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CHAPTER 71

SURAH NUH^{AS}

(28 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي عبد الله (عليه السلام)، قال: «من كان يؤمن بالله و يقرأ كتابه، لا يدع قراءة إنا أرسلنا نوحاً إلى قومه فأبي عبد قرأها محتسباً صابراً في فريضة أو نافلة أسكنه الله تعالى في مساكن الأبرار، و أعطاه ثلاث جنان مع جنته كرامة من الله، و زوجه مائتي حوراء، و أربعة آلاف ثيب إنشاء الله تعالى».

Ibn Babuwayh, by his chain, how has narrated;

‘Abu Abdullah^{asws} has said: ‘The one who believes in Allah^{azwj} and reads His^{azwj} Book, should not leave the recitation of **[71] Surely We sent Nuh to his people** (Surah Nuh^{as}). So if any servant reads it steadily, and patiently in the obligatory (Prayers) or optional (Prayers), Allah^{azwj} the High would Settle him in the dwellings of the righteous, and Give him three Gardens along with His^{azwj} Paradise, a Prestige from Allah^{azwj}, and Get him to be married to a hundred Houries, and four thousand others, if Allah^{azwj} so Desires’.¹

و من (خواص القرآن): قال رسول الله (صلى الله عليه و آله): «من قرأها و طلب حاجة سهل الله قضائها».

And from Khawas Al-Quran –

The Rasool-Allah^{saww} said: ‘The one who recites it (71) and seeks a need, Allah^{azwj} would Fulfill it quickly’.²

و قال الصادق (عليه السلام): «من أدمن قراءتها ليلاً أو نهاراً لم يموت حتى يرى مقعده في الجنة، و إذا قرئت في وقت طلب حاجة قضيت بإذن الله تعالى».

And Al-Sadiq^{asws} said: ‘The one who habitually recites it (71), during the night or the day, will not die until he sees his seat in the Paradise. And if it is recited during the seeking of a need, it would be Fulfilled, by the Permission of Allah^{azwj} the High’.³

¹ (ثواب الأعمال: 120).

² (خواص القرآن)

³ (خواص القرآن: 11 «مخطوط»)

THE STORY OF NOAH^{as}

HIS^{as} NAME

ابن بابويه، قال: حدثنا أبي (رضي الله عنه)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن العباس بن معروف، عن علي بن مهزيار، عن أحمد بن الحسن الميثمي، عن ذكره، عن أبي عبد الله (عليه السلام) أنه قال: «كان اسم نوح (عليه السلام) عبد الغفار، و إنما سمي نوحا لأنه كان ينوح على قومه».

Ibn Babuwayh said, 'My father narrated to me from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al-Abbas Bin Marouf, from Ali Bin Mahziyar, from Ahmad Bin Al-Hassan Al-Maysamy, from the one who mentioned it:

'Abu Abdullah^{asws} has said: 'The name of Noah^{as} was Abdul Ghaffar, and he was called Noah^{as} because he^{as} lamented (Nawha) over his^{as} people'.⁴

و عنه: عن محمد بن الحسن بن أحمد بن الوليد (رضي الله عنه)، قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن عبد الرحمن بن أبي نجران، عن سعيد بن جناح، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام) قال: «كان اسم نوح عبد الملك، و إنما سمي نوحا لأنه بكى خمسمائة سنة».

And from him (Ibn Babuwayh), from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad Bin Al-Hassan Al-Saffar, from Ahmad Bin Muhammad Bin Isa, from Abdul Rahman Bin Abu Najran, from Saeed Bin Janah, from one of our companions:

from Abu Abdullah^{asws} having said: 'The name of Noah^{as} was Abdul Malik, and he^{as} was called Noah^{as} because he^{as} wept for five hundred years'.⁵

و عنه، قال: حدثنا أبي (رضي الله عنه)، قال: حدثنا محمد بن يحيى العطار، عن الحسين بن الحسن بن أبان، عن محمد بن اورمة، عن ذكره، عن سعيد بن جناح، عن رجل، عن أبي عبد الله (عليه السلام) قال: «كان اسم نوح عبد الأعلى، و إنما سمي نوحا لأنه بكى خمسمائة عام

And from him (Ibn Babuwayh), 'My father narrated to me from Muhammad Bin Yahya Al-Ataar, from Al-Husayn Bin Al-Hassan Bin Aban, from Muhammad Bin Awramat, from the one who mentioned it, from Saeed Bin Janah, from a man,

from Abu Abdullah^{asws} having said: 'The name of Noah^{as} was Abdul A'la, and he^{saww} was called Noah^{as} because he^{saww} wept for five hundred years'.

ثم قال ابن بابويه: الأخبار في اسم نوح (عليه السلام) كلها متفقة غير مختلفة، تثبت له التسمية بالعبودية، و هو عبد الغفار و الملك و الأعلى.

Then Ibn Babuwayh said, The News regarding the name of Noah^{as} are all co-incident, without differences, for his^{as} names were the names of the worshipper, and he^{as} was a servant of Al-Ghaffar, and Al-Malik, and Al-A'la'.⁶

⁴ (علل الشرائع: 1 / 28)

⁵ (علل الشرائع: 2 / 28)

⁶ (علل الشرائع: 3 / 28).

DROWNING OF THE PEOPLE

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 بعدابه 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 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)'.⁷

حدثنا معاوية بن حكم عن سليمان بن جعفر الجعفري قال كنت عند ابي الحسن عليه السلام بالحمراء في مشربة مشرفة على البردة والمائدة بين ايدينا إذ رفع رأسه فرأى رجلا مسرعا فرفع يده من الطعام فما لبث ان جاء فصعد إليه فقال البشرى جعلت فداك مات الزبيرى فاطرق إلى الارض وتغير لونه واصفر وجهه ثم رفع رأسه فقال انى اصبته قد ارتكب في ليلته هذه ذنبا ليس باكبر ذنوبه قال والله مما خطيبتهم اغرقوا فادخلوا ناراً ثم مد يده فاكل فلم يلبث ان جاء رجل مولى له جعلت فداك مات الزبيرى فقال وما كان سبب موته فقال شرب الخمر البارحة فغرق فيه فمات.

It has been narrated to us Muawiya Bin Hakam, from Suleyman Bin Ja'far Al-Ja'fary who said:

'I was with Abu Al-Hassan^{asws} at Al-Hamara where water was available and there were delicious food in front of us at dining mat, when he^{asws} raised his^{asws} head and saw a man rushing. he^{asws} lifted his^{asws} hand from the food. As soon as he arrived he came up to him^{asws} saying, 'The good news! May I be sacrificed for you^{asws}, Al-Zubeyri has died'. He^{asws} performed prostration on the ground, and his^{asws} colour changed and his^{asws} face became yellow. Then he^{asws} raised his^{asws} head saying: 'He suffered for having indulged in this night in a sin from which there is no greater sin'. He^{asws} said, 'And Allah^{azwj}, from which of their errors Drowns them and they enter the Fire' Then he^{asws} extended his^{asws} hand and ate. But soon a man came and said for his master, 'May I be sacrificed for you, Al-Zubeyri has died'. He^{asws} said, 'And what

⁷ (علل الشرائع: 1/30).

was the reason for his death?' He said: 'Drinking intoxicant yesterday. He drowned in it. He died'.⁸

THE FLOOD

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ جَاءَتْ امْرَأَةٌ نُوحَ (عليه السلام) وَهُوَ يَعْمَلُ السَّفِينَةَ فَقَالَتْ لَهُ إِنَّ النَّتُورَ قَدْ خَرَجَ مِنْهُ مَاءٌ فَقَامَ إِلَيْهِ مُسْرِعًا حَتَّى جَعَلَ الطَّبَقَ عَلَيْهِ وَخَتَمَهُ بِخَاتَمِهِ فَقَامَ الْمَاءُ فَلَمَّا فَرَّغَ مِنَ السَّفِينَةِ جَاءَ إِلَى الْخَاتَمِ فَفُضَّهَ وَكَشَفَ الطَّبَقَ فَفَارَ الْمَاءُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from one of his companion, who has narrated the following:

Abu Abdullah^{asws} has said: 'The wife of Noah^{as} came whilst he^{as} was building the ship. So she said to him^{as}, 'Water is flowing out from the oven'. So he^{as} stood up quickly, until he^{as} went and covered it and sealed it with his^{as} seal. The water stopped. So when he^{as} was free from building the ship, he^{as} went to the seal, broke it and uncovered the lid. The water gushed forth'.

عَنْهُ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعًا عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ نُوحًا (عليه السلام) لَمَّا غَرَسَ النَّوَى مَرَّ عَلَيْهِ قَوْمُهُ فَجَعَلُوا يَضْحَكُونَ وَ يَسْخَرُونَ وَ يَقُولُونَ قَدْ قَعَدَ غَرَّاسًا حَتَّى إِذَا طَالَ النَّخْلُ وَ كَانَ جَبَّارًا طَوَالًا قَطَعَهُ ثُمَّ نَحَنَهُ فَقَالُوا قَدْ قَعَدَ نَجَارًا ثُمَّ أَلْفَهُ فَجَعَلَهُ سَفِينَةً فَمَرُوا عَلَيْهِ فَجَعَلُوا يَضْحَكُونَ وَ يَسْخَرُونَ وَ يَقُولُونَ قَدْ قَعَدَ مَلَاحًا فِي فَلَاةٍ مِنَ الْأَرْضِ حَتَّى فَرَعَ مِنْهَا.

From him, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad together, from Al-Hassan Bin Ali, from Umar Bin Abaan, from Ismail Al-Ju'fy, who has narrated the following:

Abu Ja'far^{asws} has said that: 'When Noah^{as} planted the seeds, his^{as} people passed by him^{as}. They were laughing at him^{as} and were mocking him^{as} and were saying, 'He^{as} has become a planter (farmer)', until the trees became tall and mighty, he^{as} cut them, then carved them. So they said, 'He^{as} has become a carpenter'. Then he^{as} composed it into a ship. So they passed by him^{as} laughing, and mocking, and they were saying, 'He^{as} has become a navigator in the wilderness of the earth', until he^{as} completed it'.⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ ارْتَفَعَ الْمَاءُ عَلَى كُلِّ جَبَلٍ وَ عَلَى كُلِّ سَهْلٍ خَمْسَةَ عَشَرَ ذِرَاعًا.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from Dawood Bin Abu Yazeed, from the one whom he mentioned, who has narrated the following:

Abu Abdullah^{asws} has said: 'The water (of the storm of Noah^{as}) rose above every mountain, and above every coast by fifteen cubits'.¹⁰

⁸ Basaair Al Darajaat – P 5 CH 11 H 12

⁹ Al Kafi – H 144871

¹⁰ Al Kafi – H 14876

AFTER THE FLOOD

محمد بن يعقوب: عن محمد بن يحيى، عن بعض أصحابه، عن الوشاء، عن علي بن أبي حمزة، قال: قال لي أبو الحسن (عليه السلام): «إن سفينة نوح كانت مأمورة، طافت بالبيت حيث غرقت الأرض، ثم أتت منى في أيامها، ثم رجعت السفينة و كانت مأمورة، و طافت بالبيت طواف النساء».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from one of his companions, from Al-Washa, from Ali Bin Abu Hamza who said:

'Abu Al-Hassan^{asws} said to me: 'The ship of Noah^{as} was Commanded to circumambulate the House (Tawaaf of Kaabah) where the ground had submerged. Then it came to Mina during its days. Then the ship returned and was Commanded to circumambulate the House for the circumambulation of the women (Tawaaf Al-Nisa)'.¹¹

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

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

Abu Abdullah^{asws} has said: 'The life span of Noah^{as} was of two thousand and three hundred years, of which eight hundred and fifty were spent before he^{as} was Sent (as a Prophet^{as}), and a thousand years less fifty years (950) was whilst he^{as} was among his^{as} people calling them, and five hundred years were after he^{as} had disembarked from the ship, and the water subsided, so he^{as} built the cities and settled his^{as} children in them. Then the Angel of death came whilst he^{as} was in the open sun and said: 'Peace be upon you^{as}!' So Noah^{as} returned (the greeting) and said: 'What made you to come, O Angel of Death?' He said: 'I came to you^{as} to capture your^{as} soul'. He^{as} said: 'Leave me whilst I^{asws} come out from the open sun and enter into the shade'. So he said to him^{as}; 'Yes'. So he^{as} transferred himself^{as}, then said: 'O Angel of Death! All of what has passed by me^{as} from the (life of the) world is like my^{as} transfer from the open sun into the shade. So fulfil the task you have been Commanded to'. So he captured his^{as} soul'.¹²

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

¹¹ (الكافي 4: 212 / 1).

¹² Al Kafi – H 1487

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

Abu Abdullah^{asws} has said: 'Noah^{as} lived for five hundred years after the storm. Then Jibraeel^{as} came to him^{as}, so he^{as} said: "O Noah^{as}! Your^{as} Prophet-hood has expired, and your^{as} days are complete, so look to the Great Name (Al-Ism Al-Akbar), and inheritance of the Knowledge, and effects of the Knowledge of the Prophet-hood which is with you^{as} and hand these over to your^{as} son Saam^{as}, for I^{azwj} do not Leave the earth except that there is in it a Knowledgeable one by whom obedience to Me^{azwj} can be recognised, and My^{azwj} Guidance can be understood, and salvation can be in what is in between the passing away of a Prophet^{as} and Sending of another Prophet^{as} and I^{azwj} never Leave the people without a Proof from Me^{azwj} calling towards Me^{azwj}, and guiding to My^{azwj} Way, and clarifying My^{azwj} Commands, for I^{azwj} have Ordained that I^{azwj} shall Make for every people a guide who will guide the fortunate ones and will be the Argument from Me^{azwj} against the wretched ones".

قَالَ فَدَفَعَ نُوحٌ (عليه السلام) الإِسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النَّبُوءَةِ إِلَى سَامٍ وَ أَمَّا حَامٌ وَ يَافِثٌ فَلَمْ يَكُنْ عِنْدَهُمَا عِلْمٌ يَنْتَفِعَانِ بِهِ قَالَ وَ بَشَّرَهُمْ نُوحٌ (عليه السلام) بِهُودٍ (عليه السلام) وَ أَمَرَهُمْ بِاتِّبَاعِهِ وَ أَمَرَهُمْ أَنْ يَفْتَحُوا الْوَصِيَّةَ فِي كُلِّ عَامٍ وَ يَنْظُرُوا فِيهَا وَ يَكُونُوا عِبَاداً لَهُمْ.

He^{asws} said: 'So Noah^{as} handed over the Great Name, and inheritance of the Knowledge, and effects of the Knowledge of the Prophet-hood to Saam^{as}. And as for Haam, and Yaafas, so there was no knowledge in their possession that could be benefited from'. And Noah^{as} gave them the good news of Hud^{as} and commanded them to be obedient to him^{as}, and commanded them that they will open the will during every year, and look into it, and make it to be a day of festivities for themselves'.¹³

THE SHIP OF NOAH^{as}

عَلِيُّ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ عَنِ الْحَسَنِ بْنِ صَالِحِ الثَّوْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ طُولُ سَفِينَةِ نُوحٍ (عليه السلام) أَلْفَ ذِرَاعٍ وَ مَائَتِي ذِرَاعٍ وَ عَرْضُهَا ثَمَانِيَةَ ذِرَاعٍ وَ طُولُهَا فِي السَّمَاءِ ثَمَانِينَ ذِرَاعاً وَ سَعَتْ بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ طَافَتْ بِالْبَيْتِ سَبْعَةَ أَشْوَاطٍ تَمَّ أَسْتَوَتْ عَلَى الْجُودِيِّ.

Ali, from his father, from Ibn Mahboub, from Al-Hassan Bin Salih Al-Sawry, who has narrated the following:

Abu Abdullah^{asws} has said: 'The ship of Noah^{as} was of the length of a thousand and two hundred cubits, and its width was of eight hundred cubits, and its height in the sky was eighty cubits, and its occupied the space in between Al-Saffa and Al-Marwa, and circled the House seven rounds, then settled upon Al-Joudy'.¹⁴

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ بِنَانٍ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ وَ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو وَ عَبْدِ الْحَمِيدِ بْنِ أَبِي الدَّيْلَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ حَمَلَ نُوحٌ (عليه السلام) فِي السَّفِينَةِ الْأَزْوَاجَ الثَّمَانِيَةَ الَّتِي قَالَ اللَّهُ عَزَّ وَ جَلَّ ثَمَانِيَةَ أَزْوَاجٍ مِنَ الصَّانِّ الثَّنِينَ وَ مِنَ الْمَعْرِ الثَّنِينَ وَ مِنَ الْإِبِلِ الثَّنِينَ وَ مِنَ الْبَقَرِ الثَّنِينَ فَكَانَ مِنَ الصَّانِّ اثْنَيْنِ رَوْحٌ دَاجِنَةٌ بِرَبِّيهِمَا النَّاسُ وَ الْأَخْرُ الصَّانُّ الَّتِي تَكُونُ فِي الْجِبَالِ الْوَحْشِيَّةِ أَجَلٌ لَهُمْ صَيِّدَهَا وَ مِنَ الْمَعْرِ اثْنَيْنِ رَوْحٌ دَاجِنَةٌ

¹³ Al Kafi – H 14878

¹⁴ Al Kafi – H 14874

يُرَبِّبُهَا النَّاسُ وَالزَّوْجُ الْأَخْرَ الطَّيْبُ الَّتِي تَكُونُ فِي الْمَعَاوِزِ وَمِنَ الْإِبِلِ اثْنَيْنِ الْبَخَاتِي وَالْعَرَابُ وَمِنَ الْبَقَرِ اثْنَيْنِ زَوْجٌ دَاجِنَةٌ لِلنَّاسِ وَالزَّوْجُ الْأَخْرَ الْوَحْشِيَّةُ وَكُلُّ طَيْرٍ طَيِّبٍ وَحْشِيٍّ أَوْ إِنْسِيٍّ ثُمَّ عَرَفَتْ الْأَرْضُ.

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

Abu Abdullah^{asws} has said: 'Noah^{as} carried eight pairs in the ship about which Allah^{azwj} Mighty and Majestic has Said: "[6:143] **Eight in pairs - two of sheep and two of goats [6:144] And two of camels and two of cows**". So, from the pairs of the sheep were two sheep which were domestic ones which the people rear (keep), and another pair of sheep which were mountainous and wild sheep which are lawful to be hunted. And from the pair of goats, one was of the domesticated kind which the people rear, and another pair were the antelopes which are found in the wilderness. And from the camels were two Al-Bukhaty and the Arabic (camels). And from the cows, was a pair of the kind domesticated to the people and another pair of cows were the wild ones. And every kind of good birds, wild or domesticated. Then the earth submerged'.¹⁵

VERSES 1 TO 12

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ {1} قَالَ يَا قَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ {2} أَنْ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا {3} يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُخَوِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ {4} قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا {5} فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا {6} وَإِنِّي كَلَّمَا دَعَوْتُهُمْ لَتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَعْصَمُوا شِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا {7} ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَارًا {8} ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا {9} فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا {10} يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا {11} وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا {12}

[71:1] Surely We sent Nuh to his people, saying: Warn your people before there comes upon them a painful Punishment. [71:2] He said: O my people! Surely I am a plain warner to you: [71:3] That you should serve Allah and fear Him and obey [71:4] He will forgive you some of your faults and grant you a delay to an appointed term; surely the term of Allah when it comes, is not postponed; did you but know! [71:5] He said: O my Lord! Surely I have called my people by night and by day! [71:6] So my calling did not increase them except for their fleeing [71:7] And whenever I have called them that You may Forgive them, they put their fingers in their ears, cover themselves with their garments, and persist in scorn and arrogance [71:8] Then I called to them aloud [71:9] Then I spoke to them in public, and I spoke to them in secret [71:10] So I said, Ask forgiveness of your Lord, surely He is the most Forgiving [71:11] He will send down upon you the cloud, pouring down abundance of rain: [71:12] And Help you with wealth and sons, and Make for you gardens, and Make for you rivers

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن بعض أصحابه، قال: شك الأبرش الكلبي إلى أبي جعفر (عليه السلام) أنه قال: لا يولد له، و قال: علمني شيئاً؟ قال: «استغفر الله في كل يوم أو في كل ليلة مائة مرة، فإن الله يقول: اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّاراً إِلَى قَوْلِهِ وَ يُمِدِّدْكُمْ بِأَمْوَالٍ وَ بَنِينَ».

¹⁵ Al Kafi – H 14875

Muhammad Bin Yaquob, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions who said:

'Al-Abrash Al-Kalby complained to Abu Ja'far^{asws} saying that he had no children, and said, 'Can you^{asws} teach me something?' He^{asws} said: 'Seek Forgiveness every day, or every night, one hundred times, for Allah^{azwj} is Saying **[71:10] So I said, Ask forgiveness of your Lord, surely He is the most Forgiving** up to His^{azwj} Words **[71:12] And Help you with wealth and sons**'.¹⁶

VERSES 13 TO 22

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا {13} وَقَدْ خَلَقَكُمْ أَطْوَارًا {14} أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا {15} وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا {16} وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا {17} ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا {18} وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا {19} لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا {20} قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالَهُ وَوَلَدَهُ إِلَّا خَسَارًا {21} وَمَكَرُوا مَكْرًا كَبِيرًا {22}

[71:13] What is the matter with you that you do not hope for the Dignity of Allah? [71:14] And indeed He has created you through various grades [71:15] Do you not see how Allah has created the seven skies in layers, [71:16] And made the moon therein a light, and made the sun a lamp? [71:17] And Allah has made you grow out of the earth as a growth: [71:18] Then He returns you to it, then will He bring you forth a (new) bringing forth: [71:19] And Allah has made for you the earth a wide expanse, [71:20] That you may go along therein in wide paths. [71:21] Nuh said: My Lord! surely they have disobeyed me and followed him whose wealth and children have added to him nothing but loss. [71:22] And they have planned a very great plan.

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: لَا تَرْجُونَ لِلَّهِ وَقَارًا، قال: «لا تخافون لله عظمة».

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

'Abu Ja'far^{asws}, regarding the Words of the High **[71:13] What is the matter with you that you do not hope for the Dignity of Allah?** He^{asws} said: 'Do you not fear the Greatness of Allah^{azwj}?¹⁷

وفي رواية أبي الجارود عن أبي جعفر عليه السلام في قوله: سبع سماوات طباقا يقول: بعضها فوق بعض.

And in a report of Abu Al-Jaroud, who has said:

'Abu Ja'far^{asws} regarding His^{azwj} Words **[71:15] seven skies in layers**, he^{asws} said: 'One on top of the other'.¹⁸

علي بن إبراهيم، قوله تعالى: وَقَدْ خَلَقَكُمْ أَطْوَارًا، قال: على اختلاف الأهواء و الإيرادات و المشيئات، قوله: وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ أَي على وجه الأرض نباتًا، قوله: رَبِّ إِنَّهُمْ عَصَوْنِي وَ اتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالَهُ وَ وَلَدَهُ إِلَّا خَسَارًا، قال: اتبعوا الأغنياء و مَكَرُوا مَكْرًا كَبِيرًا أَي كبيراً.

¹⁶ (الكافي 6: 4 / 8).

¹⁷ (تفسير القمي 2: 387).

¹⁸ Tafseer Noor Al Saqalayn – CH 71 H 17

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High [71:14] **And indeed He has created you through various grades**, said, 'Upon the differences of whims, and the intentions, and the desires'. His^{azwj} Words [71:17] **And Allah has made you grow out of the earth** i.e., upon its face **as a growth**. His^{azwj} Words [71:21] **My Lord! surely they have disobeyed me and followed him whose wealth and children have added to him nothing but loss**, said, 'They followed the rich people'. [71:22] **And they have planned a very great plan** i.e., significant'.¹⁹

VERSES 23 TO 27

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا {23} وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا {24} مِمَّا خَطَبْتَهُمْ أُعْرِفُوا فَأَدْخَلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا {25} وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا {26} إِنَّكَ إِن تَذَرَهُمْ يَضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا {27}

[71:23] **And they have said (to each other), 'Abandon not your gods: Abandon neither Wadd nor Suwa', neither Yaguth nor Ya'uq, nor Nasr';-** [71:24] **And indeed they have led astray many, and do not increase the unjust in aught but error.** [71:25] **Because of their wrongs they were drowned, then made to enter Fire, so they did not find any helpers besides Allah.** [71:26] **And Nuh said: My Lord! leave not upon the land any dweller from among the unbelievers:** [71:27] **For surely if Thou leave them they will lead astray Thy servants, and will not beget any but immoral, ungrateful (children)**

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، قال: حدثنا أحمد بن محمد بن محمد ابن عيسى، قال: حدثنا محمد بن خالد البرقي، قال: حدثنا حماد بن عيسى، عن حريز بن عبد الله السجستاني، عن جعفر بن محمد (عليهما السلام)، في قول الله عز وجل: وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا، قال: «كانوا يعبدون الله عز وجل فماتوا، فضج قومهم وشق ذلك عليهم، فجاءهم إبليس لعنه الله، فقال لهم: اتخذ لكم أصناما على صورهم فتنظرون إليهم وتأسون بهم وتعبدون الله، فأعد لهم أصناما على مثالهم، فكانوا يعبدون الله عز وجل [و ينظرون إلى تلك الأصنام، فلما جاءهم الشتاء والأمطار أدخلوا الأصنام البيوت، فلم يزالوا يعبدون الله عز وجل] حتى هلك ذلك القرن ونشأ أولادهم فقالوا: إن آباءنا كانوا يعبدون هؤلاء، فعبدوهم من دون الله عز وجل، وذلك قول الله عز وجل: وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا الْآيَةَ».

Ibn Babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Ibn Isa, from Muhammad Bin Khalid Al-Barqy, from Hamaad Bin Isa, from Hareyz Bin Abdullah Al-Sajastany, who has said:

'Ja'far Bin Muhammad^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [71:23] **And they have said (to each other), 'Abandon not your gods: Abandon neither Wadd nor Suwa', neither Yaguth nor Ya'uq, nor Nasr' -**, he^{asws} said: 'They used to worship Allah^{azwj} Mighty and Majestic. So when they (the generation) died, the people were divided upon them. Iblees^{la} may Allah^{azwj} Curse him^{la}, came and said to them, 'Take idols for them in their images, and look at these in order remember them by these, but keep on worshipping Allah^{azwj}. So he^{la} prepared idols for them upon their resemblances. So they used to worship Allah^{azwj} Mighty and Majestic and were looking at those idols. So when winter came up, and the rain, they brought the idols inside their homes. So they did not cease worshipping Allah^{azwj}

¹⁹ (تفسير القمي 2: 387).

Mighty and Majestic until that generation died out and their children grew up. So they said, 'Our forefathers used to worship these'. So they started worshipping these apart from Allah^{azwj} Mighty and Majestic, and these are the Words of Allah^{azwj} Mighty and Majestic, **[71:23] And they have said (to each other), 'Abandon not your gods: Abandon neither Wadd nor Suwa', neither Yaguth nor Ya'uq, nor Nasr' – the Verse'**.²⁰

محمد بن يعقوب: عن محمد بن يحيى، عن بعض أصحابه، عن العباس بن عامر، عن أحمد ابن رزق الغمشاني، عن عبد الرحمن بن الأثل بياع الأنماط، عن أبي عبد الله (عليه السلام)، قال: «كانت قريش تلتطخ الأصنام التي كانت حول الكعبة بالمسك و العنبر، و كان يغوث قبيل الباب، و كان يعوق عن يمين الكعبة، و كان نسر عن يسارها، و كانوا إذا دخلوا خروا سجدا ليغوث و لا ينحنون، ثم يستدبرون بحيالهم إلى يعوق، ثم يستدبرون بحيالهم إلى نسر، ثم يلبون فيقولون: لبيك اللهم لبيك لا شريك لك إلا شريك هو لك، تملكه و ما ملك»

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from one of his companions, from Al-Abbas Bin Aamir, from Ahmad Ibn Rizq Al-Ghamshany, from Abdul Rahman Bin Al-AshAl-Baya' Al-Anmaat, who said:

'Abu Abdullah^{asws} has said: 'The Quresyh used to apply the Musk and the Amber to the idols what were around the Kaabah. (The idol) Yagus was in front of the door, and (the idol) Yauq was on the right of the Kaabah, and (the idol) Nasr was on the left of it. Then they would meet up and say, 'Here I am, our Lord, here I am' (لبيك اللهم) (لبيك)، there is no associate for you except for the associate whom you have, and you own whatever I own'.

قال: فبعث الله ذبابا أخضر له أربعة أجنحة، فلم يبق من ذلك المسك و العنبر شيئا إلا أكله، و أنزل الله عز و وجل: يا أيها الناس ضرب مثل فاستمعوا له إن الذين تدعون من دون الله لن يخلقوا ذبابا و لو اجتمعوا له و إن يسلبهم الذباب شيئا لا يستنقذوه منه ضعف الطالب و المطلوب».

He^{asws} said: 'So Allah^{azwj} Sent a greenfly which had four wings. So there did not remain any of the Musk and the Amber except that it devoured it, and Allah^{azwj} Mighty and Majestic Revealed **[22:73] O people! a parable is set forth, therefore listen to it: surely those whom you call upon besides Allah cannot create a fly, even if they should all gather for it, and should the fly snatch away anything from them, they could not take it back from it. Weak is the invoker and the invoked'**.²¹

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن محمد بن إسماعيل، عن حنان بن سدير، عن أبيه، قال: قلت لأبي جعفر (عليه السلام): أ رأيت نوحا (عليه السلام) حين دعا على قومه فقال: رَبِّ لا تَذَرْ عَلَيَّ الأَرْضِ مِنَ الكافرينَ دَيَّاراً إِنَّكَ إِن تَذَرْهُمْ يُضِلُّوا عِبَادَكَ و لا يَلِدُوا إلا فاجراً كفَّاراً؟ قال (عليه السلام): « [إنه] لم ينجب من بينهم أحد». قال: قلت: و كيف علم ذلك؟ قال: «أوحى الله إليه أنه لا يؤمن من قومك إلا من قد آمن، فعندها دعا عليهم بهذا الدعاء».

Ibn Babuwayh, from Muhammad Bin Al-Hasan Bin Ahmad Bin Al-Waleed, from Muhammad Bin Al-Hassan Al-Saffar, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail, from Hanan Bin Sudeyr, from his father who said:

'I said to Abu Ja'far^{asws}, 'What is your^{asws} view of Noah^{as} where he^{as} supplicated to Allah^{azwj} against his^{as} people, so he^{as} said **[71:26] And Nuh said: My Lord! leave**

²⁰ (علل الشرائع: 1 / 3).

²¹ (الكافي: 4 / 542).

not upon the land any dweller from among the unbelievers: [71:27] For surely if Thou leave them they will lead astray Thy servants, and will not beget any but immoral, ungrateful (children)?' He^{asws} said: 'Not one from among them was going to answer him^{as}'. I said, 'And how did he^{as} know that?' He^{asws} said, 'Allah^{azwj} revealed unto him^{as} that no one else is going to believe from your^{as} people except the one who has already believed. So then he^{as} supplicated against them with this supplication'²².

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَتْ شَرِيعَةُ نُوحٍ (عليه السلام) أَنْ يُعْبَدَ اللَّهُ بِالتَّوْحِيدِ وَ الْإِخْلَاصِ وَ خَلْعِ الْأَنْدَادِ وَ هِيَ الْفِطْرَةُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا وَ أَخَذَ اللَّهُ مِيثَاقَهُ عَلَى نُوحٍ (عليه السلام) وَ عَلَى النَّبِيِّينَ (عليهم السلام) أَنْ يَعْْبُدُوا اللَّهَ تَبَارَكَ وَ تَعَالَى وَ لَا يُشْرِكُوا بِهِ شَيْئاً وَ أَمَرَ بِالصَّلَاةِ وَ الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ الْحَلَالِ وَ الْحَرَامِ وَ لَمْ يَفْرِضْ عَلَيْهِ أَحْكَامَ حُدُودٍ وَ لَا فَرَضَ مَوَارِيثَ

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan Bin Usmaan, from Ismail Al-Ju'fy, who has narrated the following:

Abu Ja'far^{asws} has said: 'The Law (Sharia) of Noah^{as} was that they should worship Allah^{azwj} with Oneness (Al-Tauheed), and have sincerity, and not associate others, and this is the nature upon which the people have been Created. And Allah^{azwj} Took a Covenant with Noah^{as} and to All the Prophets^{as} that they^{as} would worship Allah^{azwj} and will not associate anything with Him^{azwj}, and Commanded for the Salaat, and the enjoining of the good, and the prohibiting of the bad, and the Permissibles, and the Prohibitions, and did not Necessitate upon them the rules of the Limits, nor about the necessary inheritance.

فَهَذِهِ شَرِيعَتُهُ فَلَيْتَ فِيهِمْ نُوحٌ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَاماً يَدْعُوهُمْ سِرّاً وَ عَلَانِيَةً فَلَمَّا أَبَوْا وَ عَتَوْا قَالَ رَبِّهِ أَنِّي مَغْلُوبٌ فَأَنْتَصِرُ فَأَوْحَى اللَّهُ جَلَّ وَ عَزَّ إِلَيْهِ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ [يَعْمَلُونَ] فَلِذَلِكَ قَالَ نُوحٌ (عليه السلام) وَ لَا يَلِدُوا إِلَّا فَاكِرًا كَفَّارًا فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ اصْنَعْ الْفُلْكَ.

So this is the Law which Noah^{as} remained upon among them for a thousand years except for fifty years (950) calling them secretly and in the open. So when they refused and rebelled, he^{as} said to his^{as} Lord^{azwj}: 'I^{as} have been overcome, so Help!' So Allah^{azwj} Revealed unto him^{as}: "No one else from your^{as} people are going to believe except for the ones who have already believed, so do not be disheartened at what they have done". So for that reason Noah^{as} said: 'They will not give birth to anyone except tyrannous infidels'. So Allah^{azwj} Revealed unto him^{as} to make the ship'²³.

VERSE 28

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَرِدِ الظَّالِمِينَ إِلَّا تَبَارًا {28}

[71:28] My Lord! Forgive me and my parents and him who enters my house believing, and the believing men and the believing women; and do not increase the unjust in nothing but destruction

²² (علل الشرائع: 1 / 31)

²³ Al Kafi – H 14872

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن عيسى، عن ابن فضال، عن المفضل بن صالح، عن محمد بن علي الحلبي، عن أبي عبد الله (عليه السلام)، في قوله عز وجل: رَبِّ اغْفِرْ لِي وَ لِرَبِّائِي وَ لِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا: «إنما يعني الولاية، من دخل في الولاية دخل في بيت الأنبياء (عليهم السلام)،

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazal, from Al-Mufazzal Bin Salih, from Muhammad Bin Ali Al-Halby, who has said:

'Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic **[71:28] My Lord! Forgive me and my parents and him who enters my house believing**, he^{asws} said; 'But rather, it Means the Wilayah – the one who enters into the Wilayah has entered into the House of the Prophets^{as}'.

وقوله تعالى: إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا يعني الأئمة (عليهم السلام) و ولايتهم، من دخل فيها دخل في بيت النبي (صلى الله عليه و آله)».

And the Words of the High **[33:33] Allah only desires to keep away the uncleanness from you, O people of the House, and purify you with a purifying**, it Means the Imams^{asws} and their^{asws} Wilayah – the one who enters in it has entered in the House of the Prophet^{saww},²⁴

²⁴ (تفسير القمي 2: 387).