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CHAPTER 26

AL-SHOARA

(227 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه، بإسناده: عن الحسين بن أبي العلاء، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سور الطواسين الثلاث في ليلة الجمعة، كان من أولياء الله، و في جوار الله، و في كنفه، و لم يصبه في الدنيا بؤس أبدا، و اعطي في الآخرة من الجنة حتى يرضى، و فوق رضاه، و زوجه الله مائة زوجة من الحور العين».

Ibn Babuwayh, by his chain, from Al-Husayn Bin Al-A'la, from Abu Baseer,

Abu Abdullah^{asws} has said: 'The one who recites the three (الطواسين) (Chapters 26, 27 & 28) during the night of Friday (Thursday eve), would be from the friends of Allah^{azwj}, and in the Nearness of Allah^{azwj}, and in His^{azwj} Patronage. He will not be affected with despair in the world, ever, and would be Given in the Hereafter from the Paradise until he is satisfied, and over and above his satisfaction. And Allah^{azwj} would get him to be married to a hundred wives from the Maiden Houries'.¹

ومن (خواص القرآن): روي عن النبي (صلى الله عليه و آله). أنه قال: «من قرأ هذه السورة، كان له بعدد كل مؤمن و مؤمنة عشر حسنات، و خرج من قبره و هو ينادي لا إله إلا الله و من قرأها حين يصبح، فكأنما قرأ جميع الكتب التي أنزلها الله، و من شربها بماء شفاه الله من كل داء و من كتبها و علقها على ديك أفرق، يتبعه حتى يقف الديك، فإنه يقف على كنز، أو في موضع يقف يجد ماء».

And from Khawas Al-Quran – It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter, would have for himself ten times the Recompense of every believing man and believing woman, and he would come out from his grave and he would be calling out, 'There is no god except for Allah^{azwj}}!' And the one who recites it wherever he comes to be, so it would be as if he has recited all the Books Revealed by Allah^{azwj}}. And the one who drinks its water, Allah^{azwj}} would Heal him from every disease. And the one who writes it and attaches upon a separate rooster, and follows it until the cockerel pauses, so it would have paused upon a treasure, or in a place where water can be found to be'.²

وقال رسول الله (صلى الله عليه و آله): «من أدمن قراءتها، لم يدخل بيته سارق، و لا حريق، و لا غريق و من كتبها، و شربها شفاه الله من كل داء، و من كتبها و علقها على ديك أبيض أفرق، فإن الديك يسير و لا يقف إلى على كنز، أو سحر، و يحفره بمنقاره، حتى يظهره».

And Rasool-Allah^{saww}} said: 'The one who habitually recites it, neither a thief would enter his house, nor would there be a fire in it, nor drowning. And the one who writes it, and drinks its water, Allah^{azwj}} would Heal him from every disease. And the one

¹ ثواب الأعمال: 109.

² خواص القرآن: 5 «قطعة منه»

who writes it and attaches it upon a separate white rooster, so the rooster would walk around and will not pause except upon a treasure, or witchcraft, and would dig it by its beak until it reveals it'.³

وعن الصادق (عليه السلام): «من كتبها وعلقها على ديك أبيض أفرق وأطلقه، فإنه يمشي و يقف موضعا، فحيث ما وقف، فإنه يحفر موضعه فيه، يلقي كنزا، أو سحرا مدفونا و إذا علقت على مطلقة، يصعب عليها الطلاق، و ربما خيف، فليتق فاعله، فإذا رش ماؤها في موضع، خرب ذلك الموضع بإذن الله تعالى».

And from Al-Sadiq^{asws} having said: 'The one who writes it, and attaches it upon a separate white rooster and launch it, so it would walk around and pause at a place. So wherever it pauses, it would dig in its place, and would see a treasure, or a witchcraft buried. And when it is attached upon a (potential) divorcee, the divorce would be difficult to come upon her, and perhaps its doer would fear from doing it. So when its water is sprinkled in a place, it would ruin (the evil of) that place, by the Permission of Allah^{azwj}'.⁴

VERSES 1 & 2

طسم {1} تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ {2}

[26:1] Ta Sin Meem [26:2] These are the Verses of the Clarifying Book

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلي على يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثني العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، قال: قلت لجعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام): يا ابن رسول الله، ما معنى قوله الله عز و جل: طس و طسم؟ قال: «أما طس فمعناه أنا الطالب السميع، و أما طسم فمعناه أنا الطالب السميع المبدئ المعيد».

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

'I said to Ja'far^{asws} Bin Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}, 'O son^{asws} of Rasool-Allah^{azwj}! What is the Meaning of the Words of Allah^{azwj} Mighty and Majestic **[27:1] Ta Sin** and **[26:1] Ta Sin Meem?**' He^{asws} said: 'As for **[27:1] Ta Sin**, so its Meaning is 'I^{saww} am the listening seeker (الطالب السميع)'. As for **[26:1] Ta Sin Meem**, so its Meaning is 'I^{saww} am the listening seeker, the caller, the lecturer (الطالب السميع المبدئ المعيد)'.⁵

وروى عن ابن الحنفية عن علي عليه السلام عن النبي صلى الله عليه واله لما نزلت طسم قال: الطاء طور سيناء والسين الاسكندرية والميم مكة

And it has been reported from Ibn Hanafiyya,

(It has been narrated) from Ali^{asws}, from the Prophet^{saww} that, when **[26:1] Ta Sin Meem** was Revealed, he^{saww} said: 'The 'Ta' is the (Mount) Toor of Sinai, and the 'Sin' is the Alexandria, and the 'Meem' is Makkah'.

³ خواص القرآن: 5 «قطعة منه»

⁴ خواص القرآن: 45 «مخطوط»

⁵ معاني الأخبار: 22

وقال: الطاء شجرة طوبى والسين سدرة المنتهى والميم محمد المصطفى صلى الله عليه واله.

And he^{saww} said: 'The 'Ta' is the tree of Tooba, and the 'Sin' is 'Sidrat Al-Muntaha', and the 'Meem' is Muhammad Mustafa^{saww}.⁶

VERSE 3

لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ {3}

[26:3] Perhaps you will torment yourself with grief because they are not becoming Believers

ابن شهر آشوب: عن العياشي، بإسناده إلى الصادق (عليه السلام)، في خير، قال النبي (صلى الله عليه وآله): «يا علي، إنني سألت الله أن يوالي بيني وبينك ففعل، و سألته أن يؤاخي بيني وبينك ففعل، و سألته أن يجعلك وصيي ففعل»

Ibn Shehr Ashub, from Al-Ayyashi, by his chain going up to

Al-Sadiq^{asws}, in a Hadeeth, the Prophet^{saww} having said: 'O Ali^{asws}! I^{asws} asked Allah^{azwj} to Make friendship to be between me^{saww} and you^{asws}, so He^{azwj} did it. And I^{saww} asked Him^{azwj} to Establish brotherhood between me^{saww} and you^{asws}, so He^{azwj} did it. And I^{saww} asked Him^{azwj} to Make you^{asws} to be my^{saww} successor^{asws}, so He^{azwj} did it'.

فقال رجل: و الله، لصاع من تمر في شن بال خير مما سأل محمد ربه، هلا سأل ملكا يعضده على عدوه، أو كنزا يستعين به على فاقتة! فأنزل الله تعالى: لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ.

So a (devious) man said, 'By Allah^{azwj}, one Sa'a (unit of measurement) of dates in a bowl is better than what Muhammad^{saww} has asked from his^{saww} Lord^{azwj}. If only he^{saww} had asked a king to help him^{saww} against his^{saww} enemies, or for a treasure to suffice upon hunger!' Thus Allah^{azwj} the High Revealed **[26:3] Perhaps you will torment yourself with grief because they are not becoming Believers**.⁷

VERSE 4

إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ {4}

[26:4] If We Desired to, We would Send down upon them a Sign from the sky so that their necks would bow down to it

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

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

⁶ Tafseer Noor Al Saqalayn – Ch 26 H 5

⁷ المناقب 2: 342، أمالي الطوسي 1: 106

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

فَقَالَ لَهُ: «لَا تَرَوْ عَنِّي، وَارَوْ عَن أَبِي، كَانَ أَبِي يَقُولُ: هُوَ فِي كِتَابِ اللَّهِ عِزُّ وَجَلُّ: إِنْ نَشَأَ نُنَزَّلُ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ فَيُؤْمِنُ أَهْلُ الْأَرْضِ جَمِيعًا لِلصَّوْتِ [الأول]، فَإِذَا كَانَ مِنَ الْغَدِ صَعِدَ إِبْلِيسُ اللَّعِينِ حَتَّى يَتَوَارَى فِي جَوْ السَّمَاءِ، ثُمَّ يَنَادِي: أَلَا إِنَّ عُثْمَانَ قَتَلَ مَظْلُومًا، فَاطْلُبُوا بِدَمِهِ،

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

فَيَرْجِعُ مِنْ أَرَادَ اللَّهُ عِزُّ وَجَلُّ بِهِ شِرَاءً، وَ يَقُولُونَ هَذَا سِحْرُ الشَّيْطَانِ، وَ حَتَّى يَتَنَاقَلُوا، وَ يَقُولُونَ: هُوَ مِنْ سِحْرِهِمْ، وَ هُوَ قَوْلُ اللَّهِ عِزُّ وَ جَلُّ: وَ إِنْ يَرَوْ آيَةً يُعْرِضُوا وَ يَقُولُوا سِحْرٌ مُسْتَمِرٌّ».

So Allah^{azwj} would Return the ones for whom He^{azwj} Intends evil, and they would be saying, 'This is sorcery of the Shiah!' To the extent that they would be addressing us^{asws}, and they would be saying, 'He^{asws} is from their sorcery'. And these are the Words of Allah^{azwj} Mighty and Majestic [54:2] **And if they see a miracle they turn aside and say: Temporary magic**.⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ عُمَرَ بْنِ حَنْظَلَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ خَمْسُ عَلَامَاتٍ قَبْلَ قِيَامِ الْقَائِمِ الصَّيْحَةُ وَ السُّفْيَانِيُّ وَ الْخَسْفُ وَ قَتْلُ النَّفْسِ الزَّكِيَّةِ وَ الْيَمَانِيُّ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنْ خَرَجَ أَحَدٌ مِنْ أَهْلِ بَيْتِكَ قَبْلَ هَذِهِ الْعَلَامَاتِ أ نَخْرُجَ مَعَهُ قَالَ لَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Abu Ayyub Al-Khazaz, from Umar Bin Hanzala who said:

I heard Abu Abdullah^{asws} saying: 'There are five signs before the rising of Al-Qaim^{asws} – The scream, and the Sufyani, and the sinking (of the earth), and the killing of the pure soul (Al-Nafs Al-Zakkiyya) and Al-Yamany'. So I said, 'May I be sacrificed for you^{asws}, if someone from your^{asws} Household comes out (in revolt) before these signs, shall we come out (revolt) with him?'

فَلَمَّا كَانَ مِنَ الْغَدِ تَلَوْتُ هَذِهِ الْآيَةَ إِنْ نَشَأَ نُنَزَّلُ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ فَقُلْتُ لَهُ أ هِيَ الصَّيْحَةُ فَقَالَ أَمَا لَوْ كَانَتْ خَضَعَتْ أَعْنَاقُ أَعْدَاءِ اللَّهِ عِزُّ وَ جَلُّ.

He^{asws} said: 'No'. So when it was the next morning, I recited this Verse: [26:4] **If We Desired to, We would Send down upon them a Sign from the sky so that their necks would bow down to it.** I said, 'Is this the scream?' He^{asws} said: 'If that was, then the necks of the enemies of Allah^{azwj} Mighty and Majestic would stoop down in humility'.⁹

⁸ الغيبة: 20 /261

⁹ الكافي: 8 /310 /483

علي بن إبراهيم: عن أبيه، عن ابن أبي عمير، عن هشام، عن أبي عبد الله (عليه السلام)، قال: «تخضع رقابهم- يعني بني أمية- و هي الصيحة من السماء باسم صاحب الأمر (عليه السلام)».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham, who from:

‘Abu Abdullah^{asws} has said: ‘Their necks would be submissive – meaning the Clan of Umayya – and it is the Scream from the sky with the name of the Master of the Command^{asws} (صاحب الأمر)’.¹⁰

محمد بن إبراهيم النعماني، قال: أخبرنا أحمد بن محمد بن سعيد، قال: حدثنا محمد بن المفضل بن إبراهيم بن قيس، قال: حدثنا الحسن بن علي بن فضال، قال: حدثنا ثعلبة بن ميمون، عن معمر بن يحيى، عن داود الدجاجي، عن أبي جعفر محمد بن علي (عليهما السلام)، قال: «سئل أمير المؤمنين (عليه السلام) عن قول الله عز و جل: فَأَخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ ، فقال: انتظروا الفرج في ثلاث». فقيل: يا أمير المؤمنين، و ما هن؟ فقال: «اختلاف أهل الشام بينهم، و الرايات السود من خراسان، و الفرعة في شهر رمضان».

Muhammad Bin Ibrahim Al-Nu'mani, from Ahmad Bin Muhammad Bin Saeed, from Muhammad Bin Al-Mufazzal Bin Ibrahim Bin Qays, from Al-Hassan Bin Ali Bin Fazaal from Sa'albat Bin Maymoun, from Moamar Bin Yahya, from Dawood Al-Dajajy,

from Abu Ja'far Muhammad Bin Ali^{asws} having said: ‘Amir-ul-Momineen^{asws} was asked about the Words of Allah^{azwj} Mighty and Majestic **[19:37] But the sects differ among themselves**, so he^{asws} said: ‘Await the Relief during three (events)’. So it was said, ‘O Amir-ul-Momineen^{asws}! And what are these?’ So he^{asws} said: ‘Differing of the people of Syria between them, and the black flags from Khurasan, and the terror during the Month of Ramadhan’.

فقيل: و ما الفرعة في شهر رمضان؟ فقال: «أو ما سمعتم قول الله عز و جل في القرآن: إِنَّ نَشْأَ نُزِّلَ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ، هي آية تخرج الفتاة من خدرها، و توقظ النائم، و تفزع اليقظان».

So it was said, ‘And what is the terror during the Month of Ramadhan?’ So he^{asws} said: ‘Have you not heard the Words of Allah^{azwj} Mighty and Majestic **[26:4] If We Desired to, We would Send down upon them a Sign from the sky so that their necks would bow down to it?** It is a Sign which would make the young girl come out from her veil, and the sleeping one would be scared, and the awake would be terrified’.¹¹

وعنه، قال: حدثنا الحسين بن أحمد، عن محمد بن عيسى، عن يونس، عن بعض أصحابنا، عن أبي جعفر (عليه السلام)، قال: سألته عن قول الله عز و جل: إِنَّ نَشْأَ نُزِّلَ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ، قال: «تخضع لها رقاب بني أمية- قال- ذلك بارز عند زوال الشمس- قال- و ذلك علي بن أبي طالب (عليه السلام) يبرز عند زوال الشمس، و تركب الشمس على رؤوس الناس ساعة، حتى يبرز وجهه، و يعرف الناس حسبه و نسبه».

And from him, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from one of our companions, who says:

‘I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[26:4] If We Desired to, We would Send down upon them a Sign from the sky so that their necks would bow down to it**, he^{asws} said: ‘The necks of the Clan of Umayya would be submitted. That duel would take place during the sunset, and that is the duel of

¹⁰ تفسير القمي 2: 118.

¹¹ الغيبة: 8/251.

Ali Bin Abu Talib^{asws} at sunset. And the sun would remain still upon the heads of the people for a while, until their faces are highlighted, and the people recognise their affiliations and their lineages’.

ثم قال: «إن بني أمية ليختبئ الرجل منهم إلى جنب شجرة، فتقول: خلفي رجل من بني أمية، فاقتلوه».

Then he^{asws} said: ‘The man from the Clan of Umayya would try to hide by the side of a tree, so it would say, ‘Behind me is a man from the Clan of Umayya, so kill him!’¹²

VERSES 5 – 9

وَمَا يَأْتِيهِمْ مِنْ ذِكْرِ مِنَ الرَّحْمَنِ مُحَدَّثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ {5} فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَاءٌ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {6} أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَيْفَ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ {7} إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ {8} وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ {9}

[26:5] And there does not come to them a new Reminder from the Beneficent but they turned aside from it [26:6] Thus they have belied (the truth), and so there shall come to them News which they were mocking at [26:7] Do they not look at the earth, how many of every noble kind of pairs We have Caused to grow in it? [26:8] Most surely there is a Sign in that, but most of them will not believe [26:9] And surely your Lord is the Mighty, the Merciful.

ابن بابويه، قال: حدثنا حمزة بن محمد بن أحمد بن جعفر بن محمد بن زيد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام) بقم في رجب سنة تسع و ثلاثين و ثلاثمائة، قال: حدثني أبي، قال: أخبرني علي بن إبراهيم بن هاشم، فيما كتب إلي في تسع و ثلاثمائة، قال: حدثني أبي، عن ياسر الخادم، عن أبي الحسن علي بن موسى الرضا (عليه السلام)، عن أبيه، عن أبيه، عن الحسين بن علي (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله) لعلي (عليه السلام): يا علي، أنت حجة الله، و أنت باب الله، و أنت الطريق إلى الله، و أنت النبا العظيم، و أنت الصراط المستقيم، و أنت المثل الأعلى».

Ibn Babuwayh said, ‘It has been narrated to us by Hamza Bin Muhammad Bin Ahmad Bin Ja’far Bin Zayd Bin Ali Bin Al-Husayn Bin Ali Bin Abu Talib^{asws}, at Qum, in Rajab of the year three hundred and thirty nine. He said, ‘My father narrated to me, from Ali Bin Ibrahim Bin Hisham in what he wrote to me in three hundred and nine. He said, ‘My father narrated to me, from Yaser Al-Khadim, who has narrated:

‘Abu Al-Hassan^{asws} Ali^{asws} Bin Musa^{asws} Al-Reza^{asws}, from his^{asws} father^{asws}, from his^{asws} forefather^{asws}, from Al-Husayn^{asws} Bin Ali^{asws} having said: ‘The Rasool-Allah^{saww} said: ‘O Ali^{asws}! You^{asws} are the Proof (Hujjat) of Allah^{azwj}, and you^{asws} are the Gateway to Allah^{azwj}, and you^{asws} are the Pathway to Allah^{azwj}, and you^{asws} are the Great News, and you^{asws} are the Straight Path, and you^{asws} are the highest example (ideal).¹³

VERSES 10 - 22

وَإِذْ نَادَى رَبُّكَ مُوسَىٰ أَنْ أَنْتَ الْغَافِقُونَ {10} قَوْمٌ فَزَعُونَ ۗ أَلَا يَتَّقُونَ {11} قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ {12} وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَيَّ هَارُونَ {13} وَلَهُمْ عَلَيَّ ذَنْبٌ فَأَخَافُ أَنْ يَقْتُلُونِ {14} قَالَ كَلَّا فَادْخُلْنَا بَابَاتِنَا ۖ إِنَّا مَعَكُمْ مُسْتَمْعُونَ {15}

¹² تأويل الآيات 1: 386/3.

¹³ (عيون أخبار الرضا (عليه السلام) 2: 13/6)

[26:10] And when your Lord Called out to Musa: Go to the unjust people! [26:11] The people of Pharaoh: are they not fearing? [26:12] He said: My Lord! I fear that they would belie me [26:13] And my chest is straitened, and my tongue is not eloquent, therefore Send for Haroun (for support) [26:14] And for them is a crime which I committed, therefore I am scared that they may be killing me [26:15] He said: Never! Both of you go with Our Signs; surely We are with you, Hearing

فَأْتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ {16} أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَائِيلَ {17} قَالَ أَلَمْ تُرَبِّكَ فِيْنَا وَلِيدًا وَلَبِثْتَ فِيْنَا مِنْ عَمْرِكَ سِنِينَ {18} وَفَعَلْتَ فَعَلَتِكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ {19} قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ {20} فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ {21} وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدتَّ بَنِي إِسْرَائِيلَ {22}

[26:16] Then go to Pharaoh and say: We are the Rasools of the Lord of the Worlds [26:17] Then send with us the Children of Israel [26:18] (Pharaoh) said: Did we not bring you up as a child among us, and you tarried among us for (many) years of your life? [26:19] And you did (that) deed of yours which you did, and you are from of the ungrateful [26:20] He said: I did it then while I was from the erring ones [26:21] So I fled from you when I feared you, then my Lord Granted me Wisdom and Made me to be from the Rasools [26:22] And that is a favour which you are reproaching me for although you have enslaved the children of Israel?

ابن بابويه، قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثني أبي، عن حمدان بن سليمان النيسابوري، عن علي بن محمد بن الجهم، قال: حضرت مجلس المأمون، و ذكر الحديث في عصمة الأنبياء، من سؤال المأمون للرضا (عليه السلام)، فكان فيما سأله: فما معنى قول موسى (عليه السلام) لفرعون: فَعَلْتُهَا إِذَا وَ أَنَا مِنَ الضَّالِّينَ؟

Ibn Babuwayh said, ‘Tameem Bin Abdullah Bin Tameem Al-Qarshy narrated to us, from his father, from Hamdan Bin Sulayman Al-Neysapouri, from Ali Bin Muhammad Bin Al-Jaham who said, ‘I was present in the gathering of Al-Mamoun’ – and he mentioned the Hadeeth regarding the Infallibility of the Prophets^{as}, from the questions of Al-Mamoun to Al-Reza^{asws}. So from what he asked, was, ‘So what is the meaning of the words of Musa^{as} to Pharaoh^{la} **[26:20] He said: I did it then while I was from the erring ones?**’

قال الرضا (عليه السلام): «إن فرعون قال لموسى (عليه السلام) لما أتاه: وَ فَعَلْتَ فَعَلَتِكَ الَّتِي فَعَلْتَ وَ أَنْتَ مِنَ الْكَافِرِينَ بي قال موسى: فَعَلْتُهَا إِذَا وَ أَنَا مِنَ الضَّالِّينَ عن الطريق، بوقوعي إلى مدينة من مدائنك فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَ جَعَلَنِي مِنَ الْمُرْسَلِينَ فقال المأمون: بارك الله فيك، يا ابن رسول الله.

Al-Reza^{asws} said: ‘Pharaoh^{la} said to Musa^{as}, when he^{as} came to him^{la}, **[26:19] And you did (that) deed of yours which you did, and you are from of the ungrateful, to me^{la}. Musa^{as} said: [26:20] He said: I did it then while I was from the erring ones, strayed off the road, by staying in one of your cities [26:21] So I fled from you when I feared you, then my Lord Granted me Wisdom and Made me to be from the Rasools. So Al-Mamoun said, ‘May Allah^{azwj} Bless you^{asws}, O son^{asws} of Rasool-Allah^{saww}’¹⁴**

¹⁴ عيون أخبار الرضا (عليه السلام) 1: 199 / 1. 14

المفيد في كتاب (الغيبة): بإسناده عن المفضل بن عمر، عن أبي عبد الله (عليه السلام) أنه قال: «إِذَا قَامَ الْقَائِمُ (عليه السلام) تلا هذه الآية، مخاطباً للناس: فَفَرَرْتُ مِنْكُمْ لَمَّا خَفَّيْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ».

Al-Mufeed, in Kitaab Al-Ghayba, by his chain from Al-MufazzAl-Bin Umar, who says:

'Abu Abdullah^{asws} has said: 'When Al-Qaim^{asws} rises, he^{asws} will recite this Verse addressing the people [26:21] **So I fled from you when I feared you, then my Lord Granted me Wisdom and Made me to be from the Rasools**'.¹⁵

(Extract 1)

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن علي بن فضال، عن أبان بن عثمان، عن أبي عبد الله (عليه السلام)، قال: «لما بعث الله موسى (عليه السلام) إلى فرعون أتى بابه، فاستأذن عليه، فلم يأذن له، فضرب بعصاه الباب، فاصطكت الأبواب ففتحت، ثم دخل على فرعون،

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Hassan Bin Ali Bin Fazaal, from Abaan Bin Usman, who says:

'Abu Abdullah^{asws} has said: 'When Allah^{azwj} Sent Musa^{as} to Pharaoh^{la}, he^{as} came to his^{la} door. He^{as} sought permission to enter, but he^{la} did not permit him^{as}. So he^{as} struck the door with his^{as} staff, so the doors collided and opened. Then he^{as} came up to Pharaoh^{la}.

فأخبره أنه رسول الله، و سأله أن يرسل معه بني إسرائيل. فقال له فرعون، كما حكى الله: أ لَمْ نُرَبِّكَ فِينَا وَلِيدًا وَ لَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ وَ فَعَلْتَ فَعَلَتِكَ الَّتِي فَعَلْتَ أَي قَتَلْتَ الرَّجُلَ وَ أَنْتَ مِنَ الْكَافِرِينَ يعني كفرت نعمتي.

So he^{as} informed him^{la} that he^{as} was a Rasool of Allah^{azwj}, and asked him^{la} that he^{la} should send the Children of Israel with him^{as}. Pharaoh^{la} said to him^{as} [26:18] **(Pharaoh) said: Did we not bring you up as a child among us, and you tarried among us for (many) years of your life? [26:19] And you did (that) deed of yours which you did** i.e., having killed the man **and you are from of the ungrateful**, meaning 'being ungrateful of my^{la} favours'.

قال موسى، كما حكى الله: فَعَلْتَهَا إِذَا وَ أَنَا مِنَ الضَّالِّينَ فَفَرَرْتُ مِنْكُمْ لَمَّا خَفَّيْتُكُمْ إِلَى قَوْلِهِ تَعَالَى: أَنْ عَبَّدتَّ بَنِي إِسْرَائِيلَ

Musa^{as} said just as Allah^{azwj} has Related [26:20] **He said: I did it then while I was from the erring ones [26:21] So I fled from you when I feared you, then my Lord Granted me Wisdom and Made me to be from the Rasools [26:22] And that is a favour which you are reproaching me for although you have enslaved the children of Israel?**¹⁶

VERSES 23 - 29

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ {23} قَالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِن كُنْتُمْ مُوقِنِينَ {24} قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَمْعُونَ {25} قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ {26} قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ {27} قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِن كُنْتُمْ تَعْقِلُونَ {28} قَالَ لَنْ اتَّخَذتَ إِلَهاً غَيْرِي لِأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ {29}

¹⁵ الغيبة للنعماني: 12 / 174

¹⁶ تفسير القمي: 2: 118

[26:23] Pharaoh said: And what is the Lord of the Worlds? [26:24] He (Musa) said: The Lord of the skies and the earth and what is between the two, if you would be certain [26:25] He (Pharaoh) said to those around him: Are you all not listening?[26:26] He said: Your Lord and the Lord of your forefathers [26:27] He (Pharaoh) said: The Rasool who is Sent to you is insane [26:28] He (Musa) said: The Lord of the east and the west and what is between the two, if you understand [26:29] (Pharaoh) said: If you were to take a god besides me, I will make you to be from the prisoners

(Extract 2)

ف قَالَ فِرْعَوْنُ وَ مَا رَبُّ الْعَالَمِينَ؟ وَ إِنَّمَا سَأَلَهُ عَنْ كَيْفِيَّةِ اللَّهِ، فَقَالَ مُوسَى: رَبُّ السَّمَاوَاتِ وَ الْأَرْضِ وَ مَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ، فَقَالَ فِرْعَوْنُ- متعجبا- لأصحابه: أ لَا تَسْتَمِعُونَ أَسْأَلُهُ عَنِ الْكَيْفِيَّةِ، فَيَجِيبُنِي عَنِ الصِّفَاتِ؟! فَقَالَ مُوسَى: رَبُّكُمْ وَ رَبُّ آبَائِكُمْ الْأَوَّلِينَ قَالَ فِرْعَوْنُ لأصحابه: اسمعوا، قال: ربكم و رب آبائكم الأولين! ثم قال لموسى: لَئِنْ اتَّخَذْتَ إِلَهًا غَيْرِي لِأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ

[26:23] Pharaoh said: And what is the Lord of the Worlds? But rather, he^{la} asked him^{as} about the State of Allah^{azwj}. So Musa^{as} said **[26:24] He (Musa) said: The Lord of the skies and the earth and what is between the two, if you would be certain** So Pharaoh^{la} said – wondering – to his^{la} companions **[26:25] Are you all not listening?** I^{la} asked him^{as} about the State of Allah^{azwj} and he^{as} says so he^{as} answers me^{la} from the attributes! So Musa^{as} said **[26:26] Your Lord and the Lord of your forefathers**. Pharaoh^{la} said to his^{la} companions, ‘Listen! He^{as} is saying: ‘Your Lord^{azwj} and the Lord^{azwj} of your forefathers!’ Then he^{la} said to Musa^{as} **[26:29] (Pharaoh) said: If you were to take a god besides me, I will make you to be from the prisoners.**¹⁷

الطبرسي في (الاحتجاج): عن الأصمغ بن نباتة، قال: خطبنا أمير المؤمنين (عليه السلام) على منبر الكوفة، فحمد الله و أتنى 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^{asws} preached to us upon the Pulpit of Al-Kufa. So he^{asws} Praised Allah^{azwj} and Extolled Him^{azwj}, then said: ‘O you people! Ask me^{asws}, for between my^{asws} ribs is the (Divine) Knowledge’. So Ibn Al-Kawa stood up and said, ‘O Amir-ul-Momineen^{asws}, I have found in the Book of Allah^{azwj} (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: بَرَبِّ الْمَشَارِقِ وَ الْمَغَارِبِ وَ قَالَ فِي آيَةِ أُخْرَى: رَبُّ الْمَشْرِقِينَ وَ رَبُّ الْمَغْرِبِينَ ، وَ قَالَ فِي آيَةِ أُخْرَى: رَبُّ الْمَشْرِقِ وَ الْمَغْرِبِ.

He^{asws} said: ‘May your mother be bereft of you, O Ibn Al-Kawa! The Book of Allah^{azwj}, (Verses) ratify each other, and do not invalidate each other, so ask whatever comes to you’. He said, ‘O Amir-ul-Momineen^{asws}! I heard Him^{azwj} Saying **[70:40] I swear by the Lord of the Easts and the Wests**, and He^{azwj} 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: «ثكلتك أمك يا بن الكواء، هذا المشرق و هذا المغرب، [و أما] قوله: رَبُّ الْمَشْرِقَيْنِ وَ رَبُّ الْمَغْرِبَيْنِ فَإِن مَشَرَقَ الشِّتَاءِ عَلَى حِدَةٍ، وَ مَشَرَقَ الصَّيْفِ عَلَى حِدَةٍ، أَمَا تَعْرِفُ ذَلِكَ مِنْ قَرَبِ الشَّمْسِ وَ بَعْدَهَا؟ وَ أَمَا قَوْلُهُ: بِرَبِّ الْمَشَارِقِ وَ الْمَغَارِبِ فَإِن لَهَا ثَلَاثَ مِائَةٍ وَ سِتِينَ بَرَجًا، تَطْلُعُ كُلُّ يَوْمٍ مِنْ بَرَجٍ وَ تَغْرُبُ فِي آخَرٍ، فَلَا تَعُودُ إِلَيْهِ إِلَّا مِنْ قَابِلٍ فِي ذَلِكَ الْيَوْمِ».

He^{asws} 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^{azwj} 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^{azwj} 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'.¹⁸

VERSES 30 - 33

قَالَ أَوْلُو جُنُودِكَ بِشَيْءٍ مُّبِينٍ {30} قَالَ فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ {31} فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ {32} وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ {33}

[26:30] **He (Musa) said: Suppose I come to you something clear? [26:31] (Pharaoh) Said he: Come with it then, if you are of the truthful ones [26:32] So he cast down his rod, and so it was an clear serpent [26:33] And he drew forth his hand, and so it appeared (brilliantly) white to the onlookers**

(Extract 3)

قال موسى: أَوْ لَوْ جُنُودِكَ بِشَيْءٍ مُّبِينٍ. قال فرعون: أَتِ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ فلم يبق أحد من جلساء فرعون إلا هرب، و دخل فرعون من الرعب ما لم يملك به نفسه فقال فرعون: نشدتك بالله، و بالرضاع، إلا ما كفتها عني، فكفها، ثم نزع يده، فإذا هي بيضاء للناظرين، فلما أخذ موسى العصا رجعت إلى فرعون نفسه، و هم بتصديقها، فقام إليه هامان، فقال له: بينما أنت إله تعبد، إذ صرت تابعا لعبد!

Musa^{as} said: '[26:30] **Suppose I come to you something clear?** Pharaoh^{la} said [26:31] **(Pharaoh) Said he: Come with it then, if you are of the truthful ones [26:32] So he cast down his rod, and so it was an clear serpent.** So there did not remain anyone from those who were gathered around Pharaoh^{la}, except that he fled. And terror entered into Pharaoh^{la} and he^{la} was not in control of himself^{la}. So Pharaoh^{la} said, 'We adjure you^{as} by Allah^{azwj} and by the nurturing (that we nurtured you^{as} with), restrain it from me!' So he^{as} restrained it. [26:33] **And he drew forth his hand, and so it appeared (brilliantly) white to the onlookers.** So when Musa^{as} grabbed the staff, Pharaoh^{la} regained control of himself^{la}, and they ratified it. So Haman stood up to him^{la} and said, 'Since you^{la} are now a worshipper of a god, therefore I have become of those who worship a servant!'¹⁹

¹⁸ Extract (الاحتجاج: 259)

¹⁹ تفسير القمي 2: 118

VERSES 34 - 40

قَالَ لِلْمَلَاحِظِينَ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ {34} يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ {35} قَالُوا أَرْجِهْ وَأَخَاهُ
وَابْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ {36} يَا تَوَكُّبُ كُلِّ سَحَّارٍ عَلِيمٍ {37} فَجَمَعَ السَّحَرَةَ لِمِيقَاتِ يَوْمٍ مَعْلُومٍ {38} وَقِيلَ لِلنَّاسِ
هَلْ أَنْتُمْ مُجْتَمِعُونَ {39} لَعَلْنَا نَتَّبِعُ السَّحَرَةَ إِنْ كَانُوا هُمُ الْغَالِبِينَ {40}

[26:34] Pharaoh said to the chiefs around him: This one is a skillful magician [26:35] Who wants to turn you out of your land with his magic; what are you advising? [26:36] They said: Respite him and his brother and send heralds into the cities [26:37] That they should bring to you every skillful magician [26:38] So the magicians were gathered together at the appointed time on the known day [26:39] And it was said to the people: Will you gather together? [26:40] Perhaps we may follow the magicians, if they are the winners

(Extract 4)

ثم قال فرعون للملا الذين حولته: إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ إِلَى قَوْلِهِ:
لِمِيقَاتِ يَوْمٍ مَعْلُومٍ. و كان فرعون و هامان قد تعلمتا السحر، و إنما غلبا الناس بالسحر، و ادعى فرعون الربوبية بالسحر،

Then Pharaoh^{la} said to the chiefs who were around him^{la} **[26:34] This one is a skillful magician [26:35] Who wants to turn you out of your land with his magic; what are you advising? [26:36] They said: Respite him and his brother and send heralds into the cities [26:37] That they should bring to you every skillful magician [26:38] So the magicians were gathered together at the appointed time on the known day.** And Pharaoh^{la} and Haman had learnt the sorcery, but rather they had overcome the people with the sorcery. And Pharaoh^{la} had claimed the lordship with the sorcery.²⁰

VERSES 41 - 45

فَلَمَّا جَاءَ السَّحَرَةَ قَالُوا لِفِرْعَوْنَ أَيْنَ لَنَا أَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ {41} قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لِمِنَ الْمُقَرَّبِينَ {42} قَالَ لَهُمْ
مُوسَى أَلْقُوا مَا أَنْتُمْ مُلقُونَ {43} فَأَلْقَوْا حِبَالَهُمْ وَعَصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ {44} فَأَلْقَى مُوسَى
عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ {45}

[26:41] So when the magicians came, they said to Pharaoh: Shall we get a reward if we are the winners? [26:42] He said: Yes, and you will then be of those of proximity [26:43] Musa said to them: Cast what you are going to be casting [26:44] So they cast down their ropes and their sticks and said: By the Might of Pharaoh, we shall be victorious [26:45] Then Musa cast down his staff and so it swallowed up what they were faking

(Extract 5)

فلما أصبح بعث في المدائن حاشرين، مدائن مصر كلها، و جمعوا ألف ساحر، و اختاروا من الألف مائة، و من المائة ثمانين، فقال السحرة لفرعون: قد علمت أنه ليس في الدنيا أسحر منا، فإن غلبنا موسى فما يكون لنا عندك؟ قال: إِنَّكُمْ إِذَا لِمِنَ الْمُقَرَّبِينَ عِنْدِي، أشاركم في ملكي. قالوا: فإن غلبنا موسى، و أبطل سحرنا، علمنا أن ما جاء به ليس من قبل السحر، و لا من قبل الحيلة، و أمنا به، و صدقناه. فقال فرعون: إن غلبكم موسى، صدقته أنا أيضا معكم، و لكن أجمعوا كيديكم، أي حيلتكم.»

²⁰ تفسير القمي 2: 118

So when it was the morning, he^{la} sent heralds in the city, all of the cities of Egypt, and gathered together a thousand magicians, who had been chosen from a hundred thousand, and from the hundred, chose eighty. So the magicians said to Pharaoh^{la}, 'You^{la} very well know that there are no magicians in the world who are better than us, so if we were to overcome Musa^{as}, what would be for us, from you^{la?}' He^{la} said **[26:42] He said: Yes, and you will then be of those of proximity**, I^{la} shall share with you all from my^{la} kingdom'. They said, 'But if Musa^{as} were to overcome us, and invalidate our magic, we would know that what he^{as} has come with, there is no magic before it, nor is there any excuse before it, and we would believe in it, and ratify him^{as}'. So Pharaoh^{la} said, 'If Musa^{as} were to overcome you, I^{la} would also ratify him^{as} along with you all, but form a consensus on your plans, i.e. what you all would be doing'.

قال: «و كان موعدهم يوم عيد لهم، فلما ارتفع النهار من ذلك اليوم، جمع فرعون الخلق، و السحرة، و كانت له قبة طولها في السماء ثمانون ذراعا، و قد كانت كسيت بالحديد و الفولاذ المصقول، فكانت إذا وقعت الشمس عليها، لم يقدر أحد أن ينظر إليها، من لمع الحديد، و وهج الشمس، و جاء فرعون و هامان، و قعدا عليها ينظران، و أقبل موسى ينظر إلى السماء، فقالت السحرة لفرعون: إنا نرى رجلا ينظر إلى السماء، و لن يبلغ سحرنا إلى السماء، و ضمننا السحرة من في الأرض.

And the day came which had been promised to them (for the contest). So when the day rose, Pharaoh^{la} gathered the creatures, and the magicians, and he^{la} had for himself^{la} a tall dome, the length of eighty cubits, which had been covered with iron and polished steel. And whenever the sun shone upon it, it was not possible for anyone to be able to look towards it, due to the reflection of the iron from the brightness of the sun. Pharaoh^{la} and Haman came up and sat upon it, overlooking everything. And Musa^{as} came up and looked at the sky. So the magicians said to Pharaoh^{la}, 'We see a man who is looking at the sky, and our magic does not reach to the sky, and we can ensure the magic upon the ones in the earth'.

فقالوا لموسى: إِمَّا أَنْ تُلْقَى وَ إِمَّا أَنْ نَكُونَ نَحْنُ الْمُقْبِلِينَ قَالَ لَهُمْ مُوسَى: أَلْقُوا مَا أَنْتُمْ مُلْقُونَ فَأَلْقَوْا حِبَالَهُمْ وَ عَصِيصَهُمْ فَأَقْبَلَتْ تَضْطَرِبُ، وَ صَالَتْ مِثْلَ الْحَيَاتِ، وَ هَاجَتْ، فَقَالُوا: بَعِزَّةٌ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ. فَهَالِ النَّاسِ ذَلِكَ، فَأَوْجَسَ فِي نَفْسِهِ خِيفَةَ مُوسَى، فَنُودِيَ: لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى وَ أَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ سَاجِرٌ وَ لَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى.

So they said to Musa^{as} **[7:115] O Musa! Will you cast, or shall we be the first to cast?** Musa^{as} said to them **[26:43] Musa said to them: Cast what you are going to be casting [26:44] So they cast down their ropes and their sticks** and these appeared to shake, and move like the excited snakes. So they said **and said: By the Might of Pharaoh, we shall be victorious**. So that shocked the people. Musa^{as} felt fear within himself^{as}, so We^{azwj} Called out **[20:68] Fear not, surely you shall be the uppermost [20:69] And cast down what is in your right hand; it shall devour what they have wrought; they have wrought only the plan of a magician, and the magician shall not be successful wherever he may have come from**.

فألقي موسى عصاه، فذابت في الأرض مثل الرصاص، ثم طلع رأسها، و فتحت فاهها، و وضعت شدقها الأعلى على رأس قبة فرعون، ثم دارت، و أرخت شفقتها السفلى، و التقت عصي السحرة، و حبالها، و غلب كلهم، و انهزم الناس حين رأوها، و عظمتها، و هولها، مما لم تر العين، و لا وصف الواصفون مثله قيل، فقتل في الهزيمة، من وطء الناس بعضهم بعضا، عشرة آلاف رجل و امرأة و صبي، و دارت على قبة فرعون- قال- فأحدث فرعون و هامان في ثيابهما، و شاب رأسهما، و غشي عليهما من الفزع.

So Musa^{as} cast his^{as} staff, so it melted into the ground like the lead, then emerged its head, and opened its mouth, and placed its jaw on the top of the dome of Pharaoh^{la}. Then it lowered itself, and it swallowed up all of the sticks and ropes of the magicians. And the defeated people, when they saw it, they magnified it, for the eyes had never seen the like of it before, nor had any description of the describers had every described it before. There was a stampede from the people, which killed four thousand men and women and children. And it turned towards the dome of Pharaoh^{la} – and Pharaoh^{la} and Haman had wetted their clothes, and had been overwhelmed from the panic.²¹

VERSES 46 - 51

فَأَلْقَى السَّحْرَةَ سَاجِدِينَ {46} قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ {47} رَبِّ مُوسَى وَهَارُونَ {48} قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ ۖ لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَأَصْلَبَنَّكُمْ أَجْمَعِينَ {49} قَالُوا لَا ضَيْرَ إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ {50} إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطَايَانَا أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ {51}

[26:46] And the magicians fell down prostrating [26:47] They said: We believe in the Lord of the Worlds [26:48] The Lord of Musa and Haroun [26:49] (Pharaoh) Said: You are believing in him before I gave you the permission? he is your leader who taught you the magic, so you shall soon know, for I will cut off your hands and your feet on opposite sides, and certainly I will crucify you all [26:50] They said: It does not matter, we shall be returning to our Lord [26:51] We hope that our Lord will Forgive us our mistakes for we are the first of the Believers

(Extract 6)

و مر موسى في الهزيمة مع الناس، فناده الله: خُذْهَا وَ لَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا الْأُولَى «1»، فرجع موسى، و لف على يده عباءة كانت عليه، ثم أدخل يده في فيها، فإذا هي عصا كما كانت، فكان كما قال الله: فَأَلْقَى السَّحْرَةَ سَاجِدِينَ لما رأوا ذلك، و قالوا آمَنَّا بِرَبِّ الْعَالَمِينَ رَبِّ مُوسَى وَ هَارُونَ، فغضب فرعون عند ذلك غضبا شديدا، و قال: آمَنْتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ لَأَقْطَعَنَّ أَيْدِيَكُمْ وَ أَرْجُلَكُمْ مِنْ خِلَافٍ وَ لَأَصْلَبَنَّكُمْ أَجْمَعِينَ فقالوا، كما حكى الله: لَا ضَيْرَ إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطَايَانَا أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ.

And Musa^{as} passed by among the defeated ones with the people. So Allah^{azwj} Called out to him^{as} **[20:21] Grab hold of it and fear not; We will restore it to its former state.** So Musa^{as} returned, and wrapped his^{as} cloak upon it and grabbed it, and it returned back to its state as a staff that it used to be. It was as Allah^{azwj} Said **[26:46] And the magicians fell down prostrating** when they saw that, and they said **[26:47] They said: We believe in the Lord of the Worlds [26:48] The Lord of Musa and Haroun.** So Pharaoh^{la} got angry due to that, with an intense anger, and said **[26:49] (Pharaoh) Said: You are believing in him before I gave you the permission? He is your leader** meaning Musa^{as} **who taught you the magic, so you shall soon know, for I will cut off your hands and your feet on opposite sides, and certainly I will crucify you all.** So they said as Allah^{azwj} has Related **[26:50] They said: It does not matter, we shall be returning to our Lord [26:51]**

²¹ تفسير القمي 2: 118

We hope that our Lord will Forgive us our mistakes for we are the first of the Believers'²²

VERSES 52 - 59

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي إِنَّكُمْ مُتَّبِعُونَ {52} فَأَرْسَلْنَا فِرْعَوْنَ فِي الْمَدَائِنِ حَاشِرِينَ {53} إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ {54} وَإِنَّهُمْ لَنَا لَغَائِظُونَ {55} وَإِنَّا لَجَمِيعٌ حَادِرُونَ {56} فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ {57} وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ {58} كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ {59}

[26:52] And We Revealed unto Musa, saying: Go away with My servants secretly, you will be pursued [26:53] So Pharaoh sent heralds into the cities; [26:54] these are only a few, a handful [26:55] And they have enraged us [26:56] And we are a vigilant multitude [26:57] So We turned them out of gardens and springs [26:58] And treasures and honourable dwellings, [26:59] Even so, We Made the Children of Israel to inherit it

(Extract 7)

فحبس فرعون من آمن بموسى في السجن، حتى أنزل الله عليهم الطوفان، و الجراد، و القمل، و الضفادع، و الدم، فأطلق فرعون عنهم فأوحى الله إلى موسى: أَنْ أَسْرِ بِعِبَادِي إِنَّكُمْ مُتَّبِعُونَ، فخرج موسى ببني إسرائيل، ليقطع بهم البحر، و جمع فرعون أصحابه، و بعث في المدائن حاشرين، و حشر الناس، و قدم مقدمته في ست مائة ألف، و ركب هو في ألف ألف، و خرج كما حكى الله عز و جل: فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ وَ كُنُوزٍ وَمَقَامٍ كَرِيمٍ كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ

So Pharaoh^{la} imprisoned the one who expressed their belief in Musa^{as} in the prison, until Allah^{azwj} Sent down upon them the flood, and the locusts, and the lice, and the frogs, and the blood. Therefore Pharaoh^{la} freed them. Allah^{azwj} Revealed unto Musa^{as} ***[26:52] Go away with My servants secretly, you will be pursued.*** So Musa^{as} went out with the Children of Israel, and they were cut-off by the sea. And Pharaoh^{la} gathered his^{la} companions, and sent heralds into the city, and mobilised the people. Six hundred thousand presented themselves and he^{la} rode among thousands upon thousands, and went out, just as Allah^{azwj} Mighty and Majestic has related ***[26:57] So We turned them out of gardens and springs [26:58] And treasures and honourable dwellings [26:59] Even so, We Made the Children of Israel to inherit it'***²³

VERSES 60 - 68

فَاتَّبَعُوهُمْ مُشْرِقِينَ {60} فَلَمَّا تَرَاءَى الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَىٰ إِنَّا لَمُدْرِكُونَ {61} قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ {62} فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ {63} وَأَزْلَفْنَا ثَمَّ الْآخِرِينَ {64} وَأَنْجَيْنَا مُوسَىٰ وَمَنْ مَعَهُ أَجْمَعِينَ {65} ثُمَّ أَعْرَفْنَا الْآخِرِينَ {66} إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ هُوَ بِهَا شَاكِرٌ {67} وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ {68}

[26:60] So they pursued them at sunrise [26:61] So when the two groups saw each other, the companions of Musa said: we are being overtaken [26:62] He said: Never! My Lord is with me: He will be Guiding me [26:63] So We Revealed unto Musa: Strike the sea with your staff! So it parted, and each part was like a huge mountain [26:64] And We Brought the others near to it [26:65] And We

²² تفسير القمّي 2: 118

²³ تفسير القمّي 2: 118

Saved Musa and all those who were with him [26:66] Then We Drowned the others [26:67] Most surely there is a Sign in this, but most of them are not Believers [26:68] And most surely your Lord, He is the Mighty, the Merciful

(Extract 8)

فَاتَّبَعُوهُمْ مُشْرِقِينَ، فلما قرب موسى من البحر، و قرب فرعون من موسى، قال أصحاب موسى: إِنَّا لَمُدْرِكُونَ، قال موسى: كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ أَي سَيُنْجِينِي:

[26:60] So they pursued them at sunrise. So when Musa^{as} came near to the sea, and Pharaoh^{la} came closer to Musa^{as}, the companions of Musa^{as} said **[26:61] we are being overtaken.** Musa^{as} said **[26:62] Never! My Lord is with me: He will be Guiding me,** i.e. Rescuing me^{as} from the sea.

فقام يوشع بن نون، فقال لموسى: يا رسول الله، ما أمرك ربك؟ قال: بعبور البحر. فاقتحم يوشع فرسه في الماء، فأوحى الله إلى موسى: أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ، فاضربه فَأَنْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطُّودِ الْعَظِيمِ، أَي كَالجِبَلِ الْعَظِيمِ، فَضْرِبَ لَهُ فِي الْبَحْرِ اثْنِي عَشَرَ طَرِيقًا، فَأَخَذَ كُلُّ سِبْطٍ مِنْهُمْ فِي طَرِيقٍ، فَكَانَ الْمَاءُ قَدْ ارْتَفَعَ، وَ بَقِيَتِ الْأَرْضُ يَابِسَةً، طَلَعَتْ فِيهَا الشَّمْسُ، فَبَيَّسَتْ، كَمَا حَكَى اللَّهُ: فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَافُ دَرَكًا وَ لَا تَخْشَى.

Yoshua Bin Noon^{as} stood up and said to Musa^{as}: ‘O Rasool-Allah^{as}! What is the Command of your^{as} Lord^{azwj}?’ He^{as} said: ‘To cross over the sea’. Yoshua^{as} entered his^{as} horse into the water, and Allah^{azwj} Revealed unto Musa^{as} **[26:63] Strike the sea with your staff! So it parted, and each part was like a huge mountain.** Twelve pathways appeared for him^{as} in the sea, and each tribe from them took to one of it. The water had been raised, and the seabed was dry, as the sun shone upon it to dry it, just as Allah^{azwj} has Related **[20:77] then make for them a dry path in the sea, not fearing to be overtaken, nor being afraid.**

و دخل موسى و أصحابه البحر، و كان أصحابه اثني عشر سبطا، فاضرب الله لهم في البحر اثني عشر طريقا، فأخذ كل سبط في طريق، و كان الماء قد ارتفع على رؤوسهم مثل الجبال، فجزعت الفرقة التي كانت مع موسى (عليه السلام) في طريقه، فقالوا: يا موسى أين إخواننا؟ فقال لهم: معكم في البحر. فلم يصدقوه، فأمر الله البحر، فصارت طاقات، حتى كان ينظر بعضهم إلى بعض، و يتحدثون.

Musa^{as} and his^{as} companions entered the sea. And his^{as} companions were of twelve tribes, so Allah^{azwj} Struck twelve pathways for them in the sea, and every tribe took to one pathway. And the water was higher than their heads like the mountains. So a tribe who was with Musa^{as} panicked in its pathway and said, ‘O Musa^{as}! Where are our brothers?’ So he^{as} said to them: ‘With you in the sea’. They refused to ratify him^{as}, so Allah^{azwj} Commanded the sea that it should become such that they could see and talk to each other.

و أقبل فرعون و جنوده، فلما انتهى إلى البحر، قال لأصحابه: ألا تعلمون أني ربكم الأعلى؟ قد فرج لي البحر. فلم يجسر أحد أن يدخل البحر، و امتنعت الخيل منه لهول الماء، فتقدم فرعون، حتى جاء إلى ساحل البحر، فقال له منجمه: لا تدخل البحر. و عارضه فلم يقبل منه، و أقبل على فرس حصان، فامتنع الحصان أن يدخل الماء،

Pharaoh^{la} and his^{la} army came over. So when they ended up at the seashore, he^{la} said to his companions, ‘Do you not know that I^{la} am your highest lord?’ The sea has opened up for me^{la}. But, not one of them had the courage to enter the sea, and the horses refrained around the water. So Pharaoh^{la} preceded until he came to the coast of the sea. His^{la} astrologer said to him^{la}, ‘Do not enter the sea!’ And he^{la} turned away

from him, and did not accept (his advice) from him, and he^{la} faced turned towards a horse, but the mare refrained from entering the water.

فعطف عليه جبرئيل، و هو على ماديانة ، فتقدمه و دخل، فنظر الفرس إلى الرمكة فطلبها، و دخل البحر، و اقتحم أصحابه خلفه. فلما دخلوا كلهم، حتى كان آخر من دخل من أصحابه، و آخر من خرج من أصحاب موسى، أمر الله الرياح، فضربت البحر بعضه ببعض، فأقبل الماء يقع عليهم مثل الجبال، فقال فرعون عند ذلك: **أَمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَ أَنَا مِنَ الْمُسْلِمِينَ** فأخذ جبرئيل كفا من حمأ، فدهسها في فيه، ثم قال: **الآنَ وَ قَدْ عَصَيْتَ قَبْلُ وَ كُنْتَ مِنَ الْمُفْسِدِينَ**».

Jibraeel^{la} appeared in front of it, and he^{as} was upon a horse, and entered the water. The horse looked at it and entered the water in pursuit of it and all of his^{la} companions came up behind him^{la}. So when all of them had entered it, until the last one of them had entered into the sea, and the last one from the companions of Musa^{as} had exited from it, Allah^{azwj} Commanded the wind, so it struck the sea waves against each other. Thus the water, came down upon them like the mountains. Pharaoh^{la} said during that **[10:90] I believe that there is no god but He in Whom the Children of Israel believe and I am of those who submit.** So Jibraeel^{as} grabbed a handful of dust and inserted it in his^{la} mouth, then said **[10:91] What! now! and indeed you disobeyed before and you were of the mischief-makers'**²⁴

الحسين بن سعيد، في كتاب (الزهد): عن النضر، عن محمد بن هاشم، عن رجل، عن أبي عبد الله (عليه السلام)، قال: «إن قوما ممن آمن بموسى (عليه السلام)، قالوا: لو أتينا عسكر فرعون، و كنا فيه، و نلنا من دنياه، فإذا كان الذي نرجوه من ظهور موسى، صرنا إليه. ففعلوا، فلما توجه موسى و من معه هاربين ركبوا دوابهم، و أسرعوا في السير ليوافوا موسى و من معه، فيكونوا معهم، فبعث الله ملائكة، فضربت وجوه دوابهم، فرددتهم إلى عسكر فرعون، فكانوا فيمن غرق مع فرعون».

Al-Husayn Bin Saeed, in Kitaab Al-Zohad, from Al-Nazar, from Muhammad Bin Hashim, from a man, who narrates:

'Abu Abdullah^{asws} has said: 'There was a group from the ones who believed in Musa^{as} who said, 'If the soldiers of Pharaoh^{la} come up to us, and he^{la} was among them, we will take from his worldly affairs. So if we hope from the appearance of Musa^{as}, we would go to him^{as}'. So they did it. So when Musa^{as} and those who were with him directed themselves to flee, they rode upon their animals, they rushed towards Musa^{as} to be with him^{as} and those who were with him^{as}. They tried to become part of them. but, Allah^{azwj} Sent Angels who struck at the faces of their animals, who returned them back to the soldiers of Pharaoh^{la}, and so they became of those who drowned along with Pharaoh^{la}' (as they wanted to enjoy the facilities offered by Pharaoh and not declaring their faith until it was too late and Allah did not Approve their love of the world)²⁵

وعنه في (أماليه)، قال: أخبرنا أبو القاسم جعفر بن محمد، عن أبيه، عن سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي، قال: حدثني بكر بن صالح الرازي، عن سليمان بن جعفر الجعفري، قال: سمعت أبا الحسن (عليه السلام) يقول لأبي: «ما لي رأيتك عند عبد الرحمن بن يعقوب؟» قال: إنه خالي. فقال له أبو الحسن: «إنه يقول في الله قولا عظيما، يصف الله تعالى، و يحده، و الله لا يوصف، فإما جلست معه و تركتنا، و إما جلست معنا و تركته».

²⁴ تفسير القمّي 2: 118

²⁵ الزهد: 65 / 172.

And from him, in his Amaali, said, 'Abu Al-Qasim Ja'far Bin Muhammad informed us, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al-Barqy, from Bakr Bin Salih Al-Razy, from Sulaymen Bin Ja'far Al-Ja'fary who said,

'I heard Abu Al-Hassan^{asws} saying to my father: 'What is the matter that I^{asws} saw you to be in the presence of Abdul Rahman Bin Yaqoub?' He said, 'He was free (available)'. So Abu Al-Hassan^{asws} said: 'He is saying big things with regards to Allah^{azwj}. He describes Allah^{azwj} the High, and Limits Him^{azwj}. And Allah^{azwj} cannot be Described. Either you sit with him and leave us^{asws} or sit with us^{asws} and leave him'.

فقال: إنه يقول ما شاء، أي شيء علي منه إذا لم أقل ما يقول؟ فقال له ابن الحسن (عليه السلام): «أما تخافن أن تنزل به نقمة، فتصيبكم جميعاً؟ أما علمت بالذي كان من أصحاب موسى، و كان أبوه من أصحاب فرعون، لما لحقت خيل فرعون موسى (عليه السلام)، تخلف عنه ليعظه فأدركه موسى، و أبوه يراغمه، حتى بلغا طرف البحر، فغرقا جميعاً، فأتى موسى الخبر، فسأل جبرئيل عن حاله، فقال: غرق (رحمه الله) و لم يكن على رأي أبيه، لكن النقمة إذا نزلت، لم يكن لها عن قارب المذنب دفاع؟».

So he said, 'He is saying whatsoever he desires to. Which thing (blame) is upon me if I do not say from that which he is saying?' So Abu Al-Hassan^{asws} said to him: 'Are you not afraid that if a Curse were to descend due to it, it would engulf everybody there? Do you not know that there was one who was from the companions of Musa^{as}, and his father was from the companions of Pharaoh^{la}. When the cavalry of Pharaoh^{la} came up to Musa^{as}, he stayed behind in order to advise him. Musa^{as} realised it, that his father is compelling him, until they reached the sea. So they all drowned. The news came to Musa^{as}, so he^{as} asked Jibraeel^{as} about his state. So he^{as} said: 'Drowned (may Allah^{azwj} have Mercy upon him). He was not upon the view of his father, but the Curse, when it descends, the one who is near to the sin has no defence against it'.²⁶

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

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

Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[54:42] They belied all of Our Signs**, he^{asws} said: 'Meaning the successors^{asws}, all of them^{asws},²⁷

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

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

²⁶ الأُمالي 3 / 112

²⁷ الكافي 1: 2 / 161.

goodly Progeny^{asws}, make it dry.' He^{asws} said it, and Allah^{azwj} sent the wind over it and dried it, and Musa^{as} said: 'Enter into it!'

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

They said: 'O Prophet^{asws} of Allah^{azwj}! We are twelve tribes, the children of twelve fathers, and if we all enter together then each of us would like to precede the other and there will be conflict between us. If each of us had his own path then this would allay our fears,' Allah^{azwj} Ordered Musa^{as} to strike the sea with his staff twelve times, and there were twelve paths alongside each other with water between them. Each time he^{asws} used to recite, 'Our Allah^{azwj}! By the sake of Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, separate the water from the earth.' Then there were twelve complete paths, all dried up by the wind passing over them. Musa^{as} said: Enter into it! They said: 'All the groups will enter onto the path of these paths but will not know what is happening to the others.'

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

Allah^{azwj} the Almighty Said: 'Strike each of the walls of water with your staff.' He^{asws} struck and said: 'Our Allah^{azwj}! By the sake of Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, let there be gaps within the water so that some of them can see some of the others.' There appeared huge gaps with the walls of water and some of them could see the others. Then they entered onto the paths. When the last of them reached the end of the gulf, Pharaoh^{la} and his people came over and started entering. When the last of them had entered, and the first of them intended to exit, Allah^{azwj} Ordered the water to form layers over them, and they drowned, and the companions of Musa^{as} were watching that. The Words of the Almighty [2:50] **And when We parted the sea for you, so We Saved you and Drowned the followers of Pharaoh and you watched by** at them.²⁸

VERSE 69 - 87

وَأَتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ {69} إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ {70} قَالُوا نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عَاقِبِينَ {71} قَالَ هَلْ يَسْمَعُونَكَ إِذْ تَدْعُونَ {72} أَوْ يَبْصُرُونَكَ أَوْ يُضَرُّونَ {73} قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ {74} قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ {75} أَنْتُمْ وَأَبَاؤُكُمْ الْأَقْدَمُونَ {76} فَإِنَّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ الْعَالَمِينَ {77} الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ {78} وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ {79} وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ {80} وَالَّذِي يُعِيتَنِي ثُمَّ يُحْيِينِ {81} وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ {82} رَبِّ هَبْ لِي حُكْمًا وَالْحَقِّقِي بِالصَّالِحِينَ {83} وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ {84} وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ {85} وَأَغْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الصَّالِحِينَ {86} وَلَا تَحْزِنِي يَوْمَ يُبْعَثُونَ {87}

[26:69] **And recite to them the news of Ibrahim [26:70] When he said to his father and his people: What are you worshipping? [26:71] They said: We**

²⁸ Tafseer Imam Hassan Al Askari^{asws} – S 120

worship idols, so we shall remain devoted to these [26:72] He said: Are they listening to you when you call upon them? [26:73] Or are they profiting you or harming you? [26:74] They said: But, we found our forefathers doing that [26:75] He said: Have you then considered what you have been worshipping [26:76] You and your forefathers before you [26:77] So these are enemies to me, except for the Lord of the Worlds [26:78] Who Created me, so He Guides me [26:79] And He is the One Who Feeds me and Quenches me [26:80] And when I am sick, He Heals [26:81] And Who will Cause me to die, then Revive me [26:82] And Who, I hope, will Forgive me my mistakes on the Day of Judgement [26:83] Lord! Grant me wisdom, and join me with the righteous [26:84] And Make for me a truthful tongue among the later ones [26:85] And Make me to be from the inheritors of the Blissful Garden [26:86] And Forgive my father, for he had gone astray [26:87] And do not Disgrace on the Day when they are Resurrected

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ أَزَرَ أَبَا إِبْرَاهِيمَ (عليه السلام) كَانَ مُنْجَمًا لِنُمْرُودَ وَ لَمْ يَكُنْ يَصُدِّرُ إِلَّا عَنْ أَمْرِهِ فَنظَرَ لَيْلَةً فِي النُّجُومِ فَأَصْبَحَ وَ هُوَ يَقُولُ لِنُمْرُودَ لَقَدْ رَأَيْتُ عَجَبًا قَالَ وَ مَا هُوَ قَالَ رَأَيْتُ مَوْلُودًا يُوَلَّدُ فِي أَرْضِنَا يَكُونُ هَلَاكُنَا عَلَى يَدَيْهِ وَ لَا يَلْبَثُ إِلَّا قَلِيلًا حَتَّى 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^{asws} having said that: ‘Azar, the father of Ibrahim^{as} was an astrologer for Nimrod^{la} and he^{la} 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^{la}, ‘I have seen something strange’. He^{la} said, ‘And what is it?’ He said, ‘I saw a newborn being born in our land. Our destruction will be by his^{as} hands. It will not be long after him^{as} being conceived’.

قَالَ فَتَعَجَّبَ مِنْ ذَلِكَ وَ قَالَ هَلْ حَمَلَتْ بِهِ النِّسَاءُ قَالَ لَا قَالَ فَحَجَبَ النِّسَاءَ عَنِ الرَّجَالِ فَلَمْ يَدَعِ امْرَأَةً إِلَّا جَعَلَهَا فِي الْمَدِينَةِ لَا يَخْلُصُ إِلَيْهَا وَ وَقَعَ أَزَرُ بِأَهْلِهِ فَعَلَقَتْ بِإِبْرَاهِيمَ (عليه السلام) فَظَنَّ أَنَّهُ صَاحِبُهُ فَأَرْسَلَ إِلَيْ نِسَاءِ مِنَ الْقَوَائِلِ فِي ذَلِكَ الزَّمَانِ لَا يَكُونُ فِي الرَّحِمِ شَيْءٌ إِلَّا عَلِمْنَ بِهِ فَتَنْظُرْنَ فَأَلْزَمَ اللَّهُ عَزَّ وَ جَلَّ مَا فِي الرَّحِمِ إِلَى الظُّهْرِ فَقُلْنَ مَا نَرَى فِي بَطْنِهَا شَيْئًا وَ كَانَ فِيهَا أَوْتِي مِنَ الْعِلْمِ أَنَّهُ سَيُحْرَقُ بِالنَّارِ وَ لَمْ يُؤْتِ عِلْمٌ أَنَّ اللَّهَ تَعَالَى سَيُنْجِيهِ

So he^{la} was astounded by that and said, ‘Has the woman fallen pregnant with him^{as} yet?’ He said, ‘Not yet’. So he^{la} separated the women from the men. He^{la} did not leave a single woman except that he^{la} made her to be in the city, with no man being allowed to be alone with her. Azar copulated with his wife and Ibrahim^{as} was conceived. He thought that he^{as} 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^{azwj} 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^{as} would be burnt by the fire, and did not know that Allah^{azwj} the High would be Rescuing him^{as}’.

قَالَ فَلَمَّا وَضَعَتْ أُمُّ إِبْرَاهِيمَ أَرَادَ أَزَرُ أَنْ يَذْهَبَ بِهِ إِلَى نُمْرُودَ لِيَقْتُلَهُ فَقَالَتْ لَهُ امْرَأَتُهُ لَا تَذْهَبْ بِإِيْنِكَ إِلَى نُمْرُودَ فَيَقْتُلَهُ دَعْنِي أَذْهَبْ بِهِ إِلَى بَعْضِ الْعِيبَرِ أَنْ أَجْعَلَهُ فِيهِ حَتَّى يَأْتِيَ عَلَيْهِ أَجَلُهُ وَ لَا تَكُونِ أَنْتِ الَّذِي تَقْتُلِ ابْنَكَ فَقَالَ لَهَا فَاْمْضِي بِهِ قَالَ فَذْهَبَتْ بِهِ إِلَى غَارٍ ثُمَّ أَرْضَعَتْهُ ثُمَّ جَعَلَتْ عَلَى بَابِ الْغَارِ صَخْرَةً ثُمَّ أَنْصَرَفَتْ عَنْهُ

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

قَالَ فَجَعَلَ اللَّهُ عَزَّ وَجَلَّ رِزْقَهُ فِي إِبْهَامِهِ فَجَعَلَ يَمصُّهَا فَيَسْخُبُ لَبْنَهَا 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 فَكَثُرَ مَا شَاءَ اللَّهُ أَنْ يَمُكَّتْ ثُمَّ إِنَّ أُمَّهُ قَالَتْ لِأَبِيهِ لَوْ أَذْنُتْ لِي حَتَّى أَذْهَبَ إِلَى ذَلِكَ الصَّبِيِّ فَعَلْتُ قَالَ فَأَقْعَلِي فَذَهَبَتْ فَإِذَا هِيَ بِإِبْرَاهِيمَ (عليه السلام) وَ إِذَا عَيْنَاهُ تَزْهَرَانِ كَأَنَّهُمَا سِرَاجَانِ قَالَ فَأَخَذَتْهُ فَضَمَّتْهُ إِلَى صَدْرِهَا وَ أَرْضَعَتْهُ ثُمَّ أَنْصَرَفَتْ عَنْهُ

He^{asws} said: 'Allah^{azwj} Mighty and Majestic Made his^{as} sustenance to be in his^{as} thumb. He^{as} would suck it and milk would flow from it. He^{as} 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^{azwj} Desired it to remain. Then his^{as} mother said to his^{as} father, 'If you allow me, I shall go to that child'. So he allowed her. So she went there and there was Ibrahim^{as}. His^{as} eyes lit up like two lanterns. She grabbed him^{as} and pressed him^{as} to her bosom, and fed him^{as}. Then she left him there.

فَسَأَلَهَا أَزْرُ عَنْهُ فَقَالَتْ قَدْ وَارَيْتُهُ فِي التُّرَابِ فَكَثُرَتْ تَفْعُلُ فَتَخْرُجُ فِي الْحَاجَةِ وَ تَذْهَبُ إِلَى إِبْرَاهِيمَ (عليه السلام) فَتَضُمُّهُ إِلَيْهَا وَ تُرَضِعُهُ ثُمَّ تَنْصَرِفُ فَلَمَّا تَحَرَكَ 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 أَسْتَأْمَرَ أَبَاكَ

Azar asked her about him^{as}, 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^{as}, hold him^{as} to her bosom, feed him^{as}, and leave him^{as}. So when he^{as} started moving, she would still come to him^{as} and do as she had done before. So when she wanted to leave, he^{as} grabbed her robe. She said to him^{as}, 'What is the matter?' He^{as} said to her: 'Take me^{as} with you'. She said, 'Not until your father orders me to'.

قَالَ فَاتَتْ أُمَّ إِبْرَاهِيمَ (عليه السلام) أَزْرَ 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) يَعْملُونَ الْأَصْنَامَ وَ يَذْهَبُونَ بِهَا إِلَى الْأَسْوَاقِ وَ يَبِيعُونَهَا قَالَ فَذَهَبَتْ إِلَيْهِ فَجَاءَتْ بِهِ حَتَّى أَعْدَنَتْهُ عَلَى الطَّرِيقِ وَ مَرَّ إِخْوَتُهُ فَدَخَلَ مَعَهُمْ فَلَمَّا رَأَى أَبُوهُ وَقَعَتْ عَلَيْهِ الْمَحَبَّةُ مِنْهُ فَكَثُرَ مَا شَاءَ اللَّهُ

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

قَالَ فَبَيْنَمَا إِخْوَتُهُ يَعْملُونَ يَوْمًا مِنَ الْأَيَّامِ الْأَصْنَامَ إِذَا أَخَذَ إِبْرَاهِيمَ (عليه السلام) الْقُدُومَ وَ أَخَذَ خَشَبَةً فَنَجَرَ مِنْهَا صَنَمًا لَمْ يَرَوْا قَطٍ مِنْهُ فَقَالَ أَزْرُ لِأُمِّهِ إِنِّي لِأَرْجُو أَنْ نُصِيبَ خَيْرًا بِبَرَكَةِ ابْنِكَ هَذَا قَالَ فَبَيْنَمَا هُمُ كَذَلِكَ إِذَا أَخَذَ إِبْرَاهِيمَ الْقُدُومَ فَكَسَرَ

الصَّنَمَ الَّذِي عَمَلَهُ فَفَرَعَ أَبُوهُ مِنْ ذَلِكَ فَرَعًا شَدِيدًا فَقَالَ لَهُ أَيُّ شَيْءٍ عَمَلْتَ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) وَ مَا تَصْنَعُونَ بِهِ فَقَالَ أَرُرُ تَعْبُدُهُ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) أَ تَعْبُدُونَ مَا تَنْجُونُونَ فَقَالَ أَرُرُ لِأُمِّهِ هَذَا الَّذِي يَكُونُ ذَهَابَ مُلْكِنَا عَلَى يَدَيْهِ.

He^{asws} said; 'One day from the days during which, his^{as} brothers were in the middle of carving the idols, Ibrahim^{as} 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^{as} mother, 'I hope that we receive good luck from the blessings of this son^{as} of yours'. He^{asws} said; 'So when they were in the middle of that, Ibrahim^{as} grabbed hold of the tool and broke the idol which he^{as} had carved. So his^{as} father got scared and was overcome with severe panic. He said to him^{as}, 'What would you^{as} have done with it?' Ibrahim^{as} said to him: 'And what would you have done with it?' Azar said, 'People would have worshipped it'. So Ibrahim^{as} said to him: 'Are you worshipping what you yourself have carved?' So Azar said to his^{as} mother, 'This is the one due to whom our kingdom would go away, by his^{as} hands'.²⁹

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رضي الله عنه)، قال: حدثنا حمزة ابن القاسم العلوي العباسي، قال: حدثنا جعفر بن محمد بن مالك الكوفي الفزاري، قال: حدثنا محمد بن الحسين ابن زيد الزيات، قال: حدثنا محمد بن زياد الأزدي، عن الفضل بن عمر، عن الصادق جعفر بن محمد (عليه السلام) قال: سألته عن قول الله عز و جل: وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ، وَ ذَكَرَ الْحَدِيثَ فِيمَا ابْتَلَاهُ بِهِ رَبَّهُ، إِلَىٰ أَنْ قَالَ: «و التوكّل، ببيان ذلك في قوله: الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ وَ الَّذِي هُوَ يُطْعِمُنِي وَ يُسْقِينِي وَ إِذَا مَرِضْتُ فَهُوَ يَشْفِينِي وَ الَّذِي يُمَيِّتُنِي ثُمَّ يُحْيِينِي وَ الَّذِي أَطْمَعُ أَنْ يُغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ.

Ibn Babuwayh, from Ali Bin Ahmad Bin Muhammad Bin Umran Al-Daqaq, from Hamza Ibn Al-Qasim Al-Alawy Al-Abbasy, from Ja'far Bin Muhammad Bin Malik Al-Kufy Al-Fazary, from Muhammad Bin Al-Husayn Ibn Zayd Al-Ziyat, from Muhammad Bin Ziyad Al-Azdy, from Al-Mufazzal Bin Umar,

'Al-Sadiq Ja'far Bin Muhammad^{asws}, replied when I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic [2:124] **And when his Lord tried Ibrahim with certain words, he fulfilled them**, and he^{asws} mentioned the Hadeeth regarding what his^{as} Lord^{azwj} had Tried him^{as} with, until he^{asws} said: 'And the reliance, that has been Explained in His^{azwj} Words [26:78] **Who Created me, so He Guides me [26:79] And He is the One Who Feeds me and Quenches me [26:80] And when I am sick, He Heals [26:81] And Who will Cause me to die, then Revive me [26:82] And Who, I hope, will Forgive me my mistakes on the Day of Judgment.**

ثم الحكم، و الانتماء إلى الصالحين، في قوله: رَبِّ هَبْ لِي حُكْمًا وَ أَلْحِقْنِي بِالصَّالِحِينَ يعني بالصالحين: الذين لا يحكمون إلا بحكم الله عز و جل، و لا يحكمون بالأراء و المقاييس، حتى يشهد له من يكون بعده من الحجج بالصدق، ببيان ذلك في قوله: وَ اجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ أراد في هذه الأمة الفاضلة، فأجابه الله، و جعل له و لغيره من الأنبياء: لِسَانَ صِدْقٍ فِي الْآخِرِينَ و هو علي بن أبي طالب (عليه السلام)، و ذلك قوله: وَ جَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا «1». ثم استقصار النفس في الطاعة، في قوله: وَ لَا تُخْزِنِي يَوْمَ يُبْعَثُونَ.»

Then the Wisdom and the longing to be with the righteous in his^{as} words [26:83] **Lord! Grant me wisdom, and join me with the righteous** i.e., to be with the righteous ones – the ones who do are not judging except with the Judgement of Allah^{azwj} Mighty and Majestic, and are not judging by the opinion and the analogies, until he^{as} testified that there should be the truthful argument from after him^{as}, and that has been Explained in his^{as} words [26:84] **And Make for me a truthful tongue among the later ones, and he^{asws} is Ali^{asws} Bin Abu Talib^{asws}**, and these are His^{azwj} Words [19:50] **And We Made for them a truthful tongue of Ali.** Then there is the

²⁹ Al Kafi – H 15005

self-reduction regarding the obedience in his^{as} words **[26:87] And do not Disgrace on the Day when they are Resurrected**.³⁰

وعنه، قال: حدثنا أبي، و محمد بن الحسن (رضي الله عنهما)، قالوا: حدثنا سعد بن عبد الله، عن يعقوب ابن يزيد، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في حديث غيبة إبراهيم، إلى أن قال: «ثم غاب (عليه السلام) الغيبة الثانية، و ذلك حين نفاه الطاغوت عن بلده، فقال: وَ أَعْتَزِلْكُمْ وَ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَ ادْعُوا رَبِّي عَسَى أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا.

And from him who said, 'My father narrated to me, and Muhammad Bin Al-Hassan, from Sa'ad Bin Abdullah, from Yaqoub Ibn Yazeed, from Muhammad Bin Abu Umeyr, from Hisham Bin Salim, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, in a Hadeeth of the occultation of Ibrahim^{as}, until he^{asws} said: 'Then he^{as} went into a second occultation, and that is where **[19:48] And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord; maybe I shall not remain unblessed in calling upon my Lord**.

قال الله تقديس ذكره: فَلَمَّا اعْتَزَلَهُمْ وَ مَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَ هَبْنَا لَهُ إِسْحَاقَ وَ يَعْقُوبَ وَ كَلَّا جَعَلْنَا نَبِيًّا وَ وَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَ جَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا يَعْنِي بِهِ عَلِيٌّ بْنُ أَبِي طَالِبٍ (عليه السلام)، لأن إبراهيم (عليه السلام) قد كان دعا الله عز و جل أن يجعل له لسان صدق في الآخرين، فجعل الله تبارك و تعالى له و لإسحاق و يعقوب لسان صدق عليا،

Allah^{azwj}, Holy is His^{azwj} Mention, Said **[19:49] So when he withdrew from them and what they worshipped besides Allah, We Gave to him Is'haq and Yaqoub, and each one of them We Made a Prophet [19:50] And We Made for them a truthful tongue of Ali**, Meaning by it, Ali^{asws} Bin Abu Talib^{asws}, because Ibrahim^{as} had supplicated to Allah^{azwj} Mighty and Majestic that He^{azwj} should Make for him^{as} a truthful tongue among the later ones. So Allah^{azwj} Blessed and High, Made for him^{as}, and Is'haq^{as}, and Yaqoub^{as}, a truthful tongue of Ali^{asws}.

فأخبر علي بن أبي طالب (عليه السلام) أن القائم (عليه السلام) هو الحادي عشر من ولده، و أنه المهدي الذي يملأ الأرض عدلا و قسطا، كما ملئت جورا و ظلما، و أنه تكون له غيبة، و حيرة، يضل فيها أقوام، و يهتدي فيها آخرون، و أن هذا كائن كما أنه مخلوق».

Ali^{asws} Bin Abu Talib^{asws} informed that Al-Qaim^{asws}, he^{asws} is the eleventh Guide from his^{asws} sons^{asws}, and that he^{asws} is Al-Mahdi^{asws} who would be filling the earth with justice and equity, just as it had been filled before with inequity and injustice. And the Occultation would be happening for him^{asws}, and there would be confusion during which a people would go astray, and another people would become guided. And this has happened just as it was supposed to'.³¹

ومن طريق المخالفين: قوله تعالى: وَ اجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ عن جعفر بن محمد (عليهما السلام)، قال: «هو علي بن أبي طالب (عليه السلام)، عرضت ولايته على إبراهيم (عليه السلام)، فقال: اللهم اجعله من ذريتي، ففعل الله ذلك».

And from Tareeq Al-Mukhalifeen –

³⁰ معاني الأخبار: 1 / 126.

³¹ كمال الدين و تمام النعمة: 7 / 139.

The Words of the High **[26:84] And Make for me a truthful tongue among the later ones** – from Ja'far^{asws} Bin Muhammad^{asws} having said: 'He^{asws} is Ali^{asws} Bin Abu Talib^{asws}. His^{asws} Wilayah was presented to Ibrahim^{asws}, so he^{as} said: 'Our Allah^{azwj}! Make him^{asws} to be from my^{as} offspring'. Therefore Allah^{azwj} did that'.³²

VERSE 88 & 89

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ {88} إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ {89}

[26:88] A Day on which neither wealth nor sons would be of benefit [26:89] Except one who comes to Allah with a secure heart

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن القاسم بن محمد، عن المنقري، عن سفیان ابن عيينة، عن أبي عبد الله (عليه السلام) قال: سألته عن قول الله عز و جل: **إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ**. قال: «السلیم الذي یلقى ربه، و ليس فيه أحد سواه».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Al-Qasim Bin Al-Munqary, from Sufyan Ibn Ayayna,

'I asked Abu Abdullah^{asws} about Allah^{azwj} Mighty and Majestic **[26:89] Except one who comes to Allah with a secure heart**, he^{asws} said: 'The secure (heart) which meets its Lord^{azwj}, and there is no one in it except for Him^{azwj}'.

قال: و قال: «كل قلب فيه شرك، أو شك، فهو ساقط، و إنما أرادوا الزهد في الدنيا، لتفرغ قلوبهم للآخرة».

He (the narrator) said, 'And he^{asws} said: 'In every heart there is association (شرك), or doubt. But rather, when they intend ascetism regarding the world, they devote their hearts for the Hereafter'.³³

الطبرسي، قال: روي عن الصادق (عليه السلام) أنه قال: «هو القلب الذي سلم من حب الدنيا».

Al-Tabarsy said, 'It has been reported from Al-Sadiq^{asws} having said: 'It is (about that) heart which is safe from love of the world'.³⁴

VERSES 90 & 91

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ {90} وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ {91}

[26:90] And the Paradise shall be brought near for the pious [26:91] And the Blazing Fire shall emerge for the erring ones

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام): «قوله: **وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ** يقول: قربت و بُرِّزَتِ الْجَحِيمُ يقول: نحيت».

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

³² كشف الغمة 1: 320.

³³ الكافي 2: 5/13.

³⁴ مجمع البيان 7: 305.

'Abu Ja'far^{asws} has said: 'His^{azwj} Words [26:90] *And the Paradise shall be brought near for the pious* he^{asws} said: 'Approach. [26:91] *And the Blazing Fire shall emerge*, he^{asws} said: 'Put (in place)'.³⁵

VERSES 92 - 103

وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ {92} مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ {93} فَكَبَّيُوا فِيهَا هُمْ وَالْغَاوُونَ {94} وَجُنُودَ إِبْلِيسَ أَجْمَعُونَ {95} قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ {96} تَاللَّهِ إِنَّ كُنَّا لَفِي ضَلَالٍ مُبِينٍ {97} إِذْ نُسَوِّكُمْ بِرَبِّ الْعَالَمِينَ {98} وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ {99} فَمَا لَنَا مِنْ شَافِعِينَ {100} وَلَا صَدِيقٍ حَمِيمٍ {101} قُلُوْا أَنْ لَنَا كَرَّةٌ فَنُكُونُ مِنَ الْمُؤْمِنِينَ {102} إِنَّ فِي ذَلِكَ لَآيَةً لِمَنْ كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ {103}

[26:92] And it shall be said to them: Where are what you were worshipping [26:93] Besides Allah? Can they help you or help themselves? [26:94] So they shall be flung into it, they and the erring ones [26:95] And the armies of Iblees altogether [26:96] They shall say while they quarrel therein [26:97] By Allah! We were in clear error [26:98] When we considered you as equal to the Lord of the Worlds [26:99] And none but the guilty led us astray [26:100] So we have none from the intercessors [26:101] Nor a true friend [26:102] If only there was one more change for us, we would be from the Believers [26:103] Surely there is a Sign in this, and most of them did not believe

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن النضر بن سويد، عن يحيى الحلبي، عن أبي سعيد المكاربي، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: فَكَبَّيُوا فِيهَا هُمْ وَالْغَاوُونَ، قال: «هم قوم وصفوا عدلا بالسننهم، ثم خالفوه إلى غيره».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abu Saeed Al-Makary, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, regarding the Words of Allah^{azwj} Mighty and Majestic **[26:94] So they shall be flung into it**, said: 'They are a people who describe justice by their tongues, then they oppose it by something else'.³⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقَبَةَ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ عَبْدِ الْحَمِيدِ الْوَابِشِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ إِنَّ لَنَا جَارًا يَنْتَهِكُ الْمَحَارِمَ كُلَّهَا حَتَّى إِنَّهُ لَيَتْرُكُ الصَّلَاةَ فَضَلًا عَنْ غَيْرِهَا فَقَالَ سُبْحَانَ اللَّهِ وَ أَعْظَمَ ذَلِكَ أَلَا أَخْبِرُكُمْ بِمَنْ هُوَ شَرُّ مِنْهُ قُلْتُ بَلَى

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Ali Bin Fazzaal, from Ali Bin Uqba, form Umar Bin Abaan, from Abdul Hameed Al-Wabishy, who has narrated the following:

Abu Ja'far^{asws} said, when I said from him^{asws}, 'We have a neighbour who violates all the Prohibitions to the extent that he leaves the Prayer as well among other matters'. He^{asws} said: 'Glory be to Allah^{azwj}! And that is a great matter. However, shall I^{asws} inform you of the one who is more evil than him?' I said, 'Yes'.

قَالَ النَّاصِبُ لَنَا شَرُّ مِنْهُ أَمَا إِنَّهُ لَيْسَ مِنْ عِبْدٍ يُذَكَّرُ عِنْدَهُ أَهْلُ النَّبِيِّتِ فَيَرِقُّ لِيُذَكَّرَ إِلَّا مَسَحَتْ الْمَلَائِكَةُ ظَهْرَهُ وَ غُفِرَ لَهُ ذُنُوبُهُ كُلُّهَا إِلَّا أَنْ يَجِيءَ بِذَنْبٍ يُخْرِجُهُ مِنَ الْإِيمَانِ وَ إِنَّ الشَّفَاعَةَ لَمَقْبُولَةٌ وَ مَا نُقْبَلُ فِي نَاصِبٍ

³⁵ تفسير القمي 2: 122

³⁶ الكافي 1: 38 / 4.

He^{asws} said: 'The one who is hostile to us^{asws} (Nasibi) is more evil than him. But rather, there is none from the servant in whose presence the People^{asws} of the Household are mentioned and he sympathises with our^{asws} remembrance, except that the Angels wipe his back, and all of his sins are Forgiven unless he commits a sin which takes him out of the 'Imaan' (faith), and his intercession is Accepted whilst it is not acceptable for the Nasibi (hostile one).

وَ إِنَّ الْمُؤْمِنَ لَيَشْفَعُ لِحَارِهِ وَ مَا لَهُ حَسَنَةٌ فَيَقُولُ يَا رَبِّ جَارِي كَمَا بَكَفْتُ عَنِّي الْأَدَى فَيُشَفَّعُ فِيهِ فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى أَنَا رَبُّكَ وَ أَنَا أَحَقُّ مِنْ كَافِي عَنكَ فَيَدْخِلُهُ الْجَنَّةَ وَ مَا لَهُ مِنْ حَسَنَةٍ وَ إِنَّ أَدْنَى الْمُؤْمِنِينَ شَفَاعَةٌ لِيَشْفَعُ لِثَلَاثِينَ إِنْسَانًا فَعِنْدَ ذَلِكَ يَقُولُ أَهْلُ النَّارِ فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ.

And that the Believer will intercede for his neighbour even if there is no good deed to his credit. He will say, 'O Lord^{azwj}! My neighbour used to restrain himself from hurting me', so he will intercede for him'. So Allah^{azwj} Blessed and High will say: "I^{azwj} am your Lord^{azwj} and more Right to Suffice for you. So He^{azwj} will Enter him in the Paradise although there will be no good deeds to his credit. And that the lowest of the Believers would intercede for thirty people. When that happens, the inhabitants of the Fire will say, **[26:100] So we have none from the intercessors [26:101] Nor a true friend**.³⁷

الشيخ في (مجالسه)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا إسحاق بن محمد بن مروان الغزال، قال: حدثنا أبي، قال: حدثنا أبو حفص الأعشى، قال: سمعت الحسن بن صالح بن حي قال: سمعت جعفر بن محمد (عليهما السلام) يقول: «لقد عظمت منزلة الصديق، حتى أن أهل النار يستغيثون به، و يدعونه قبل القريب الحميم، قال الله سبحانه مخبرا عنهم: فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ».

Al-Sheykh, in his Majaalis, said, 'A group informed us, from Abu Al-Mufazzal, from Is'haq Bin Muhammad Bin Marwaan Al-Ghazaal, from his father, from Abu Hafs Al-A'sha, from Al-Hassan Salih Bin Hayy who said,

'I heard Ja'far Bin Muhammad saying: 'The status of a friend is great. Even the inhabitants of the Fire would be seeking their help, and would be calling out to them before nearing the Blazing Fire. Allah^{azwj} the Glorious has Informed about them **[26:100] So we have none from the intercessors [26:101] Nor a true friend**'.³⁸

وروى البرقي، عن ابن سيف، عن أخيه، عن أبيه، عن عبد الكريم بن عمرو، عن سليمان بن خالد قال: كنا عند أبي عبد الله (عليه السلام): فقرأ: فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ، و قال: «و الله لنشفعن- ثلاثا- و لنشفعن شيعتنا- ثلاثا- حتى يقول عدونا: فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ».

And Al-Barqy has reported, from Ibn Sayf, from his brother, from his father, from Abdul Kareem Bin Amro, from Sulayman Bin Khalid who said,

'We were in the presence of Abu Abdullah^{asws}, so he^{asws} recited **[26:100] So we have none from the intercessors [26:101] Nor a true friend**, and said: 'By Allah^{azwj}, we^{asws} would be interceding (three times) – and you (Shiah) would be interceding' (three times) – until our^{asws} enemies would be saying **[26:100] So we have none from the intercessors [26:101] Nor a true friend**'.³⁹

³⁷ Al Kafi – H 14520

³⁸ الأمالى 2: 222

³⁹ تأويل الآيات 1: 1: 11/390.

أحمد بن محمد بن خالد البرقي: عن عمر بن عبد العزيز، عن مفضل، أو غيره، عن أبي عبد الله (عليه السلام)، في قول الله تعالى: **فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ**، قال: «الشافعون: الأئمة، و الصديق من المؤمنين».

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from Umar Bin Abdul Aziz, from Mufazzal, or someone else,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} the High **[26:100] So we have none from the intercessors [26:101] Nor a true friend**, he^{asws} said: 'The intercessors – The Imams^{asws}, and the friends are from the Believers'.⁴⁰

أبو علي الطبرسي قال: و روى العياشي بالإسناد عن حمران بن أعين، عن أبي عبد الله (عليه السلام) قال: «و الله لنشفعن لشيعتنا، و الله لنشفعن لشيعتنا حتى يقول الناس: **فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ** إلى قوله **فَتَكُونُ مِنَ الْمُؤْمِنِينَ**».

Abu Ali Al-Tabarsy said, 'And it has been reported by Al-Ayyashi, by the chain from Hamran Bin Ayn,

(It has been narrated) from Abu Abdullah^{asws} having said: 'By Allah^{azwj}! We^{asws} would be interceding for our^{asws} Shiah until the people would be saying **[26:100] So we have none from the intercessors [26:101] Nor a true friend [26:102] If only there was one more change for us, we would be from the Believers**'.⁴¹

VERSES 104 - 121

وَأَنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ {104} كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ {105} إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ {106} إِنِّي لَكُمْ رَسُولٌ أَمِينٌ {107} فَاتَّقُوا اللَّهَ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا اللَّهَ {108} وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ {109} فَاتَّقُوا اللَّهَ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا اللَّهَ {110} قَالُوا أَنْتُمْ لَكُمْ وَاتَّبِعْكَ الْأَرْدَلُونَ {111} قَالَ وَمَا عَلَّمِي بِمَا كَانُوا يَعْمَلُونَ {112} إِنْ حِسَابُهُمْ إِلَّا عَلَى رَبِّي لَوْ تَشْعُرُونَ {113} وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ {114} إِنْ أَنَا إِلَّا نَذِيرٌ مُبِينٌ {115} قَالُوا لَنْ نَلْمَ تَنْتَه يَا نُوحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ {116} قَالَ رَبِّ إِنْ قَوْمِي كَذَّبُونِ {117} فَأَفْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ {118} فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ الْمَشْحُونِ {119} ثُمَّ أَعْرَفْنَا بَعْدَ الْبَاقِينَ {120} إِنْ فِي ذَلِكَ لَآيَةٌ لِقَوْمٍ مُؤْمِنِينَ {121}

[26:104] And surely your Lord is the Mighty, the Merciful [26:105] The people of Nuh belied the Rasools [26:106] When their brother Noah said to them: Will you not observe piety? [26:107] I am a trustworthy Rasool to you [26:108] Therefore fear Allah and obey [26:109] And I do not ask you any reward for it; my Reward is upon the Lord of the Worlds [26:110] Therefore fear Allah and obey me [26:111] They said: Shall we believe in you while the most despicable ones follow you? [26:112] He said: And what knowledge do I have of what they have been doing? [26:113] Surely their account is upon my Lord, if you could perceive [26:114] And I am not going to drive away the Believers; [26:115] I am nothing but a clear warner [26:116] They said: If you don't stop Noah, you shall become from those who are stoned to death [26:117] He said: My Lord! Surely my people are belying me [26:118] So You Issue a Verdict between me and them with a Judgement, and Deliver me and those who are with me from the Believers [26:119] So We Delivered him and those with him in the laden ship [26:120] Then We Drowned the remainder afterwards [26:121] Surely there is a Sign in this, but most of them did not believe

⁴⁰ المحاسن: 187 / 184.

⁴¹ مجمع البيان 7: 305

الطبرسي، قال: قال أبو جعفر (عليه السلام): «يعني بالمرسلين: نوحا، و الأنبياء الذين كانوا بينه و بين آدم (عليه السلام)».

Al-Tabarsy said, 'Abu Ja'far^{asws} said: 'What it Means by the [26:105] (The people of Nuh belied) the Rasools, are Noah^{as}, and the Prophets^{as} who were between him^{as} and Adam^{as}'.⁴²

علي بن إبراهيم: قوله تعالى: قَالُوا أ نُوْمِنُ لَكَ يَا نُوْحَ وَ اتَّبَعَكَ الْأَرْذَلُوْنَ قَالَ: الفقراء.

Ali Bin Ibrahim – The Words of the High [26:111] They said: Shall we believe in you O Noah^{as}, while the most despicable ones follow you? – said, 'The poor'.⁴³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ فَمَكَثَ نُوحٌ (عَلَيْهِ السَّلَامُ) فِي قَوْمِهِ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا لَمْ يُشَارِكْهُ فِي نُبُوَّتِهِ أَحَدٌ وَ لَكِنَّهُ قَدِمَ عَلَيَّ قَوْمٌ مُكْذِبِينَ لِالْأَنْبِيَاءِ (عَلَيْهِمُ السَّلَامُ) الَّذِينَ كَانُوا بَيْنَهُ وَ بَيْنَ آدَمَ (عَلَيْهِ السَّلَامُ) وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ كَذَبْتَ قَوْمٌ نُوحٍ الْمُرْسَلِينَ يَعْنِي مَنْ كَانَ بَيْنَهُ وَ بَيْنَ آدَمَ (عَلَيْهِ السَّلَامُ) إِلَى أَنْ أَنْتَهَى إِلَى قَوْلِهِ عَزَّ وَ جَلَّ وَ إِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

Ali Bin Ibrahim, from his father, from Al-Hassan Bin Mahboub, from Muhammad Bin Al-Fuzeyl, from Abu Hamza, who has said:

Abu Ja'far^{asws} said that: Noah^{as} lived among his^{as} people for a thousand years less fifty (950) years. He^{as} did not associate anyone in his^{as} Prophet-hood for he^{as} had come to a people who had rejected the Prophets^{as} who were between him^{as} and Adam^{as} and that is the Statement of Allah^{azwj}: [26:105] The people of Nuh belied the Rasools, meaning the ones^{as} who were in between him^{as} and Adam^{as} to end in Words of the Mighty and Majestic [26:104] And surely your Lord is the Mighty, the Merciful.⁴⁴

و عنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رضي الله عنه)، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن عبد السلام بن صالح الهروي، عن الرضا (عليه السلام) قال: قلت له: لأي علة أغرق الله عز و جل الدنيا كلها في زمن نوح (عليه السلام)، و فيهم الأطفال و من لا ذنب له؟

And from him (Ibn Babuwayh), 'Ahmad Bin Ziyad Bin Ja'far Al-Hamdany narrated to us from Ali Bin Ibrahim Bin Hashim, from his father, from Abdul Salam Bin Salih Al-Harwy, who has reported:

'I said to Al-Reza^{asws}, 'What was the reason for Allah^{azwj} Mighty and Majestic to Drown all of the world during the era of Noah^{as}, and among them were children and ones who had no sin upon them?'

فقال: «ما كان فيهم الأطفال، لأن الله عز و جل أعقم أصلاب قوم نوح و أرحام نسائهم أربعين عاما، فانقطع نسلهم، فاغرقوا و لا طفل فيهم، ما كان الله عز و جل ليهلك بعذابه من لا ذنب له. و أما الباقون من قوم نوح (عليه السلام) فاغرقوا لتكذيبهم نبي الله نوحا (عليه السلام)، و سائرهم اغرقوا برضاهم تكذيب المكذبين، و من غاب عن أمر فرضي به كان كمن شاهده و أتاه».

So he^{asws} said: 'There were no children among them, because Allah^{azwj} Mighty and Majestic Sterilised the backbones of the people of Noah^{as} and the wombs of their women for forty years. So their offspring were cut off. They drowned and there were

⁴² مجمع البيان 7: 307.

⁴³ تفسير القمي 2: 123

⁴⁴ Al Kafi – H 14540

no children among them. Allah^{azwj} Mighty and Majestic did not Destroy by His^{azwj} Punishment, the one who did not have a sin upon him. And as for the remainder of them, from the people of Noah^{as}, He^{azwj} Drowned them due to their belying the Prophet^{as} of Allah^{azwj} - Noah^{as}, and the rest of them drowned due to their being pleased with the belying of the believers. And the one who was absent from a matter and was happy with it, is like the one who was present and came to it (participated in it).⁴⁵

وقال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: الْفُلُكِ الْمَشْحُونِ قال: «المجهز، الذي قد فرغ منه، و لم يبق إلا دفعه».

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

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words [26:119] in the **laden ship**, he^{asws} said: 'The fully prepared, that which he^{as} had completed, and there did not remain anything except for its sailing'.⁴⁶

VERSES 122 - 139

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ {122} كَذَّبَتْ عَادَ الْمُرْسَلِينَ {123} إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ {124} إِنِّي لَكُمْ رَسُولٌ أَمِينٌ {125} فَاتَّقُوا اللَّهَ وَأَطِيعُوا {126} وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ {127} أَتَيْنُونَ بِكُلِّ رِيحٍ آيَةً تَعْبَثُونَ {128} وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلَدُونَ {129} وَإِذَا بَطَشْتُمْ بَطْشَتُمْ جَبَّارِينَ {130} فَاتَّقُوا اللَّهَ وَأَطِيعُوا {131} وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ {132} أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ {133} وَجَنَّاتٍ وَعُيُونٍ {134} إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ {135} قَالُوا سَوَاءٌ عَلَيْنَا أَوَعظت أم لم تكن من الواعظين {136} إِنْ هَذَا إِلَّا خُلُقُ الْأُولَى {137} وَمَا نَحْنُ بِمُعَذَّبِينَ {138} فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَلِكَ لآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ {139}

[26:122] And surely your Lord is the Mighty, the Merciful [26:123] Aad belied the Rasools [26:124] When their brother Hud said to them: Will you not observe piety? [26:125] I am a trustworthy Rasool to you [26:126] Therefore fear Allah and obey [26:127] And I do not ask you any reward for it; my Reward is upon the Lord of the Worlds [26:128] Are you building a sign on every height? You are (indulging in) vanities [26:129] And you are taking to strong fortresses that perhaps you may live eternally [26:130] And when you seize, you seize as the tyrants do [26:131] Therefore fear Allah and obey [26:132] And fear the One Who has Extended to you abundantly of what you know [26:133] He has Extended you abundance of cattle and son [26:134] And gardens and springs [26:135] I fear for you the Punishment of a Great Day [26:136] They said: It is the same to us whether you preach to us or do not become from the preachers [26:137] This is nothing but a custom of the former ones [26:138] And we are not going to be punished [26:139] Thus they belied him, so We Destroyed them. Surely there is a Sign in this, but most of them do not believe

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْرَةَ

Ali Bin Ibrahim, from his father, from Al-Hassan Bin Mahboub, from Muhammad Bin Al-Fuzeyl, from Abu Hamza, who has said:

⁴⁵ علل الشرائع: 1/30.

⁴⁶ تفسير القمي: 2: 125.

عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ ثُمَّ إِنَّ نُوحًا (عليه السلام) لَمَّا انْقَضَتْ نُبُوَّتُهُ وَ اسْتُكْمِلَتْ أَيَّامُهُ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ يَا نُوحُ قَدْ قَضَيْتَ نُبُوَّتَكَ وَ اسْتُكْمِلْتَ أَيَّامَكَ فَاجْعَلِ الْعِلْمَ الَّذِي عِنْدَكَ وَ الْإِيمَانَ وَ الْإِسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النُّبُوَّةِ فِي الْعَقَبِ مِنْ ذُرِّيَّتِكَ فَإِنِّي لَنْ أَقْطَعَهَا كَمَا لَمْ أَقْطَعَهَا مِنْ نُبُوَّتَاتِ الْأَنْبِيَاءِ (عليهم السلام) الَّتِي بَيْنَكَ وَ بَيْنَ آدَمَ (عليه السلام) وَ لَنْ أَدْعَ الْأَرْضَ إِلَّا وَ فِيهَا عَالِمٌ يُعْرِفُ بِهٖ دِينِي وَ تُعْرِفُ بِهٖ طَاعَتِي وَ يَكُونُ نَجَاةً لِمَنْ يُوَلِّدُ فِيمَا بَيْنَ قَبْضِ النَّبِيِّ إِلَى خُرُوجِ النَّبِيِّ الْآخَرِ

From Abu Ja'far^{asws} having said: 'So when the Prophet-hood of Noah^{as} came to an end and his^{as} days were completed, Allah^{azwj} Revealed unto him^{as} that: "O Noah^{as}! Your^{as} Prophet-hood has come to an end and your^{as} days are completed, so make the Knowledge which is in your^{as} possession, and the Belief, and the Great Name, and the inheritance of the Knowledge, and effects of Knowledge of the Prophet-hood, to be in the descendants from your^{as} progeny, for I^{azwj} will never Cut it off from the houses of the Prophets^{as} which is your^{as} house and between Adam^{as}, and I^{azwj} will never Leave the earth except that there will be in it a knowledgeable one by whom My^{azwj} Religion would be recognised by, and obedience to Me^{azwj} would be recognised by, and salvation would lie in the ones who are born during what is in between the Capture (passing away) of a Prophet^{as} up to the coming out of another Prophet^{as}.

وَ بَشَّرَ نُوحٌ سَامًا بِهُودٍ (عليه السلام) وَ كَانَ فِيمَا بَيْنَ نُوحٍ وَ هُودٍ مِنَ الْأَنْبِيَاءِ (عليهم السلام) وَ قَالَ نُوحٌ إِنَّ اللَّهَ بَاعَثَ نَبِيًّا يُقَالُ لَهُ هُودٌ وَ إِنَّهُ يَدْعُو قَوْمَهُ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَيُكْذِبُونَهُ وَ اللَّهُ عَزَّ وَ جَلَّ مُهْلِكُهُم بِالرَّيْحِ فَمَنْ أَدْرَكَهُ مِنْكُمْ فَلْيُؤْمِنْ بِهٖ وَ لِيَتَّبِعْهُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُنَجِّيهِ مِنْ عَذَابِ الرِّيحِ وَ أَمَرَ نُوحٌ (عليه السلام) ابْنَهُ سَامًا أَنْ يَتَعَاهَدَ هَذِهِ الْوَصِيَّةَ عِنْدَ رَأْسِ كُلِّ سَنَةٍ فَيَكُونَ يَوْمِيذٍ عِيدًا لَهُمْ

And Noah^{as} gave the good news of Hud^{as} to Saam^{as} and there were Prophets^{as} in between Noah^{as} and Hud^{as}. And Noah^{as} said that Allah^{azwj} will Send a Prophet^{as} called Hud^{as}, and he^{as} would call his^{as} people to Allah^{azwj} Mighty and Majestic. They would belie him^{as} and Allah^{azwj} will Destroy them by the wind. So the ones among you who meet him^{as} should believe in him^{as}, and follow him^{as} for Allah^{azwj} would Rescue him from the Punishment of the wind. And Noah^{as} ordered his^{as} son^{as} Sam^{as} that he^{as} should look at this bequest at the start of every year and make it to be a day of Eid for them.

فَيَتَعَاهَدُونَ فِيهِ مَا عِنْدَهُمْ مِنَ الْعِلْمِ وَ الْإِيمَانَ وَ الْإِسْمَ الْأَكْبَرَ وَ مَوَارِيثَ الْعِلْمِ وَ آثَارَ عِلْمِ النُّبُوَّةِ فَوَجَدُوا هُودًا نَبِيًّا (عليه السلام) وَ قَدْ بَشَّرَ بِهٖ أَبُوهُمْ نُوحٌ (عليه السلام) فَآمَنُوا بِهٖ وَ اتَّبَعُوهُ وَ صَدَّقُوهُ فَنَجَّوْا مِنْ عَذَابِ الرِّيحِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ إِلَى عَادٍ أَخَاهُمْ هُودًا وَ قَوْلُهُ عَزَّ وَ جَلَّ كَذَّبَتْ عَادُ الْمُرْسَلِينَ إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ وَ قَالَ تَبَارَكَ وَ تَعَالَى وَ وَصَّى بِهَا إِبْرَاهِيمَ بَنِيهِ وَ يَعْقُوبَ وَ قَوْلُهُ وَ وَهَبْنَا لَهُ إِسْحَاقَ وَ يَعْقُوبَ كُلًّا هَدَيْنَا لِنَجْعَلَهَا فِي أَهْلِ بَيْتِهِ وَ نُوحًا هَدَيْنَا مِنْ قَبْلُ لِنَجْعَلَهَا فِي أَهْلِ بَيْتِهِ فَمَنْ الْعَقَبِ مِنْ ذُرِّيَّةِ الْأَنْبِيَاءِ (عليهم السلام) مَنْ كَانَ قَبْلَ إِبْرَاهِيمَ لِإِبْرَاهِيمَ (عليه السلام)

So they observed that which was in their possession from the Knowledge, and the belief, and the Great Name, and the inheritance of the knowledge, and effects of Knowledge of the Prophet-hood. They found Hud^{as} as a Prophet^{as} and their father Noah^{as} had given them the good news of him^{as} beforehand. So they believed in him^{as}, and followed him^{as}, and ratified him^{as}, and were therefore Rescued from the Punishment of the wind, and the Words of Allah^{azwj}: "[7:65] **And to Ad (We sent) their brother Hud**", and the Words of the Mighty and Majestic: [26:123] **Aad belied the Rasools [26:124] When their brother Hud said to them: Will you not observe piety?** And the Blessed and High Said: "[2:132] **And the same did Ibrahim enjoin on his sons and (so did) Yaqoub**", and His^{azwj} Statement: "[6:84] **And We gave to him Ishaq and Yaqoub** and Made it to be in his^{as} Household ;

each did We guide, and Noah did We Guide before,” and Made it to be in his^{as} Household, so the descendants of the Prophets^{as} believed in them^{as}, and those that lived before Ibrahim^{as} believed in Ibrahim^{as}.⁴⁷

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ مَعْرُوفِ بْنِ خَرْبُودَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ لِلَّهِ عَزَّ وَجَلَّ رِيَّاحَ رَحْمَةٍ وَ رِيَّاحَ عَذَابٍ فَإِنْ شَاءَ اللَّهُ أَنْ يَجْعَلَ الْعَذَابَ مِنَ الرِّيَّاحِ رَحْمَةً فَعَلَّ قَالَ وَ لَنْ يَجْعَلَ الرَّحْمَةَ مِنَ الرِّيَّاحِ عَذَابًا قَالَ وَ ذَلِكَ أَنَّهُ لَمْ يَرْحَمْ قَوْمًا قَطُّ أَطَاعُوهُ وَ كَانَتْ طَاعَتُهُمْ إِيَّاهُ وَبَالًا عَلَيْهِمْ إِلَّا مِنْ بَعْدِ تَحْوِيلِهِمْ عَنْ طَاعَتِهِ

From him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan, from Ma'rouf Bin Kharbouz, who said:

Abu Ja'far^{asws} said that 'Allah^{azwj} has winds of Mercy as well as winds of Punishment. So if Allah^{azwj} Desires that He^{azwj} Turns the winds of Punishment into the winds of Mercy, He^{azwj} Does it, but He^{azwj} never Makes (winds of) Mercy to be turned into the wind of Punishment'.

He^{asws} said: 'And it is never the case that He^{azwj} is Merciful to all people who obey Him^{azwj} and that their obedience should become an affliction for them, except after theirs having turned from their obedience.

قَالَ كَذَلِكَ فَعَلَّ بِقَوْمٍ يُؤْنَسَ لَمَّا آمَنُوا رَحِمَهُمُ اللَّهُ بَعْدَ مَا كَانَ قَدَرًا عَلَيْهِمُ الْعَذَابَ وَ قَضَاهُ ثُمَّ تَدَارَكَهُمْ بِرَحْمَتِهِ فَجَعَلَ الْعَذَابَ الْمُقَدَّرَ عَلَيْهِمْ رَحْمَةً فَصَرَفَهُ عَنْهُمْ وَ قَدْ أَنْزَلَهُ عَلَيْهِمْ وَ غَشِيَهُمْ وَ ذَلِكَ لَمَّا آمَنُوا بِهِ وَ تَضَرَّعُوا إِلَيْهِ

He^{asws} said: 'That is how He^{azwj} Acted with the people of Yunus^{as}. When they believed, Allah^{azwj} Bestowed mercy upon them after having had Ordained for them the Punishment. He^{azwj} had Decided, then Enclosed them with His^{azwj} Mercy. So He^{azwj} Made the Punishment that was pre-destined for them as a Mercy. He^{azwj} Turned it away from them and it had already descended upon them and overwhelmed them, but they pleaded before Him^{azwj},

قَالَ وَ أَمَّا الرِّيَّاحُ الْعَقِيمُ فَإِنَّهَا رِيَّاحُ عَذَابٍ لَا تُنْفِخُ شَيْئًا مِنَ الْأَرْحَامِ وَ لَا شَيْئًا مِنَ النَّبَاتِ وَ هِيَ رِيَّاحٌ تَخْرُجُ مِنْ تَحْتِ الْأَرْضَيْنِ السَّبْعِ وَ مَا خَرَجَتْ مِنْهَا رِيَّاحٌ قَطُّ إِلَّا عَلَى قَوْمٍ عَادٍ حِينَ غَضِبَ اللَّهُ عَلَيْهِمْ فَأَمَرَ الْخُرَّانَ أَنْ يُخْرِجُوا مِنْهَا عَلَى مِقْدَارِ سَعَةِ الْخَاتَمِ

He^{asws} said: 'And as for the wind of the destruction (Al-Aqeem), so it is a wind of Punishment. Neither, does it inseminate anything from the wombs or anything from the seeds, and it is a wind which comes out from the underneath the seven earths, and not a (single) wind came out from it at all except upon the people of Aad when Allah^{azwj} was Wrathful against them. So He^{azwj} Commanded the Keepers to take from it a measure of the size of a ring'.

قَالَ فَعَنْتَ عَلَى الْخُرَّانِ فَخَرَجَ مِنْهَا عَلَى مِقْدَارِ مَنْخَرِ الثَّوْرِ تَعْيُظًا مِنْهَا عَلَى قَوْمٍ عَادٍ قَالَ فَضَجَّ الْخُرَّانُ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ ذَلِكَ فَقَالُوا رَبَّنَا إِنَّهَا قَدْ عَنَّتْ عَنْ أَمْرِنَا إِنَّا نَخَافُ أَنْ تُهْلِكَ مَنْ لَمْ يَعْصِكَ مِنْ خَلْقِكَ وَ عُمَارِ بِلَادِكَ

He^{asws} said: 'It rebelled against the Keepers, so there came out from it a measure of the nostril of a bull being wrathful against the people of Aad'. He^{asws} said: 'So the Keepers grumbled to Allah^{azwj} from that. They said, 'Our Lord^{azwj}! It has rebelled

⁴⁷ Al Kafi – H 14540 (Extract)

against our orders. We are afraid that it would destroy the ones who have not been disobedient to You^{azwj} from Your^{azwj} creatures who built Your^{azwj} City’.

قَالَ فَبَعَثَ اللَّهُ عَزَّ وَجَلَّ إِلَيْهَا جِبْرَائِيلَ (عليه السلام) فَاسْتَقْبَلَهَا بِجَنَاحَيْهِ فَرَدَّهَا إِلَى مَوْضِعِهَا وَقَالَ لَهَا اخْرُجِي عَلَى مَا أَمَرْتُ بِهِ قَالَ فَخَرَجَتْ عَلَى مَا أَمَرْتُ بِهِ وَأَهْلَكَتْ قَوْمَ عَادٍ وَمَنْ كَانَ بِحَضْرَتِهِمْ .

He^{asws} said: ‘So Allah^{azwj} Sent Jibraeel towards it who faced it with both his wings and returned it back to its place and said to it: ‘Come out of the ones whom you have not been Commanded for’. He^{asws} said: ‘So it came out from the ones against whom it had not been Commanded for, and destroyed the people of Aad and those who were present with them (their supporters)’.⁴⁸

ثم قال: حدثني أبي، قال: أمر المعتصم أن يحفر بالبطانية بئر، فحفروا ثلاثمائة قامة، فلم يظهر الماء، فتركه و لم يحفروه، فلما ولي المتوكل أمر أن يحفر ذلك أبدا حتى يظهر الماء، فحفروا حتى وضعوا في كل مائة قامة؟ بكرة، حتى انتهوا إلى صخرة، فضربوها بالمعول فانكسرت، فخرج عليهم منها ريح باردة، فمات من كان يقربها، فأخبروا المتوكل بذلك، فلم يعلم ما ذلك، فقالوا: سل ابن الرضا عن ذلك، و هو أبو الحسن علي بن محمد العسكري (عليه السلام)، فكتب إليه يسأله عن ذلك، فقال أبو الحسن (عليه السلام): «تلك بلاد الأحقاف، و هم قوم عاد، الذين أهلكهم الله بالريح الصرصر».

Then (Ali Bin Ibrahim) said,

‘My father narrated to me saying, ‘Al-Mo’tasam ordered for the digging of a well at Al-Bataniya. So they dug it for a depth of three hundred, but they still could not see the water. So they left it and did not dig any more. So when Al-Mutawakkil became the ruler, he issued the order that it should be dug further until water is seen. So they dug for a hundred more until they ended up at the rock. So they struck at the rock with the pick axes and broke it. A cold wind came out from it killing those who were near to it. So they informed Al-Mutawakkil about that, but he did not know what that was, so he said, ‘Ask Ibn Al-Reza^{asws} about that’ – and he^{asws} is Abu Al-Hassan^{asws} Ali^{asws} Bin Muhammad^{asws} Al-Askari^{asws}. So they wrote to him^{asws} asking about that. Abu Al-Hassan^{asws} said: ‘These were the cities of Al-Ahqaaf, and they were the people of Aad whom Allah^{azwj} Destroyed by the Sar Sar wind’.⁴⁹

وقال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: و أما قوله: بِكُلِّ رِيعٍ آيَةٌ قَالَ الْإِمَامُ أَبُو جَعْفَرٍ (عليه السلام): «يَعْنِي بِكُلِّ طَرِيقٍ آيَةٌ، وَ الْآيَةُ عَلَيَّ (عليه السلام) تَعْبِيُونَ».

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

‘Abu Ja’far^{asws} said, ‘And as for His^{azwj} Words [26:128] **a sign on every height**, the Imam Abu Ja’far^{asws} said: ‘It Means, a sign for every road. And the Sign is Ali^{asws}, (but you are) **You are (indulging in) vanities**’.⁵⁰

VERSES 140 - 153

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ {140} كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ {141} إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ {142} إِنِّي لَكُمْ رَسُولٌ أَمِينٌ {143} فَاتَّقُوا اللَّهَ وَأَطِيعُوا {144} وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ {145} أَنْتَرَكُونُ فِي مَا هَاهُنَا آمِنِينَ {146} فِي جَنَّاتٍ وَعُيُونٍ {147} وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ {148} وَتَنْجُونَ مِنْ

⁴⁸ Al Kafi – H 14512

⁴⁹ تفسير القمّي 2: 298

⁵⁰ تفسير القمّي 2: 125.

‘The Prophet^{saww} said: ‘O Ali^{asws}! The most unfortunate of the former ones is the slayer of the she-camel, and most unfortunate one of the later ones would be your^{asws} assassinator’.⁵²

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنِ الْحَسَنِ بْنِ عَبْدِ الرَّحْمَنِ عَنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ كَذَبْتَ تَمُودُ بِالنُّذُرِ فَقَالُوا أَوْ بَشَرًا مِنَّا وَاحِدًا تَتَّبِعُهُ إِنَّا إِذَا لَفِيَ ضَلَالٌ وَسُغْرٌ أَلْفَى الذِّكْرُ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشْرٌ قَالَ هَذَا كَانَ بِمَا كَذَّبُوا بِهِ صَالِحًا وَمَا أَهْلَكَ اللَّهُ عَزَّ وَجَلَّ قَوْمًا قَطَّ حَتَّى يَبْعَثَ إِلَيْهِمْ قَبْلَ ذَلِكَ الرَّسُولَ

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

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

فِيحْتَجُّوا عَلَيْهِمْ فَبَعَثَ اللَّهُ إِلَيْهِمْ صَالِحًا فَدَعَاهُمْ إِلَى اللَّهِ فَلَمْ يُجِيبُوا وَاعْتَوَا عَلَيْهِ وَ قَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تُخْرِجَ لَنَا مِنْ هَذِهِ الصَّخْرَةِ نَاقَةً عُسْرَاءَ وَ كَانَتِ الصَّخْرَةُ يُعْظَمُونَهَا وَ يَعْبُدُونَهَا وَ يَذْبَحُونَ عِنْدَهَا فِي رَأْسِ كُلِّ سَنَةٍ وَ يَجْتَمِعُونَ عِنْدَهَا فَقَالُوا لَهُ إِنْ كُنْتَ كَمَا تَزْعُمُ نَبِيًّا رَسُولًا فَادْعُ لَنَا إِلَهَكَ حَتَّى تُخْرِجَ لَنَا مِنْ هَذِهِ الصَّخْرَةِ الصَّمَاءِ نَاقَةً عُسْرَاءَ فَأَخْرَجَهَا اللَّهُ كَمَا طَلَبُوا مِنْهُ

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

ثُمَّ أَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَيْهِ أَنْ يَا صَالِحُ قُلْ لَهُمْ إِنَّ اللَّهَ قَدْ جَعَلَ لِهَذِهِ النَّاقَةِ [مِنَ الْمَاءِ] شَرْبَ يَوْمٍ وَ لَكُمْ شَرْبَ يَوْمٍ وَ كَانَتِ النَّاقَةُ إِذَا كَانَ يَوْمٌ شَرِبَتْهَا شَرِبَتْ الْمَاءَ ذَلِكَ الْيَوْمَ فَيَحْلُبُونَهَا فَلَا يَبْقَى صَغِيرٌ وَ لَا كَبِيرٌ إِلَّا شَرِبَ مِنْ لَبْنِهَا يَوْمَهُمْ ذَلِكَ فَإِذَا كَانَ اللَّيْلُ وَ أَصْبَحُوا عَدُوا إِلَى مَا يَهُمُّ فَشَرِبُوا مِنْهُ ذَلِكَ الْيَوْمَ وَ لَمْ تَشْرَبِ النَّاقَةُ ذَلِكَ الْيَوْمَ فَمَكَتُوا بِذَلِكَ مَا شَاءَ اللَّهُ

Then Allah^{azwj} Blessed and High Revealed unto him^{as}: “O Saleh^{as}! Tell them that Allah^{azwj} has Made a share for this she-camel, from the water, that it would drink from it one day and you would drink from it the next day”. And the day which was designated for the she-camel to drink, it would drink the water during that day. They would then milk her, and there did not remain any young one or old one except that he drank from her milk in the day of theirs when it was the night time. And in the morning they would drink from the water, and the she-camel would not drink from it during that day. So that situation prevailed until such time as Allah^{azwj} so Desired it to.

⁵² (المناقب 3: 309).

ثُمَّ إِنَّهُمْ عَتَوْا عَلَى اللَّهِ وَ مَسَى بَعْضُهُمْ إِلَى بَعْضٍ وَ قَالُوا اعْقُرُوا هَذِهِ النَّاقَةَ وَ اسْتَرِيحُوا مِنْهَا لَا نَرْضَى أَنْ يَكُونَ لَنَا شَرْبٌ يَوْمَ وَ لَهَا شَرْبٌ يَوْمَ ثُمَّ قَالُوا مِنَ الَّذِي يَلِي قَتْلَهَا وَ نَجْعَلْ لَهُ جُعَلًا مَا أَحَبَّ فَجَاءَهُمْ رَجُلٌ أَحْمَرُ أَشْقَرٌ أَرْقٌ وَ لَدَّ زَيْ لَمْ لَا يُعْرِفُ لَهُ أَبٌ يُقَالُ لَهُ فَدَارٌ شَقِيٌّ مِنَ الْأَشْفِيَاءِ مَشْنُومٌ عَلَيْهِمْ فَجَعَلُوا لَهُ جُعَلًا فَلَمَّا تَوَجَّهَتْ النَّاقَةُ إِلَى الْمَاءِ الَّذِي كَانَتْ تَرُدُّهُ تَرَكَهَا حَتَّى شَرِبَتْ الْمَاءَ وَ أَقْبَلَتْ رَاجِعَةً فَقَعَدَ لَهَا فِي طَرِيقِهَا فَضْرِبَهَا بِالسَّيْفِ ضَرْبَةً فَلَمْ تَعْمَلْ شَيْئًا فَضْرِبَهَا ضَرْبَةً أُخْرَى فَقَتَلَهَا وَ حَرَّتْ إِلَى الْأَرْضِ عَلَى جَنْبِهَا وَ هَرَبَ فَصَيْلَهَا حَتَّى صَعِدَ إِلَى الْجَبَلِ فَرَعَى ثَلَاثَ مَرَّاتٍ إِلَى السَّمَاءِ

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

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

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

فَأَتَاهُمْ صَالِحٌ (عليه السلام) فَقَالَ لَهُمْ يَا قَوْمَ إِنِّي رَسُولُ رَبِّكُمْ إِلَيْكُمْ وَ هُوَ يَقُولُ لَكُمْ إِنْ أَنْتُمْ تُبْنُونَ وَ رَجَعْتُمْ وَ اسْتَغْفَرْتُمْ غَفَرْتُ لَكُمْ وَ نَبَيْتُ عَلَيْكُمْ فَلَمَّا قَالَ لَهُمْ ذَلِكَ كَانُوا أَعْتَى مَا كَانُوا وَ أَحْبَبَتْ وَ قَالُوا يَا صَالِحُ أَنْتَنَا بِمَا تَعُدُّنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ [الصَّادِقِينَ] قَالَ يَا قَوْمَ إِنَّكُمْ تُصِيحُونَ عَدَاً وَ وُجُوهُكُمْ مُصْفَرَّةٌ وَ الْيَوْمَ الثَّانِي وَ وُجُوهُكُمْ مُحْمَرَّةٌ وَ الْيَوْمَ الثَّالِثِ وَ وُجُوهُكُمْ مُسَوَّدَةٌ

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

wake up tomorrow morning your faces would be yellow, and on the second day your faces would be red, and on the third day your faces would be black’.

فَلَمَّا أَنْ كَانَ أَوَّلُ يَوْمٍ أَصْبَحُوا وَوُجُوهُهُمْ مُصْفَرَّةٌ فَمَشَى بَعْضُهُمْ إِلَى بَعْضٍ وَ قَالُوا قَدْ جَاءَكُمْ مَا قَالَ لَكُمْ صَالِحٌ فَقَالَ الْعَتَاءُ مِنْهُمْ لَا نَسْمَعُ قَوْلَ صَالِحٍ وَ لَا نَقْبَلُ قَوْلَهُ وَ إِنْ كَانَ عَظِيمًا فَلَمَّا كَانَ الْيَوْمَ الثَّانِي أَصْبَحَتْ وَجُوهُهُمْ مُحْمَرَّةٌ فَمَشَى بَعْضُهُمْ إِلَى بَعْضٍ فَقَالُوا يَا قَوْمَ قَدْ جَاءَكُمْ مَا قَالَ لَكُمْ صَالِحٌ فَقَالَ الْعَتَاءُ مِنْهُمْ لَوْ أَهْلَكْنَا جَمِيعًا مَا سَمِعْنَا قَوْلَ صَالِحٍ وَ لَا تَرَكْنَا إِلَهَاتِنَا الَّتِي كَانُوا يَعْبُدُونَهَا وَ لَمْ يَتُوبُوا وَ لَمْ يَرْجِعُوا فَلَمَّا كَانَ الْيَوْمَ الثَّلَاثُ أَصْبَحُوا وَ وُجُوهُهُمْ مُسْوَدَّةٌ فَمَشَى بَعْضُهُمْ إِلَى بَعْضٍ وَ قَالُوا يَا قَوْمَ أَتَاكُمْ مَا قَالَ لَكُمْ صَالِحٌ فَقَالَ الْعَتَاءُ مِنْهُمْ قَدْ آتَانَا مَا قَالَ لَنَا صَالِحٌ

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

فَلَمَّا كَانَ بَصْفُ اللَّيْلِ أَتَاهُمْ جِبْرَائِيلُ (عَلَيْهِ السَّلَام) فَصَرَخَ بِهِمْ صَرَخَةً حَرَقَتْ تِلْكَ الصَّرَخَةَ أَسْمَاعَهُمْ وَ قَلَقَتْ قُلُوبَهُمْ وَ صَدَعَتْ أَكْبَادَهُمْ وَ قَدْ كَانُوا فِي تِلْكَ الثَّلَاثَةِ الْأَيَّامِ قَدْ تَحَنَطُوا وَ تَكَفَّنُوا وَ عَلِمُوا أَنَّ الْعَذَابَ نَازِلٌ بِهِمْ فَجَاءُوا أَجْمَعُونَ فِي طَرْفَةِ عَيْنٍ صَغِيرٍ هُمْ وَ كَبِيرٍ هُمْ فَلَمْ يَبْقَ لَهُمْ نَاعِقَةٌ وَ لَا رَاعِيَةٌ وَ لَا شَيْءٌ إِلَّا أَهْلَكَهُ اللَّهُ فَأَصْبَحُوا فِي دِيَارِهِمْ وَ مَصَاجِعِهِمْ مَوْتَى أَجْمَعِينَ ثُمَّ أَرْسَلَ اللَّهُ عَلَيْهِمْ مَعَ الصَّيْحَةِ النَّارَ مِنَ السَّمَاءِ فَأَحْرَقَتْهُمْ أَجْمَعِينَ وَ كَانَتْ هَذِهِ قِصَّتَهُمْ.

So when it was the middle of the night, Jibraeel^{as} came upon them and screamed out a loud scream at them, which broke their eardrums, and split their hearts, and ruptured their livers. And during those three days they had been applying camphor upon themselves, and shrouding themselves, and they knew that the Punishment would be descending upon them. So all of them died in the blink of an eye, their young ones as well as their old ones. There did not remain for them a she-camel, or a sheep, or anything except that Allah^{azwj} Destroyed it. They had all died in their homes and on their beds. Then Allah^{azwj} Sent upon them Fire along with the Scream from the sky. So it burnt all of them, and this was their story’.⁵³

VERSES 159 - 174

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ {159} كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ {160} إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ {161} إِنِّي لَكُمْ رَسُولٌ أَمِينٌ {162} فَاتَّقُوا اللَّهَ وَأَطِيعُوا {163} وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ {164} أَتَأْتُونَ الذَّكَرَانَ مِنَ الْعَالَمِينَ {165} وَتَذَرُونَ مَا خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَفَلَا تُعْقِلُونَ {166} قَالُوا لَنْ نَمُوتَ نَحْنُ يَا لُوطُ لَنْ نَكُونَنَّ مِنَ الْمُخْرَجِينَ {167} قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ {168} رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ {169} فَنجَّيناهُ وَأَهْلَهُ أَجْمَعِينَ {170} إِلَّا عَجُوزًا فِي الْغَابِرِينَ {171} ثُمَّ دَمَرْنَا الْأَخْرِينَ {172} وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا مَفْسَاءً مَطَرُ الْمُنذَرِينَ {173} إِنْ فِي ذَلِكَ لَآيَةٌ لِقَوْمٍ مُؤْمِنِينَ {174}

⁵³ Al Kafi – H 14662

[26:159] And surely your Lord is the Mighty, the Merciful [26:160] The people of Lut belied the Rasools [26:161] When their brother Lut said to them: Will you not observe piety? [26:162] I am a trustworthy Rasool to you [26:163] Therefore fear Allah and obey [26:164] And I do not ask you any reward for it; my Reward is upon the Lord of the Worlds [26:165] You are (the onely ones) coming to the males, from (all) the creatures of the worlds [26:166] And you are leaving what your Lord has Created for you from your wives? But, you are a transgressing people [26:167] They said: If you don't stop, O Lut! You shall surely be from the expelled ones [26:168] He said: I am of those who utterly detest your deeds [26:169] Lord ! Deliver me and my followers from what they are doing [26:170] So We Delivered him and his followers altogether [26:171] Except for an old woman, among those who remained behind [26:172] Then We Destroyed the others [26:173] And We Rained down upon them a rain, and evil was the rain on those who were warned [26:174] Surely there is a Sign in this, but most of them do not believe

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ ابْنِ فَضَالٍ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ وَ هُوَ فَرَقَدٌ عَنْ أَبِي يَزِيدَ الْحَمَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ تَعَالَى بَعَثَ أَرْبَعَةَ أَمْلَاقٍ فِي إِهْلَاكِ قَوْمِ لُوطٍ جِبْرَائِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ وَ كَرُوبِيْلَ (عليهم السلام) فَمَرُّوا بِإِبْرَاهِيمَ (عليه السلام) وَ هُمْ مُعْتَمُونَ فَسَلَّمُوا عَلَيْهِ فَلَمْ يَعْرِفَهُمْ وَ رَأَى هَيْئَةً حَسَنَةً فَقَالَ لَا يَخْدُمُ هَؤُلَاءِ أَحَدٌ إِلَّا أَنَا بِنَفْسِي وَ كَانَ صَاحِبَ أَضْيَافٍ فَسَوَى لَهُمْ عَجَلًا سَمِينًا حَتَّى أَنْضَجَهُ ثُمَّ قَرَّبَهُ إِلَيْهِمْ فَلَمَّا وَضَعَهُ بَيْنَ أَيْدِيهِمْ رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكَرَهُمْ وَ أَوْجَسَ مِنْهُمْ خِيفَةً

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

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

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

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

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

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

وَ قَالَ الْحَسَنُ الْعَسْكَرِيُّ أَبُو مُحَمَّدٍ لَا أَعْلَمُ ذَا الْقَوْلِ إِلَّا وَ هُوَ يَسْتَبْقِيهِمْ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُجَادِلُنَا فِي قَوْمِ لُوطٍ فَأَتُوا لُوطاً وَ هُوَ فِي زُرَاعَةٍ لَهُ قُرْبَ الْمَدِينَةِ فَسَلَّمُوا عَلَيْهِ وَ هُمْ مُعْتَمُونَ فَلَمَّا رَأَى هَيْبَتَهُ حَسَنَةً عَلَيْهِمْ عَمَانٌ بِيضٌ وَ ثِيَابٌ بِيضٌ فَقَالَ لَهُمُ الْمَنْزِلُ فَقَالُوا نَعَمْ فَتَقَدَّمَهُمْ وَ مَسُوا خَلْفَهُ فَنَدِمَ عَلَى عَرْضِهِ عَلَيْهِمُ الْمَنْزِلَ وَ قَالَ أَيُّ شَيْءٍ صَنَعْتَ آتِي بِهِمْ قَوْمِي وَ أَنَا أَعْرِفُهُمْ فَالْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ وَ قَدْ قَالَ جِبْرِيْلُ (عليه السلام) لَا نَعَجَلُ عَلَيْهِمْ حَتَّى يَشْهَدَ ثَلَاثَ شَهَادَاتٍ فَقَالَ جِبْرِيْلُ (عليه السلام) هَذِهِ وَاحِدَةٌ ثُمَّ مَشَى سَاعَةً ثُمَّ التَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ فَقَالَ جِبْرِيْلُ (عليه السلام) هَذِهِ اثْنَتَانِ ثُمَّ مَضَى فَلَمَّا بَلَغَ بَابَ الْمَدِينَةِ التَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ فَقَالَ جِبْرِيْلُ (عليه السلام) هَذِهِ ثَالِثَةٌ

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

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

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

grievous Day [26:190] Surely there is a Sign in this, but most of them do not believe

3944 / [1]- العياشي: عن يحيى بن المساور الهمداني، عن أبيه، قال: جاء رجل من أهل الشام إلى علي بن الحسين (عليه السلام)، فقال: أنت علي بن الحسين؟ قال: «نعم». قال: أبوك الذي قتل المؤمنين؟ فبكى علي بن الحسين، ثم مسح عينيه، فقال: «ويلك، كيف قطعت على أبي أنه قتل المؤمنين؟»

(Ali Bin Ibrahim), from Al-Ayyashi, from Yahya Bin Al-Masawir Al-hamdany, from his father, who said,

'A man from the people of Syria came to Ali^{asws} Bin Al-Husayn^{asws}, so he said, 'Are you^{asws} Ali^{asws} Bin Al-Husayn^{asws}?' He^{asws} said: 'Yes'. He said, 'Your^{asws} father^{asws} is the one who killed the Believers?' So Ali^{asws} Bin Al-Husayn^{asws} wept, then wiped his^{asws} eyes and said; 'Woe be unto you! How can you assert that my^{asws} father^{asws} killed the Believers?'

قال: قوله: «إخواننا قد بغوا علينا، فقاتلناهم على بغيتهم». فقال: «ويلك أما تقرأ القرآن؟» قال: بلى. قال: «فقد قال الله: وَ إِلَى مَدِينِ أَخَاهُمْ شُعَيْبًا، وَ إِلَى ثَمُودَ أَخَاهُمْ صَالِحًا» 1 «فكانوا إخوانهم في دينهم أو في عشيرتهم؟» قال له الرجل: بل في عشيرتهم. قال: «فهؤلاء إخوانهم في عشيرتهم، و ليسوا إخوانهم في دينهم». قال: فرجت عني فرج الله عنك.

He said, 'His^{asws} words: 'Our^{asws} brothers would rebel against us^{asws}, so we^{asws} shall kill them upon their rebellion'. So he^{asws} said: 'Woe be unto you! Have you not read the Quran?' He said, 'Yes'. He^{asws} said: 'So Allah^{azwj} has Said [11:61] **And to Samood (We Sent) their brother Salih**. So were they his^{as} brothers in their Religion or in their families?' The man said to him^{asws}, 'But, in their families'. He^{asws} said: 'So they were his^{asws} brothers in their families, and they were not his^{asws} brothers in their Religion'. He said, 'You^{asws} have relieved me, may Allah^{azwj} Relieve you^{asws} 55

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) قوله: كَذَّبَ أَصْحَابُ الْأَيْكَةِ قال: «الأيكة: الغيضة من الشجر».

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

(It has been narrated) from Abu Ja'far^{asws}, regarding His^{azwj} Words [26:176] **The dwellers of the thicket belied**, he^{asws} said: 'The thicket – is the wrapped up from the trees'.⁵⁶

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

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

⁵⁵ تفسير العياشي 2: 53 / 20.

⁵⁶ تفسير القمي 2: 125.

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

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

So he^{as} said: 'My^{as} God, and my^{as} Master! You^{azwj} Know that I^{as} am not crying out of fear from Your^{azwj} Fire, nor out of desire to be in Your^{azwj} Paradise, but I^{as} contracted Your^{azwj} love upon my^{as} heart. Thus, I^{as} have no patience upon that'. So Allah^{azwj}, Majestic is His^{azwj} Majesty Said: "But if this is so, for this I^{azwj} would Make My^{azwj} Speaker Musa^{as} Bin Imran^{as} to serve you^{as}'.⁵⁷

VERSES 191 - 196

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ {191} وَإِنَّهُ لَنُنزِلُ رَبِّ الْعَالَمِينَ {192} نَزَلَ بِهِ الرُّوحُ الْأَمِينُ {193} عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ {194} بِلِسَانٍ عَرَبِيٍّ مُبِينٍ {195} وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ {196}

[26:191] And surely your Lord is the Mighty, the Merciful [26:192] And surely this is a Revelation from the Lord of the Worlds [26:193] The Trustworthy Spirit has descended with it [26:194] Upon your heart that you may become from the warners [26:195] In clear Arabic language [26:196] And most surely the same is in the scriptures of the former ones

حدثنا احمد بن محمد عن الحسين بن سعيد عن بعض اصحابه عن حنان بن سدير عن سلمة بن الحنات عن ابي جعفر عليه السلام في قول الله عزوجل نزل به الروح الامين على قلبك لتكون من المنذرين بلسان عربي مبين قال هي الولاية لامير المؤمنين

Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from one of his companions, from Hanaan Bin Sudeyr, from Salmat Bin Al-Hanaat who has said:

Abu Ja'far^{asws}, regarding the Words of Allah^{azwj} Mighty and Majestic **[26:193] The Trustworthy Spirit has descended with it [26:194] Upon your heart that you may become from the warners [26:195] In clear Arabic language**, said: 'This is the Wilayah of Amir-ul-Momineen^{asws}'.⁵⁸

حدثنا محمد بن احمد عن العباس بن معروف عن الحسن بن محبوب عن حنان بن سدير عن سالم عن ابي محمد قال قلت لابي جعفر عليه السلام اخبرني عن الولاية انزل بها جبرئيل من عند رب العالمين يوم الغدير فقال نزل به الروح الامين على قلبك لتكون من المنذرين بلسان عربي مبين وانه لفي زبر الاولين قال هي الولاية لامير المؤمنين.

Narrated to us Muhammad Bin Ahmad, from Al-Abbas Bin Ma'rouf, from Al-Hassan Bin Mahboub, from Hanaan Bin Sudeyr, from Saalim, from Abu Muhammad who said:

⁵⁷ علل الشرائع: 1 / 57

⁵⁸ Basaair Al Darajaat – P 2 Ch 8 H 5

'I said to Abu Ja'far^{asws}, 'Inform me about the Wilayah that Jibraeel^{as} came down with from the Lord^{azwj} of the Worlds on the Day of Ghadeer.' He^{asws} said: **[26:193] The Trustworthy Spirit has descended with it [26:194] Upon your heart that you may become from the warners [26:195] In clear Arabic language [26:196] And most surely the same is in the scriptures of the former ones**, said: This is the Wilayah of Amir-ul-Momineen^{asws}.⁵⁹

في تفسير علي بن ابراهيم حدثني أبي عن جابر عن أبي عبد الله عليه السلام في قوله عزوجل: (وانه لتنزّل رب العالمين نزل به الروح الامين على قلبك لتكون من المنذرين) قال: الولاية التي نزلت لامير المؤمنين صلوات الله عليه يوم الغدير.

In the Tafseer of Ali Bin Ibrahim (Qummi), he said, 'My father narrated to me, from Jabir,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic **[26:192] And surely this is a Revelation from the Lord of the Worlds [26:193] The Trustworthy Spirit has descended with it [26:194] Upon your heart that you may become from the warners [26:195] In clear Arabic language**, he^{asws} said: The Wilayah of Amir-ul-Momineen^{asws} which was Revealed on the Day of Al-Ghadeer'.⁶⁰

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن الحسن بن محبوب، عن محمد بن الفضيل، عن أبي الحسن (عليه السلام)، قال: «ولاية علي (عليه السلام) مكتوبة في جميع صحف الأنبياء، و لم يبعث الله رسولا إلا بنبوّة محمد (صلى الله عليه وآله) و ولاية وصيه علي بن أبي طالب (عليه السلام)».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Hassan Bin Mahboob, from Muhammad Bin Al-Fazeyl,

'Abu Al-Hassan^{asws} has said: 'Wilayah of Ali^{asws} is written in all the Parchments of the Prophets^{as}. And Allah^{azwj} never Sent a Rasool^{as} except with the Prophet-hood of Muhammad^{saww}, and the Wilayah of his^{saww} successor^{asws} Ali^{asws} Bin Abu Talib^{asws}'.⁶¹

وعنه: عن علي بن محمد، عن صالح بن أبي حماد، عن الحجال، عن ذكره، عن أحدهما (عليهما السلام)، قال: سألته عن قول الله عز و جل: بِلِسَانٍ عَرَبِيٍّ مُبِينٍ، قال: «يبين الألسن، و لا تبينه الألسن».

And from him, from Ali Bin Muhammad, from Salih Bin Abu Hamaad, from Al-Hajaal, from the one who mentioned it,

(It has been narrated) from one of them^{asws} (5th or 6th Imam^{asws}), said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[26:195] In clear Arabic language**, he^{asws} said: 'It (Quran) explains the languages, but the languages do not explain it (Quran)'.⁶²

VERSE 197 - 199

أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ {197} وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ {198} فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ {199}

⁵⁹ Basaair Al Darajaat – P 2 Ch 8 H 6

⁶⁰ Tafseer Noor Al Saqalayn – Ch 26 H 82

⁶¹ الكافي 1: 6 / 363

⁶² الكافي 2: 20 / 462

[26:197] Is it not a sign to them that the scholars of the Children of Israel knew it? [26:198] And if We had Revealed it to any one of the non-Arabs [26:199] So that he should have recited it to them, they would not have believed in it

قال علي بن إبراهيم: قال الصادق (عليه السلام): «لو انزل القرآن على العجم ما آمنت به العرب، و قد نزل على العرب فأمنت به العجم». فهي فضيلة للعجم.

Ali Bin Ibrahim said,

‘Al-Sadiq^{asws} said: ‘If the Quran had been Revealed upon the non-Arab, the Arabs would not have believed in it. And it has been Revealed upon the Arab, so the non-Arabs are believers in it’. So it is the merit for the non-Arabs’.⁶³

VERSES 200 - 213

كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ {200} لَا يُؤْمِنُونَ بِهِ حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ {201} فَيَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ {202} فَيَقُولُوا هَلْ نَحْنُ مُنْظَرُونَ {203} أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ {204} أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ {205} ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ {206} مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَمْتَعُونَ {207} وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنْذِرُونَ {208} ذَكَرْتُمْ وَمَا كُنَّا ظَالِمِينَ {209} وَمَا نَنْزِلُ بِهِ الشَّيَاطِينَ {210} وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَظِيلُونَ {211} إِنْهُمْ عَنِ السَّمْعِ لَمْعَرُولُونَ {212} فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ {213}

[26:200] Thus have We Caused it to enter into the hearts of the guilty [26:201] They will not believe in it until they see the painful Punishment [26:202] And it shall come to them all of a sudden, without them being aware of it [26:203] So they shall be saying: Will we be respited? [26:204] Are they seeking to hasten on Our punishment? [26:205] Have you then considered if We were to let them enjoy themselves for years [26:206] Then there comes to them that with which they are threatened [26:207] That which they were made to enjoy shall not avail them? [26:208] And We did not Destroy any town except it had (its) warners [26:209] To remind, and We are never unjust [26:210] And the Devils have not come down with it [26:211] And it does not befit them, nor do they have the ability for it [26:212] They are far removed from the hearing of it [26:213] So call not upon another god with Allah, lest you become from those who are Punished

و عنه: عن أحمد بن محمد، عن علي بن الحسن، عن محمد بن الوليد، و محمد بن أحمد، عن يونس بن يعقوب، عن علي بن عيسى القمطاط، عن عمه، عن أبي عبد الله (عليه السلام)، قال: «أري رسول الله (صلى الله عليه و آله) [في منامه] بني أمية يصعدون على منبره من بعده و يضلون الناس عن الصراط القهقري، فأصبح [كثيبا] حزينا، قال: فهبط عليه جبرئيل (عليه السلام)، فقال: يا رسول الله، ما لي أراك كئيبا حزينا؟ قال: يا جبرئيل، إني رأيت بني أمية في ليلتي هذه يصعدون منبري من بعدي، و يضلون الناس عن الصراط القهقري!

And from him, from Ahmad Bin Muhammad, from Ali Bin Al-Hassan, from Muhammad Bin Al-Waleed, and Muhammad Bin Ahmad, from Yunus Bin Yaquub, from Ali Bin Isa Al-Qamaat, from his unclce, who has said:

‘Abu Abdullah^{asws} said: ‘The Rasool-Allah^{saww} saw in his^{saww} dream that the Clan of Umayya^{la} ascending upon his^{saww} Pulpit after him^{saww} leading the people astray backwards from the path. He^{saww} became grim and sad. Jibraeel^{as} came down to him^{saww} and said: ‘O Rasool-Allah^{saww} (Allah^{azwj} Says) why do I^{azwj} see you so sad?’

⁶³ تفسير القمّي 2: 124.

He^{saww} said: 'O Jibraeel^{as}, I^{saww} saw the *Clan of Umayya*^{la} in this night ascending my^{saww} pulpit after me^{saww}, and leading the people backwards from 'الصراط' the Path.'

فقال: و الذي بعثك بالحق نبيا، انني ما اطلعت عليه فخرج إلى السماء، فلم يلبث أن نزل عليه بأي من القرآن يؤنسه بها [قال]: أ فرأيت إن متعناهم سنين ثم جاءهم ما كانوا يوعدون ما أغنى عنهم ما كانوا يمتعون، و أنزل عليه إنا أنزلناه في ليلة القدر و ما أدراك ما ليلة القدر ليلة القدر خير من ألف شهر جعل الله عز و جل ليلة القدر لنبيه (صلى الله عليه و آله) خيرا من ألف شهر ملك بني أمية».

He said: 'By the One Who^{azwj} Sent you^{saww} by the Truth as a Prophet, Allah^{azwj} cannot bear to see you^{saww} like this.' He ascended to the sky, but soon came down to him^{saww} with the Verse from the Quran **[26:205] Have you then considered if We were to let them enjoy themselves for years [26:206] Then there comes to them that with which they are threatened [26:207] That which they were made to enjoy shall not avail them?**⁶⁴

محمد بن العباس، قال: حدثنا الحسين بن أحمد، عن محمد بن عيسى، عن يونس، عن صفوان ابن يحيى، عن أبي عثمان، عن معلى بن خنيس عن أبي عبد الله (عليه السلام)، في قوله عز و جل: أ فرأيت إن متعناهم سنين ثم جاءهم ما كانوا يوعدون، قال: «خروج القائم (عليه السلام)» ما أغنى عنهم ما كانوا يمتعون، قال: «هم بنو امية الذين متعوا في دنياهم».

Muhammad Bin Al-Abbas, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Safwan Ibn Yahya, from Abu Usman, from Moala Bin Khunays,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic **[26:205] Have you then considered if We were to let them enjoy themselves for years [26:206] Then there comes to them that with which they are threatened**, he^{asws} said: 'The coming out of Al-Qaim^{asws}'. **[26:207] That which they were made to enjoy shall not avail them**, he^{asws} said: 'They are the Clan of Umayya who enjoyed themselves in the world'⁶⁵

VERSE 214

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ {214}

[26:214] And warn your nearest relations

ابن بابويه، 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، قال: حضر الرضا (عليه السلام) مجلس المأمون بمرور، و قد اجتمع في مجلسه جماعة من علماء أهل العراق و خراسان، و ذكر الحديث، إلى أن قال: قالت العلماء: فأخبرنا، هل فسر الله عز و جل الاصطفاء في الكتاب؟

Ibn Babuwayh, from Ali Bin Al-Husayn Bin Shazawiya Al-Mu'zab, and Ja'far Bin Muhammad Bin Masroor, from Muhammad Bin Abdullah Bin Ja'far Al-Humeyri, from his father, from Al-Rayan Bin Al-Salt who said,

'Al-Reza^{asws} was present at a gathering of Al-Mamoun at Merv, and there had gathered in his gathering, a group from the scholars of the people of Iraq and Khurasan, and he (the narrator) mentioned the Hadeeth, until he said, 'The scholars

⁶⁴ الكافي 4: 10 / 159

⁶⁵ تأويل الآيات 1: 18 / 392

said, 'So inform us, has Allah^{azwj} Mighty and Majestic Interpreted the Choosing in the Book?'

فقال الرضا (عليه السلام): «فسر الاصطفاء في الظاهر، سوى الباطن، في اثني عشر موطناً و موضعاً، فأول ذلك: قوله تعالى: «و أنذر عشيرتك الأقربين **و رهطك المخلصين**». هكذا في قراءة أبي بن كعب و هي ثابتة في مصحف عبد الله بن مسعود، و هذه منزلة رفيعة، و فضل عظيم، و شرف عال، حين عنى الله عز و جل بذلك الآل، فذكره لرسول الله (صلى الله عليه و آله)».

So Al-Reza^{asws} said: 'He^{azwj} Interpreted the Choosing in the apparent, but not in the hidden, in twelve subjects and places. So the first of that is the Words of Allah^{azwj} the High **[26:214] And warn your nearest relations and your group of sincere ones**'. This is how it was in the recitation of Ubayy Bin Ka'ab, and it is proven in the Parchment of Abdullah Bin Mas'ud, and this is its stature, and great merit, and high nobility, where Allah^{azwj} Mighty and Majestic has Meant the Progeny^{asws}. So He^{azwj} Mentioned it for Rasool-Allah^{saww},⁶⁶

محمد بن العباس: عن محمد بن الحسين الخثعمي، عن عباد بن يعقوب، عن الحسن بن حماد، عن أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله عز و جل: «و رهطك منهم المخلصين» علي، و حمزة، و جعفر، و الحسن، و الحسين، و آل محمد (صلوات الله عليهم أجمعين) خاصة».

Muhammad Bin Al-Abbas, from Muhammad Bin Al-Husayn Al-Khash.amy, from Abaad Bin Yaqoub, from Al-Hassan Bin Hamaad, from Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far^{asws}, regarding the Words of the Mighty and Majestic **[26:214] and your group of sincere ones**, said: 'Ali^{asws}, and Hamza^{as}, and Ja'far^{as}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Progeny^{asws} of Muhammad^{saww} especially'.⁶⁷

وعنه، قال: حدثنا محمد بن إبراهيم بن إسحاق الطالقاني (رحمه الله)، قال: حدثنا عبد العزيز، قال: حدثنا المغيرة بن محمد، قال: حدثنا إبراهيم بن محمد بن عبد الرحمن الأزدي، قال: حدثنا قيس بن الربيع، و شريك بن عبد الله، عن الأعمش، عن منهال بن عمرو، عن عبد الله بن الحارث بن نوفل، عن علي بن أبي طالب (عليه السلام)، قال: «لما نزلت: (و أنذر عشيرتك الأقربين و رهطك المخلصين) دعا رسول الله (صلى الله عليه و آله) بني عبد المطلب، و هم إذ ذاك أربعون رجلاً، يزيدون رجلاً، أو ينقصون رجلاً، فقال: أيكم يكون أخي، و وارثي، و وزيري، و وصيي، و خليفتي فيكم بعدي؟»

And from him, from Muhammad Bin Ibrahim Bin Is'haq Al-Talaqany, from Abdul Aziz, from Al-Mugheira Bin Muhammad, from Ibrahim Bin Muhammad Bin Abdul Rahman Al-Azdy, from Qays Bin Al-Rabi'e, and Shareek Bin Abdullah, from Al-Amsh, from MinhAl-Bin Amro, from Abdullah Bin Al-Haris Bin Nowfal,

'Ali^{asws} Bin Abu Talib^{asws} having said: 'When the Verse **[26:214] And warn your nearest relations and your group of sincere ones**, was Revealed, Rasool-Allah^{saww} invited the Clan of Abdul Muttalib^{as}, and they were forty men, one more or one less. So he^{saww} said: 'Which one of you would like to become my^{saww} brother, and my^{saww} inheritor, and my^{saww} Vizier, and my^{saww} successor, and my^{saww} Caliph among you all, after me^{saww}?'

⁶⁶ عيون أخبار الرضا (عليه السلام) 1: 1/231

⁶⁷ تأويل الآيات 1: 21/395

فعرض ذلك عليهم رجلا رجلا، كلهم يأبى ذلك، حتى أتى علي، فقلت: أنا، يا رسول الله. فقال: يا بني عبد المطلب، هذا أخي و وارثي، و وزيري، و خليفتي فيكم بعدي.

So, he^{aww} presented that to man by man. All of them refused that, until it came to me^{asws}, so I^{asws} said: 'Me^{asws}! O Rasool-Allah^{sawww}!' So he^{sawww} said: 'O Clan of Abdul Muttalib^{as}! This is my^{sawww} brother, and my^{sawww} inheritor, and my^{sawww} Vizier, and my^{sawww} Caliph among you all after me^{sawww}'.

فقام القوم يضحك بعضهم إلى بعض، و يقولون لأبي طالب: قد أمرك أن تسمع و تطيع لهذا الغلام!.

So the people arose laughing with each other, and they were saying to Abu Talib^{as}, 'He^{sawww} has ordered you^{as} that you^{as} should listen and be obedient to this boy (of yours^{as})!'⁶⁸

وأورده الثعلبي في (تفسيره)، و قال (رحمه الله): في قراءة عبد الله بن مسعود: «و أنذر عشيرتك الأقربين **و رهطك منهم المخلصين**» و روي ذلك عن أبي عبد الله (عليه السلام) بلفظه هذا.

And it has been reported by Al-Sa'alby in his Tafseer,

'And in the recitation of Abdullah Bin Mas'ud it is **[26:214] And warn your nearest relations and your group of sincere ones**'. And that has been reported from Abu Abdullah^{asws} with these words'.⁶⁹

الشيخ الفاضل عمر بن إبراهيم الأوسي: قال: روي عن أمير المؤمنين (عليه السلام): «لما نزلت سورة الشعراء في آخرها آية الإنذار و أنذر عشيرتك الأقربين أمرني رسول الله (صلى الله عليه و آله)، و قال: يا علي، اطبخ و لو كراع شاة، و لو صاعا من طعام و قعبا من لبن، و اعمد إلى قريش.

Al-Sheykh Al-Fazel Umar Bin Ibrahim Al-Awsy said,

'It has been reported from Amir-ul-Momineen^{asws} having said: 'When Surah Al-Shoara was Revealed, at its end was the Verse of the Warning **[26:214] And warn your nearest relations**, Rasool-Allah^{sawww} ordered me^{asws} and said: 'O Ali^{asws}! Cook, even if it is a leg of a lamb, and even if is a measure of food, and a cup of milk, and extend it for the Qureysh.

قال: فدعوتهم و اجتمعوا أربعين بطلا بزيادة، و كان فيهم أبو طالب و حمزة و العباس، فحضرت ما أمرني به رسول الله (صلى الله عليه و آله) معمولاً، فوضعت بين أيديهم، فضحكوا استهزاء، فأدخل إصبغه رسول الله (صلى الله عليه و آله) بأربعة جوانب الجفنة، فقال: كلوا و قولوا: بسم الله الرحمن الرحيم.

He^{asws} said: 'So I^{asws} invited them, and more than forty of their notables gathered, and among them was Abu Talib^{as}, and Hamza^{as}, and Al-Abbas. So I^{asws} presented with what Rasool-Allah^{sawww} had ordered me^{asws} and placed it in front of them. They laughed in ridicule. So Rasool-Allah^{sawww} (circled) his^{sawww} finger in four sides of the bowl and said: 'Eat and say, 'In the Name of Allah^{azwj} the Beneficent the Merciful'.

فقال أبو جهل: يا محمد، ما نأكل، و أحدنا يأكل الشاة مع أربعة أصوع من الطعام! فقال: كل و أرني أكلك. فأكلوا حتى تملؤوا، و أيم الله ما يرى أثر أكل أحدهم، و لا نقص الزاد، فصاح بهم رسول الله (صلى الله عليه و آله): كلوا. فقالوا: و

⁶⁸ علل الشرائع: 2/170.

⁶⁹ تفسير الثعلبي: 25 «مخطوط»، مجمع البيان 7: 323.

من يقدر على أكثر من هذا؟ فقال: ارفعه يا علي. فرفعته، فدنا منهم محمد (صلى الله عليه و آله)، و قال: يا قوم اعملوا أن الله ربي و ربكم. فصاح أبو لهب، و قال: قوموا إن محمدا سحركم.

So Abu Jahl Said, 'O Muhammad^{saww}! What do we eat, and one of us eats four times as much sheep at mealtimes'. He^{saww} said: 'Eat, and show me^{saww} your eating (capability)'. So they ate until they were full up, and I^{asws} swear upon Allah^{azwj}, there were not seen the effects of eating of even one of them, nor did the food diminish. So Rasool-Allah^{saww} asked them: 'Eat!' So they said, 'And who has ability to eat more than this?' So he^{saww} said: 'Lift it (the food), O Ali^{asws}'. So I^{asws} raised it, and Muhammad^{saww} approached them and said: 'O people! It has been Done by Allah^{azwj}, my^{saww} Lord^{azwj} and your Lord^{azwj}'. So Abu Lahab shouted and said, 'Arise, for Muhammad^{saww} has enchanted you all!'

فقاموا و مضوا فاستعقبهم علي بن أبي طالب، و أراد أن يبطش بهم، فقال له رسول الله (صلى الله عليه و آله): لا يا علي، ادن مني. فتركهم و دنا منه، فقال له: أمرنا بالإنذار لا بذات الفقار، لأن له وقتا، و لكن اعمل لنا من الطعام مثل ما عملت، و ادع لي من دعيت، فلما أتى غد، فعلت ما بالأمس فعلت.

So they stood up and left, and Ali^{asws} Bin Abu Talib^{asws} followed behind them, wanting to reply to them. So Rasool-Allah^{saww} said: 'No, O Ali^{asws}! Come near me^{saww}'. So he^{asws} left them and came near him^{saww}. He^{saww} said to him^{asws}: 'We^{saww} have been Commanded to warn them, not by the Zulfiqar (sword), because for them is time (respite). But, do for us^{saww} from the food, similar to what you^{asws} did, and invite for me^{saww} whom you^{asws} invited'. So I^{asws} did what I^{asws} had done the day before'.

أكلوا كما أكلوا. قال لهم رسول الله (صلى الله عليه و آله): ما أعلم شابا من العرب جاء قومه بأفضل ما جئتمكم به من أمر الدنيا و الآخرة. قيل: فقال أبو جهل: قد شغلنا أمر محمد، فلو قابلتموه برجل مثله يعرف السحر و الكهانة، لكننا استرحنا.

So when they gathered and ate like what they had eaten before, Rasool-Allah^{saww} said to them: 'I^{saww} do not know of a young man from the Arabs who has come to his people with something better than what I^{saww} have come to you from the affairs of the world and the Hereafter'. So Abu Jahl said, 'The matter of Muhammad^{saww} has pre-occupied us, so if you were to come across a man like him^{saww} you will recognise the sorcery and the sooth-saying, we would be relieved.

فقطع كلامه عتبة بن ربيعة، و قال: و الله إنني لبصير بما ذكرته. فقال: لم لا تبأحثه؟ قال: حاشا أن كان به ما ذكرت، فقال له: يا محمد، أنت خير أم هاشم؟ أنت خير أم عبد المطلب؟ أنت خير أم عبد الله؟ أنت خير أم علي بن أبي طالب، دامغ الجبابرة، قاصم أصلاب أكبرهم؟

So Utba Bin Rabi'a cut off his speech and said, 'By Allah^{azwj}, we have seen what you are mentioning'. So he said, 'So why did you not discuss it?' He said, 'God forbid it should be what you mentioned'. So he said to him^{saww}, 'O Muhammad^{saww}! Are you^{saww} better or Hashim^{as}? Are you^{saww} better of Abdul Muttalib^{as}? Are you^{saww} better or Abdullah^{as}? Are you^{saww} better or Ali^{asws} Bin Abu Talib^{asws}, the silencer of the tyrants, breaker of the backbones of their great ones?

فلم تضل أبائنا و تشتم آلهتنا، فإن كنت تريد الرئاسة عقدنا لك أولويتها، و كن رئيسا لنا ما بقيت و إن كان بك البهائم زوجناك عشرة نسوة من أكبرنا. و إن كنت تريد المال جمعنا لك من أموالنا ما يغنيك أنت و عقبك من بعدك، فما تقول؟

You^{saww} have not deviated from faulting our forefathers and cursing our gods, so if you^{saww} wanted the government, we will give you^{saww} priority for its presidency, and the leadership for us would be with what remained. And if it were desire (of women), we would get you^{saww} to be married to ten women from our great ones. And if it was wealth that you wanted, we would gather for you^{saww} from our wealth what would make you^{saww} needless, you^{saww} as well as your^{saww} posterity from after you^{saww}. So what do you^{saww} say?’

فقال (صلى الله عليه و آله): بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ حم، نَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا إِلَى آخِرِ الْآيَةِ، فَإِنْ أُعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادَ وَ ثَمُودَ، فَأَمْسِكْ عَبْتَةَ عَلَى فِيهِ، وَ رَجِعْ فَنَاشِدُهُ بِاللَّهِ اسْكُتْ، فَسَكُتَ، وَ قَامَ وَ مَضَى، فَقَامَ مِنْ كَانَ حَاضِرًا خَلْفَهُ فَلَمْ يَلْحَقُوهُ، فَدَخَلَ وَ لَمْ يَخْرُجْ أَبَدًا، فَغَدَوْهُ قَرِيشٌ، فَقَالَ أَبُو جَهْلٍ: قَوْمُوا بِنَا إِلَيْهِ. فَدَخَلُوا وَ جَلَسُوا.

So he^{saww} said: ‘In the Name of Allah^{azwj} the Beneficent, the Merciful [41:1] **Ha Meem [41:2] A Revelation from the Beneficent, the Merciful [41:3] A Book of which the Verses are detailed, an Arabic Quran** to the last Verse. [41:13] **But if they turn aside, then say: I have warned you of a Lightning like the Lightning of Ad and Samood.** So grabbed hold of what he was upon, and returned. He^{saww} said, ‘I adjure you^{as} by Allah^{azwj}, calm down!’ So he^{saww} became silent, and stood up and left. So the one who were present went behind him. They did not meet him, for he entered (his house) and did not come out at all. So when it was the morning, the Qureysh went to him, Abu Jahl said, ‘Arise with us to go to him’. So they came up to him and were seated.

فقال أبو جهل: يا عبته، محمد سحر ك. فقام قائما على قدميه، و قال: يا لكع الرجال، و الله لو لم تكن ببيتي لقتلتك شر قتلة، يا ويلك. قلت: محمد ساحر كاهن شاعر، سرنا إليه، سمعناه تكلم بكلام من رب السماء، فحلفته و أمسك، و قد سميتومه الصادق الأمين، هل رأيتم منه كذبة؟ و لكني لو تركته يتم ما قرأ لحل بكم العذاب و الذهاب».

So Abu Jahl said, ‘O Utba! Muhammad^{saww} has cast a spell on you’. He stood upright upon his feet and said, ‘O men! By Allah^{azwj}! If you were not in my house I would have killed you with an evil killing. O woe be unto you all! You say, ‘Muhammad is a sorcerer, a soothsayer, a poet’. We went to him^{saww}, we heard his^{saww} speech with a speech from the Lord^{azwj} of the sky. So he^{saww} adjured and I grabbed you, and I had heard the truthful, the trustworthy. Did you see lies from it? But if you had left him^{saww} to complete what he^{saww} was reciting, The Punishment would have befallen upon you’.⁷⁰

وفيه عند قوله تعالى: " وانذر عشيرتك الاقربين " وعن ابن عباس قال: لما نزلت هذه الآية صعد رسول الله صلى الله عليه وآله على الصفا فقال: يا صباحاه، فاجتمعت إليه قريش فقالوا: مالك فقال؟ ارايتكم ان اخبرتكم ان العدو مصبحكم وممسيكم ما كنتم تصدقونني؟ قالوا: بلى قال: " فاني نذير لكم بين يدي عذاب شديد " قال أبو لهب: تبا لك ألهذا دعوتنا جميعا؟ فانزل الله عزوجل تبت يدا ابي لهب.

And about the Verse and it is from Ibn Abbas who said, ‘When this Verse [26:214] **And warn your nearest relations** was Revealed, Rasool-Allah^{saww} gathered the people at Al-Safa and said: ‘O companions! The Qureysh gathered around him^{saww} and said, ‘What is the matter with you^{saww}?’ He^{saww} said: ‘Do you see that if I^{saww} were to inform you that your enemies are preparing to attack you will you ratify?’ They said, ‘Yes’. He^{saww} said: ‘I^{saww} hereby warn you of a grievous punishment in

⁷⁰ Tafseer Al Burhan – H 9401

front of you'. Abu Lahab^{la} said, 'Woe unto you for calling all of us for this.' Allah^{saww} Mighty and Majestic Sent down "[111:1] **Perdition overtake both hands of Abu Lahab, and he will perish**".⁷¹

VERSES 215 & 216

وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ {215} فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ {216}

[26:215] And lower your wing (in kindness) for the ones who follow you from the Believers [26:216] But if they disobey you, then say: I distance myself from what you are doing

علي بن إبراهيم، قال: لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ فَإِنْ عَصَوْكَ يعني من بعدك في ولاية علي و الأئمة (عليهم السلام)، فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ و معصية رسول الله (صلى الله عليه و آله) و هو ميت، كمعصيته و هو حي.

Ali Bin Ibrahim said,

'[26:215] for the ones who follow you from the Believers [26:216] But if they disobey you, Meaning, from after you^{saww} regarding the Wilayah of Ali^{asws} and the Imams^{asws} **then say: I distance myself from what you are doing**. And disobedience to Rasool-Allah^{saww} when he^{saww} was martyred, is like being disobedient to him^{saww} when he^{saww} was alive'.⁷²

VERSES 217 - 219

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ {217} الَّذِي يَرَاكَ حِينَ تَقُومُ {218} وَتَقَلَّبُكَ فِي السَّاجِدِينَ {219}

[26:217] And rely upon the Mighty, the Merciful [26:218] Who Sees you whenever you stand up (for Prayer) [26:219] And your transfer within the prostrating ones

علي بن إبراهيم، قال: حدثني محمد بن الوليد، عن محمد بن الفرات، عن أبي جعفر (عليه السلام)، قال: الَّذِي يَرَاكَ حِينَ تَقُومُ فِي النُّبُوَّةِ وَتَقَلَّبُكَ فِي السَّاجِدِينَ- قال- في أصلاب النبيين.

Ali Bin Ibrahim said, 'Muhammad Bin Al-Waleed narrated to me, from Muhammad Bin Al-Furaat,

'Abu Ja'far^{asws} has said: **'[26:218] Who Sees you whenever you stand up (for Prayer) [26:219] And your transfer within the prostrating ones – in 'أصلاب' of the Prophets^{as, 73}**.

محمد بن العباس، قال: حدثنا محمد بن الحسين الخثعمي، عن عباد بن يعقوب، عن الحسين بن حماد، عن أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله عز و جل: وَتَقَلَّبُكَ فِي السَّاجِدِينَ، قال: «في علي، و فاطمة، و الحسن، و الحسين، و أهل بيته (صلوات الله عليهم أجمعين)».

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

⁷¹ Tafseer Noor Al saqalayn – CH 112 H 6

⁷² تفسير القمّي 2: 126

⁷³ تفسير القمّي 2: 125.

(It has been narrated) from Abu Ja'far^{asws}, regarding the Words of the Mighty and Majestic **[26:219] And your transfer within the prostrating ones**, he^{asws} said: 'Regarding Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the People^{asws} of his^{saww} Household'.⁷⁴

وعنه: عن الحسين بن هارون، عن إبراهيم بن مهزيار، عن أخيه، عن علي بن أسباط، عن عبد الرحمن بن حماد المقرئ، عن أبي الجارود، قال سألت أبا جعفر (عليه السلام) عن قول الله عز وجل: وَتَقَلَّبَكَ فِي السَّاجِدِينَ، قال: «يرى تقلبه في أصلاب النبيين، من نبي إلى نبي، حتى أخرجه من صلب أبيه، من نكاح غير سفاح، من لدن آدم (عليه السلام)».

And from him, from Al-Husayn Bin Haroun, from Ibrahim Bin Mahziyar, from his brother, from Ali Bin Asbaat, from Abdul Rahman Bin Hamaad Al-Maqry, from Abu Al-Jaroud who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[26:219] And your transfer within the prostrating ones**. He^{asws} said: 'He^{azwj} Saw his^{saww} transfer in 'أصلاب' the foreheads of the Prophets^{as}; from a Prophet^{as} to a Prophet^{as}, until He^{azwj} Took him^{saww} out from his^{saww} father^{as}, from marriage, not adultery, from Adam^{as} onwards'.⁷⁵

وعنه، قال: حدثنا أبو نصر أحمد بن الحسين بن أحمد بن عبيد النيسابوري المرواني، و ما لقيت أنصب منه، قال: حدثنا محمد بن إسحاق بن إبراهيم بن مهرا ن السراج، قال: حدثنا الحسن بن عرفة العبدى، قال: حدثنا وكيع بن الجراح، عن محمد بن إسرائيل، عن أبي صالح، عن أبي ذر (رضي الله عنه)، قال: سمعت رسول الله (صلى الله عليه وآله) يقول: خلقت أنا و علي من نور واحد، نسبح الله تعالى عند العرش قبل أن يخلق آدم بألفي عام، فلما أن خلق الله آدم جعل ذلك النور في صلبه، و لقد سكن الجنة و نحن في صلبه.

And from him, from Abu Nasr Ahmad Bin Al-Husayn Bin Ahmad Bin Ubeyd Al-Neyshapouri Al-Marwany, from Muhammad Bin Is'haq Bin Ibrahim Bin Mahran Al-Saraaj, from Al-Hassan Bin Arfat Al-Abdy, from Waki'e Bin Al-Jarah, from Muhammad Bin Israil, from Abu Salih,

(It has been narrated) from Abu Dharr^{ar} who said, 'I heard Rasool-Allah^{saww} saying: 'I^{saww} and Ali^{asws} were Created from one Light. We^{asws} Glorified Allah^{azwj} in the presence of the Throne two thousand years before He^{azwj} Created Adam^{as}. So when Allah^{azwj} Created Adam^{as}, that Light was Made to be in his^{as} 'صلبه'. And he^{as} dwelled in the Paradise and we^{asws} we in his^{as} 'صلبه'.

و لقد هم بالخطيئة و نحن في صلبه، و لقد ركب نوح السفينة و نحن في صلبه، و لقد قذف إبراهيم في النار و نحن في صلبه، فلم يزل ينقلنا الله عز و جل من أصلاب طاهرة، إلى أرحام طاهرة، حتى انتهى بنا إلى عبد المطلب،

And he^{as} was with the error and we^{asws} were in his^{as} 'صلبه'. An Noah^{as} sailed in the ship and we^{asws} were in his^{as} 'صلبه'. And Ibrahim^{as} was flung into the fire and we^{asws} were in his^{as} forehead. So, Allah^{azwj} Mighty and majestic did not cease to transfer us^{asws} from the Purified 'صلبه', to the Purified 'أرحام' laps, until we^{asws} ended up to Abdul Muttalib^{as}.

فقسمنا نصفين: فجعلني في صلب عبد الله، و جعل عليا في صلب أبي طالب، و جعل في النبوة و البركة، و جعل في علي الفصاحة و الفروسية، و شق لنا اسمين من أسمائه: فذو العرش محمود، و أنا محمد، و الله الأعلى، و هذا علي».

⁷⁴ تأويل الآيات 1: 23 / 396.

⁷⁵ تأويل الآيات 1: 25 / 396.

So we^{asws} were divided into two parts. He^{azwj} Made me^{saww} to be in the 'صلب' of Abdullah^{as}, and Made Ali^{asws} to be in the 'صلب' of Abu Talib^{as}. And He^{azwj} Made the Prophet-hood and Blessings to be for me^{saww}, and Made eloquency and horsemanship to be in Ali^{asws}. And He^{azwj} Split for us^{asws} two Names from His^{azwj} Name – So the One with the Throne is the most Praise One and I^{saww} am the praised one (محمد); and Allah^{azwj} is the most High, and this is the high (علي).⁷⁶

وعنه، قال: أخبرنا الحسين بن عبيد الله، قال: أخبرنا أبو محمد، عن محمد بن همام، قال: حدثنا علي بن الحسين الهمداني، قال: حدثني محمد بن خالد البرقي، قال: حدثنا محمد بن سنان، عن المفضل بن عمر، عن أبي عبد الله (عليه السلام)، عن أبيه، عن علي (صلوات الله عليهم)، أنه كان ذات يوم جالسا بالرحبة، و الناس حوله مجتمعون، فقام إليه رجل، فقال له: يا أمير المؤمنين، إنك بالمكان الذي أنزلك الله عز و جل به، و أبوك يعذب بالنار! فقال له (عليه السلام): «مه، فض الله فاك، و الذي بعث محمدا (صلى الله عليه و آله) بالحق نبيا، لو شفع أبي في كل مذنب على وجه الأرض لشفعه الله تعالى فيهم، أبي يعذب بالنار، و أنا قسيم النار!؟».

And from him, from Al-Husayn Bin Abdullah, from Abu Muhammad, from Muhammad Bin hamam, from Ali Bin Al-Husayn Al-hamdany, from Muhammad Bin Khalid Al-Barqy, from Muhammad Bin Sinan, from Al-MufazzAl-Bin Umar,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws}, that one day he^{asws} was seated at Al-Rahbat, and the people had gathered around him^{asws}. So a man stood up and said to him^{asws}, 'O Amir-ul-Momineen^{asws}! You^{asws} are at the status which Allah^{azwj} Mighty and Majestic has Revealed it, and your^{asws} father^{as} is Punished by the Fire!' So he^{asws} said to him: 'Shh! May Allah^{azwj} Disperse you. By the One Who Sent Muhammad with the Truth as a Prophet^{saww}, if my^{asws} father were to intercede for every sect on the face of the earth, Allah^{azwj} would Accept his^{as} intercession regarding them. My^{asws} father^{as} Punished by the Fire? And I^{asws} am the Distributor of the Fire?'

ثم قال: «و الذي بعث محمدا (صلى الله عليه و آله) بالحق إن نور أبي طالب يوم القيامة ليطفى أنوار الخلق إلا خمسة أنوار: نور محمد (صلى الله عليه و آله)، و نوري، و نور فاطمة، و نوري الحسن و الحسين، و من ولده من الأنمة، لأن نوره من نورنا الذي خلقه الله عز و جل من قبل خلق آدم بألفي عام».

Then he^{asws} said: 'By the One Who Sent Muhammad^{saww} with the Truth, the Light of Abu Talib^{as}, on the Day of Judgement, would extinguish the lights of the (all) the creatures except for five Lights – Light of Muhammad^{saww}, and my^{asws} Light, and Light of Fatima^{asws}, and the two Lights of Al-Hassan^{asws} and Al-Husayn^{asws}, and the his^{asws} sons^{asws} from the Imams^{asws}. This is because his^{as} Light is from our^{asws} Light which Allah^{azwj} Mighty and Majestic Created before He^{azwj} Created Adam^{as} by two thousand years'.⁷⁷

VERSES 220 - 222

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ {220} هَلْ أَنْبَأَكُمْ عَلَىٰ مَنْ تَنْزَلُ الشَّيَاطِينُ {221} تَنْزَلُ عَلَىٰ كُلِّ آفَاكٍ أَثِيمٍ {222}

[26:220] Surely He is the Hearing, the Knowing [26:221] Shall I inform you of the ones upon whom the Devils descend? [26:222] They descend upon every sinful liar

⁷⁶ معاني الأخبار: 4 / 56.

⁷⁷ الأمالي 2: 312.

ابن بابويه، قال: حدثني أبي، و محمد بن الحسن (رضي الله عنهما)، قالوا: حدثنا محمد بن يحيى العطار، و أحمد بن إدريس جميعاً، عن محمد بن أحمد بن يحيى بن عمران الأشعري، عن يعقوب بن يزيد، عن الحسن ابن علي بن فضال، عن داود بن أبي يزيد، عن رجل، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: هَلْ أُنَبِّئُكُمْ عَلَىٰ مَنْ نَزَّلَ الشَّيَاطِينُ نَزَّلُوا عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ، قال: «هم سبعة: المغيرة، و بنان، و صائد، و حمزة بن عمارة البربري، و الحارث الشامي، و عبد الله بن الحارث، و أبو الخطاب» «1».

Ibn babuwayh said, 'My father narrated to me, and Muhammad Bin Al-Hassan, from Muhammad Bin Yahya Al-Ataar, and Ahmad Bin Idrees, altogether, from Muhammad Bin Ahmad Bin Yahya Bin Umran Al-Ash'ary, from Yaqoub Bin Yazeed, from Al-Hassan Ibn Ali Bin Fazaal, from Dawood Bin Abu Yazeed, from a man,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[26:221] Shall I inform you of the ones upon whom the Devils descend? [26:222] They descend upon every sinful liar**, he^{asws} said: 'They are seven – Al-Mugheira, and his sons, and Sa'aid, and Hamza Bin Amarat Al-Berbery, and Al-Haris Al-Shamy, and Abdullah Bin Al-Haris, and Abu Al-Khattab'.⁷⁸

VERSES 223 - 227

يُلْقُونَ السَّمْعَ وَأَكْتَرُهُمْ كَاذِبُونَ {223} وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ {224} أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ {225} وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ {226} إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا⁷⁸ وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ {227}

[26:223] They incline their ears, and most of them are liars [26:224] And as for the poets, the straying ones follow them [26:225] Do you not see that they wander about bewildered in every valley? [26:226] And that they are saying what they are not doing [26:227] Except those who believe and do righteous deed and remember Allah much, and defend themselves after they are oppressed; and they who act unjustly shall come to know the turning they shall be Overturned with

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين بن أبي الخطاب، عن الحسن بن محبوب، عن حماد بن عثمان، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ، قال: «هل رأيت شاعرا يتبعه أحد؟! إنما هم قوم تفقهوا لغير الدين، فضلوا و أضلوا».

Ibn Babuwayh said, 'My father narrated to us, from Sa'ad Bin Abdullah, from Muhammad Bin Al-Husayn Bin Abu Al-Khattab, from Al-Hassan Bin Mahboub, from Hamaad Bin Usman,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[26:224] And as for the poets, the straying ones follow them**, he^{asws} said: 'Have you see anyone follow the poets? But rather, they are a people who think in the religion other than the (Just Religion, they make use of analogy). So they go astray and lead others astray (in the religion)'.⁷⁹

شرف الدين النجفي: عن محمد بن جمهور بإسناده، يرفعه إلى أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ، فقال: «من رأيت من الشعراء يتبع؟ إنما عنى هؤلاء الفقهاء الذين يشعرون قلوب الناس بالباطل، فهم الشعراء الذين يتبعون».

⁷⁸ الخصال: 111 / 402.

⁷⁹ معاني الأخبار: 19 / 385.

Sharaf Al-Deen Al-Najafy, from Muhammad Bin Jamhour, by his chain, raising it to

Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[26:224] And as for the poets, the straying ones follow them**, so he^{asws} said: 'Who has ever seen the poets being followed? But rather, it Means those Jurists (الفقهاء) who notify (يشعرون) the hearts of the people with the falsehood. So they are the poets (publicisers) (الشعراء) who are being followed'.⁸⁰

ابن بابويه، قال: حدثنا محمد بن علي ماجيلويه (رحمه الله)، قال: حدثنا علي بن إبراهيم، عن أبيه، عن علي بن معبد، عن الحسين بن خالد، عن علي بن موسى الرضا، عن أبيه، عن آبائه (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله): «من أحب أن يتمسك بديني، و يركب سفينة النجاة بعدي، فليقتد بعلي بن أبي طالب، و ليعاد عدوه، و ليوال وليه، فإنه وصيي، و خليفتي على امتي في حياتي، و بعد وفاتي، و هو أمير كل مسلم، و أمير كل مؤمن بعدي، قوله قولي، و أمره أمري، و نهيه نهيي، و تابعه تابعي، و ناصره ناصر، و خاذله خاذلي».

Ibn Babuwayh said, 'Muhammad Bin Ali Majaylawiya narrated to us, from Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Al-Husayn Bin Khalid,

(It has been narrated) from Ali^{asws} Bin Musa Al-Reza^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who loves that he should attach himself to my^{saww} Religion, and ride the Ship of salvation after me^{saww}, so he should believe in Ali^{asws} Bin Abu Talib^{asws}, and be an enemy to his^{asws} enemies, and befriend his^{asws} friends, for he^{asws} is my^{saww} successor^{asws}, and my Caliph over my^{saww} community during my^{saww} lifetime, and after it. And he^{asws} is the Emir of every Muslim, and the Emir of every Believer after me^{saww}. His^{asws} words are my^{saww} words, and his^{asws} command is my^{saww} command, and his^{asws} prohibition is my^{saww} prohibition, and following him^{asws} is following me^{saww}, and helping him^{asws} is helping me^{saww}, and abandoning him^{asws} is abandoning me^{saww}.

ثم قال (عليه السلام): من فارق عليا بعدي، لم يرني و لم أره يوم القيامة، و من خالف عليا، حرم الله عليه الجنة، و جعل مأواه النار، و من خذل عليا، خذله الله يوم يعرض عليه، و من نصر عليا، نصره الله يوم يلقاه، و لفته حخته عند المساءلة.

Then he^{saww} said: 'The one who separated from Ali^{asws} after me^{saww}, I^{saww} would not look at him on the Day of Judgement. And the one who opposes Ali^{asws}, Allah^{azwj} would Prohibit the Paradise unto him, and Make his abode to be in the Fire. And the one who abandons Ali^{asws}, Allah^{azwj} would Abandon him on the Day he would be Presented to Him^{azwj}. And the one who helps Ali^{asws}, Allah^{azwj} would Help him on the Day he meets Him^{azwj}, and he^{asws} would teach him the answers during the Questioning'.

ثم قال (عليه السلام): الحسن و الحسين إماما امتي بعد أبيهما، و سيدا شباب أهل الجنة، و أمهما سيدة نساء العالمين، و أبوهما سيد الوصيين، و من ولد الحسين تسعة أئمة،

Then he^{saww} said: 'Al-Hassan^{asws} and Al-Husayn^{asws} are two Imams^{asws} of my^{saww} community after me^{saww} and the Chiefs of the youths of the Paradise. And the mother^{asws} of these two^{asws}, is the Chieftess of the women of the worlds. And the father^{asws} of these two^{asws} is the Chief of the successors^{as}, and from the sons^{asws} of Al-Husayn^{asws} would be nine Imams^{asws}.

⁸⁰ تأويل الآيات 1: 28 / 399

تاسعهم القائم من ولدي، طاعتهم طاعتي، و معصيتهم معصيتي، إلى الله أشكو المنكرين لفضلهم، و المضيعين لحقهم بعدي، و كفى بالله ولياً، و كفى بالله نصيراً لعترتي، و أئمة امتي، و منتقماً من الجاحدين لحقهم و سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ».

The ninth being Al-Qaim^{asws} from his^{asws} sons^{asws}. Obedience to him^{asws} is being obedient to me^{saww}, and disobedience to him^{asws} is being disobedient to me^{saww}. To Allah^{azwj} is my^{saww} complaint against the one who denies their^{asws} merits, and the usurpers of their^{asws} rights after me^{saww}. And Allah^{azwj} is Sufficient as a Guardian, and Allah^{azwj} is Sufficient as a Helper to my^{saww} Family^{asws}, and the Imams^{asws} of my^{saww} community, and an Avenger against the one who fought against their^{asws} rights **[26:227] and they who act unjustly shall come to know the turning they shall be Overturned with'**.⁸¹

وقال رسول الله (صلى الله عليه وآله): ثم كل معروف بعد ذلك، وما وقيتم به أعراضكم وصنتموها عن السنة كلاب الناس، كالشعراء الواقعين في الاعراض، تكفونهم فهو محسوب لكم في الصدقات.

And Rasool-Allah^{saww} said: 'Then all your good (deeds) after that which you do to preserve your honour, and then you give for the tongues of the dogs of the people, like the poets who praise people. Refrain from them, for it will be Reckoned for you, regarding the charities.'⁸²

⁸¹ كمال الدين و تمام النعمة: 6 / 260

⁸² Tafseer Imam Hassan Al Askari^{asws} – S 40