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CHAPTER 23

AL-MOMINOUN

(The Believers)

(118 VERSES)

VERSES 1 – 49

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Mominoun (23):

Sura Al-Mominoun (118 verses) was revealed in Makkah.¹ The name of surah Mominoun is taken from the first Verse of the Sura where Allah^{-azwj} Says: {1} قَدْ أَفْلَحَ الْمُؤْمِنُونَ The Mominoun have succeeded [23:1]

‘From Al-Sadiq^{-asws}, and the Hadeeth is short – The House (Kabah) opened from its back (wall) and (Syeda) Fatima^{-asws} (Binte Asad) entered into it, then the opening returned and adhered, and she^{-as} remained in it for three days. She^{-as} are from dates of the Paradise. When she^{-as} came out, Ali^{-asws} said: ‘The greetings be unto you^{-as}, O father^{-as} and Mercy of Allah^{-azwj} and His^{-azwj} Blessings.

Then he^{-asws} cleared his^{-asws} throat and said: ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! **The Mominoun have succeeded [23:1]**’ – the Verses. Rasool-Allah^{-saww} said: ‘They would be succeeding due to you^{-asws}. By Allah^{-azwj}! You^{-asws} are their commander instructing them from your^{-asws} knowledge so they would be learning, and by Allah^{-azwj}, you^{-asws} are their pointer, and by Allah^{-azwj} they would be guided by you^{-asws}’ – and Rasool-Allah^{-saww} placed his^{-saww} tongue in his^{-asws} mouth, and twelve springs (of knowledge) burst forth.

He (the narrator) said, ‘That day was named as the day of Al-Tarwiyya (saturation). When it was the next day and Ali^{-asws} sighted Rasool-Allah^{-saww}, greeted unto him^{-saww} and smiled in his^{-saww} face and went on to make gestures to him^{-saww}. Rasool-Allah^{-saww} took him^{-asws}. (Syeda) Fatima^{-asws} (Binte Asad) said, ‘He^{-asws} is accustomed to his^{-saww} recognition’. That day was named as the day of Arafaah (recognition).

When it was the third days, and it was the tenth day from Zil Hajj, Abu Talib^{-asws} proclaimed among the people a proclamation of gathering, and said: ‘Come to a feast of my^{-as} son^{-asws} Ali^{-asws}!’ And he^{-as} slaughtered three hundred camels and a thousand heard from the cows and the sheep, and they took the feast. And he^{-as} said: ‘And perform Tawaaf of the House

¹ تفسیر القمی، ج 2، ص: 88

(Kabah), seven (circuits), and greet unto Ali^{-asws} my^{-as} son^{-asws}!’ The people did that and the Sunnah flowed by it.

His^{-asws} mother^{-as} in front of the Prophet^{-saww}. He^{-saww} opened his^{-asws} mouth by his^{-saww} tongue and palated him^{-asws}, and recited Azaan in the right ear and Iqamah in the left. He^{-asws} recognised the two testimonies and was born upon the nature”.²

‘From Abu Abdullah^{-asws} having said: “Allah^{-azwj} did not Create a creature except that He^{-azwj} Made for it a status in the Paradise, and a status in the Fire. When the people of the Paradise enter into the Paradise, and the people of the Fire into the Fire, a Caller will Call out: ‘O people of the Paradise! Look below! They would look down upon the people of the Fire, and their own status would be raised in the Fire.

Then it would be said to them: ‘This is what your status would have been had you disobeyed Allah^{-azwj}. You would have been Made to enter it’ – meaning the Fire – ‘So if anyone is allowed to die of happiness, the people of the Paradise would have died that Day due to their happiness – when the Punishment had been Lifted from them’.

Then a Caller would Call out: ‘O people of the Fire! Raise your heads!’ They would be raising their heads, and would be looking at what their status would have been in the Paradise, and whatever is in it from the Bounties. It would be said to them: ‘This is the status which your Lord^{-azwj} would have Given you, by Making you to enter it’.

He^{-asws} said: ‘So if there were anyone who could have been allowed to die from grief, the people of the Fire would (love to) die from grief. Thus, they would inherit the Punishment of those ones, they ones would inherit the Rewards of these ones. And these are the Words of Allah^{-azwj}: ***These, they are the inheritors [23:10] Those who would be inheriting the (Garden of) Firdows. They would be in it eternally [23:11]’***.³

See a detailed Hadeeth in the Appendix I on the people of Fire.

‘Al-Sadiq^{-asws} said to the atheist who had asked him^{-asws} questions about the wind, ‘If it were to be Withheld for days, entirety of the things would be spoilt and altered’. And he asked about the essence of the winds.

He^{-asws} said: ‘The wind is air. When it moves, it is named as wind, and when it is still, it is named as air, and by it stands the world, and if the wind were to be Restrained for three days, all things upon the surface of the earth would be spoilt, and stink, and that is because the wind is at the status of the fan, dissolving and repelling the spooling form all things and freshening it. Thus, is it as the status of the soul. When it exits from the body, the body stinks and alters: ***So Blessed is Allah, the best of the creators [23:14]’***.⁴

² Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 1 H 14 b

³ Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 26

⁴ Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 19

‘From the Imam Musa^{-asws} Bin Ja’far^{-asws} (7th Imam) from his^{-asws} father^{-asws} having said: ‘It was Revealed regarding Amir Al-Momineen^{-asws} and his^{-asws} children: ***‘Surely those who are cautious from fearing their Lord [23:57] And those who are believing in the Signs of their Lord [23:58] And those who are not associating with their Lord [23:59] And those are giving what they are giving, and their hearts are fearful that they would be returning to their Lord [23:60] They are hastening in the good deeds, and they are being foremost to these [23:61]’***’.⁵

‘From Abu Ja’far^{-asws} (5th Imam) regarding His^{-azwj} Words: ***They are hastening in the good deeds, and they are being foremost to these [23:61]***: ‘Ali^{-asws} Bin Abu Talib^{-asws} said no one preceded him^{-asws}’.⁶

‘From Ali^{-asws} Bin Abu Talib^{-asws} regarding Words of the Exalted: ***And surely those who are not believing in the Hereafter are deviating from the (Straight) Path [23:74]***. He^{-asws} said: ‘(Deviating) away from my^{-asws} Wilayah’.⁷

‘Ali^{-asws} Bin Al-Husayn^{-asws} (4th Imam) said: ‘The most difficult times of the son of Adam^{-as} are three – the time in which he witnesses the Angel of death, and the time in which he would be standing from his grave, and the time in which he would pause in front of Allah^{-azwj} Blessed and Exalted, so either he would go to the Paradise or he would go to the Fire’.

Then he^{-asws} said: ‘If you are safe during the death, O son of Adam^{-as}, then you are who you are, or else you are destroyed; and if you are safe when you are placed in your grave, O son of Adam^{-as}, then you are who you are, or else you are destroyed; and if you are safe when the people are carried upon the Bridge, then you are who you are, or else you are destroyed; and if you are safe when the people are standing to the Lord^{-azwj} of the worlds, then you are who you are, or else you are destroyed.

Then he^{-asws} recited: ***And behind them is a barrier up to the Day they would be Resurrected [23:100]***. He^{-asws} said: ‘It is the grave, and that for them in it is ***a straitened life [20:124]***. By Allah^{-azwj}! The grave is either a garden from the Gardens of the Paradise or a pit from the pits of the Fire’.

Then he^{-asws} turned towards a man from his^{-asws} gatherers and said to him: ‘The inhabitant of the sky has known dweller of the Paradise from a dweller of the Fire, so which of the two men are you? And which of the two houses is your house?’.⁸

Ali Bin Ibrahim said regarding His^{-azwj} Words: ***So when it is blown into the Trumpet, then there would be no relationships between them on that Day nor would they be asking about each other [23:101]***, ‘It is a rebuttal upon the one who prides with the lineage.

⁵ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 12 H 11

⁶ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 12 H 3

⁷ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 16 H 19

⁸ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 19

Al-Sadiq^{-asws} said: 'No one will precede (others) on the Day of Judgment except by the deeds, and the evidence upon that are the words of Rasool-Allah^{-saww}: 'O you people! The Arabism isn't by a father of a child, and rather it is a spoken tongue. So, the one who speaks by it, he is Arabian. Indeed! (All) of you are children of Adam^{-as}, and Adam^{-as} is from dust.

By Allah^{-azwj}! An Ethiopian obeying Allah^{-azwj} is better than a Qureyshi Sayyad disobeying Allah^{-azwj}, and ***Surely, the most honourable of you in the Presence of Allah is the most pious of you. [49:13]***, and the evidence upon that are the Words of Allah^{-azwj} Mighty and Majestic: ***So when it is blown into the Trumpet, then there would be no relationships between them on that Day nor would they be asking about each other [23:101], So, ones whose scale is heavy,*** he^{-asws} said: 'By the good deeds' ***then those, they would be the successful ones [23:102]***

And ones whose scale is light], he^{-asws} said: 'From the evil deeds', ***then those, they would be the ones who incurred losses for themselves. They would be in Hell eternally [23:103] The Fire shall scorch their faces,*** he^{-asws} said: 'i.e., inflamed upon them, so it would burn them, ***and they shall be aghast therein [23:104]***, i.e., open-mouthed, blackened of face".⁹

MERITS

ابن بابويه: بإسناده، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة المؤمنين، ختم الله له بالسعادة، وإذا كان مدمناً قراءتها في كل جمعة، كان منزله في الفردوس الأعلى، مع النبيين والمرسلين».

Ibn Babuwayh, by his chain,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The one who recites *Surah Al-Mominoun (Ch 23)*, Allah^{-azwj} would Complete his happiness for him. And when he was to habitually recite in during every Friday, his status would be in the Elevated *Firdows*, along with the Prophets^{-as} and the Rasools^{-as}'.¹⁰

و من (خواص القرآن): روي عن النبي (صلى الله عليه وآله) قال: «من قرأ هذه السورة، بشرته الملائكة بروح وريحان، و ما تقر به عينه عند الموت».

And from Khawas Al Quran –

It has been reported from the Prophet^{-saww} having said: 'The one who recites this Chapter (*Surah Mominoun*), the Angels would give him the good news with the cool breeze and the aroma, and whatever delights his eyes, during the death'.¹¹

وقال الصادق (عليه السلام): «و من كتبها و علقها على من يشرب الخمر، يبيغضه و لم يقر به أبدا». و في رواية أخرى: «و لم يذكره أبدا».

And Al-Sadiq^{-asws} said: 'And the one who writes it (*Surah Mominoun*) and attaches it (as an amulet) upon the one who drinks the wine, he would come to hate it and would never recognise it at all'. And in another report: 'And he would never mention it ever'.¹²

⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 9 H 4

¹⁰ ثواب الأعمال: 108.

¹¹ ثواب الأعمال: 108.

وقال الصادق (عليه السلام): «من كتبها ليلاً في خرقة بيضاء، وعلقها على من يشرب النبيذ، لم يشربه أبداً، وبيغض الشراب بإذن الله».

And Al-Sadiq^{-asws} said: 'The one writes it (*Surah Mominoun*) in a white cloth, and attaches it (as an amulet) upon the one who drink *Al-Nabeez* (intoxicating drink), he would never drink it at all, and would hate the drink, by the Permission on Allah^{-azwj}'.¹³

VERSE 1

قَدْ أَفْلَحَ الْمُؤْمِنُونَ {1}

The Mominoun have succeeded [23:1]

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود، عن الإمام موسى بن جعفر [عن أبيه] (عليهما السلام)، في قول الله عز و جل: قَدْ أَفْلَحَ الْمُؤْمِنُونَ - إلى قوله - الَّذِينَ يَرْتُؤْنَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ قال: «نزلت في رسول الله، و في أمير المؤمنين، و فاطمة، و الحسن، و الحسين (صلوات الله عليهم أجمعين)».

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail, from Isa Bin Dawood,

(It has been narrated) from the Imam Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: ***The Mominoun have succeeded [23:1]*** - up to His^{-azwj} Words: ***those who would be inheriting the (Garden of) Firdows [23:11]***, he^{-asws} said: 'It was Revealed regarding Rasool-Allah^{-saww}, and regarding Amir-Al-Momineen^{-asws}, and Syeda Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}'.¹⁴

حدثنا احمد بن محمد بن الحسين بن سعيد عن القاسم بن محمد عن سلمة بن حنان عن ابي الصباح الكناني قال كنت عند ابي عبد الله عليه السلام فقال يا ابا الصباح قد افلح المؤمنون قال أبو عبد الله قد افلح المسلمون قالوا ثلثا وقلتها ثلث

It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad, from Salat Bin Hanaan, from Abu Al-Sabaah Al-Kanany who said:

'I was in the presence of Abu Abdullah^{-asws}. He^{-asws} said: 'O Abu Al-Sabaah, ***The Mominoun have succeeded [23:1]***'. (Then) Abu Abdullah^{-asws} said: 'Thee submitters (to the Ahadeeth) have succeeded'. The Imam^{-asws} said it three times, and I repeated (after him^{-asws}) three times.

ثم قال ان المسلمين هم المنتجبون يوم القيمة هم اصحاب الحديث.

Then The Imam^{-asws} said: 'The submitters (to the Ahadeeth), they are the chosen ones on the Day of Judgement. They are the people of the Ahadeeth'.¹⁵

¹² ثواب الأعمال: 108.

¹³ خواص القرآن: 9 «مخطوط».

¹⁴ تأويل الآيات: 1: 352 / 1.

¹⁵ Basaair Al Darajaat – P 10 CH 20 H 25

أَخْبَرَنَا الْفَقِيهُ الرَّاهِدُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ بَابُوَيْهِ رَحِمَهُ اللَّهُ إِجَازَةً سَنَةَ عَشْرَةَ وَخَمْسِمِائَةٍ وَنَسَخْتُ مِنْ أَصْلِهِ وَفَابَلْتُ مِنْ كِتَابِهِ مَعَ وَلَدِهِ الْمُؤَفَّقِي أَبِي الْقَاسِمِ بِالرَّيِّ قَالَ: أَخْبَرَنِي عَمِّي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ عَمِّهِ الشَّيْخِ السَّعِيدِ أَبِي جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ بَابُوَيْهِ رَحِمَهُمُ اللَّهُ عَنْ أَبِيهِ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنِي يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْعَطَّارِ الْكُوفِيِّ عَنْ مَنْصُورٍ بْنِ يُونُسَ عَنْ بَشِيرٍ الدَّهَّانِ عَنْ كَامِلٍ التَّمَّارِ قَالَ:

It was informed to us by the jurist, the chief ascetic Abu Muhammad Al Hassan Bin Al Husayn Bin Babuwayh, in the year five hundred and ten, and copied from its original and compared from his book with his son, the conciliator Abu Al Qasim, at Al Rayy, from his uncle Abu Ja'far Muhammad Bin Al Hassan Bin Al Husayn, from his uncle the Sheykh Al Saeed Abu Ja'far Muhammad Bin Ali Bin Al Husayn Bin Babuwayh, from his father, from Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Abdul Hameed Al Attar Al Kufy, from Mansour Bin Yunus, from Bashir Al Dahhan, from Kamil Al Tammar who said,

قَالَ أَبُو جَعْفَرٍ ع: قَدْ أَفْلَحَ الْمُؤْمِنُونَ أَ تَدْرِي مَنْ هُمْ؟ قُلْتُ أَنْتَ أَعْلَمُ قَالَ أَفْلَحَ الْمُسْلِمُونَ إِنَّ الْمُسْلِمِينَ هُمُ النَّجَبَاءُ وَ الْمُؤْمِنُ غَرِيبٌ ثُمَّ قَالَ طُوبَى لِلْغُرَبَاءِ.

Abu Ja'far^{-asws} said: **'The Mominoun have succeeded [23:1].** Do you know who they are?' I said, 'You^{-asws} are more knowing'. He^{-asws} said: 'The submitters are successful. The submitters, they are the excellent ones. And the *Momin* is a stranger (lonely)'. Then he^{-asws} said: 'Beatitude to the strangers!'¹⁶

حدثنا الحسن بن علي بن النعمان عن عبد الله بن مسكان عن كامل التمار قال قال أبو جعفر عليه السلام يا كامل تدري ما قول الله قد افلح المؤمنون قلت جعلت فداك افلحوا وفازوا وادخلوا الجنة قال قد افلح المسلمون ان المسلمين هم النجباء.

It has been narrated to us by Al-Hassan Bin Ali Bin Al-No'man, from Abdullah Bin Muskaan, from Kaamil Al-Tammar who said:

'Abu Ja'far^{-asws} said: 'O Kaamil, do you know about the Words of Allah^{-azwj} **The Mominoun have succeeded [23:1]?** I said, 'May I be sacrificed for you^{-asws}, succeeded, and won, and entered the Paradise?' He^{-asws} said: 'The submitters (to the Hadeeth) have succeeded. The submitters (to the Hadeeth) are the excellent ones'.¹⁷

عَنْ عَبْدِ الْمُؤْمِنِ الْأَنْصَارِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَعْطَى الْمُؤْمِنَ ثَلَاثَ خِصَالٍ: الْعِزَّ فِي الدُّنْيَا فِي دِينِهِ، وَ الْفَلَاحَ فِي الْآخِرَةِ، وَ الْمَهَابَةَ فِي صُدُورِ الْعَالَمِينَ.

From Abdul Momin Al Ansary –

'From Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Gave three characteristics to the Momin – the honour in the world regarding his Religion, and the success in the Hereafter, and the dignity in the chests of the worlds'.¹⁸

علي بن إبراهيم، قال: قال الصادق (عليه السلام): «لما خلق الله الجنة، قال لها تكلمي، فقالت: قَدْ أَفْلَحَ الْمُؤْمِنُونَ».

Ali Bin Ibrahim said,

¹⁶ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 3 H 6

¹⁷ Basaair Al Darajaat – P 10 CH 20 H 1

¹⁸ H 5 – تفسير نور الثقلين، ج3، ص: 528

'Al-Sadiq^{-asws} said: 'When Allah^{-azwj} Created the Paradise, He^{-azwj} Said to it: "Speak!" So it said: **'The Mominoun have succeeded [23:1]'**.

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ قَالَ الصَّادِقُ (عليه السلام): «مَنْ مَنَعَ قِيْرَاطًا مِنَ الزَّكَاةِ، فَلَيْسَ هُوَ بِمُؤْمِنٍ، وَ لَا مُسْلِمٌ».

(And regarding): **And those who are givers of the Zakat [23:4]**, Al-Sadiq^{-asws} said: 'The one who prevents the giving of the Zakat, so he is neither a Momin, nor a Muslim'.¹⁹

For detailed Ahadeeth regarding the characteristics please refer to Al Kafi V 2 – The Book of Eman and Kufr Ch 23 – [https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfBeliefAndDisbelief\(2\).pdf](https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfBeliefAndDisbelief(2).pdf)

Or Kitab Al-Momin - <https://hubeali.com/books/English-Books/KitabAlMomin.pdf>

VERSE 2

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ {2}

Those who are humble in their Salats [23:2]

و في الكافي عن الصادق عليه السلام قال: إذا دخلت في صلواتك فعليك بالتخشع و الإقبال على صلواتك فإنَّ الله تعالى يقول الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ.

And in Al Kafi –

'From Al-Sadiq^{-asws} having said: 'Whenever you enter into your Salat, so upon you is to be with the humbleness and the attentiveness upon your Salat, for Allah^{-azwj} the Exalted is Saying: **Those who are humble in their Salats [23:2]**'.²⁰

و عنه عن النبي صلوات الله عليهما قال: ما زاد خشوع الجسد على ما في القلب فهو عندنا نفاق.

And from him –

'From the Prophet^{-saww} having said: 'Whatever increases of the humbleness of the body over what is in the heart, so it, in our^{-saww} presence, is hypocrisy'.²¹

و في المجمع عن النبي صلى الله عليه و آله: أنه رأى رجلاً يعث بلحيته في صلاته فقال أما إنه لو خشع قلبه لخشعت جوارحه

And in (the book) Majma Al Bayan –

'From the Prophet^{-saww} having seen a man playing with his beard during his Salat, so he^{-saww} said: 'But, if there was humbleness in his heart, his body parts would have been humble'.²²

¹⁹ (Extract) تفسير القمي 2: 88

²⁰ تفسير الصافي، ج3، ص: 394

²¹ تفسير الصافي، ج3، ص: 394

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا كُنْتَ دَخَلْتَ فِي صَلَاتِكَ فَعَلَيْكَ بِالتَّخَشُّعِ وَ الْإِقْبَالِ عَلَى صَلَاتِكَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Whenever you enter into your *Salāt*, so upon you is to be with the humbleness and the devotion upon your *Salāt*, for Allah^{-azwj} Mighty and Majestic is Saying: **Those who are humble in their Salats [23:2]**'.²³

قال: قوله: الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ قال: غَضُكُ بِصِرْكٍ فِي صَلَاتِكَ، وَ إِقْبَالُكَ عَلَيْهَا.

(Ali Bin Ibrahim) said, 'Regarding His^{-azwj} Words: **Those who are humble in their Salats [23:2]**, he^{-asws} said: 'Lower your sight during your Salat, and be attentive upon it'.²⁴

For detailed Ahadeeth on humbleness during Salat please refer to Al Kafi V 3 – The Book of Salat Ch 16 - [https://hubeali.com/books/English-Books/AlKafiVol3/AlKafiV3-TheBookOfSalat\(2\).pdf](https://hubeali.com/books/English-Books/AlKafiVol3/AlKafiV3-TheBookOfSalat(2).pdf)

VERSE 3

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ {3}

And those who are turning away from the vanities [23:3]

و فِي الْمَجْمَعِ عَنِ الصَّادِقِ عَلَيْهِ السَّلَامُ قَالَ: اِنْ يَقُولُ الرَّجُلُ عَلَيْكَ بِالْبَاطِلِ اَوْ يَأْتِيكَ بِمَا لَيْسَ فِيكَ فَتَعْرِضُ عَنْهُ لِلَّهِ.

And in (the book) Al Majma'a Al Bayaan,

'From Al-Sadiq^{-asws} having said: 'If the man speaks upon you with the falsehood or comes to you with what there isn't in you, then turn away from him for (the Sake of) Allah^{-azwj}'.²⁵

و فِي الْاِئْتِقَادَاتِ عَنْهُ عَلَيْهِ السَّلَامُ: اِنَّهُ سَأَلَ عَنِ الْقَصَاصِ اَمْ يَحِلُّ الْاِسْتِمَاعُ لَهُمْ فَقَالَ لَا.

And in (the book) Al-Itiqaad –

'From him^{-asws} having been asked about the stories, is it Permissible the intently (carefully) listening to them?' He^{-asws} said: 'No'.²⁶

فِي إِتْقَادِ الْمُفِيدِ كَلَامٌ طَوِيلٌ لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ فِيهِ يَقُولُ عَلَيْهِ السَّلَامُ: كُلُّ قَوْلٍ لَيْسَ فِيهِ لِلَّهِ ذِكْرٌ فَهُوَ لَغْوٌ.

²² تفسير الصافي، ج3، ص: 394

²³ Al Kafi V 3 – The Book of Salāt CH 16 H 3

²⁴ (Extract) تفسير القمي 2: 88

²⁵ تفسير الصافي، ج3، ص: 394

²⁶ تفسير الصافي، ج3، ص: 394

In (the book) Al-Irshaad of Al-Mufeed, there is a lengthy speech of Amir Al-Momineen^{-asws}, and in it he^{-asws} is saying: 'Every word (sentence), there isn't in it a Zikr of Allah^{-azwj}, so it is a vanity'.²⁷

قال: و قوله: الَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ يعني عن الغناء و الملاهي.

(Ali Bin Ibrahim) said, 'And regarding His^{-azwj} Words: **And those who are turning away from the vanities [23:3]**, he^{-asws} said: 'It Means, from the singing and the musical instruments'.²⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ كَفَّ نَفْسَهُ عَنْ أَغْوَاضِ النَّاسِ أَقَالَ اللَّهُ نَفْسَهُ يَوْمَ الْقِيَامَةِ وَمَنْ كَفَّ غَضَبَهُ عَنِ النَّاسِ كَفَّ اللَّهُ تَبَارَكَ وَتَعَالَى عَنْهُ عَذَابَ يَوْمِ الْقِيَامَةِ. Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Aasim Bin Humeyd, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The one who restrains himself from the vanities of the world, Allah^{-azwj} would Discharge his soul on the Day of Judgment; and the one who restrains his anger from the people, Allah^{-azwj} Blessed and Exalted would Restrain the Punishment from him on the Day of Judgment'.²⁹

VERSE 4

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ {4}

And those who are givers of the Zakat [23:4]

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ قال الصادق (عليه السلام): «من منع قيراطا من الزكاة، فليس هو بمؤمن، و لا مسلم».

(And regarding): **And those who are givers of the Zakat [23:4]**, Al-Sadiq^{-asws} said: 'The one who prevents the giving of the Zakat, so he is neither a Momin, nor a Muslim'.³⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنِ ابْنِ مُسْكَانَ يَرْفَعُهُ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ بَيْنَمَا رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي الْمَسْجِدِ إِذْ قَالَ قُمْ يَا فُلَانُ قُمْ يَا فُلَانُ قُمْ يَا فُلَانُ حَتَّى أَخْرَجَ خَمْسَةَ نَفَرٍ فَقَالَ اخْرُجُوا مِنْ مَسْجِدِنَا لَا تُصَلُّوا فِيهِ وَ أَنْتُمْ لَا تُزَكُّونَ .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Ibn Muskan, raising it from a man,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'While Rasool-Allah^{-saww} was in the Masjid when he^{-saww} said: 'Stand, O so and so! Stand O son of so! Stand O so and so!', until he^{-saww} has thrown out five persons, and he^{-saww} said: 'Get out from our^{-saww} Masjid! Do not pray *Salāt* in it and you are not giving *Zakāt*'.³¹

²⁷ H 15 – فسير نور الثقلين، ج3، ص: 528

²⁸ (Extract) تفسير القمي 2: 88

²⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 121 H 14

³⁰ (Extract) تفسير القمي 2: 88

³¹ Al Kafi V 3 – The Book Of Zakaat CH 2 H 2

For detailed Ahadeeth on payment of the Zakāt' – please refer to Al Kafi V 3 & V 4 – The Book of Zakāt' - [https://hubeali.com/books/English-Books/AlKafiVol3/AlKafiV3-TheBookOfZakat\(1\).pdf](https://hubeali.com/books/English-Books/AlKafiVol3/AlKafiV3-TheBookOfZakat(1).pdf)

VERSES 5 - 7

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ {5}

And those who are guarding their private parts [23:5]

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ غَيْرُ مَلُومِينَ {6}

Except before their spouses or those whom their right hands possess, for they are not blameable [23:6]

فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ {7}

So, one who seeks beyond that, then those, they are the transgressors [23:7]

و عن أبيه عن النبي صلوات الله عليهما: ان الله احل لكم الفروج على ثلاثة معان فرج مورث و هو الثبات و فرج غير مورث و هو المتعة و ملك ايمانكم فائهم غير ملومين

And from his father –

‘From the Prophet^{-saww} (having said): ‘Surely, Allah^{-azwj} has Permitted for you all the private parts upon three – being with the private parts of an inherited, and it is the affirmed, and private parts of other than an inherited, and it is the Mut’a (temporary marriage), and **those whom their right hands possess, for they are not blameable [23:6]**’.

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن العباس بن موسى، عن إسحاق، عن أبي سارة، قال: سألت أبا عبد الله (عليه السلام) عنها – يعني المتعة – فقال: لي: «حلال، فلا تنزوج إلا عفيفة، إن الله عز وجل يقول: وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ فلا تضع فرجك حيث لا تأمن على دراهمك».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Abbas Bin Musa, from Is'haq, from Abu Sarat who said,

‘I asked Abu Abdullah^{-asws} about it – meaning the Mut’a (temporary marriage), so he^{-asws} said: ‘Permissible, but do not marry except for the chaste (women). Allah^{-azwj} Mighty and Majestic is Saying: **And those who are guarding their private parts [23:5]**. So do not place your private parts where you do not trust your Dirham’.³²

عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَبْعَدُ مَا يَكُونُ الْعَبْدُ مِنَ اللَّهِ إِذَا كَانَ هُمُّهُ فَرْجُهُ وَ بَطْنُهُ.

الكافي 5: 453 / 2. 32

From Amir Al-Momineen^{-asws} (having said): 'The furthest what the servant can be from Allah^{-azwj} is when he was concerned with his private parts and his belly'.³³

عَنْ نَجْمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: قَالَ لِي: يَا نَجْمُ كُلُّكُمْ فِي الْجَنَّةِ مَعَنَا إِلَّا أَنَّهُ مَا أَقْبَحَ بِالرَّجُلِ مِنْكُمْ أَنْ يَدْخُلَ الْجَنَّةَ قَدْ هَتَكَ سِتْرَهُ وَ بَدَتْ عَوْرَتُهُ،

From Najam –

'From Abu Ja'far^{-asws}. He (the narrator) said, 'He^{-asws} said to me: 'O Najam! All of you (Shias) would be in the Paradise with us^{-asws} except that how ugly it would be with the man from you if he were to enter the Paradise, and his veil has been violated, and his nakedness has been exposed?'

قَالَ: قُلْتُ لَهُ: جَعَلْتُ فِدَاكَ وَ إِنَّ ذَلِكَ لَكَاثِرٌ؟ قَالَ: نَعَمْ إِنْ لَمْ يَحْفَظْ فَرْجَهُ وَ بَطْنَهُ.

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! And will that be happening?' He^{-asws} said: 'Yes, if he does not protect his private parts and his belly (from abuse)'.³⁴

VERSE 8

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ {8}

And those who are keepers of their trusts and their covenants [23:8]

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحُسَيْنِيِّ عَنْ أَبِي جَعْفَرٍ الثَّانِي (عليه السلام) عَنْ أَبِيهِ عَنْ جَدِّهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ اللَّهَ خَلَقَ الْإِسْلَامَ فَجَعَلَ لَهُ عَرْصَةً وَ جَعَلَ لَهُ نُورًا وَ جَعَلَ لَهُ حِصْنًا وَ جَعَلَ لَهُ نَاصِرًا

A number of our companions, from Ahmad Bin Muhammad, from Abdul Azeem Bin Abdullah Al Hasany,

(It has been narrated) from Abu Ja'far^{-asws} the 2nd, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Created Al-Islām. So He^{-azwj} Made a land for it, and a light, and Made a fort for it, and Made a helper for it.

فَأَمَّا عَرْصَتُهُ فَالْقُرْآنُ وَ أَمَّا نُورُهُ فَالْحِكْمَةُ وَ أَمَّا حِصْنُهُ فَالْمَعْرُوفُ وَ أَمَّا أَنْصَارُهُ فَأَنَا وَ أَهْلُ بَيْتِي وَ شِيعَتُنَا فَاجْبُوا أَهْلَ بَيْتِي وَ شِيعَتَهُمْ وَ أَنْصَارَهُمْ فَإِنَّهُ لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ الدُّنْيَا فَتَسَبَّحَنِي جِبْرِيلُ (عليه السلام) لِأَهْلِ السَّمَاءِ اسْتَوْدَعَ اللَّهُ حُبِّي وَ حُبَّ أَهْلِ بَيْتِي وَ شِيعَتِهِمْ فِي قُلُوبِ الْمَلَائِكَةِ فَهُوَ عِنْدَهُمْ وَدِيعَةٌ إِلَى يَوْمِ الْقِيَامَةِ

So, as for its land, so it is the Quran, and as for its 'نُورُهُ' Light, so it is the Wisdom, and as for its fort, so it is the goodness, and as for its helpers, so it is I^{-saww}, and the People^{-asws} of my^{-saww} Household, and our^{-asws} Shia. Therefore, love the People^{-asws} of my^{-saww} Household and

³³ H 25 – تفسير نور الثقلين، ج3، ص: 528

³⁴ H 26 – تفسير نور الثقلين، ج3، ص: 528

their^{-asws} Shia and their helpers, for what I^{-saww} was ascended with to the sky of the world, Jibraeel^{-as} introduced me^{-saww} to the inhabitants of the sky. Allah^{-azwj} Entrusted love for me^{-saww}, and love for the People^{-asws} of my^{-saww} Household and their Shia into the hearts of the Angels. So it is a deposit with them up to the Day of Judgement.

ثُمَّ هَبَطَ بِي إِلَى أَهْلِ الْأَرْضِ فَنَسَبَنِي إِلَى أَهْلِ الْأَرْضِ فَاسْتَوْدَعَ اللَّهُ عَزَّ وَ جَلَّ حُبِّي وَ حُبَّ أَهْلِ بَيْتِي وَ شَيَعَتِهِمْ فِي قُلُوبِ مُؤْمِنِي أُمَّتِي فَمُؤْمِنُو أُمَّتِي يَحْفَظُونَ وَدِيْعِي فِي أَهْلِ بَيْتِي إِلَى يَوْمِ الْقِيَامَةِ

Then I^{-saww} was descended with to the inhabitants of the earth. So he^{-as} introduced me^{-saww} to the people of the earth, and Allah^{-azwj} Entrusted the love for me^{-saww}, and the love for the People^{-asws} of my^{-saww} Household and their^{-asws} Shia into the hearts of the *Momins* of my^{-saww} community. Thus, the *Momins* of my^{-saww} community would be preserving my^{-saww} entrustment and that of the People^{-asws} of my^{-saww} Household up to the Day of Judgement.

أَلَا فَلَوْ أَنَّ الرَّجُلَ مِنْ أُمَّتِي عَبْدَ اللَّهِ عَزَّ وَ جَلَّ عُمَرُهُ أَيَّامَ الدُّنْيَا ثُمَّ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ مُبْعِضًا لِأَهْلِ بَيْتِي وَ شَيَعَتِي مَا فَرَّجَ اللَّهُ صَدْرَهُ إِلَّا عَنِ النِّفَاقِ .

Indeed! If a man from my^{-saww} community were to worship Allah^{-azwj} Mighty and Majestic for his lifetime of the days of the world, then meets Allah^{-azwj} Mighty and Majestic as hateful towards the People^{-asws} of my^{-saww} Household and my^{-saww} Shia, Allah^{-azwj} will not Open his chest for anything except for the hypocrisy'.³⁵

VERSE 9

وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ {9}

And those who are preserving upon their Salat(s) [23:9]

وَ بِهَذَا الْإِسْنَادِ عَنْ حَرِيزٍ عَنِ الْفَضْلِ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ قَالَ هِيَ الْفَرِيضَةُ قُلْتُ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ قَالَ هِيَ النَّافِلَةُ .

And by this chain, from Hareyz, from Al Fuzayl who said,

'I asked Abu Ja'far^{-asws} about the words of Allah^{-azwj} Mighty and Majestic: ***And those who are preserving upon their Salat(s) [23:9]***. He^{-asws} said: 'It is the Obligatory (*Salāt*)'. I said, '***Those who are constant upon their Salat [70:23]?***' He^{-asws} said: 'It is the optional (*Salat*)'.³⁶

VERSES 10 & 11

أُولَئِكَ هُمُ الْوَارِثُونَ {10}

These ones, they are the inheritors [23:10]

³⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 23 H 3

³⁶ Al Kafi V 3 – The Book of Salāt CH 2 H 12

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ {11}

Those who would be inheriting the (Garden of) Firdows. They would be in it eternally [23:11]

علي بن إبراهيم، قال: حدثني أبي، عن عثمان بن عيسى، عن سماعة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «ما خلق الله خلقاً إلا جعل له في الجنة منزلاً، و في النار منزلاً، فإذا دخل أهل الجنة الجنة، و أهل النار النار، نادى مناد: يا أهل الجنة، أشرفوا فيشرفون على أهل النار، و ترفع لهم منازلهم فيها،

Ali Bin Ibrahim said, 'My father narrated to me, from Usman Bin Isa, from Sama'at, from Abu Baseer,

'Abu Abdullah^{-asws} has said: 'Allah^{-azwj} did not Create a creature except that He^{-azwj} Made for it a status in the Paradise, and a status in the Fire. So when the people of the Paradise enter into the Paradise, and the people of the Fire into the Fire, a Caller will Call out: 'O people of the Paradise! Look below!' So they would look down upon the people of the Fire, and their own status would be raised during it.

ثم يقال لهم: هذه منازلكم التي لو عصيتم الله لدخلتموها، - يعني النار، قال- فلو أن أحدا مات فرحاً، مات أهل الجنة في ذلك اليوم فرحاً، لما صرف عنهم من العذاب.

Then it would be said to them: 'This is what your status would have been had you disobeyed Allah^{-azwj}. You would have been Made to enter it' – meaning the Fire – 'So if anyone is allowed to die of happiness, the people of the Paradise would have died that Day due to their happiness – when the Punishment had been Lifted from them'.

ثم ينادي مناد: يا أهل النار، ارفعوا رؤوسكم، فيرفعون رؤوسهم، فينظرون إلى منازلهم في الجنة، و ما فيها من النعيم، فيقال لهم: هذه منازلكم التي لو أطعتم ربكم لدخلتموها

Then a Caller would Call out: 'O people of the Fire! Raise your heads!' So they would be raising their heads, and would be looking at what their status would have been in the Paradise, and whatever is in it from the Bounties. So it would be said to them: 'This is the status which your Lord^{-azwj} would have Given you, by Making you to enter it'.

- قال- فلو أن أحدا مات حزناً، مات أهل النار حزناً، فيورث هؤلاء منازل هؤلاء، و يورث هؤلاء منازل هؤلاء، و ذلك قول الله: أُولَئِكَ هُمُ الْوَارِثُونَ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ.

The Imam^{-asws} said: 'So if there were anyone who could have been allowed to die from grief, the people of the Fire would (love to) die from grief. Thus, they would inherit the Punishment of those ones, they ones would inherit the Rewards of these ones. And these are the Words of Allah^{-azwj}: ***These, they are the inheritors [23:10] Those who would be inheriting the (Garden of) Firdows. They would be in it eternally [23:11]***'.³⁷

³⁷ تفسير القمي 2: 89.

ابن بابويه، قال: حدثنا محمد بن عمر الحافظ، قال: حدثنا الحسن بن عبد الله التميمي، قال: حدثني أبي، قال: حدثني سيدي علي بن موسى الرضا، عن أبيه موسى بن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه، علي بن الحسين، عن أبيه الحسين، عن علي (عليهم السلام)، قال: وَ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ فِي نَزَلَتْ.

Ibn babuwayh said, 'It was narrated to us by Muhammad Bin Umar Al Hafiz, from Al Hassan Bin Abdullah Al Tameemi, from his father who said,

'It was narrated to me by my Master Ali^{-asws} Bin Musa Al-Reza^{-asws}, from his^{-asws} father^{-asws} Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws} Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} Muhammad^{-asws} Bin Ali^{-asws}, from his^{-asws} father^{-asws} Ali^{-asws} Bin Al-Husayn^{-asws}, from Ali^{-asws} having said: **'And the foremost are the foremost [56:10] These are the ones of proximity [56:11],** were Revealed regarding me^{-asws}'.

وقال (عليه السلام)، في قوله تعالى: أُولَئِكَ هُمُ الْوَارِثُونَ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ: «في نزلت».

And he^{-asws} said regarding the Words of the Exalted: 'They are the inheritors, **These, they are the inheritors [23:10] Those who would be inheriting the (Garden of) Firdows. They would be in it eternally [23:11],** it was Revealed regarding me^{-asws}'.³⁸

Background Hadeeth – Verses 1 – 11 -The Arrival of Ali^{-asws} in the Kabah

الشيخ في (مجالسه): بإسناده عن أبي عبد الله جعفر بن محمد (عليهما السلام)، عن آبائه (عليهم السلام)، قال: «كان العباس بن عبد المطلب، و يزيد بن قعنب جالسين ما بين فريق بني هاشم، إلى فريق عبد العزى، بإزاء بيت الله الحرام، إذ أتت فاطمة بنت أسد بن هاشم أم أمير المؤمنين (عليه السلام)، وكانت حاملة بأمير المؤمنين (عليه السلام)،

Al Sheykh in his (book) Majaalis, by his chain –

'From Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Al-Abbas son of Abdul Muttalib^{-asws}, and Yazeed Bin Qa'nab were both seated in between a group of the clan of Hashim^{-asws} to a group of Abdul Uza, by the face of the Sacred House of Allah^{-azwj}, when Fatima^{-asws} Bint Asad Bin Hashim^{-asws}, mother^{-asws} of Amir Al-Momineen^{-asws} came over, and Syeda^{-asws} was expecting Amir Al Momineen^{-asws}'.

قال – فوقفت بإزاء البيت الحرام، و قد أخذها الطلق، فرمت بطرفها نحو السماء، و قالت: أي رب، إني مؤمنة بك، و بما جاء به من عندك الرسول، و بكل نبي من أنبيائك، و بكل كتاب أنزلته،

He^{-asws} said: 'She^{-asws} paused in the face of the Sacred House of Allah^{-azwj}, and the pangs had seized her^{-asws}. So she^{-asws} extended her^{-asws} hands towards the sky and said, 'Yes, Lord^{-azwj}! I^{-asws} am a believer in You^{-azwj}, and in whatever the Rasool^{-saww} has come with from Your^{-azwj} Presence, and in every Prophet^{-as} from Your^{-azwj} Prophets^{-as}, and in every Book You^{-azwj} Revealed.

و إني مصدقة بكلام جدي إبراهيم الخليل، و إنه بنى بيتك العتيق، فأسألك بحق هذا البيت، و من بناه، و بهذا المولود الذي في أحشائي، الذي يكلمني، و يؤنسني بحديثه، و أنا موقنة أنه أحد آياتك و دلائلك.

³⁸ عيون أخبار الرضا (عليه السلام) 2: 65 / 288.

And I^{-asws} ratify the speech of my^{-asws} grandfather^{-as} Ibrahim^{-as} the Friend (of the Beneficent), and he^{-as} build Your^{-azwj} Free House (بيتك العتيق). I^{-as} therefore ask You^{-azwj} by the right of this House, and the one^{-as} who built it, and by this new-born who is in my^{-as} bones, who speaks to me^{-as}, and comforts me^{-as} with his^{-as} narrations, and I^{-as} am convinced he^{-asws} is one of Your^{-azwj} Signs and Your^{-azwj} Evidence.

قال العباس بن عبد المطلب، و يزيد بن قعنب: لما تكلمت فاطمة بنت أسد، و دعت بهذا الدعاء، رأينا البيت قد انفتح من ظهره، و دخلت فاطمة فيه، و غابت عن أبصارنا، ثم عادت الفتحة، و التزقت بإذن الله تعالى،

Al-Abbas son of Abdul Muttalib^{-as}, and Yazeed Bin Qa'nab said, 'When Fatima^{-asws} Bin Asad^{-asws} spoke and supplicated with this supplication, we saw the House to have opened up from its back, and Syeda Fatima^{-asws} entered inside it, and disappeared from our sights, then the opening returned the alteration (to what it was) by the Permission of Allah^{-azwj} the Exalted.

فرمنا أن نفتح الباب، ليصل إليها بعض نساءنا، فلم يفتح الباب، فعلمنا أن ذلك أمر من الله تعالى، و بقيت فاطمة في البيت ثلاثة أيام، و أهل مكة يتحدثون بذلك في أفواه السكك، و تتحدث المخدرات في خدورهن».

We pounded to open the door, in order to send some of our womenfolk to her, but the door could not be opened. Thus, we came to know that it was a Command from Allah^{-azwj} the Exalted, and Fatima^{-asws} remained in the House for three days, and the people of Makkah were discussing with that during the opening of the markets, and the veiled ones spoke in their veils'.

قال: «فلما كان بعد ثلاثة أيام، انفتح البيت من الموضع الذي كانت دخلت فيه، فخرجت فاطمة، و علي (عليه السلام) على يديها، ثم قالت: معاشر الناس، إن الله عز و جل اختارني من خلقه، و فضلي على المختارات ممن كن قبلي،

He^{-asws} said: 'So when it was after three days, the House opened upon from the place which she^{-as} had entered into it, and Fatima^{-asws} came out, and Ali^{-asws} was upon her^{-asws} hands. Then she^{-asws} said, 'Group of people! Allah^{-azwj} Mighty and Majestic Chose me^{-as} from His^{-azwj} creatures, and Preferred me^{-asws} over the chosen ones from the ones who were before me^{-as}.

و قد اختار الله آسية بنت مزاحم، فإنها عبت الله سرا في موضع لا يحب الله أن يعبد فيه إلا اضطرارا، و مريم بنت عمران، حيث هانت و يسرت عليها ولادة عيسى، فهزت الجذع اليابس من النخلة في فلاة من الأرض، حتى تساقط عليها رطباً جنياً،

And Allah^{-azwj} had Chosen Aasiya Bint Mazahim (wife of Pharaoh^{-la}), and she had worshipped Allah^{-azwj} secretly in a place which Allah^{-azwj} does not Love to be worshipped in except in desperation. And (He^{-azwj} Chose) Maryam Bint Imran^{-as}, where she^{-as} was a maid (of Allah^{-azwj}), and the birth of Isa^{-as} was eased upon her^{-as}. So she^{-as} shook the dried trunk of the palm tree in the desert from the earth, until the fresh dates dropped upon her^{-as}.

و إن الله تعالى اختارني، و فضلي عليهما، و على كل من مضى قبلي من نساء العالمين، لأني ولدت في بيته العتيق، و بقيت فيه ثلاثة أيام، أكل من ثمار الجنة و أرزاقها

And Allah^{-azwj} the Exalted Chosen me^{-as} and Preferred me^{-as} over both of them^{-as}, and upon everyone in the past before me^{-as} from the women of the worlds, for I^{-as} was blessed in the Free House (Kabah), and I^{-as} remained inside it for three days, eating from the fruits of the Paradise and its sustenance.

فلما أردت أن أخرج و ولدي على يدي، هتف بي هاتف، و قال: يا فاطمة، سميه عليا، فأنا العلي الأعلى، و إني خلقت من قدرتي، و عز جلالي، و قسط عدلي، و اشتقت اسمه من اسمي، و أدبته بأدبي، و هو أول من يؤذن فوق بيتي، و يكسر الأصنام، و يرميها على وجهها، و يعظمني، و يمجدي، و يهللي،

When I^{-as} wanted to exit, and my^{-as} son^{-asws} was upon my^{-as} hands, an Exclaimer Exclaimed to me and Said: "O Fatima^{-asws}! Name him^{-asws} Ali^{-asws}, for I^{-azwj} am the Highest of the High, and I^{-azwj} Created him^{-asws} from My^{-azwj} Power, and Might of My^{-azwj} Majesty, and Fairness of My^{-azwj} Justice, and I^{-azwj} Derived his^{-asws} Name from My^{-azwj} Name, and Educated him^{-asws} with My^{-azwj} Education, and he^{-asws} is the first one who will proclaim (Azan) from the top of My^{-azwj} House and break the idols, and throw them upon their faces, and Magnify Me^{-azwj}, and Glorify Me^{-azwj}, and Extol My^{-azwj} Holiness.

و هو الإمام بعد حبيبي و نببي و خيرتي من خلقي محمد رسولي، و وصيي، فطوبى لمن أحبه و نصره، و الويل لمن عصاه و خذله و جحد حقه».

And he^{-asws} is the Imam^{-asws} after My^{-azwj} Beloved, and My^{-azwj} Prophet^{-saww}, and My^{-azwj} Chosen one from My^{-azwj} creatures, Muhammad^{-saww} My^{-azwj} Rasool^{-saww}, and (he^{-asws} is) My^{-azwj} Trustee. Therefore, beatitude is for the one who loves him^{-asws} and helps him^{-asws}, and the woe be to the one who disobeys him^{-as} and abandons him^{-asws}, and rejects his^{-asws} rights!"

قال: «فلما رآه أبو طالب سر، و قال علي (عليه السلام): السلام عليك يا أبت و رحمة الله و بركاته-

He^{-asws} said: 'So when Abu Talib^{-asws} saw her^{-asws}, he^{-asws} was overjoyed, and Ali^{-asws} said: 'The greetings be upon you^{-asws}, O father^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!'

قال- ثم دخل رسول الله (صلى الله عليه و آله)، فلما دخل، اهتز له أمير المؤمنين (عليه السلام)، و ضحك في وجهه، و قال: السلام عليك يا رسول الله و رحمة الله و بركاته-

He^{-asws} said: 'Then Rasool-Allah^{-saww} entered. So when he^{-saww} entered, Amir Al-Momineen^{-asws} swayed (with joy) for him^{-saww} and smiled in his^{-saww} face and said: 'The greetings be upon you^{-saww}, O Rasool-Allah^{-saww}, and the Mercy of Allah^{-azwj} and His^{-azwj} Blessings!'

قال- ثم تنحنح بإذن الله تعالى و قال: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ إلى آخر الآيات،

He^{-asws} said: 'Then he^{-asws} cleared his^{-asws} throat and said: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. **The Mominoun have succeeded [23:1] Those who are humble in their Salats [23:2]**' – up to the last Verses.

فقال رسول الله (صلى الله عليه و آله): قد أفلحوا بك، و قرأ تمام الآيات، إلى قوله: أُولَئِكَ هُمُ الْوَارِثُونَ الَّذِينَ يَرْتُونَ الْفَرْدُونَ هُمْ فِيهَا خَالِدُونَ فقال رسول الله (صلى الله عليه و آله): أنت و الله أميرهم، تميزهم من علومك فيمتارون، و أنت و الله دليلهم، و بك يهتدون.

Rasool-Allah^{-saww} said: 'They have succeeded through you^{-asws}', and he^{-asws} recited the complete Verses up to His^{-azwj} Words: ***These, they are the inheritors [23:10] Those who would be inheriting the (Garden of) Firdows. They would be in it eternally [23:11]***. So Rasool-Allah^{-saww} said: 'You^{-asws}, by Allah^{-azwj}, are their Emir. You^{-asws} will supply them from your^{-asws} knowledge and they would be surrounded (from it), and you^{-asws}, by Allah^{-azwj}, are their direction, and by you^{-asws} they would be guided'.

ثم قال رسول الله (صلى الله عليه و آله) لفاطمة: اذهبي إلى عمه حمزة، فبشريه به، فقالت: فإذا خرجت أنا، فمن يرويه؟ قال: أنا أرويه. فقالت فاطمة: أنت ترويه؟ قال: نعم فوضع رسول الله (صلى الله عليه و آله) لسانه في فيه، فانفجرت منه اثنتا عشرة عينا-

Then Rasool-Allah^{-azwj} said to Fatima^{-asws}: 'Go to your^{-asws} uncle Hamza^{-asws} and give him^{-asws} glad tidings with him^{-asws}'. So she^{-asws} said: 'But, if I^{-asws} was to go out, then who would quench him^{-asws}?'. He^{-saww} said: 'I^{-saww} will quench him^{-asws}'. Fatima^{-asws} said: 'You^{-saww} will quench him^{-asws}?'. He^{-saww} said: 'Yes, and Rasool-Allah^{-saww} placed his^{-saww} tongue in his^{-asws} mouth, and twelve springs burst forth from it'.

قال - فسمي ذلك اليوم يوم التروية. فلما أن رجعت فاطمة بنت أسد، رأت نورا قد ارتفع من علي (عليه السلام) إلى عنان السماء -

He^{-asws} said: 'Thus, that day was named as the day of Al-Tarwiyya (The irrigation). So when Fatima Bint Asad^{-as} returned, she^{-as} saw a light to have risen from Ali^{-asws} up to the clouds of the sky'.

قال: ثم شدته و قمطته بقمط، فبتر القمط، ثم جعلته قمطين، فبترهما، فجعلته ثلاثة، فبترها، فجعلته أربعة أقمطة من رق مصر لصلابته، فبترها، فجعلته خمسة أقمطة ديباج لصلابته، فبترها كلها،

He^{-asws} said: 'Then she^{-as} wrapped him^{-asws} upon with a swaddle cloth, but he^{-asws} tore the swaddle cloth. Then she^{-as} made it to be two swaddle clothes, but he^{-asws} tore both of these. She^{-as} made it to be three, but he^{-asws} tore these. So she^{-as} made it to be four swaddle clothes from Egyptian skin for its hardness, but he^{-asws} tore these. So she^{-as} made it to be five swaddle clothes of brocade for its hardness, but he^{-asws} tore all of these.

فجعلته ستة من ديباج، و واحدا من الأدم، فتمطى فيها، فقطعها كلها بإذن الله، ثم قال بعد ذلك: يا أمه، لا تشدي يدي، فإني أحتاج الى أن أبصص لربي بإصبعي -

She^{-as} made six from brocade and one from the skin and wrapped him^{-asws} in it, but he^{-asws} tore all of these by the Permission of Allah^{-azwj}, then said after that: 'O mother^{-asws}! Do not wrap my^{-asws} hands, for I^{-asws} a needy to beseech to my^{-asws} Lord^{-azwj} with my^{-asws} fingers'.

قال - فقال أبو طالب عند ذلك: إنه سيكون له شأن و نبأ.

He^{-asws} said: 'So Abu Talib^{-asws} said during that: 'The will happen to be glory and News for him^{-asws}'.

فلما كان من غد، دخل رسول الله (صلى الله عليه و آله) على فاطمة، فلما بصر علي (عليه السلام) برسول الله (صلى الله عليه و آله)، سلم عليه و ضحك في وجهه، و أشار إليه أن خذني إليك، و اسقني مما سقيتني بالأمس -

When it was the next morning, Rasool-Allah^{-saww} came to Fatima^{-asws}, and when Ali^{-asws} saw Rasool-Allah^{-saww}, he^{-asws} greeted him^{-saww} and smiled in his^{-saww} face, and gestured to him^{-saww}: 'Take me^{-asws} to yourself^{-saww} and quench me^{-saww} from what you^{-saww} quenched me^{-asws} yesterday'.

قال - فأخذه رسول الله (صلى الله عليه و آله)، فقالت فاطمة: عرفه و رب الكعبة-

He^{-asws} said: 'So Rasool-Allah^{-saww} took him^{-asws}, and Fatima^{-as} said: 'He^{-asws} recognises him^{-saww}, by the Lord^{-azwj} of the Kabah!'

قال - فلكلام فاطمة سمي ذلك اليوم يوم عرفة، يعني أن أمير المؤمنين (عليه السلام) عرف رسول الله (صلى الله عليه و آله).

He^{-asws} said: 'So the words of Fatima^{-as} got that day to be names as the day of Arafat, meaning that Amir Al-Momineen^{-asws} recognised (عرف) Rasool-Allah^{-saww}'.

فلما كان اليوم الثالث، و كان العاشر من ذي الحجة، أذن أبو طالب في الناس أذا أنا جامعا، و قال: هلموا إلى وليمة ابني علي -

When it was the third day, and it was the tenth of Zil Hajj, Abu Talib^{-asws} permitted the people with a general permission and said: 'Come to the dinner of my^{-asws} son^{-asws} Ali^{-asws}!'

قال - و نحر ثلاث مائة من الإبل، و ألف رأس من البقر و الغنم، و اتخذ وليمة عظيمة، و قال: معاشر الناس، ألا من أراد من طعام علي ولدي، فهلموا، و طوفوا بالبيت سبعا، و ادخلوا و سلموا على ولدي علي، فإن الله شرفه، و لفعل أبي طالب شرف يوم النحر».

He^{-asws} said: 'And he^{-asws} sacrificed one hundred from the camels, and a thousand heads from the cows and the sheep, and prepared a great dinner, and said: 'O group of the people! Indeed, the one who want from the meal of my^{-asws} son^{-asws} Ali^{-asws}, then he should come and perform Tawaaf of the House, seven (circuits), and should enter and greet my^{-asws} son^{-asws} Ali^{-asws}, for Allah^{-azwj} has Honoured him^{-asws}!' And due to the deed of Abu Talib^{-asws}, the day of the sacrifice was honoured'.

و روى هذا الحديث ابن شهر آشوب - مختصرا - عن الحسن بن محبوب، عن الصادق (عليه السلام)، و في آخر الحديث: «و اتخذ وليمة، و قال: هلموا، و طوفوا بالبيت سبعا، و ادخلوا و سلموا على ولدي علي، ففعل الناس ذلك، و جرت به السنة».

And this Hadeeth has been reported by Ibn Shehr Ahub – in brief – from Al Hassan Bin Mahboub, from Al-Sadiq^{-asws}, and at the end of the Hadeeth, (he^{-asws} said): 'And he^{-as} prepared a feast and said: 'Come and perform Tawaaf of the House, seven (circuits), and submit to my^{-asws} son^{-asws} Ali^{-asws}'. So the people did that, and the Sunnah flowed with it''³⁹.

VERSES 12 – 16

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ {12}

And We have Created the human being from an extract of clay [23:12]

الأماي 2: 317. 39

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ {13}

Then We Made him a seed in a firm resting place [23:13]

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ
أَنْشَأْنَاهُ خَلْقًا آخَرَ ۚ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ {14}

Then We Created the seed to be a clot, then We Created the clot to be a lump of flesh, then We Created the lump as bones, then We Clothed the bones with flesh, then We Grow it as another creation. So Blessed is Allah, the best of the Creators [23:14]

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ {15}

Then after that you will be dying [23:15]

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ {16}

Then on the Day of Judgement, you shall be Resurrected [23:16]

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ: «فهو نفخ الروح فيه».

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

(It has been narrated) from Abu Ja'far^{-asws} said regarding His^{-azwj} Words: ***then We Grow it as another creation [23:14]***, he^{-asws} said: 'It is the Blowing of the spirit into him'.⁴⁰

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن الحسن بن الجهم، قال: سمعت الرضا (عليه السلام) يقول: «قال أبو جعفر (عليه السلام): إن النطفة تكون في الرحم أربعين يوما، ثم تصير علقة أربعين يوما، ثم تصير مضغة أربعين يوما، فإذا كمل أربعة أشهر، بعث الله ملكين خلاقين، فيقولان: يا رب، ما تخلق، ذكرًا، أو أنثى؟ فيؤمران، فيقولان: يا رب، شقيا، أو سعيدا؟ فيؤمران،

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazeyl, from Al Hassan Bin Jaham who said:

'I heard Al-Reza^{-asws} saying: 'Abu Ja'far^{-asws} said: 'The seed comes to be in the womb for forty days, then it becomes a clot for forty days, then it becomes a lump for forty days. So when the four months are completed, Allah^{-azwj} Sends two Angels (allocated for) creation, and they say, 'O Lord^{-azwj}! What have you Created, a male or a female?' Then they act accordingly. They say, 'O Lord^{-azwj}! Miserable or happy?' Then they act accordingly.

تفسير القمي 2: 91 40

فيقولان: يا رب، ما أجله، و ما رزقه؟ و كل شيء من حاله- و عدد من ذلك أشياء- و يكتبان الميثاق بين عينيه، فإذا أكمل الله له الأجل، بعث الله ملكا، فزجره زجرة، فيخرج و قد نسي الميثاق».

They say, 'O Lord^{-azwj}! What is its term, and what is its sustenance?' And everything from his condition – and a number of things from that – and these two write it down as a Covenant in between his eyes. So when Allah^{-azwj} Completes the term for him, Allah^{-azwj} Sends an Angel who rebukes him with a rebuke, so he comes out, and he has forgotten the Covenant'.

فقال الحسن بن الجهم: فقلت له، أ فيجوز أن يدعو الله، فيحول الأنثى ذكرا، و الذكر أنثى؟ فقال: «إن الله يفعل ما يشاء».

Al Hassan Bin Al Jahan said, 'I said to him^{-asws}, 'Is it permissible to supplicate to Allah^{-azwj}, and He^{-azwj} would Change the female to be a male, and the male to be a female?' So he^{-asws} said: 'Allah^{-azwj} Does whatever He^{-azwj} so Desires to'.⁴¹

The wergild of the foetus

فَكَمَلَتْ لَهُ خُمُسُهُ أَجْزَاءُ مِائَةِ دِينَارٍ وَ الْمِائَةُ دِينَارٍ خُمُسُهُ أَجْزَاءُ فَجَعَلَ لِلنُّطْفَةِ خُمُسَ الْمِائَةِ عَشْرِينَ دِينَاراً وَ لِلْعَلَقَةِ خُمُسِي الْمِائَةِ أَرْبَعِينَ دِينَاراً وَ لِلْمُضْغَةِ ثَلَاثَةَ أَخْمَاسِ الْمِائَةِ سِتِينَ دِينَاراً وَ لِلْعَظْمِ أَرْبَعَةَ أَخْمَاسِ الْمِائَةِ ثَمَانِينَ دِينَاراً فَإِذَا كُتِبِيَ اللَّحْمُ كَانَتْ لَهُ مِائَةُ دِينَارٍ كَامِلَةً

And by this chain, from Amir Al-Momineen^{-asws} having said: 'The wergild of the foetus is made to be one hundred Dinars, and the sperm of the man up to the stage it happens to be a foetus is of five segments. So if it was a foetus before the spirit enters into it, is one hundred Dinars, and that is that Allah^{-azwj} Mighty and Majestic Created the human being from an extract, and it is the seed. So this is a segment. Then a clot, so it is a segment. Then a lump, so these are three segments. Then bones, so this is a fourth segment. Then flesh grows upon it, so this is where the foetus is complete.

وَ يَحْدَا الْإِسْنَادِ عَنْ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) قَالَ جَعَلَ دِيَّةُ الْجَنِينِ مِائَةُ دِينَارٍ وَ جَعَلَ مَنِي الرَّجُلِ إِلَى أَنْ يَكُونَ جَنِيناً خُمُسَةَ أَجْزَاءٍ فَإِذَا كَانَ جَنِيناً قَبْلَ أَنْ تَلْجُهُ الرُّوحُ مِائَةُ دِينَارٍ وَ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْإِنْسَانَ مِنْ سَلَالَةٍ وَ هِيَ النُّطْفَةُ فَهَذَا جُزْءٌ ثُمَّ عُلِقَتْ فَهِيَ جُزْءَانِ ثُمَّ مُضْغَةٌ فَهِيَ ثَلَاثَةُ أَجْزَاءٍ ثُمَّ عَظْمٌ فَهِيَ أَرْبَعَةُ أَجْزَاءٍ ثُمَّ يُكْسَى لَحْماً فَحِينَئِذٍ تَمَّ جَنِيناً

When the five segments are completed for it, it is one hundred Dinars, and the one hundred Dinars is of five segment. So for the seed is made to be one-fifth of the hundred, being twenty Dinars; and for the clot being two-fifths of the hundred, being forty Dinars; and for the lump being three-fifths of the hundred, being sixty Dinars; and for the bones is four-fifths of the hundred, being eighty Dinars. So when the flesh covers it, there would be one hundred Dinars for it, complete.

فَإِذَا نَشَأَ فِيهِ خَلْقٌ آخَرُ وَ هُوَ الرُّوحُ فَهُوَ حِينَئِذٍ نَفْسٌ فِيهِ أَلْفُ دِينَارٍ دِيَّةً كَامِلَةً إِنْ كَانَ ذَكَراً وَ إِنْ كَانَ أَنْثَى فَخُمُسُمِائَةِ دِينَارٍ وَ إِنْ قُتِلَتْ امْرَأَةٌ وَ هِيَ حُبْلَى فَتَمَّ فَلَمْ يَسْقُطْ وَلَدُهَا وَ لَمْ يُعْلَمْ أَ ذَكَرٌ هُوَ أَمْ أَنْثَى وَ لَمْ يُعْلَمْ أَ بَعْدَهَا مَاتَ أَوْ قَبْلَهَا فَدِيَّتُهُ نِصْفَانِ نِصْفُ دِيَّةِ الذَّكَرِ وَ نِصْفُ دِيَّةِ الْأُنْثَى وَ دِيَّةُ الْمَرْأَةِ كَامِلَةً بَعْدَ ذَلِكَ وَ ذَلِكَ سِتَّةُ أَجْزَاءٍ مِنَ الْجَنِينِ

تفسير القمي 2: 89. ⁴¹

When another creation prevails in it, and it is the spirit, so this is where there it is a soul, regarding it is a thousand Dinars complete, if it was a male; and if it was a female, so it is five hundred Dinars. So if a woman is killed, and she is pregnant, so it was complete, but it did not miscarry, and it was not known whether it was a male or a female, and it is not known whether it died after her or before her, so its wergild is in two halves, being half the wergild of the male, and half the wergild of the female, and wergild of the woman is complete after that, and that is of six segments from the foetus.

وَأَفْتَى (عليه السلام) فِي مَنِيِّ الرَّجُلِ يُفْرِغُ مِنْ عَرْسِهِ فَيَعْرِلُ عَنْهَا الْمَاءَ وَ لَمْ يُرِدْ ذَلِكَ نِصْفَ خُمُسِ الْمِائَةِ عَشْرَةَ دَنَانِيرَ وَ إِذَا أَفْرَغَ فِيهَا عَشْرِينَ دِينَارًا

And he^{-asws} issued a verdict regarding the seed of the man which flows out from his bride, so the water is isolated from her and that is not returned, being half of the fifth of the hundred, being ten Dinars; and when it is poured from her, being twenty Dinars’.

وَقَضَى فِي دِيَةِ جِرَاحِ الْجَنِينِ مِنْ حِسَابِ الْمِائَةِ عَلَى مَا يَكُونُ مِنْ جِرَاحِ الذَّكَرِ وَ الْأُنْثَى الرَّجُلِ وَ الْمَرْأَةِ كَامِلَةً وَ جَعَلَ لَهُ فِي قِصَاصِ جِرَاحَتِهِ وَ مَعْقَلَتِهِ عَلَى قَدْرِ دِيَّتِهِ وَ هِيَ مِائَةُ دِينَارٍ .

And he^{-asws} judged regarding wergild of the injuries from the foetus from the accounting of the one hundred based upon what it happens to be, from the injury of the male and the female, the man and the woman (proportion of its completion), and made for it regarding its retaliation of its injuries and its blood relations based upon the measurement of its wergild, and it is one hundred Dinars’.⁴²

VERSES 17 – 19

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ {17}

And Created above you seven pathways; and We are not Heedless about the creation [23:17]

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّاهُ فِي الْأَرْضِ ۖ وَإِنَّا عَلَى ذَهَابٍ بِهِ لَقَادِرُونَ {18}

And We send down water from the sky by a measurement, so We Settle it in the earth, and We are Able upon Doing away with it [23:18]

فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ لَكُمْ فِيهَا فَوَاكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ {19}

Then We Grow gardens of palms trees and grapes by it for you, wherein are many fruits, and from these you are eating [23:19]

وفي رواية أبي الجارود، عن أبي جعفر (عليه السلام) وَ أَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّاهُ فِي الْأَرْضِ: «فهي الأنهار، و العيون، و الآبار».

⁴² Al Kafi – V 7 – The Book of Wergilds Ch 38 H 1

And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{-asws} regarding: ***And We send down water from the sky by a measurement, so We Settle it in the earth, [23:18]***, he^{-asws} said: 'So it is the rivers, and the springs, and the wells'.⁴³

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن العباس بن معروف، عن النوفلي، عن اليعقوبي، عن عيسى بن عبد الله، عن سليمان بن جعفر، قال: قال أبو عبد الله (عليه السلام)، في قول الله عز و جل: وَ أَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَاهُ فِي الْأَرْضِ وَ إِنَّا عَلَى ذَهَابٍ بِهِ لِقَارُونَ، قال: «يعني ماء العقيق».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Abbas Bin Marouf, from Al Nowfaly, from Al Yaqouby, from Isa Bin Abdullah, from Suleyman Bin Ja'far who said,

'Abu Abdullah^{-asws} said regarding the Words of Allah^{-azwj} Mighty and Majestic: ***And We send down water from the sky by a measurement, so We Settle it in the earth, and We are Able upon Doing away with it [23:18]***. He^{-asws} said: 'It means the water of the ravine'.⁴⁴

VERSE 20

وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالذَّهْنِ وَصِبْغٍ لِلَّالِكِينَ {20}

And a tree coming out from (mount) Toor of Sinai, growing with the oil and a relish for the eaters [23:20]

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۖ نُسْقِيكُمْ مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ {21}

And there is a lesson for you in the cattle. We Quench you from what is in their bellies, and for you there are many benefits, and from these you are eating [23:21]

وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ {22}

And upon these and upon the ships you are being carried [23:22]

علي بن إبراهيم: في قوله تعالى: وَ شَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالذَّهْنِ وَ صِبْغٍ لِلَّالِكِينَ قال: شجرة الزيتون، و هو مثل لرسول الله (صلى الله عليه وآله)، و أمير المؤمنين (عليه السلام).

Ali Bin Ibrahim –

⁴³ تفسير القمي 2: 91.

⁴⁴ الكافي 6: 391/4.

Regarding the Words of the Exalted: **And a tree coming out from (mount) Toor of Sinai, growing with the oil and a relish for the eaters [23:20]**, said. 'Tree of olives. And it is a parable for Rasool-Allah^{-saww} and Amir-Al-Momineen^{-asws}'.⁴⁵

وَ بِإِسْنَادِهِ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ حَدِيثٌ طَوِيلٌ يَقُولُ فِيهِ وَ قَدْ ذُكِرَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ الْغَرِيُّ وَ هِيَ قِطْعَةٌ مِنَ الْجَبَلِ الَّذِي كَلَّمَ اللَّهُ عَلَيْهِ مُوسَى تَكْلِيمًا، وَ قَدَّسَ عَلَيْهِ عِيسَى تَقْدِيسًا، وَ اخْتَدَّ عَلَيْهِ إِبْرَاهِيمُ خَلِيلًا، وَ اخْتَدَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَبِيبًا وَ جَعَلَهُ لِلنَّبِيِّينَ مَسْكَنًا، فَوَ اللَّهُ مَا سَكَنَ بَعْدَ أَبَوَيْهِ الطَّيِّبِينَ آدَمَ وَ نُوحَ أَكْرَمَ مِنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ.

And by his chain going up to Abu Abdullah^{-asws}, there is a lengthy Hadeeth in which he^{-asws} is saying, and he^{-asws} had mentioned Amir Al-Momineen^{-asws}: 'And Al-Ghariy, and it is a piece from the mountain which Allah^{-azwj} Spoke to Musa^{-as} upon it with a Speech, and Sanctified Isa^{-as} with a sanctification, and Took Ibrahim^{-as} as a Friend upon it, and Took Muhammad^{-saww} as a Beloved, and Made it a dwelling for the Prophets. So, by Allah^{-azwj}, there has not dwelled after his^{-saww} goodly forefathers^{-as} Adam^{-as} and Noah^{-as}, anyone more honourable than Amir Al-Momineen^{-asws}'.⁴⁶

VERSES 23 – 26

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ {23}

And We had Sent Noah to his people, and he said: 'O people! Worship Allah. There is no other god for you. So will you not be fearing?' [23:23]

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ {24}

So, the chiefs of those from his people who committed Kufr, said, 'This one is not but a person like you. He wants the superiority over you, and had Allah Desired so, He would have Sent down Angels. We have not heard of this among our forefathers, the former ones [23:24]

إِنْ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فْتَرَبَّصُوا بِهِ حَتَّىٰ حِينٍ {25}

Surely, he is only a man with insanity, so bear with him for a while' [23:25]

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونِ {26}

⁴⁵ تفسير القمي 2: 91.

⁴⁶ 68 - تفسير نور الثقلين، ج3، ص: 544

He said: 'Lord! Help me against what they are belying!' [23:26]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ أَنَانَ بْنِ عُثْمَانَ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَتْ شَرِيعَةُ نُوحٍ (عليه السلام) أَنْ يُعْبَدَ اللَّهُ بِالتَّوْحِيدِ وَالْإِحْلَاصِ وَخُلْعِ الْأَنْدَادِ وَهِيَ الْفِطْرَةُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا وَأَخَذَ اللَّهُ مِيثَاقَهُ عَلَى نُوحٍ (عليه السلام) وَ عَلَى النَّبِيِّينَ (عليهم السلام) أَنْ يُعْبَدُوا 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 يُفْرِضْ 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:

Abu Ja'far^{-asws} has said: 'The Law (Sharia) of Noah^{-as} was that they should worship Allah^{-azwj} with Tawheed, 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 All the Prophets^{-as} that they^{-as} would worship Allah^{-azwj} and will not associate anything with Him^{-azwj}, and Commanded for the Salat, and the enjoining of the good, and the prohibiting of the evil, and the Permissibles, and the Prohibitions, and did not Necessitate upon them the rules of the Limits, nor about the necessary inheritance.

فَهَذِهِ شَرِيعَتُهُ فَلَبِثَ فِيهِمْ نُوحٌ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَاماً يَدْعُوهُمْ سِرّاً وَ عَلَانِيَةً فَلَمَّا أَبَوْا وَ عَتَوْا قَالَ رَبِّهِ إِنِّي مَغْلُوبٌ فَانْتَصِرْ 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 فَاكِراً كَفَّاراً فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ اصْنَعْ الْفُلْكَ.

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. But, when they refused and rebelled, he^{-as} said to his^{-as} Lord^{-azwj}: 'I^{-as} have been overcome, so Help!' Thus 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". And 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'.⁴⁷

VERSES 27 – 30

فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعْ الْفُلْكَ بِأَعْيُنِنَا وَوَحَيْنَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُورُ ۖ فَاسْلُكْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ ۖ وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا ۖ إِنَّهُمْ مُغْرَقُونَ {27}

So We Revealed unto him: "Make the ship before Our eyes and (according to) Our Revelation, and when Our Command comes and the oven overflows, take into it two from every pair, and your family, except one against whom the Word has preceded, and do not Address Me regarding those who are unjust, they would be drowned! [23:27]

⁴⁷ Al Kafi – H 14872

فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِكِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا مِنَ الْقَوْمِ الظَّالِمِينَ
{28}

So when you are established upon the ship, you and the ones with you, then say: 'The Praise is for Allah, Who Rescued us from the unjust people' [23:28]

وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ {29}

And say: 'Lord! Disembark me in a Blessed landing, and you are the best of the Landers' [23:29]

إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِنْ كُنَّا لَمُبْتَلِينَ {30}

Surely there are signs in that, and We would always be Testing!" [23:30]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ الْخُرَاسَانِيِّ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) بِالْكُوفَةِ أَيَّامَ قَدِيمٍ عَلَى أَبِي الْعَبَّاسِ فَلَمَّا انْتَهَيْنَا إِلَى الْكُنَاسَةِ قَالَ هَاهُنَا صَلَبٌ عَمِّي زَيْدٌ رَحِمَهُ اللَّهُ ثُمَّ مَضَى حَتَّى انْتَهَى إِلَى طَاقِ الزَّيَّاتَيْنِ وَهُوَ آخِرُ السَّرَّاجِينَ فَتَنَزَّلَ وَ قَالَ انْزِلْ فَإِنَّ هَذَا الْمَوْضِعَ كَانَ مَسْجِدَ الْكُوفَةِ الْأَوَّلِ الَّذِي خَطَّهُ آدَمُ (عليه السلام) وَ أَنَا أَكْرَهُ أَنْ أَدْخُلَهُ رَاكِبًا

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Hisham Al-Khurasany, from Al-Mufazzal Bin Umar who said:

I was in the presence of Abu Abdullah^{-asws} at Al-Kufa in the days of Ali Bin Al-Abbas. So when we ended up to Al-Kunasa, he^{-asws} said: 'Over there is where they crucified my^{-asws} uncle Zayd, may Allah^{-azwj} have Mercy upon him'. Then we went until we ended up at the (market) stall of the oilmen, and it was at the end of the two lamps, and he^{-asws} descended and said: 'Descend, for this is the place where the Masjid Al-Kufa used to be at first which Adam^{-as} had marked, and I^{-asws} do not like that I^{-asws} should enter it riding'.

قَالَ قُلْتُ فَمَنْ غَيْرُهُ عَنْ خَطِّهِ قَالَ أَمَّا أَوَّلُ ذَلِكَ الطُّوفَانُ فِي زَمَنِ نُوحٍ (عليه السلام) ثُمَّ غَيْرُهُ أَصْحَابُ كِسْرَى وَ نُعْمَانُ ثُمَّ غَيْرُهُ بَعْدَ زِيَادُ بْنُ أَبِي سُفْيَانَ

I said, 'So who was the other one who had marked it?' He^{-asws} said: 'As for the first one, that was the storm during the era of Noah^{-as}. Then others from the companions of Chosroe and Nu'man, and thereafter Ziyad Bin Abu Sufyan'.

فَقُلْتُ وَ كَانَتْ الْكُوفَةُ وَ مَسْجِدُهَا فِي زَمَنِ نُوحٍ (عليه السلام) فَقَالَ لِي نَعَمْ يَا مُفَضَّلُ وَ كَانَ مَنْزِلُ نُوحٍ وَ قَوْمِهِ فِي قَرْيَةٍ عَلَى مَنْزِلٍ مِنَ الْقُرَاتِ يَمَّا يَلِي غَرْبِي الْكُوفَةُ

I said, 'And there was a Masjid at Al-Kufa during the era of Noah^{-as}?' He^{-asws} said to me; 'Yes, O Mufazzal. And the houses of Noah^{-as} and his^{-as} people were in a town, at a place from the Euphrates which follows west of Al-Kufa'.

قَالَ وَكَانَ نُوحٌ (عليه السلام) رَجُلًا نَجَارًا فَجَعَلَهُ اللَّهُ عَزَّ وَ جَلَّ نَبِيًّا وَ انْتَجَبَهُ وَ نُوحٌ (عليه السلام) أَوَّلُ مَنْ عَمِلَ سَفِينَةً تَجْرِي عَلَى ظَهْرِ الْمَاءِ

He^{-asws} said: 'And Noah^{-as} was a carpenter. So Allah^{-azwj} Made him^{-as} a Prophet^{-as} and Answered him^{-as}. And Noah^{-as} was the first one to make a ship which flowed upon the back of the water'.

قَالَ وَ لَبِثَ نُوحٌ (عليه السلام) فِي قَوْمِهِ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا يَدْعُوهُمْ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَيَهْزَأُونَ بِهِ وَ يَسْتَحْزُونَ مِنْهُ فَلَمَّا رَأَى ذَلِكَ مِنْهُمْ دَعَا عَلَيْهِمْ فَقَالَ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ ذُرِّيًّا إِنَّكَ إِن تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَ لَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا

He^{-asws} said: 'And Noah^{-as} lived among his^{-as} people for fifty years less a thousand years (950), calling them to Allah^{-azwj} Mighty and Majestic. However, they derided him^{-as} and laughed at him^{-as}. When he^{-as} saw that from them, he^{-as} supplicated against them saying: 'Lord^{-azwj}! Do not Leave upon the earth any house of the infidels. If You^{-azwj} Leave them, they will lead astray Your^{-azwj} servants, and will not give birth to anyone except the infidel tyrants'.

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى نُوحٍ أَنْ اصْنَعْ سَفِينَةً وَ أَوْسِعْهَا وَ عَجِّلْ عَمَلَهَا فَعَمِلَ نُوحٌ سَفِينَةً فِي مَسْجِدِ الْكُوفَةِ بِيَدِهِ فَأَتَى بِالخَشَبِ مِنْ بُغْدٍ حَتَّى فَرَغَ مِنْهَا

Allah^{-azwj} Revealed unto Noah^{-as} that he^{-as} should make a ship and make it a big one, and hurriedly. So Noah^{-as} made a ship in Masjid Al-Kufa by his^{-as} hands. He brought the wood from afar until he^{-as} finished it'.

قَالَ الْمُفَضَّلُ ثُمَّ انْقَطَعَ حَدِيثُ أَبِي عَبْدِ اللَّهِ (عليه السلام) عِنْدَ زَوَالِ الشَّمْسِ فَقَامَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَصَلَّى الظُّهْرَ وَ الْعَصْرَ ثُمَّ انْصَرَفَ مِنَ الْمَسْجِدِ فَالْتَفَتَ عَنْ يَسَارِهِ وَ أَشَارَ بِيَدِهِ إِلَى مَوْضِعِ دَارِ الدَّارِيِّينَ وَ هُوَ مَوْضِعُ دَارِ ابْنِ حَكِيمٍ وَ ذَلِكَ فُرَاتُ الْيَوْمِ فَقَالَ لِي يَا مُفَضَّلُ وَ هَاهُنَا نُصِبَتْ أَصْنَامُ قَوْمِ نُوحٍ (عليه السلام) يَعُوثُ وَ يَعُوقُ وَ نَسْرًا

Al-Mufazzal said, 'Then Abu Abdullah^{-asws} interrupted the Hadeeth during the sunset. So Abu Abdullah^{-asws} stood up and prayed the Midday Salat (Al-Zohar), and the afternoon Salat (Al-Asar), then left from the Masjid. He^{-asws} indicated by his^{-asws} hand to his^{-asws} left to a place where there was a house among the houses, and it was the place of the house of Ibn Hakeym, and where is Euphrates today, and he^{-asws} said to me: 'O Mufazzal! Over there is where the idols of the people of Noah^{-as} were fixed – *Yagows*, and *Yaowq*, and *Nasraa*'.

ثُمَّ مَضَى حَتَّى رَكِبَ دَابَّتَهُ فَقُلْتُ جُعِلْتُ فِدَاكَ فِي كَمْ عَمِلَ نُوحٌ سَفِينَتَهُ حَتَّى فَرَغَ مِنْهَا قَالَ فِي دَوْرَيْنِ قُلْتُ وَ كَمْ الدَّوْرَيْنِ قَالَ ثَمَانِينَ سَنَةً قُلْتُ وَ إِنَّ الْعَامَةَ يَقُولُونَ عَمَلَهَا فِي خَمْسِمِائَةِ عَامٍ فَقَالَ كَلَّا كَيْفَ وَ اللَّهُ يَقُولُ وَ وَحِينَا

Then he^{-asws} went and rode upon his^{-asws} animal. So I said, 'May I be sacrificed for you^{-asws}, how long did it take for Noah^{-as} to build his^{-as} ship until he^{-as} finished it?' He^{-asws} said: 'In two time periods'. I said, 'And how long are these two time periods?' He^{-asws} said: 'Eighty years'. I said, 'The general Muslims are saying that he^{-as} built it over five hundred years'. He^{-asws} said: 'No! How are they saying this, and by Allah^{-azwj} it has been Revealed to us^{-asws}?'

قَالَ قُلْتُ فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ حَتَّى إِذَا جَاءَ أَمْرُنَا وَ فَارَ التَّنُورُ فَأَيْنَ كَانَ مَوْضِعُهُ وَ كَيْفَ كَانَ فَقَالَ كَانَ التَّنُورُ فِي بَيْتِ عَجُوزٍ مُؤْمِنَةٍ فِي دُورٍ قِبَلَةِ مَيْمَنَةِ الْمَسْجِدِ فَقُلْتُ لَهُ فَإِنَّ ذَلِكَ مَوْضِعُ زَاوِيَةِ بَابِ الْفِيلِ الْيَوْمَ

I said, 'Inform me about the Wordst of Allah^{-azwj}: **and when Our Command comes and the oven overflows [23:27]**, so where is its place and how was it?' He^{-asws} said: 'It was the oven in the house of an elderly believing woman in the direction of the Qiblah, on the right of the Masjid'. I said to him^{-asws}, 'So that is the place of the corner of the *Baab Al-Feel* today'.

ثُمَّ قُلْتُ لَهُ وَ كَانَ بَدْءُ خُرُوجِ الْمَاءِ مِنْ ذَلِكَ التَّنُورِ فَقَالَ نَعَمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَحَبَّ أَنْ يُرَى قَوْمُ نُوحٍ آيَةً ثُمَّ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَرْسَلَ عَلَيْهِمُ الْمَطَرَ فَيُفِيضُ فَيُضَا وَ قَاضِ الْفُرَاتِ فَيُضَا وَ الْعُيُونُ كُلُّهُنَّ فَيُضَا فَعَرَقَهُمُ اللَّهُ عَزَّ ذِكْرُهُ وَ أَنْجَى نُوحاً وَ مَنْ مَعَهُ فِي السَّفِينَةِ

Then I said to him^{-asws}, 'And is that the oven where the water started coming from?' He^{-asws} said: 'Yes. Allah^{-azwj} Loved to show a sign to the people of Noah^{-as}. Then Allah^{-azwj} Sent rain upon them which flooded them with a flood, and the Euphrates overflowed with a flood, and then all the rivers overflowed. Thus Allah^{-azwj} Drowned all of them and saved Noah^{-as} and those who were with him^{-as} in the ship'.

فَقُلْتُ لَهُ كَمْ لَبِثَ نُوحٌ فِي السَّفِينَةِ حَتَّى تَصَبَّ الْمَاءُ وَ خَرَجُوا مِنْهَا فَقَالَ لَبِثُوا فِيهَا سَبْعَةَ أَيَّامٍ وَ لَيَالِيهَا وَ طَافَتْ بِالْبَيْتِ أُسْبُوعاً ثُمَّ اسْتَوَتْ عَلَى الْجُودِيِّ وَ هُوَ فِرَاتُ الْكُوفَةِ

I said to him, 'How long did Noah^{-as} remain in the ship until the water subsided, and he^{-as} came out from it?' He^{-asws} said: 'He^{-as} remained in it for seven days and nights. It circled around the House for a week, then settled upon the Mount Joudy, and it is Euphrates of Al-Kufa'.

فَقُلْتُ لَهُ إِنَّ مَسْجِدَ الْكُوفَةِ قَدِيمٌ فَقَالَ نَعَمْ وَ هُوَ مُصَلَّى الْأَنْبِيَاءِ (عليهم السلام) وَ لَقَدْ صَلَّى فِيهِ رَسُولُ اللَّهِ (صلى الله عليه وآله) حِينَ أُسْرِيَ بِهِ إِلَى السَّمَاءِ فَقَالَ لَهُ جِبْرِيلُ (عليه السلام) يَا مُحَمَّدُ هَذَا مَسْجِدُ أَبِيكَ آدَمَ (عليه السلام) وَ مُصَلَّى الْأَنْبِيَاءِ (عليهم السلام) فَأَنْزَلَ فَصَلَّى فِيهِ فَتَنَزَّلَ فَصَلَّى فِيهِ ثُمَّ إِنَّ جِبْرِيلَ (عليه السلام) عَرَّجَ بِهِ إِلَى السَّمَاءِ.

I said to him^{-asws}, 'The Masjid of Al-Kufa is old?' He^{-asws} said: 'Yes, and it is a praying place of the Prophets^{-as}, and the Rasool Allah^{-saww} had prayed in it when he^{-saww} Taken on an ascension to the sky. Jibraeel^{-as} said to him^{-as}: 'O Muhammad^{-saww}! This is a Mosque of your^{-saww} father Adam^{-as}, and a praying place of the Prophets^{-as}. So he^{-saww} descended and prayed therein. Then Jibraeel^{-as} ascended with him^{-saww} to the sky'.⁴⁸

عَنْهُ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ نُوحاً (عليه السلام) لَمَّا غَرَسَ النَّوَى مَرَّ عَلَيْهِ قَوْمُهُ فَجَعَلُوا يَضْحَكُونَ وَ يَسْخَرُونَ وَ يَقُولُونَ قَدْ قَعَدَ غَرَساً حَتَّى إِذَا طَالَ النَّخْلُ وَ كَانَ جَبَّاراً طَوَّالاً قَطَعَهُ ثُمَّ نَحَتَهُ فَقَالُوا قَدْ قَعَدَ نَجَّاراً ثُمَّ أَلْفَهُ فَجَعَلَهُ سَفِينَةً فَمَرُّوا عَلَيْهِ فَجَعَلُوا يَضْحَكُونَ وَ يَسْخَرُونَ وَ يَقُولُونَ قَدْ قَعَدَ مَلَّاحاً فِي فَلَاةٍ مِنَ الْأَرْضِ حَتَّى فَرَّغَ 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:

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

⁴⁸ Al Kafi – H 14869

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} was free from (building) it'.⁴⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ عَنْ عَمْرِو بْنِ دَاوُدَ 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'.⁵⁰

عَلِيٌّ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ عَنِ الْحُسَيْنِ بْنِ صَالِحٍ الثَّوْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ طُولُ سَفِينَةِ نُوحٍ (عليه السلام) أَلْفَ ذِرَاعٍ وَ مِائَتِي ذِرَاعٍ وَ عَرْضُهَا ثَمَانِيَةَ ذِرَاعٍ وَ طُولُهَا فِي السَّمَاءِ ثَمَانِينَ ذِرَاعًا وَ سَعَتْ بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ طَافَتْ بِالْبَيْتِ سَبْعَةَ أَشْوَاطٍ ثُمَّ اسْتَوَتْ 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'.⁵¹

عن إسماعيل بن جابر الجعفي، عن أبي عبد الله (عليه السلام) قال: «صنعها في مائة سنة، ثم أمره أن يحمل فيها من كل زوجين اثنين، الأزواج الثمانية الحلال التي خرج بها آدم من الجنة، ليكون معيشة لعقب نوح في الأرض، كما عاش عقب آدم، فإن الأرض تغرق و ما فيها إلا ما كان معه في السفينة».

From Ismail Bin Jabir Al Jufy,

'From Abu Abdullah^{-asws} having said: 'He^{-as} built it during one hundred years, then he^{-as} was Commanded that he^{-as} should carry in it from every pair, two, the eight Permissible pairs which Adam^{-as} came out with from the Paradise, in order for these to become a livelihood for the posterity of Noah^{-as} in the earth, just as the posterity of Adam^{-as} had lived. So the earth drowned and whatever was in it except for what was with him^{-as} in the ship'.⁵²

عن الأعمش، رفعه إلى علي (عليه السلام) في قوله: حَتَّى إِذَا جَاءَ أَمْرُنَا وَ فَارَ التَّنُورُ. فقال: «أما و الله ما هو تنور الخبز».

From Al-Amsh, raising it to

Ali^{-asws} regarding His^{-azwj} Words: **and when Our Command comes and the oven overflows [23:27]**, so he^{-asws} said: 'But, by Allah^{-azwj}, it was not an oven for (the making of) bread'.⁵³

⁴⁹ Al Kafi – H 14873

⁵⁰ Al Kafi – H 14876

⁵¹ Al Kafi – H 14874

⁵² تفسير العياشي 2: 26 / 147

⁵³ تفسير العياشي 2: 25 / 147.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ جَاءَتْ امْرَأَةُ نُوحٍ (عليه السلام) وَ هُوَ يَعْمَلُ السَّفِينَةَ فَقَالَتْ لَهُ إِنَّ التَّنُورَ قَدْ خَرَجَ مِنْهُ مَاءٌ فَقَامَ إِلَيْهِ مُسْرِعاً حَتَّى جَعَلَ الطَّبَقَ عَلَيْهِ وَ خَتَمَهُ بِخَاتَمِهِ فَقَامَ الْمَاءُ فَلَمَّا فَرَّغَ مِنَ السَّفِينَةِ جَاءَ إِلَى الْخَاتَمِ فَقَضَهُ وَ كَشَفَ الطَّبَقَ فَقَارَ الْمَاءُ.

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

Abu Abdullah^{-asws} has said: 'The wife of Noah^{-as} came while 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'.⁵⁴

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ 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 فَكَانَ مِنَ الضَّأْنِ اثْنَيْنِ زَوْجٌ دَاجِنَةٌ يُرَبِّيهِمَا النَّاسُ وَ الزَّوْجُ الْآخَرُ الضَّأْنُ الَّتِي تَكُونُ فِي الْجِبَالِ الْوَحْشِيَّةُ أُحِلَّ لَهُمْ صَيْدُهَا

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:

Abu Abdullah^{-asws} has said: 'Noah^{-as} carried eighty pairs in the ship about which Allah^{-azwj} Mighty and Majestic has Said. 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.

وَ مِنَ الْمَعْزِ اثْنَيْنِ زَوْجٌ دَاجِنَةٌ يُرَبِّيهِمَا النَّاسُ وَ الزَّوْجُ الْآخَرُ الطَّبِيُّ الَّتِي تَكُونُ فِي الْمَفَاوِزِ وَ مِنَ الْإِبِلِ اثْنَيْنِ الْبَحَائِيُّ وَ الْعَرَابُ وَ مِنَ الْبَقَرِ اثْنَيْنِ زَوْجٌ دَاجِنَةٌ لِلنَّاسِ وَ الزَّوْجُ الْآخَرُ الْبَقَرُ الْوَحْشِيَّةُ وَ كُلُّ طَيْرٍ طَيِّبٍ وَخَشِيٍّ أَوْ إِنْسِيٍّ ثُمَّ غَرَقَتِ الْأَرْضُ.

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'.⁵⁵

عن إبراهيم، عن أبي عبد الله (عليه السلام) «أن نوحاً حمل الكلب في السفينة، و لم يحمل ولد الزنا».

From Ibrahim,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Surely, Noah^{-as} carried the dog in the ship, but did not carry the son of the adultery (bastard)'.⁵⁶

⁵⁴ Al Kafi – H 14871

⁵⁵ Al Kafi – H 14875

⁵⁶ تفسير العياشي 2: 148 / 27.

VERSES 31 – 41

ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ {31}

Then We Raised up from after them, another generation [23:31]

فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ أَفَلَا تَتَّقُونَ {32}

So, We Sent a Rasool among them (saying): ‘Worship Allah, there is no god for you apart from Him, so will you not be fearing?’ [23:32]

وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِلِقَاءِ الْآخِرَةِ وَآتَرَفْنَاهُمْ فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ {33}

And the chiefs from his people, those who were committing Kuf and belying the meeting of the Hereafter, and We had surround them in luxuries in the life of the world, said, ‘This one is not but a person like you. He eats from what you are eating from, and he drinks from what you are drinking [23:33]

وَلَئِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذَا لَخَاسِرُونَ {34}

And if you were to obey a person like yourselves, then you would be the losers [23:34]

أَيَعِدْكُمْ أَنْكُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظَامًا أَنْكُمْ تُخْرَجُونَ {35}

He promises you that when you are dead and become dust and bones you would be brought forth [23:35]

هَيِّهَاتَ هَيِّهَاتَ لِمَا تُوعَدُونَ {36}

Far it is! Far it is, what you are being promised! [23:36]

إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ {37}

Surely, it is only our life of the world. We die and we live, and we will not be Resurrected [23:37]

إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَى عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ {38}

Surely, he is only a man who fabricates a lie upon Allah, and we will not be believing in him' [23:38]

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونَ {39}

He said: 'Lord! Help me against what they are belying!' [23:39]

قَالَ عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ {40}

He said: "In a little while they would become regretful!" [23:40]

فَأَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنَاهُمْ غُثَاءً ۖ فَبُعْدًا لِلْقَوْمِ الظَّالِمِينَ {41}

So, the Scream seized them with the truth, and We Made them as scum. Therefore, remoteness is for the unjust people [23:41]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ ثُمَّ إِنَّ نُوحًا (عليه السلام) لَمَّا انْقَضَتْ نُبُوءَتُهُ وَاسْتَكْمِلَتْ أَيَّامُهُ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ أَنْ يَا نُوحُ قَدْ قَضَيْتَ نُبُوءَتَكَ وَاسْتَكْمَلْتَ أَيَّامَكَ فَاجْعَلِ الْعِلْمَ الَّذِي عِنْدَكَ وَالْإِيمَانَ وَالْإِسْمَ الْأَكْبَرَ وَمِيرَاثَ الْعِلْمِ وَآثَارَ عِلْمِ النُّبُوَّةِ فِي الْعَقَبِ مِنْ ذُرِّيَّتِكَ فَإِنِّي لَنْ أَقْطَعَهَا كَمَا لَمْ أَقْطَعَهَا مِنْ نُبُوءَاتِ الْأَنْبِيَاءِ (عليهم السلام) الَّتِي بَيْنَكَ وَبَيْنَ آدَمَ (عليه السلام)

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} 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 Eman, 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}.

وَلَنْ أَدْعَ الْأَرْضَ إِلَّا وَفِيهَا عَالِمٌ يَعْرِفُ بِهِ دِينِي وَتُعْرِفُ بِهِ طَاعَتِي وَيَكُونُ نَجَاءً لِمَنْ يُؤَلِّدُ فِيهَا بَيْنَ قَبْضِ النَّبِيِّ إِلَى خُرُوجِ النَّبِيِّ الْآخَرِ

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}.

وَبَشَّرَ نُوحٌ سَامًا بِهُودٍ (عليه السلام) وَكَانَ فِيهَا بَيْنَ نُوحٍ وَهُودٍ مِنَ الْأَنْبِيَاءِ (عليهم السلام) وَقَالَ نُوحٌ إِنَّ اللَّهَ بَاعَثَ نَبِيًّا يُقَالُ لَهُ هُودٌ وَإِنَّهُ يَدْعُو قَوْمَهُ إِلَى اللَّهِ عَزَّ وَجَلَّ فَيَكْذِبُونَهُ وَاللَّهُ عَزَّ وَجَلَّ مُهْلِكُهُمْ بِالرِّيحِ فَمَنْ أَدْرَكَهُ مِنْكُمْ فَلْيُؤْمِنْ بِهِ وَلْيَتَّبِعْهُ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُنْجِيهِ مِنْ عَذَابِ الرِّيحِ وَأَمَرَ نُوحٌ (عليه السلام) ابْنَهُ سَامًا أَنْ يَتَعَاهدَ هَذِهِ الْوَصِيَّةَ عِنْدَ رَأْسِ كُلِّ سَنَةٍ فَيَكُونُ يَوْمَئِذٍ 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 that day to be an Eid for them.

فَيَتَعَاهَدُونَ فِيهِ مَا عِنْدَهُمْ مِنَ الْعِلْمِ وَالْإِيمَانِ وَالْإِسْمَ الْأَكْبَرَ وَمَوَارِيثَ الْعِلْمِ وَآثَارَ عِلْمِ التَّوْبَةِ فَوَجَدُوا هُودًا نَبِيًّا (عليه السلام) وَ قَدْ بَشَّرَ بِهِ آبُوهُمْ نُوحٌ (عليه السلام) فَأَمَّنُوا بِهِ وَ اتَّبَعُوهُ وَ صَدَّقُوهُ فَتَجَّوْا مِنْ عَذَابِ الرِّيحِ.

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'.⁵⁷

وقال علي بن إبراهيم: و في رواية أبي الجارود، عنه (عليه السلام)، في قوله: فَجَعَلْنَاهُمْ غُثَاءً. «و الغثاء: اليابس الهامد من نبات الأرض.

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

(It has been narrated) from him^{-asws} (Imam Al-Baqir^{-asws}) regarding His^{-azwj} Words: **and We Made them as scum [23:41]**. He^{-asws} said: 'And the 'scum' is (a reference to) a dry, dead plant on the land'.⁵⁸

Background report – Prophet Hud^{-as}

علي بن إبراهيم، قال: قال: إن عادا كانت بلادهم في البادية، من المشرق إلى الأفجر، أربعة منازل، و كان لهم زرع و نخيل كثير، و لهم أعمار طويلة و أجسام طويلة، فعبدوا الأصنام فبعث الله إليهم هودا يدعوهم إلى الإسلام و خلع الأنداد، فأبوا و لم يؤمنوا بهود و آذوه،

Ali Bin Ibrahim said,

'The (people) of Aad, their city was in the desert from Al-Mashraq to Al-Afjar, four stations, and for them were plantation and a lot of palm trees, and for them were long life-spans and tall bodies. But they worshipped the idols, so Allah^{-azwj} Sent Hud^{-as} to them calling them to Al-Islam and leave the idols. But they refused and did not believe Hud^{-as} and harmed him^{-as}.

فكفت عنهم السماء سبع سنين حتى قحطوا، و كان هود زارعا، و كان يسقي الزرع، فجاء قوم إلى بابه يريدونه فخرجت عليهم امرأة شمطاء عوراء، فقالت لهم: من أنتم؟ فقالوا: نحن من بلاد كذا و كذا، أجديت بلادنا فجئنا إلى هود نسأله أن يدعو الله لنا حتى نطمر و تحصب بلادنا

So, the sky (rain) was Withheld from them for seven years until the was famine, and Hud^{-as} was a farmer and he used to irrigate the farm. So a group came to his^{-as} door intending him^{-as}. So a one-eyed woman of greying hair came out to them, and she said to them, 'Who are you?' They said, 'We are from such and such city. Our city dried up, so we came to Hud^{-as} to

⁵⁷ Al Kafi – 14540 (Extract)

⁵⁸ تفسير القمي 2: 91.

ask him^{-as} to supplicate to Allah^{-azwj} for us until we are rained upon, and our city becomes green’.

فقال: لو استجيب لهود لدعا لنفسه، فقد احترق زرع لقله الماء. فقالوا: و أين هو؟ قالت: هو في موضع كذا وكذا.

She said, ‘If it could be Answered for Hud^{-as}, he^{-as} would supplicate for himself^{-as}, for his^{-as} farm has been burnt down (by wildfire) due to scarcity of the water’. They said, ‘And where is he^{-as}?’ She said, ‘He^{-as} is in such and such place’.

فجاءوا إليه، فقالوا يا نبي الله، قد أجذبت بلادنا و لم نمطر، فاسئل الله أن تخصب بلادنا و تمطر. فتهيأ للصلاة و صلى و دعا لهم، فقال لهم: «ارجعوا فقد أمطرتهم و أخضبت بلادكم».

They came to him^{-as} and they said, ‘O Prophet^{-as} of Allah^{-azwj}! Our city has dried up and we are not rained upon, therefore ask your^{-as} Lord^{-azwj} that He^{-azwj} Turns our city green and it rains’. So he^{-as} prepared for the Salat and prayed and supplicated for them, and he^{-as} said to them: ‘Return, for it has rained and your city would turn green’.

فقالوا: يا نبي الله، إنا رأينا عجبا. قال: «و ما رأيتم؟» قالوا: رأينا في منزلك امرأة شمطاء عوراء، قالت لنا: من أنتم، و ما تريدون؟ قلنا: جئنا إلى نبي الله هود ليدعو الله لنا فتمطر. فقالت: لو كان هود داعيا لدعا لنفسه، فإن زرع قد احترق.

They said, ‘O Prophet^{-as} of Allah^{-azwj}! We saw something strange!’ He^{-as} said: ‘And what did you see?’ They said, ‘We saw in your^{-as} house a one-eyed grey-haired woman. She said to us, ‘Who are you, and what do you want?’ We said, ‘We came to the Prophet^{-as} of Allah^{-azwj}, Hud^{-as} for him^{-as} to supplicate for us, so it would rain’. But she said, ‘If a supplication could be Answered for Hud^{-as}, he^{-as} would supplicate for himself^{-as}, for his^{-as} farm has burnt down’.

فقال هود: «تلك أهلي، و أنا أدعو الله لها بطول العمر و البقاء» قالوا. و كيف ذاك! قال: «لأنه ما خلق الله مؤمنا إلا و له عدو يؤذيه، و هي عدوي، فلئن يكون عدوي ممن أملكه خير من أن يكون عدوي ممن يملكني».

Hud^{-as} said: ‘That was my^{-as} wife, and I^{-asws} supplicated for her for a long life-span and the safety’. They said, ‘And how was that?’ He^{-as} said: ‘Because Allah^{-azwj} did not Create a Momin except and for him is an enemy hurting him, and she is my^{-as} enemy. However, my^{-as} enemy who happens to be from the ones I^{-as} control is better than my^{-as} enemy who happens to be from the ones who controls me^{-as}’.

فبقي هود في قومه يدعوههم إلى الله، و ينهاهم عن عبادة الأصنام حتى خضبت بلادهم، و أنزل الله عليهم المطر، فلما لم يؤمنوا أرسل الله عليهم الريح الصرصر، يعني الباردة.

Hud^{-as} remained among his^{-as} people calling them to Allah^{-azwj} and forbidding them from the worship of the idols until their city turned green, and Allah^{-azwj} Sent down the rain upon them. But when they would not believe, Allah^{-azwj} Sent Al-Sar Sar wind upon them, meaning the cold.⁵⁹

(Extract) تفسير القمي 1: 330. 59

VERSES 42 - 44

ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ {42}

Then We Raised from after them, other generations [23:42]

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ {43}

None from a community can hasten its term nor can they delay (it) [23:43]

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَىٰ ۖ كُلَّ مَا جَاءَ أُمَّةً رُسُلُهَا كَذَبُوهُ ۖ فَاتَّبَعَنَا بِعَظْمِهِمْ وَجَعَلْنَاهُمْ أَحَادِيثَ ۖ فَبَعْدًا لِقَوْمٍ لَا يُؤْمِنُونَ {44}

Then We sent Our messengers one after another. Every time its Rasool came to a community, they belied him. So We Caused some of them to follow the others and We Made them as narrations. So remoteness is for a people who do not believe! [23:44]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ فَجَرَى بَيْنَ كُلِّ نَبِيٍّ عَشْرَةُ أَنْبِيَاءٍ وَتِسْعَةٌ وَتَمَانِيَةُ أَنْبِيَاءٍ كُلُّهُمْ أَنْبِيَاءٌ وَجَرَى لِكُلِّ نَبِيٍّ مَا جَرَى لِنُوحٍ (صلوات الله عليه) وَكَمَا جَرَى لِآدَمَ وَهُودٍ وَصَالِحٍ وَشُعَيْبٍ وَإِبْرَاهِيمَ (صلوات الله عليه) حَتَّى انْتَهَتْ إِلَى يُوسُفَ بْنِ يَعْقُوبَ (عليهما السلام)

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} having said: 'So there came in between every two Prophets^{-as}, ten, or nine, or eight Prophets^{-as}, and all of them were Prophets^{-as}, and there happened for every Prophet^{-as} what happened for Noah^{-as}, as is what had happened to Adam^{-as}, and Hud^{-as}, and Salih^{-as}, and Shuayb^{-as}, and Ibrahim^{-as} until it ended up to Yusuf Bin Yaqoub^{-as}.

فَلَمَّا نَزَلَتِ التَّوْرَةُ عَلَى مُوسَى (عليه السلام) بَشَّرَ مُحَمَّدٌ (صلى الله عليه وآله) وَكَانَ بَيْنَ يُوسُفَ وَ مُوسَى مِنَ الْأَنْبِيَاءِ وَكَانَ وَصِيُّ مُوسَى يُوشَعَ بْنِ نُوحٍ (عليهما السلام) وَهُوَ فَتَاهُ الَّذِي ذَكَرَهُ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ فَلَمْ تَزَلِ الْأَنْبِيَاءُ تُبَشِّرُ مُحَمَّدٌ (صلى الله عليه وآله) حَتَّى بَعَثَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ

When the Torah was Revealed unto Musa^{-as}, it gave the glad tidings of Muhammad^{-saww}, and in between Yusuf^{-as} and Musa^{-as} were Prophets^{-as}. And Musa^{-as} had bequeathed to Yoshua bin Noon^{-as} and he^{-as} was the young man whom Allah^{-azwj} Mentioned in His^{-azwj} Book. The Prophets^{-as} never ceased to give the glad tidings of Muhammad^{-saww} until Allah^{-azwj} Blessed and Exalted Sent the Messiah Isa Bin Maryam^{-as}.

فَبَشَّرَ مُحَمَّدٌ (صلى الله عليه وآله) وَ ذَلِكَ قَوْلُهُ تَعَالَى يَجِدُونَهُ يَغْنِي الْيَهُودَ وَ النَّصَارَى مَكْتُوباً يَغْنِي صِفَةَ مُحَمَّدٍ (صلى الله عليه وآله) عِنْدَهُمْ يَغْنِي فِي التَّوْرَةِ وَ الْإِنْجِيلِ بِأَمْرِهِمْ بِالْمَعْرُوفِ وَ يَنْهَاهُمْ عَنِ الْمُنْكَرِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُخْبِرُ عَنْ عِيسَى وَ مُبَشِّرًا بِرَسُولٍ يَأْتِي مِنَ بَعْدِي اسْمُهُ أَحْمَدُ وَ بَشَّرَ مُوسَى وَ عِيسَى مُحَمَّدٌ (صلى الله عليه وآله) كَمَا بَشَّرَ الْأَنْبِيَاءُ (عليهم السلام) بِعَظْمِهِمْ بِعَظْمِ حَتَّى بَلَغَتْ مُحَمَّدًا (صلى الله عليه وآله)

So he^{-as} gave glad tidings of Muhammad^{-saww} and these are the Words of the Exalted: **they are finding [7:157]** - meaning the Jews and the Christians, **written with them** meaning the description of Muhammad^{-saww} **in the Torah and the Evangel (that) he would be instructing them with the good things and forbidding them from the evil**, and these are the Words of Allah^{-azwj}: **And when Isa son of Maryam said giving the glad tidings of a Rasool who will come after me, his name being Ahmad [61:6]**, and Musa^{-as} and Isa^{-as} gave the glad tidings of Muhammad^{-saww} just as the Prophets^{-as} had given to one another until it reached Muhammad^{-saww}.⁶⁰

VERSES 45 - 47

ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ {45}

Then We Sent Musa and his brother Haroun, with Our Signs and a clear Authority [23:45]

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ {46}

To Pharaoh and his chiefs, but they were arrogant and they were a haughty people [23:46]

فَقَالُوا أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَابِدُونَ {47}

So they said, 'Should we believe in two persons like us and their people worship to us?' [23:47]

عبد الله بن جعفر الحميري، عن الحسن بن ظريف، عن معمر، عن الرضا، عن أبيه موسى بن جعفر (عليهم السلام)، قال: «كنت عند أبي عبد الله (عليه السلام) ذات يوم وأنا طفل خماسي، إذ دخل عليه نفر من اليهود - ذكر الحديث إلى أن قال - قالوا: أخبرنا عن الآيات التسع التي أوتيتها موسى بن عمران.

Abdullah Bin Ja'far Al Humeiry, from Al Hassan Bin Zareyf, from Mo'mar,

'From Al-Reza^{-asws}, from his^{-asws} father Musa^{-asws} Bin Ja'far^{-asws} having said: 'I^{-asws} was in the presence of my^{-asws} father^{-asws} Abu Abdullah^{-asws} one day, and I^{-asws} was a child of five (years old), when a number of Jews entered to see him^{-asws} - and he^{-asws} mentioned the Hadeeth until he^{-asws} said: 'They said, 'Inform us about the nine Signs which were Given to Musa^{-as} Bin Imran^{-as}.

قلت: العصا، وإخراجه يده من جيبه بيضاء، والجراد، والقمل، والضفادع، والدم، ورفع الطور، والمن والسلوى آية واحدة، و فلق البحر. قالوا: صدقت.»

I^{-asws} said: 'The staff, and his^{-as} bringing out his^{-as} hand from his^{-as} pocket as white, and the locusts, and the lice, and the frogs, and the blood, and raising the (mount) Toor, and the

⁶⁰ Al Kafi - 14540 (Extract)

Manna and the Quails being one Sign, and splitting the sea'. They said, 'You^{-asws} speak the truth'.⁶¹

VERSE 48

فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ {48}

Thus, they belied them both, so they were from the Destroyed ones [23:48]

في مجمع البيان وجاءت الرواية بالاسناد عن أبي سعيد الخدري عن النبي صلى الله عليه واله قال: ما أهلك الله قوما ولا قرناً ولا أمة ولا أهل قرية بعداب من السماء منذ أنزل التوراة على وجه الأرض غير أهل القرية التي مسحوا قردة.

In Majma Al-Bayan, there has come a report by the chain, from Abu Saeed Al-Khudry,

(It has been narrated) from the Prophet^{-saww} having said: 'Allah^{-azwj} did not Destroy a people, nor a generation, nor a people of the town by Punishment from the sky since the Revelation of the Torah upon the surface of the earth, apart from the people of the town who were metamorphosed into monkeys'.⁶²

VERSE 49

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ {49}

And We had Given Musa the Book, perhaps they would be rightly Guided [23:49]

قَالَ الْإِمَامُ ع: وَادْكُرُوا إِذْ آتَيْنَا مُوسَى الْكِتَابَ - وَهُوَ التَّوْرَةُ الَّذِي أَخَذَ عَلَى بَنِي إِسْرَائِيلَ الْإِيمَانَ بِهِ، وَ الْإِنْقِيَادَ لِمَا يُوجِبُهُ، وَ الْفُرْقَانَ آتَيْنَاهُ أَيْضاً فَرَّقَ بِهِ [مَا] بَيْنَ الْحَقِّ وَ الْبَاطِلِ، وَ فَرَّقَ [مَا] بَيْنَ الْمُحَقِّقِينَ وَ الْمُبْطِلِينَ.

The Imam (Hassan Al-Askari^{-asws}) said: 'And recall, when We^{-azwj} Gave Musa^{-as} the Book – and it is the Torah which was Taken upon the Children of Israel to believe in it, and the submission to what it Obligated; and the *Furqan* (Criterion), We^{-azwj} Gave it as well to differentiate by it what is between the Truth and the falsehood, and differentiate what is between the people of the Truth and the people of the falsehood.

وَ ذَلِكَ أَنَّهُ لَمَّا أَكْرَمَهُمُ اللَّهُ تَعَالَى بِالْكِتَابِ وَ الْإِيمَانِ بِهِ، وَ الْإِنْقِيَادَ لَهُ، أَوْحَى اللَّهُ بَعْدَ ذَلِكَ إِلَى مُوسَى ع: يَا مُوسَى هَذَا الْكِتَابُ قَدْ أَقْرَأْتُمْ بِهِ، وَ قَدْ بَقِيَ الْفُرْقَانُ، فَرَّقَ مَا بَيْنَ الْمُؤْمِنِينَ وَ الْكَافِرِينَ، وَ الْمُحَقِّقِينَ وَ الْمُبْطِلِينَ، فَجَدَّدَ عَلَيْهِمُ الْعَهْدَ بِهِ، فَإِنِّي قَدْ آتَيْتُ عَلَى نَفْسِي قَسْماً حَقّاً - لَا أَتَقَبَّلُ مِنْ أَحَدٍ إِيْمَاناً وَ لَا عَمَلاً إِلَّا مَعَ الْإِيمَانِ بِهِ.

And that is, when Allah^{-azwj} the Exalted had Honoured them with the Book and the belief in it, and the submission to it, Allah^{-azwj} Revealed after that unto Musa^{-as}: "O Musa^{-as}! This is the Book you have accepted it, and there remains the *Furqan*, differentiating what is

⁶¹ قرب الاسناد: 133.

⁶² Tafseer Noor Al Saqalayn – Ch 28 H 76

between the *Momineen* and the unbelievers, and the people of the Truth and the people of the falsehood. Therefore, renew the pact upon them^{-asws} with it, for I^{-azwj} have Sworn upon Myself^{-azwj} a Vow that I^{-azwj} will not Accept from anyone, neither belief nor a deed, except along with the belief in it.

قَالَ مُوسَى ع: مَا هُوَ يَا رَبِّ قَالَ اللَّهُ عَزَّ وَجَلَّ: يَا مُوسَى تَأْخُذُ عَلَى بَنِي إِسْرَائِيلَ: أَنَّ مُحَمَّدًا خَيْرُ الْبَشَرِ وَ سَيِّدُ الْمُرْسَلِينَ. وَأَنَّ أَخَاهُ وَ وَصِيَّهُ عَلِيًّا خَيْرُ الْوَصِيِّينَ. وَأَنَّ أَوْلِيَاءَهُ الَّذِينَ يُقِيمُهُمْ سَادَةُ الْخَلْقِ. وَأَنَّ شِيعَتَهُ الْمُتَقَاتِلِينَ لَهُ، الْمُسْلِمِينَ لَهُ وَ لِأَوَامِرِهِ وَ نَوَاهِيهِ وَ خِلَافَتِهِ، نُجُومُ الْفِرْدَوْسِ الْأَعْلَى وَ مُلُوكُ جَنَّاتِ عَدْنٍ.

Musa^{-as} said: ‘What is it (the *Furqan*), O Lord^{-azwj}!’ Allah^{-azwj} Mighty and Majestic Said: “O Musa^{-as}! Take to the Children of Israel that – Muhammad^{-saww} is ‘خير البشر وسيد المرسلين’ the best of the people (A *Noor* Sent in the outfit of flesh – the *Bashar*) and the Chief of the *Mursils*^{-as}; and that his^{-saww} brother and his^{-saww} successor^{-asws} Ali^{-asws} is the best of the successors^{-as}; and that His^{-azwj} Guardians^{-asws}, those whom He^{-azwj} Established, are the chiefs of the people; and that the Shias are the ones obedient to him^{-saww}, the submitters to him^{-saww} and to his^{-saww} orders, and to his^{-saww} prohibitions, and to his^{-saww} Caliphs. They^{-asws} are the lofty stars of Al-Firdows (Paradise), and kings of the Gardens of Eden.

قَالَ: فَأَخَذَ عَلَيْهِمْ مُوسَى ع ذَلِكَ، فَمِنْهُمْ مَنِ اعْتَقَدَهُ حَقًّا، وَ مِنْهُمْ مَنِ أَعْطَاهُ بِلِسَانِهِ دُونَ قَلْبِهِ، فَكَانَ الْمُعْتَقِدُ مِنْهُمْ حَقًّا يَلُوحُ عَلَى جَبِينِهِ نُورٌ مُبِينٌ وَ مَنِ أَعْطَى بِلِسَانِهِ دُونَ قَلْبِهِ لَيْسَ لَهُ ذَلِكَ النُّورُ.

He^{-asws} said: ‘So Musa^{-as} took that to them, and from them was one who believed in it as true, and from them was one who gave him^{-as} (acceptance) by his tongue besides his heart. It was so that the one from them who believed in it as true had a shining light manifesting upon his forehead, and the one who accepted by his tongue besides his heart, that light wasn’t for him.

فَذَلِكَ الْفُرْقَانُ الَّذِي أَعْطَاهُ اللَّهُ عَزَّ وَجَلَّ مُوسَى ع وَ هُوَ فَرَّقَ [بَيْنَ] بَيْنَ الْمُحَقِّقِينَ وَ الْمُضْطَلِّينَ.

Thus, that was the Criterion, which Allah^{-azwj} Mighty and Majestic Gave Musa^{-as}, and it is the differentiator what is between the people of the Truth and the people of the falsehood.

ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ: لَعَلَّكُمْ تَهْتَدُونَ أَيْ لَعَلَّكُمْ تَعْلَمُونَ أَنَّ الَّذِي [بِهِ] يُشْرِفُ الْعَبْدَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ - هُوَ اخْتِقَادُ الْوَلَايَةِ، كَمَا شَرَفَ بِهِ أَسْلَافَكُمْ.

Then Allah^{-azwj} Mighty and Majestic Said **so that you might rightly Guided** – i.e., perhaps you would come to know that by which the servant is ennobled in the Presence of Allah^{-azwj} Mighty and Majestic, it is the belief of the Wilayah, just as your ancestors had been ennobled by it”.⁶³

Appendix I: The People of Fire (Verses 23:10-11)

‘From Abu Abdullah^{-asws} having said: “Allah^{-azwj} did not Create a creature except that He^{-azwj} Made for it a status in the Paradise, and a status in the Fire. When the people of the Paradise enter into the Paradise, and the people of the Fire into the Fire, a Caller will Call

⁶³ Tafseer Imam Hassan Al Askari^{-asws} – S 123

out: 'O people of the Paradise! Look below! They would look down upon the people of the Fire, and their own status would be raised in the Fire.

ثم يقال لهم: هذه منازلكم التي لو عصيتم ربكم دخلتموها، قال: فلو أن أحدا مات فرحا مات أهل الجنة في ذلك اليوم فرحا لما صرف عنهم من العذاب،

Then it would be said to them: 'This is what your status would have been had you disobeyed Allah^{-azwj}. You would have been Made to enter it' – meaning the Fire – 'So if anyone is allowed to die of happiness, the people of the Paradise would have died that Day due to their happiness – when the Punishment had been Lifted from them'.

ثم ينادون: يا معشر أهل النار ارفعوا رؤوسكم فانظروا إلى منازلكم في الجنة فيرفعون رؤوسهم فينظرون إلى منازلهم في الجنة وما فيها من النعيم، فيقال لهم: هذه منازلكم التي لو أطعتم ربكم دخلتموها

Then a Caller would Call out: 'O people of the Fire! Raise your heads!' They would be raising their heads, and would be looking at what their status would have been in the Paradise, and whatever is in it from the Bounties. It would be said to them: 'This is the status which your Lord^{-azwj} would have Given you, by Making you to enter it'.

قال: فلو أن أحدا مات حزنا مات أهل النار ذلك اليوم حزنا، فيورث هؤلاء منازل هؤلاء، وهؤلاء منازل هؤلاء، وذلك قول الله عزوجل: " أولئك هم الوارثون الذين يرثون الفردوس هم فيها خالدون "

He^{-asws} said: 'So if there were anyone who could have been allowed to die from grief, the people of the Fire would (love to) die from grief. Thus, they would inherit the Punishment of those ones, they ones would inherit the Rewards of these ones. And these are the Words of Allah^{-azwj}: ***These, they are the inheritors [23:10] Those who would be inheriting the (Garden of) Firdows. They would be in it eternally [23:11]***'.⁶⁴

⁶⁴ Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 26