants of the sky, and upon the inhabitants of the earth, and the one who accepted it, accepted it, and the one who rejected it, rejected it. And Yunus<sup>as</sup> paused (with regards to) it, so Allah<sup>azwj</sup> Captivated him<sup>as</sup> in the belly of the whale until he<sup>as</sup> accepted it’.<sup>60</sup>

ابن شهر آشوب: عن أبي حمزة الثمالي، أنه قال: دخل عبد الله بن عمر على علي بن الحسين زين العابدين (عليه السلام)، و قال: يا ابن الحسين، أنت الذي تقول: إن يونس بن متى إنما لقي في الحوت ما لقي لأنه عرضت عليه ولاية جدي فتوقف عندها؟ قال: «بلى، ثكلتك أمك». قال عبد الله بن عمر: فأرني برهان ذلك إن كنت من الصادقين.

Ibn Shehr Ashub – from Abu Hamza Al-Sumaly who said,

‘Abdullah Bin Umar came up to Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> Zayn Al-Abideen<sup>asws</sup> and said, ‘O Ibn Al-Husayn<sup>asws</sup>! You<sup>asws</sup> are the one who is saying that, ‘Yunus<sup>as</sup> Bin

<sup>59</sup> تفسير القمي 1: 319.

<sup>60</sup> بصائر الدرجات: 1/95.

Matta faced in the belly of the whale what he<sup>as</sup> faced because the Wilayah of my<sup>asws</sup> grandfather was presented to him<sup>as</sup>, so he<sup>as</sup> paused with regards to it? He<sup>asws</sup> said: 'Yes, may your mother be bereft of you'. Abdullah Bin Umar said, 'So show me a proof of that if you<sup>asws</sup> are of the truthful ones'.

قال: فأمر علي بن الحسين (عليه السلام) بشد عينيه بعصا، و عيني بعصا، ثم أمر بعد ساعة بفتح أعيننا، فإذا نحن على شاطئ بحر تضرب أمواجه، فقال ابن عمر: يا سيدي، دمي في رقبتك، الله الله في نفسي. فقال علي بن الحسين (عليه السلام): «أردت البرهان؟». فقال عبد الله بن عمر: أرني إن كنت من الصادقين.

(The narrator) said, 'So Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> him to cover his eyes with his fingers, and my eyes with my fingers. Then after a while, he<sup>asws</sup> ordered us to open our eyes. So it was as if we were upon the seashore, being struck by its waves. So Ibn Umar said, 'O my master! My blood is upon your<sup>asws</sup> neck'. (I said), 'Allah<sup>azwj</sup>, Allah<sup>azwj</sup>, within myself'. So Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: 'You wanted the proof?' Abdullah Bin Umar said, 'Show me, if you<sup>asws</sup> are from the truthful ones'.

ثم قال علي بن الحسين: «يا أيها الحوت». فأطلع الحوت رأسه من البحر مثل الجبل العظيم، و هو يقول: لبيك لبيك، يا ولي الله. فقال: «من أنت؟» قال: أنا حوت يونس، يا سيدي.

Then Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: 'O you, the whale!' So the whale raised its head from the sea like a great mountain and it was saying: 'Here I am, here I am, O Guardian of Allah<sup>azwj</sup>!' So he<sup>asws</sup> said: 'Who are you?' It said, 'I am the whale of Yunus<sup>as</sup>, O my Master!'

قال: «حدثني بخبر يونس». قال: يا سيدي، إن الله تعالى لم يبعث نبيا- من آدم إلى أن صار جدك محمد (صلى الله عليه و آله)- إلا و قد عرض عليه ولايتكم أهل البيت، فمن قبلها من الأنبياء، سلم و تخلص، و من توقف عنها، و تتع في حملها، لقي ما لقي آدم من المعصية، و ما لقي نوح من الغرق، و ما لقي إبراهيم من النار، و ما لقي يوسف من الجب، و ما لقي أيوب من البلاء، و ما لقي داود من الخطيئة، إلى أن بعث الله يونس، فأوحى الله إليه: أن تول أمير المؤمنين عليا و الأئمة الراشدين من صلبه، في كلام له.

He<sup>asws</sup> said: 'Narrate to me<sup>asws</sup> the news of Yunus<sup>as</sup>'. It said, 'O my Master! Allah<sup>azwj</sup> the High did not Send a Prophet<sup>as</sup> – from Adam<sup>as</sup> until it came to your<sup>asws</sup> grandfather<sup>saww</sup> Muhammad<sup>saww</sup> – except that there was Presented to him<sup>as</sup> your<sup>asws</sup> Wilayah, the People<sup>asws</sup> of the Household. So the one who accepted it from the Prophets<sup>as</sup>, was safe and sincere, and the one who paused from it, and was hesitant in bearing it, faced what Adam<sup>as</sup> faced from the disobedience, and what Noah<sup>as</sup> faced from the drowning, and what Ibrahim<sup>as</sup> faced from the fire, and what Yusuf<sup>as</sup> faced from the well, and what Ayoub<sup>as</sup> faced from the affliction, and what Dawood<sup>as</sup> faced from the mistake, until Allah<sup>azwj</sup> Sent Yunus<sup>as</sup>, so Allah<sup>azwj</sup> Revealed unto him<sup>as</sup>: "You<sup>as</sup> have to befriend Amir-ul-Momineen Ali<sup>asws</sup> and the righteous Imams<sup>asws</sup> from his<sup>as</sup> posterity, in your<sup>as</sup> speech'.

قال يونس: كيف أتولى من لم أراه و لم أعرفه. و ذهب مغاضبا. فأوحى الله تعالى إلي: «أن التقم يونس و لا توهن له عظما» فمكث في بطني أربعين صباحا يطوف معي البحار في ظلمات ثلاث، ينادي: «لا إله إلا أنت سبحانك إني كنت من الظالمين، قد قبلت ولاية علي بن أبي طالب و الأئمة الراشدين من ولده». فلما أمن بولايتكم أمرني ربي فقفذته على ساحل البحر.

Yunus<sup>as</sup> said: 'How can I<sup>as</sup> befriend someone whom I<sup>as</sup> have not seen and do not recognise?' And he<sup>as</sup> went away in anger. So Allah<sup>azwj</sup> the High Revealed unto me: "Swallow up Yunus<sup>as</sup> but do not weaken his<sup>as</sup> bones". So he<sup>as</sup> remained in my belly

for forty mornings, circling with me in the sea in triple darkness. He<sup>as</sup> called out: **[21:87] There is no god but You, Glory be to You; surely I was of the unjust ones.** He<sup>as</sup> had accepted the Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and the righteous Imams<sup>asws</sup> from his<sup>asws</sup> sons<sup>asws</sup>. **So when he<sup>as</sup> believed in your<sup>asws</sup> Wilayah, my Lord<sup>azwj</sup> Commanded me to throw him<sup>as</sup> out upon the coast of the sea<sup>61</sup>.**

## VERSES 149 - 177

فَاسْتَفْتِهِمْ أَلرَّبِّكَ الْبَنَاتُ وَلَهُمُ الْبَنُونَ {149} أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ {150} أَلَا إِنَّهُمْ مِنْ أَفْكَهْمَ لَيَقُولُونَ {151} وَلَدَ اللَّهِ وَإِنَّهُمْ لَكَاذِبُونَ {152} أَصْطَفَى الْبَنَاتَ عَلَى الْبَنِينَ {153} مَا لَكُمْ كَيْفَ تَحْكُمُونَ {154} أَفَلَا تَذَكَّرُونَ {155} أَمْ لَكُمْ سُلْطَانٌ مُبِينٌ {156} فَآتُوا بِكِتَابِكُمْ إِنْ كُنْتُمْ صَادِقِينَ {157} وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نِجَابًا وَقَدْ عَلِمَتِ الْجَنَّةُ إِنَّهُمْ لَمُحْضَرُونَ {158} سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ {159} إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ {160} فَإِنَّكُمْ وَمَا تَعْبُدُونَ {161} مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ {162} إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ {163} وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَعْلُومٌ {164} وَإِنَّا لَنَحْنُ الصَّافُونَ {165} وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ {166} وَإِنْ كَانُوا لَيَقُولُونَ {167} لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِنَ الْأُولِينَ {168} لَكُنَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ {169} فَكَفَرُوا بِهِ فَسَوْفَ يَعْلَمُونَ {170} وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ {171} إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ {172} وَإِنْ جُنَدْنَا لَهُمُ الْعَالِيُونَ {173} فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ {174} وَأَبْصَرَهُمْ فَسَوْفَ يُبْصِرُونَ {175} أَفَبِعَدَابِنَا يُسْتَعْجَلُونَ {176} فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنذَرِينَ {177}

**[37:149] Then ask them whether for your Lord there are daughters for them there are sons [37:150] Or did We Create the Angels as females while they were witnesses? [37:151] Indeed it is of their own lie that they are speaking that [37:152] Allah has begotten; and most surely they are lying [37:153] Has He Chosen daughters in preference to sons? [37:154] What is the matter with you, how are you judging? [37:155] Will you not then mind? [37:156] Or have you a clear authority? [37:157] Then bring your Book, if you are truthful [37:158] And they assert a relationship between Him and the Jinn; and certainly the Jinn do know that they shall surely be Presented [37:159] Glory be to Allah (for freedom) from what they are describing [37:160] Except for the sincere servants of Allah [37:161] So you and what you are worshipping [37:162] Not against Him can you cause (any) to fall into trial [37:163] Save him who will arrive to the Blazing Fire [37:164] And there is none of us but there is for him an assigned place [37:165] And we are they who draw themselves out in ranks [37:166] And we are they who are Glorifying [37:167] And they were saying [37:168] If only there was a Reminder with us from the former ones [37:169] We would certainly have been the sincere servants of Allah [37:170] But (now) they are disbelieving in it, so soon they will come to know [37:171] And certainly Our Word has already gone forth in respect of Our servants, the Rasools [37:172] They shall be the assisted ones [37:173] And most surely Our army will be the victorious one [37:174] Therefore turn away from for a time [37:175] And (then) see them, so they too shall see [37:176] What! Would they then hasten on Our Punishment? [37:177] But when it shall descend in their places, evil shall be be the morning of the warned ones**

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: وَ إِنْ كَانُوا لَيَقُولُونَ لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِنَ الْأُولِينَ لَكُنَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ فَمِنْ كَفَارِ قَرِيشٍ، كَانُوا يَقُولُونَ: قَاتَلَ اللَّهُ الْيَهُودَ وَ النَّصَارَى كَيْفَ كَذَبُوا أَنْبِيَاءَهُمْ، أَمَا وَ اللَّهِ لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِنَ الْأُولِينَ لَكُنَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ يَقُولُ: فَكَفَرُوا بِهِ حِينَ جَاءَهُمْ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ)، يَقُولُ اللَّهُ: فَسَوْفَ يَعْلَمُونَ. فَقَالَ جَبْرَيْلُ: «يَا مُحَمَّدُ إِنَّا لَنَحْنُ الصَّافُونَ وَ إِنَّا لَنَحْنُ الْمُسَبِّحُونَ».

<sup>61</sup> المناقب 4: 138

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words [37:168] **If only there was a Reminder with us from the former ones [37:169] We would certainly have been the sincere servants of Allah**, so they are the infidels of Qureysh who were saying, 'Allah<sup>azwj</sup> Killed the Jews and the Christians, how they belied their Prophets<sup>as</sup>. By Allah<sup>azwj</sup>, [37:168] **If only there was a Reminder with us from the former ones [37:169] We would certainly have been the sincere servants of Allah. [37:170] But (now) they are disbelieving in it** when Rasool-Allah<sup>as</sup> came to them. Allah<sup>azwj</sup> is Saying **so soon they will come to know**. Jibraeel<sup>as</sup> said: 'O Muhammad<sup>saww</sup>! [37:165] **And we are they who draw themselves out in ranks [37:166] And we are they who are Glorifying**'.

قوله: فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنذَرِينَ يعني: العذاب إذا نزل ببني أمية و أشياعهم في آخر الزمان. قوله: وَ تَوَلَّ عَنْهُمْ حَتَّى حِينٍ وَ أَبْصِرْ فَسَوْفَ يُبْصِرُونَ، فذلك إذا أتاهم العذاب أبصروا حين لا ينفعهم النظر، و هذه في أهل الشبهات و الضلالات من أهل القبلة.

He<sup>azwj</sup> Said [37:177] **But when it shall descend in their places, evil shall be the morning of the warned ones** Meaning the Punishment, when it Descend upon the Clan of Umayya, and their adherents at the end of the times. His<sup>azwj</sup> Words [37:174] **Therefore turn away from for a time [37:175] And (then) see them, so they too shall see**, so that is when the Punishment comes upon them, they will be looking at it, and the look will not benefit them. And this is regarding the people of the doubts and the straying from the people of the Qibla (General Muslims)'.<sup>62</sup>

علي بن إبراهيم، قال: حدثنا محمد بن جعفر، قال: حدثنا عبد الله بن محمد بن خالد، عن العباس بن عامر، عن الربيع بن محمد، عن يحيى بن مسلم، عن أبي عبد الله (عليه السلام)، قال: سمعته يقول: وَ مَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ، قال: «نزلت في الأئمة و الأوصياء من آل محمد (صلى الله عليه و آله)».

Ali Bin Ibrahim said, 'Muhammad Bin Ja'far narrated to us, from Abdullah Bin Muhammad Bin Khalid, from Al-Abbas Bin Aamir, from Al-Rabi'e Bin Muhammad, from Yahya Bin Muslim,

(The narrator says) 'I heard Abu Abdullah<sup>asws</sup> saying [37:164] **And there is none of us but there is for him an assigned place**, was Revealed regarding the Imams<sup>asws</sup>, and the successors<sup>asws</sup> from the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>'.<sup>63</sup>

محمد بن العباس، قال: حدثنا عبد العزيز بن يحيى، عن أحمد بن محمد، عن عمر بن يونس الحنفي اليمامي، عن داود بن سليمان المروزي، عن الربيع بن عبد الله الهاشمي، عن أشياخ من آل علي بن أبي طالب (عليه السلام)، قالوا: قال علي (عليه السلام) في بعض خطبة: «إنا آل محمد كنا أنوارا حول العرش، فأمرنا الله بالتسبيح فسبحنا، فسبحت الملائكة بتسبيحنا، ثم أهبطنا إلى الأرض فأمرنا الله بالتسبيح فسبحنا، فسبح أهل الأرض بتسبيحنا، و إنا نحن الصافون، و إنا نحن المسبحون».

Muhammad Bin Al-Abbas, from Abdul Aziz Bin Yahya, from Ahmad Bin Muhammad, from Umar Bin Yunus Al-Hanafy Al-Yamami, from Dawood Bin Suleyman Al-Marouzy, from Al-Rabi'e Bin Abdullah Al-Hashimy,

(It has been narrated) from the Sheykh from the Progeny of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> who said, 'Ali<sup>asws</sup> said in one of his<sup>asws</sup> sermons: 'We<sup>asws</sup>, the Progeny<sup>asws</sup> of

<sup>62</sup> تفسير القمّي 2: 227

<sup>63</sup> تفسير القمّي 2: 227

Muhammad<sup>as</sup>, were Lights around the Throne. So Allah<sup>azwj</sup> Commanded us<sup>asws</sup> for the Glorification. So we<sup>asws</sup> Glorified, and the Angels Glorified by our<sup>asws</sup> Glorification. Then we<sup>asws</sup> descended upon the earth, so Allah<sup>azwj</sup> Commanded us for the Glorification, So we<sup>asws</sup> Glorified, and the people of the earth Glorified by our<sup>asws</sup> Glorification [37:165] **And we are they who draw themselves out in ranks [37:166] And we are they who are Glorifying**.<sup>64</sup>

## VERSES 178 - 182

وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ {178} وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ {179} سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ {180} وَسَلَامٌ عَلَى الْمُرْسَلِينَ {181} وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ {182}

**[37:178] And turn away from them for a time [37:179] And (then) see, for they too shall see [37:180] Glory be to your Lord, the Lord of Honour, from what they are describing [37:181] And peace be on the Rasools [37:182] And the Praise is due to Allah, the Lord of the Worlds**

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ دَاوُدَ عَنْ مُحَمَّدِ بْنِ عَطِيَّةَ قَالَ جَاءَ رَجُلٌ إِلَى أَبِي جَعْفَرٍ (عليه السلام) مِنْ أَهْلِ الشَّامِ مِنْ عُلَمَائِهِمْ فَقَالَ يَا أَبَا جَعْفَرٍ جِئْتُ أَسْأَلُكَ عَنْ مَسْأَلَةٍ قَدْ أَعَيْتُ عَلَيَّ أَنْ أَجِدَ أَحَدًا يُفَسِّرُهَا وَ قَدْ سَأَلْتُ عَنْهَا ثَلَاثَةَ أَصْنَافٍ مِنَ النَّاسِ فَقَالَ كُلُّ صِنْفٍ مِنْهُمْ شَيْئًا غَيْرَ الَّذِي قَالَ الصِّنْفُ الْآخِرُ فَقَالَ لَهُ أَبُو جَعْفَرٍ (عليه السلام) مَا ذَلِكَ قَالَ فَإِنِّي أَسْأَلُكَ عَنْ أَوَّلِ مَا خَلَقَ اللَّهُ مِنْ خَلْقِهِ فَإِنَّ بَعْضَ مَنْ سَأَلْتُهُ قَالَ الْقَدْرَ وَ قَالَ بَعْضُهُمُ الْقَلَمَ وَ قَالَ بَعْضُهُمُ الرُّوحَ

From him, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Dawood from Muhammad Bin Atiyya who said:

‘A man from the scholars of the people of Syria (Al-Shaam) came up to Abu Ja’far<sup>asws</sup>. He said, ‘O Abu Ja’far<sup>asws</sup>, I have come to ask you<sup>asws</sup> a question which has exhausted me in finding one who could explain it to me, and I have asked three kinds of the people about it, so each type from them said something other than what the other one said’. So Abu Ja’far<sup>asws</sup> said to him: ‘What would that be?’ He said, ‘I ask you<sup>asws</sup> about the first thing what Allah<sup>azwj</sup> Created from His<sup>azwj</sup> creatures, for some of the ones I asked said it was the Destiny, and some of them said it was the Pen, and some of them said it was the Spirit’.

فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) مَا قَالُوا شَيْئًا أُخْبِرُكَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى كَانَ وَ لَا شَيْءَ غَيْرَهُ وَ كَانَ عَزِيزًا وَ لَا أَحَدًا كَانَ قَبْلَ عِزِّهِ وَ ذَلِكَ قَوْلُهُ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ كَانَ الْخَالِقُ قَبْلَ الْمَخْلُوقِ وَ لَوْ كَانَ أَوَّلُ مَا خَلَقَ مِنْ خَلْقِهِ الشَّيْءُ مِنَ الشَّيْءِ إِذَا لَمْ يَكُنْ لَهُ انْقِطَاعٌ أَبَدًا وَ لَمْ يَزَلِ اللَّهُ إِذَا وَ مَعَهُ شَيْءٌ لَيْسَ هُوَ يَتَقَدَّمُهُ وَ لَكِنَّهُ كَانَ إِذْ لَا شَيْءَ غَيْرَهُ

So Abu Ja’far<sup>asws</sup> said: ‘They have not said anything. I<sup>asws</sup> hereby inform you that Allah<sup>azwj</sup> Blessed and High Existed and there was nothing other than Him<sup>azwj</sup>, and He<sup>azwj</sup> was Mighty and there was no one who was mighty before Him<sup>azwj</sup>, and that is His<sup>azwj</sup> Statement: **[37:180] Glory be to your Lord, the Lord of Honour, from what they are describing**, and He<sup>azwj</sup> was the Creator before the creation, and had He<sup>azwj</sup> Created, and Had He<sup>azwj</sup> Created something from His<sup>azwj</sup> Creation, something from something, then there would be no cut-off from it (the chain) ever, and it would never cease if Allah<sup>azwj</sup> had something with Him<sup>azwj</sup> and He<sup>azwj</sup> did not precede it, but He<sup>azwj</sup> Existed when there was nothing other than Him<sup>azwj</sup>.

<sup>64</sup> تأويل الآيات 2: 19 / 501.



وَ خَلَقَ الشَّيْءَ الَّذِي جَمِيعُ الْأَشْيَاءِ مِنْهُ وَ هُوَ الْمَاءُ الَّذِي خَلَقَ الْأَشْيَاءَ مِنْهُ فَجَعَلَ نَسَبَ كُلِّ شَيْءٍ إِلَى الْمَاءِ وَ لَمْ يَجْعَلْ لِلْمَاءِ نَسَبًا يُضَافُ إِلَيْهِ وَ خَلَقَ الرِّيحَ مِنَ الْمَاءِ ثُمَّ سَلَّطَ الرِّيحَ عَلَى الْمَاءِ فَشَقَّتْ الرِّيحُ مِثْنَ الْمَاءِ حَتَّى ثَارَ مِنَ الْمَاءِ زَبَدٌ عَلَى قَدَرٍ مَا شَاءَ أَنْ يَثُورَ فَخَلَقَ مِنْ ذَلِكَ الزَّبَدِ أَرْضًا بَيْضَاءَ نَفِيَّةً لَيْسَ فِيهَا صَدْعٌ وَ لَا ثَقْبٌ وَ لَا صُعُودٌ وَ لَا هُبُوطٌ وَ لَا شَجَرَةٌ ثُمَّ طَوَّأَهَا فَوَضَعَهَا فَوْقَ الْمَاءِ

And He<sup>azwj</sup> Created the thing from which are all things, and it is the water from which He<sup>azwj</sup> Created the things. So He<sup>azwj</sup> Lineaged everything to the water and did not Make a lineage for the water to which it can be ascribed. And He<sup>azwj</sup> Created the wind from the water, then Made the wind to overcome the water. So the wind was Sent down into the body of the water until foam swirled from the water in accordance with what He<sup>azwj</sup> so Desired it to swirl. So He<sup>azwj</sup> Created from that foam, pure white land with no crack in it, nor any holes, neither ascending nor descending, and no tree. Then He<sup>azwj</sup> Folded it, so He<sup>azwj</sup> Placed it on top of the water.

ثُمَّ خَلَقَ اللَّهُ النَّارَ مِنَ الْمَاءِ فَشَقَّتْ النَّارُ مِثْنَ الْمَاءِ حَتَّى ثَارَ مِنَ الْمَاءِ دُخَانٌ عَلَى قَدَرٍ مَا شَاءَ اللَّهُ أَنْ يَثُورَ فَخَلَقَ مِنْ ذَلِكَ الدُّخَانِ سَمَاءً صَافِيَةً نَفِيَّةً لَيْسَ فِيهَا صَدْعٌ وَ لَا ثَقْبٌ وَ ذَلِكَ قَوْلُهُ السَّمَاءُ بَنَاهَا رَفَعَ سَمَكُهَا فَسَوَّأَهَا وَ أَعْطَشَ لَيْلَهَا وَ أَخْرَجَ ضِحَاهَا قَالَ وَ لَا شَمْسٌ وَ لَا قَمَرٌ وَ لَا نَجُومٌ وَ لَا سَحَابٌ ثُمَّ طَوَّأَهَا فَوَضَعَهَا فَوْقَ الْأَرْضِ ثُمَّ نَسَبَ الْخَلِيقَاتِ فَرَفَعَ السَّمَاءَ قَبْلَ الْأَرْضِ فَذَلِكَ قَوْلُهُ عَزَّ ذِكْرُهُ وَ الْأَرْضُ بَعْدَ ذَلِكَ دَحَاهَا يَقُولُ بَسْطَهَا

Then Allah<sup>azwj</sup> Created the fire from the water, so the fire bust out of the body of the water until smoke arose from the water in accordance with Allah<sup>azwj</sup> so Desired it to rise. So He<sup>azwj</sup> Created from that smoke, clear and pure sky in which there were no cracks nor any holes, and that is His<sup>azwj</sup> Statement: **“[79:27] Are you the harder to create or the heaven? He made it. [79:28] He raised high its height, then put it into a right good state. [79:29] And He made dark its night and brought out its light”**. He<sup>asws</sup> said: ‘And there was no sun, and no moon, and no stars and no clouds. Then He<sup>azwj</sup> Folded it and Placed it upon the earth, then Established two creations. Then He<sup>azwj</sup> Raised the sky before the earth, so these are His<sup>azwj</sup> Words, Mighty is His<sup>azwj</sup> Mention: **“[79:30] And the earth, He Expanded it after that”**. He<sup>azwj</sup> Said that He<sup>azwj</sup> Spread it out’.

فَقَالَ لَهُ الشَّامِيُّ يَا أَبَا جَعْفَرٍ قَوْلَ اللَّهِ تَعَالَى أَوْ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا فَقَالَ لَهُ أَبُو جَعْفَرٍ (عليه السلام) فَلَعَلَّكَ تَزْعُمُ أَنَّهُمَا كَانَتَا رَتْقًا مُلْتَصِقَتَيْنِ مُلْتَصِقَتَيْنِ فَفَتَقْتَ إِحْدَاهُمَا مِنَ الْأُخْرَى فَقَالَ نَعَمْ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) اسْتَغْفِرُ رَبِّكَ فَإِنَّ قَوْلَ اللَّهِ جَلَّ وَ عَزَّ كَانَتَا رَتْقًا يَقُولُ كَانَتِ السَّمَاءُ رَتْقًا لَا تُنْزِلُ الْمَطَرَ وَ كَانَتِ الْأَرْضُ رَتْقًا لَا تُنْبِتُ الْحَبَّ فَلَمَّا خَلَقَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْخَلْقَ وَ بَتَّ فِيهَا مِنْ كُلِّ دَابَّةٍ فَتَقَّ السَّمَاءَ بِالْمَطَرِ وَ الْأَرْضَ بِبِنَاتِ الْحَبِّ فَقَالَ الشَّامِيُّ أَشْهَدُ أَنَّكَ مِنْ وُلْدِ الْأَنْبِيَاءِ وَ أَنَّ عِلْمَكَ عِلْمُهُمْ.

So the Syrian said to him<sup>asws</sup>, ‘O Abu Ja’far<sup>asws</sup>, the Words of Allah<sup>azwj</sup> the High: **“[21:30] Do not those who disbelieve see that the heavens and the earth were closed up, but We have opened them”**. So Abu Ja’far<sup>asws</sup> said: ‘Perhaps you think that these two used to be stuck together and there were separated from each other?’ He said, ‘Yes’. Abu Ja’far<sup>asws</sup> said: ‘Seek Forgiveness from your Lord<sup>azwj</sup>, for it is the Statement of Allah<sup>azwj</sup> Mighty and Majestic that they were closed up, meaning that the sky used to be closed up and no rain descended from it, and the earth was closed up and did not grow any seed (vegetation). So when Allah<sup>azwj</sup> Blessed and High Created the creatures, He<sup>azwj</sup> Spread therein all kinds of animals. He<sup>azwj</sup> Opened up the sky by the rain and the earth by the seed’. The Syrian said, ‘I testify

that you<sup>asws</sup> are from the children of the Prophets<sup>as</sup> and that your<sup>asws</sup> knowledge is their<sup>as</sup> knowledge'.<sup>65</sup>

في قرب الاسناد للحميري باسناده إلى ابي عبد الله عليه السلام قال: قال أمير المؤمنين عليه السلام: من أراد ان يكتب بالميال الاوفى فليقل في دبر كل صلوة: (سبحان ربك رب العزة عما يصفون وسلام على المرسلين والحمد لله رب العالمين).

In Qurb Al-Asnaad of Al-Humeyri by his chain going up to

Abu Abdullah<sup>asws</sup> having said: 'Amir-ul-Momineen<sup>asws</sup> said: 'The one who intends that his light-weight (deeds) are appreciated (in Rewards), so he should say after every Prayer, **[37:180] Glory be to your Lord, the Lord of Honour, from what they are describing [37:181] And peace be on the Rasools [37:182] And the Praise is due to Allah, the Lord of the Worlds'**.<sup>66</sup>

<sup>65</sup> Al Kafi – H 14515

<sup>66</sup> Tafseer Noor A I Saqalayn – CH 37 H 134