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CHAPTER 26

AL-SHOARA

(The Poets)

(227 VERSES)

VERSES 104 – 227

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSES 104 – 121

{104} وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

And surely, your Lord, He is the Mighty, the Merciful [26:104]

{105} كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ

The people of Noah belied the Rasools [26:105]

{106} إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ

When their brother Noah said to them: 'Will you not fear?' [26:106]

{107} إِنِّي لَكُمْ رَسُولٌ أَمِينٌ

I am a trustworthy Rasool to you [26:107]

{108} فَاتَّقُوا اللَّهَ وَأَطِيعُوا

Therefore, fear Allah and obey me [26:108]

{109} وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ

And I do not ask you for any recompense over it. My Recompense is only upon Lord of the Worlds [26:109]

فَاتَّقُوا اللَّهَ وَأَطِيعُوا {110}

Therefore fear Allah and obey me!' [26:110]

قَالُوا أَنْتُمْ لَكُمْ وَاتَّبَعَكَ الْأَرْذَلُونَ {111}

They said, 'Shall we believe in you while the most despicable ones follow you?' [26:111]

قَالَ وَمَا عَلِمِي بِمَا كَانُوا يَعْمَلُونَ {112}

He said: 'And what is my knowledge of what they have been doing? [26:112]

إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي ۖ لَوْ تَشْعُرُونَ {113}

Surely, their Reckoning is upon my Lord, if you could perceive [26:113]

وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ {114}

And I am not going to drive away the Momineen [26:114]

إِنْ أَنَا إِلَّا نَذِيرٌ مُّبِينٌ {115}

Surely, I am only a clear warner!' [26:115]

قَالُوا لَئِنْ لَمْ تَنْتَهِ يَا نُوحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ {116}

They said, 'If you don't stop it, O Noah, you will happen to be from the ones stoned (to death)!' [26:116]

قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ {117}

He said: 'My Lord! Surely, my people are belying me [26:117]

فَأَفْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ {118}

So You Issue a Verdict between me and them with a Verdict, and Deliver me and those who are with me from the Momineen!’ [26:118]

فَأَنجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ الْمَشْحُونِ {119}

So, We Delivered him and ones with him in the laden ship [26:119]

ثُمَّ أَعْرَفْنَا بَعْدَ الْبَاقِينَ {120}

Then We Drowned the remainder afterwards [26:120]

إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ {121}

Surely, in that there is a Sign, and most of them were not Momineen [26:121]

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

Al-Tabarsy said, ‘Abu Ja’far^{-asws} said: ‘What it Means by: **The people of Noah belied the Rasools [26:105]**, are Noah^{-as}, and the Prophets^{-as} who were between him^{-as} and Adam^{-as}.¹

علي بن إبراهيم: قوله تعالى: قَالُوا أَتُؤْمِنُ لَكَ يَا نُوحُ وَ اتَّبَعَكَ الْأَرْذَلُونَ قال: الفقراء.

Ali Bin Ibrahim – The Words of the Exalted: **‘Shall we believe in you - O Noah^{-as}, while the most despicable ones follow you?’ [26:111]** – said, ‘The poor ones’.²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَزَّةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ فَمَكَثَ نُوحٌ (عليه السلام) فِي قَوْمِهِ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا لَمْ يُشَارِكْهُ فِي بُيُوتِهِ أَحَدٌ وَ لَكِنَّهُ قَدِيمٌ عَلَى قَوْمٍ مُكَذِّبِينَ لِلْأَنْبِيَاءِ (عليهم السلام) الَّذِينَ كَانُوا بَيْنَهُ وَ بَيْنَ آدَمَ (عليه السلام) وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ يَعْنِي مَنْ كَانَ بَيْنَهُ وَ بَيْنَ آدَمَ (عليه السلام) إِلَى أَنْ انْتَهَى إِلَى قَوْلِهِ عَزَّ وَ جَلَّ وَ إِنَّ رَبَّكَ هُوَ الْغَزِيرُ الرَّحِيمُ

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

Abu Ja’far^{-asws} said that: Noah^{-as} lived among his^{-as} people for a thousand years less fifty (950) years. He^{-as} did not associate anyone in his^{-as} Prophet-hood for he^{-as} had come to a people who had rejected the Prophets^{-as} who were between him^{-as} and Adam^{-as} and these are the Words of Allah^{-azwj}: **The people of Noah belied the Rasools [26:105]**, meaning the ones^{-as} who were in between him^{-as} and Adam^{-as} to end in Words of the Mighty and Majestic: **And surely your Lord, He is the Mighty, the Merciful [26:122]**.³

¹ مجمع البيان 7: 307.

² تفسير القمي 2: 123

³ Al Kafi – H 14540

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

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

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

فقال: «ما كان فيهم الأطفال، لأن الله عز و جل أعقم أصلاب قوم نوح و أرحام نسائهم أربعين عاماً، فانقطع نسلهم، فاغرقوا و لا طفل فيهم،

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

ما كان الله عز و جل ليهلك بعذابه من لا ذنب له. و أما الباقيون من قوم نوح (عليه السلام) فاغرقوا لتكذيبهم نبي الله نوحاً (عليه السلام)، و سائرهم اغرقوا برضاهم تكذيب المكذبين،

Allah^{-azwj} Mighty and Majestic did not Destroy by His^{-azwj} Punishment, the ones who did not have a sin upon him. And as for the remainder of them, from the people of Noah^{-as}, He^{-azwj} Drowned them due to their belying the Prophet^{-as} of Allah^{-azwj} - Noah^{-as}, and the rest of them drowned due to their being pleased with the belying of the beliers.

و من غاب عن أمر فرضي به كان كمن شاهده و أتاها».

And one who was absent from a matter and was happy with it, is like one who was present and came to it (participated in it)^{.4}

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام): «قوله: فَأَفْتَحْ بَيْنِي وَ بَيْنَهُمْ فَتْحًا يَقُول: اقض بيني و بينهم قضاء».

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

'From Abu Ja'far^{-asws} (having said): 'Regarding His^{-azwj} Words: ***So You Issue a Verdict between me and them with a Verdict [26:118]***, he (Noah^{-as}) said: 'Judge between me^{-as} and them with a Judgment'^{.5}

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

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

⁴ علل الشرائع: 30 / 1.

⁵ تفسير القمّي 2: 123.

(It has been narrated) from Abu Ja'far^{-asws} regarding His^{-azwj} Words: ***in the laden ship [26:119]***, he^{-asws} said: 'The fully prepared, that which he^{-as} had completed, and there did not remain anything except for its sailing'.⁶

[الثعلبي] [قال] الثمالي: كل شيء في القرآن في ذكر المرجومين فانه يعني بذلك القتل.

Al Sa'alby – Al Sumaly said,

'Everything in the Quran regarding the mention of those stoned, so it Means by that, the killing'.⁷

VERSES 122 – 139

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ {122}

And surely, your Lord, He is the Mighty, the Merciful [26:122]

كَذَّبَتْ عَادُ الْمُرْسَلِينَ {123}

(The people of) Aad belied the Rasools [26:123]

إِذْ قَالَ لَهُمُ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ {124}

When their brother Hud said to them: 'Will you not fear?' [26:124]

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ {125}

I am a trustworthy Rasool to you [26:125]

فَاتَّقُوا اللَّهَ وَأَطِيعُوا {126}

Therefore fear Allah and obey me [26:126]

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ {127}

And I do not ask you for any Recompense over it. My Recompenses is only upon Lord of the Worlds [26:127]

⁶ تفسير القمّي 2: 125.

⁷ Tafseer Abu Hamza Al Sumaly - Report No. 219 – (Non-Shia source)

أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ {128}

Are you building a sign on every elevation, (but you are only) amusing yourselves [26:128]

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ {129}

And you are taking to strongholds, (thinking) perhaps you will be living eternally? [26:129]

وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ {130}

And when you seize, you seize as tyrants [26:130]

فَاتَّقُوا اللَّهَ وَأَطِيعُوا {131}

Therefore, fear Allah and obey me

وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ {132}

And fear the One Who has Extended to you of what you know [26:132]

أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ {133}

Extending to you with the cattle and sons [26:133]

وَجَنَّاتٍ وَعُيُونٍ {134}

And gardens and springs [26:134]

إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ {135}

I fear upon you the Punishment of a Grievous Day' [26:135]

قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَضْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ {136}

They said, 'It is the same to us whether you preach to us or do not happen to be from the preachers [26:136]

إِنْ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ {137}

Surely, this is only a custom of the former ones [26:137]

وَمَا نَحْنُ بِمُعَذِّبِينَ {138}

And would not be Punished ones' [26:138]

فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ {139}

Thus, they belied him, so We Destroyed them. Surely, in that there is a Sign, and most of them were not Momineen [26:139]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ ثُمَّ إِنَّ نُوحًا (عليه السلام) لَمَّا انْقَضَتْ نُبُوَّتُهُ وَاسْتَكْمِلَتْ أَيَّامُهُ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ أَنْ يَا نُوحُ قَدْ قَضَيْتَ نُبُوَّتَكَ وَاسْتَكْمَلْتَ أَيَّامَكَ فَاجْعَلِ الْعِلْمَ الَّذِي عِنْدَكَ وَ الْإِيمَانَ وَ الْإِسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النُّبُوَّةِ فِي الْعَقَبِ مِنْ ذُرِّيَّتِكَ

Ali Bin Ibrahim, from his father, from Al-Hassan Bin Mahboub, from Muhammad Bin Al-Fuzeyl, from Abu Hamza,

'From Abu Ja'far^{-asws} having said: 'So when the Prophet-hood of Noah^{-as} came to an end and his^{-as} days were completed, Allah^{-azwj} Revealed unto him^{-as} that: "O Noah^{-as}! Your^{-as} Prophet-hood has come to an end and your^{-as} days are completed, therefore make the Knowledge which is in your^{-as} possession, and the Eman and the Greatest Name, and the inheritance of the Knowledge, and traces (Ahadeeth) of Knowledge of the Prophet-hood, to be in the descendants from your^{-as} progeny.

فَإِنِّي لَنْ أَقْطَعَهَا كَمَا لَمْ أَقْطَعَهَا مِنْ بُيُوتَاتِ الْأَنْبِيَاءِ (عليهم السلام) الَّتِي بَيْنَكَ وَ بَيْنَ آدَمَ (عليه السلام) وَ لَنْ أَدْعَ الْأَرْضَ إِلَّا وَ فِيهَا عِلْمٌ يُعْرِفُ بِهِ دِينِي وَ تُعْرِفُ بِهِ طَاعَتِي وَ يَكُونُ نَجَاةً لِمَنْ يُولَدُ فِيهَا بَيْنَ قَبْضِ النَّبِيِّ إِلَى خُرُوجِ النَّبِيِّ الْآخَرِ

I^{-azwj} will never Cut it off from the houses of the Prophets^{-as} which is your^{-as} house and between Adam^{-as}, and I^{-azwj} will never Leave the earth except that there will be in it a knowledgeable one by whom My^{-azwj} Religion would be recognised by, and obedience to Me^{-azwj} would be recognised by, and salvation would lie in the ones who are born during what is in between the Capture (passing away) of a Prophet^{-as} up to the coming out of another Prophet^{-as}!"

وَ بَشَّرَ نُوحٌ سَامًا بِهُودٍ (عليه السلام) وَ كَانَ فِيهَا بَيْنَ نُوحٍ وَ هُودٍ مِنَ الْأَنْبِيَاءِ (عليهم السلام) وَ قَالَ نُوحٌ إِنَّ اللَّهَ بَاعَثَ نَبِيًّا يُقَالُ لَهُ هُودٌ وَ إِنَّهُ يَدْعُو قَوْمَهُ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَيَكْذِبُونَهُ وَ اللَّهُ عَزَّ وَ جَلَّ مُهْلِكُهُمْ بِالرِّيحِ فَمَنْ أَدْرَكَهُ مِنْكُمْ فَلْيُؤْمِنْ بِهِ وَ لْيَتَّبِعْهُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَنْجِيهِ مِنْ عَذَابِ الرِّيحِ وَ أَمَرَ نُوحٌ (عليه السلام) ابْنَهُ سَامًا أَنْ يَتَّعَاهِدَ 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 it to be a day of festival for them.

فَيَتَعَاهَدُونَ فِيهِ مَا عِنْدَهُمْ مِنَ الْعِلْمِ وَالْإِيمَانِ وَالْإِسْمِ الْأَكْبَرِ وَمَوَارِيثِ الْعِلْمِ وَآثَارِ عِلْمِ النَّبُوَّةِ فَوَجَدُوا هُودًا نَبِيًّا (عليه السلام) وَ قَدْ بَشَّرَ بِهِ آبُوهُمْ نُوحٌ (عليه السلام) فَأَمَّنُوا بِهِ وَ اتَّبَعُوهُ وَ صَدَّقُوهُ فَتَجَرَّوْا مِنْ عَذَابِ الرِّيحِ

They observed that which was in their possession from the Knowledge, and the Eman, and the Greatest Name, and the inheritance of the knowledge, and traces (Ahadeeth) 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.

وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ إِلَى عَادٍ أَخَاهُمْ هُودًا وَ قَوْلُهُ عَزَّ وَ جَلَّ كَذَّبَتْ عَادُ الْمُرْسَلِينَ إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ

And it is the Speech of Allah^{-azwj}: **And to Aad (We Sent) their brother Hud [7:65]**, and the Words of the Mighty and Majestic: **(The people of) Aad belied the Rasools [26:123] When their brother Hud said to them: 'Will you not fear?' [26:124]**.

وَ قَالَ تَبَارَكَ وَ تَعَالَى وَ وَصَّى بِمَا إِبْرَاهِيمُ بَنِيهِ وَ يَعْقُوبُ وَ قَوْلُهُ وَ وَهَبْنَا لَهُ إِسْحَاقَ وَ يَعْقُوبَ كُلًّا هَدَيْنَا لِنَجْعَلَهَا فِي أَهْلِ بَيْتِهِ وَ نُوحًا هَدَيْنَا مِنْ قَبْلُ لِنَجْعَلَهَا فِي أَهْلِ بَيْتِهِ فَأَمَّنَ الْعَقَبُ مِنَ ذُرِّيَّةِ الْأَنْبِيَاءِ (عليهم السلام) مَنْ كَانَ قَبْلَ إِبْرَاهِيمَ إِبْرَاهِيمَ (عليه السلام)

And the Blessed and Exalted Said: **And Ibrahim bequeath with it to his sons and (so did) Yaqoub [2:132]**. And His^{-azwj} Words: **And We Granted to him Is'haq and Yaqoub [6:84]**, and Made it to be in his^{-as} Household, **each we Guided, and Noah We had Guided from before**, and Made it to be in his^{-as} Household. So the descendants of the Prophets^{-as}, ones who were before Ibrahim^{-as} believed in Ibrahim^{-as}.⁸

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ مَعْرُوفِ بْنِ خَرْزُودَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ رِيَّاحَ رَحْمَةٍ وَ رِيَّاحَ عَذَابٍ فَإِنْ شَاءَ اللَّهُ أَنْ يَجْعَلَ الْعَذَابَ مِنَ الرِّيحِ رَحْمَةً فَعَلَّ

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

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

قَالَ وَ لَنْ يَجْعَلَ الرَّحْمَةُ مِنَ الرِّيحِ عَذَابًا قَالِ وَ ذَلِكَ أَنَّهُ لَمْ يَرْحَمْ قَوْمًا قَطُّ أَطَاعُوهُ وَ كَانَتْ طَاعَتُهُمْ إِثَاءً وَ بَالًا عَلَيْهِمْ إِلَّا مِنْ بَعْدِ تَحْوِيلِهِمْ عَنْ طَاعَتِهِ

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

⁸ Al Kafi – H 14540 (Extract)

قَالَ كَذَلِكَ فَعَلَ يَقُومُ يُؤْتِسَ لَمَّا آمَنُوا رَحِمَهُمُ اللَّهُ بَعْدَ مَا كَانَ قَدَّرَ عَلَيْهِمُ الْعَذَابَ وَ فَضَاهُ ثُمَّ تَذَارَكُهُمْ بِرَحْمَتِهِ فَجَعَلَ الْعَذَابَ الْمُقَدَّرَ عَلَيْهِمْ رَحْمَةً فَصَرَفَهُ عَنْهُمْ وَقَدْ أَنْزَلَهُ عَلَيْهِمْ وَ غَشِيَهُمْ وَ ذَلِكَ لَمَّا آمَنُوا بِهِ وَ تَضَرَّعُوا إِلَيْهِ

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

قَالَ وَ أَمَّا الرِّيحُ الْعَقِيمُ فَإِنَّهَا رِيحٌ عَذَابٍ لَا تُلْقِحُ شَيْئاً مِنَ الْأَرْحَامِ وَ لَا شَيْئاً مِنَ النَّبَاتِ وَ هِيَ رِيحٌ تَخْرُجُ مِنْ تَحْتِ الْأَرْضِينَ السَّبْعِ وَ مَا خَرَجَتْ مِنْهَا رِيحٌ قَطُّ إِلَّا عَلَى قَوْمٍ عَادٍ حِينَ غَضِبَ اللَّهُ عَلَيْهِمْ فَأَمَرَ الْخِزَّانَ أَنْ يُخْرِجُوا مِنْهَا عَلَى مِقْدَارِ سَعَةِ الْحَاتِمِ

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

قَالَ فَعَثَّتْ عَلَى الْخِزَّانِ فَخَرَجَ مِنْهَا عَلَى مِقْدَارِ مَنْخَرِ الثَّوْرِ تَغِيظاً مِنْهَا عَلَى قَوْمٍ عَادٍ قَالَ فَضَجَّ الْخِزَّانُ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ ذَلِكَ فَقَالُوا رَبَّنَا إِنَّمَا قَدْ عَثَّتْ عَنْ أَمْرِنَا إِنَّا نَخَافُ أَنْ تُهْلِكَ مَنْ لَمْ يَعْصِكَ مِنْ خَلْقِكَ وَ عَمَّا بِلَادِكَ

He^{-asws} said: 'It rebelled against the Keepers, so there came out from it a measure of the nostril of a bull being wrathful against the people of Aad'. He^{-asws} said: 'So the Keepers grumbled to Allah^{-azwj} from that. They said, 'Our Lord^{-azwj}! It has rebelled against our orders. We are afraid that it would destroy the ones who have not been disobedient to You^{-azwj} from Your^{-azwj} creatures who built Your^{-azwj} City'.

قَالَ فَبَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهَا جِبْرَائِيلَ (عليه السلام) فَاسْتَقْبَلَهَا بِجَنَاحَيْهِ فَرَدَّهَا إِلَى مَوْضِعِهَا وَ قَالَ لَهَا اخْرُجِي عَلَى مَا أُمِرْتُ بِهِ قَالَ فَخَرَجَتْ عَلَى مَا أُمِرْتُ بِهِ وَ أَهْلَكَتْ قَوْمَ عَادٍ وَ مَنْ كَانَ يَحْضُرُهُمْ .

He^{-asws} said: 'So Allah^{-azwj} Sent Jibraeel^{-as} towards it who faced it with both his wings and returned it back to its place and said to it: 'Come out of the ones whom you have not been Commanded for'. He^{-asws} said: 'So it came out from the ones against whom it had not been Commanded for, and destroyed the people of Aad and those who were present with them (their supporters)'.⁹

وقال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: و أما قوله: بِكُلِّ رِيحٍ آيَةٌ قَالَ الإمام أبو جعفر (عليه السلام): «يعني بكل طريق آية، و الآية علي (عليه السلام) تَعْبَثُونَ»

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

⁹ Al Kafi – H 14512

'Abu Ja'far^{-asws} said, 'And as for His^{-azwj} Words: ***Are you building a Sign on every elevation [26:128]***, the Imam Abu Ja'far^{-asws} said: 'It Means, a sign for every road. And the Sign is Ali^{-asws}, ***(but you are only) amusing yourselves***'.¹⁰

A report

ثم قال: حدثني أبي، قال: أمر المعتصم أن يحفر بالبطانية بئر، فحفروا ثلاثمائة قامة، فلم يظهر الماء، فتركه و لم يحفره،

Then (Ali Bin Ibrahim) said,

'My father narrated to me saying, 'Al-Mo'tasam ordered for the digging of a well at Al-Bataniya. So they dug it for a depth of three hundred, they still could not see the water. So they left it and did not dig any more.

فلما ولي المتوكل أمر أن يحفر ذلك أبدا حتى يظهر الماء، فحفروا حتى وضعوا في كل مائة قامة؟ بكرة، حتى انتهوا إلى صخرة، فضربوها بالمعول فانكسرت، فخرج عليهم منها ريح باردة، فمات من كان يقربها،

But when Al-Mutawakkil became the ruler, he issued the order that it should be dug further until water is seen. So they dug for a hundred more until they ended up at the rock. Then they struck at the rock with the pick axes and broke it. A cold wind came out from it killing those who were near to it.

فأخبروا المتوكل بذلك، فلم يعلم ما ذاك، فقالوا: سل ابن الرضا عن ذلك، و هو أبو الحسن علي بن محمد العسكري (عليه السلام)، فكتب إليه يسأله عن ذلك، فقال أبو الحسن (عليه السلام): «تلك بلاد الأحقاف، و هم قوم عاد، الذين أهلكهم الله بالريح الصرصر».

They informed Al-Mutawakkil about that, but he did not know what that was, so he said, 'Ask Ibn Al-Reza^{-asws} about that' – and he^{-asws} is Abu Al-Hassan^{-asws} Ali^{-asws} Bin Muhammad^{-asws} Al-Askari^{-asws}. So they wrote to him^{-asws} asking about that. Abu Al-Hassan^{-asws} said: 'These were the cities of Al-Ahqaaf, and they were the people of Aad whom Allah^{-azwj} Destroyed by the Sar Sar wind'.¹¹

VERSES 140 - 158

وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ {140}

And Surely your Lord, He is the Mighty, the Merciful [26:140]

كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ {141}

(The people of) Samood belied the Rasools [26:141]

¹⁰ تفسير القمّي 2: 125.

¹¹ تفسير القمّي 2: 298.

إِذْ قَالَ لَهُمُ أَخُوهُمْ صَالِحٌ أَلا تَتَّقُونَ {142}

When their brother Salih said to them: 'Will you not fear?' [26:142]

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ {143}

I am a trustworthy Rasool to you [26:143]

فَاتَّقُوا اللَّهَ وَأَطِيعُوا {144}

Therefore, fear Allah and obey me [26:144]

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنِ أَجْرِي إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ {145}

And I do not ask you for any Recompense over it. Surely my Recompense is only upon Lord of the worlds [26:145]

أَتَتْرَكُونَ فِي مَا هَاهُنَا آمِنِينَ {146}

Will you be left secure in what is over here? [26:146]

فِي جَنَّاتٍ وَعُيُونٍ {147}

In gardens and springs [26:147]

وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ {148}

And plantations and heavy laden palm-trees? [26:148]

وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَارِهِينَ {149}

And you are carving out houses out of the mountains, skilfully [26:149]

فَاتَّقُوا اللَّهَ وَأَطِيعُوا {150}

Therefore, fear Allah and obey me [26:150]

وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ {151}

And do not obey the instructions of the extravagant [26:151]

الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ {152}

Those who are corrupting in the land and are not correcting' [26:152]

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ {153}

They said, 'But rather, you are from the bewitched ones!' [26:153]

مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا فَأْتِ بَآيَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ {154}

You are not except a person like us, therefore come with a Sign if you were from the truthful ones [26:154]

قَالَ هَذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَعْلُومٍ {155}

He said: 'This here is a she-camel. For her should be to drink and for you should be to drink on a known day [26:155]

وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ {156}

And do not touch her with evil, for the Punishment of a Grievous Day would Seize you [26:156]

فَعَقَرُوهَا فَأَصْبَحُوا نَادِمِينَ {157}

But they hamstrung her, then they became regretful [26:157]

فَأَخَذَهُمُ الْعَذَابُ ۚ إِنَّ فِي ذَلِكَ لَآيَةً ۚ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ {158}

So the Punishment Seized them. Surely, in that there is a Sign, and most of them were not Momineen [26:158]

وقال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام): «قوله: إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ يقول: أجوف، مثل خلق الإنسان، و لو كنت رسولا ما كنت مثلنا».

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

'Abu Ja'far^{-asws} has said: 'His^{-azwj} Words **They said, 'But rather, you are from the bewitched ones!' [26:153]**, they are saying, 'Deceitful, like the mannerisms of the human beings. And had you been a Rasool^{-as}, you^{-as} would not have been like us'.¹²

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنِ الْحَسَنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا أَهْلَكَ اللَّهُ عَزَّ وَجَلَّ قَوْمًا قَطُّ حَتَّى يَبْعَثَ إِلَيْهِمْ قَبْلَ ذَلِكَ الرَّسُولَ

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

Abu Abdullah^{-asws} said: 'Allah^{-azwj} Mighty and Majestic does not Destroy a people at all until He^{-azwj} Sends to them, before that, the Rasool^{-as}.

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

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

ثُمَّ أَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَيْهِ أَنْ يَا صَالِحُ قُلْ لَهُمْ إِنَّ اللَّهَ قَدْ جَعَلَ لِهَذِهِ النَّاقَةِ [مِنَ الْمَاءِ] شَرْبَ يَوْمٍ وَ لَكُمْ شَرْبَ يَوْمٍ وَ كَانَتِ النَّاقَةُ إِذَا كَانَ يَوْمُ شَرْبِهَا شَرِبَتِ الْمَاءَ ذَلِكَ الْيَوْمَ فَيَخْلُبُونَهَا فَلَا يَبْقَى صَغِيرٌ وَ لَا كَبِيرٌ إِلَّا شَرِبَ مِنْ لَبَنِهَا يَوْمَهُمْ ذَلِكَ فَإِذَا كَانَ اللَّيْلُ وَ أَصْبَحُوا غَدَوْا إِلَى مَائِهِمْ فَشَرِبُوا مِنْهُ ذَلِكَ الْيَوْمَ وَ لَمْ تَشْرَبِ النَّاقَةُ ذَلِكَ الْيَوْمَ فَمَكَّنُوا بِذَلِكَ مَا شَاءَ اللَّهُ

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

ثُمَّ إِتَمَّ عَتَوْا عَلَى اللَّهِ وَ مَشَى بَعْضُهُمْ إِلَى بَعْضٍ وَ قَالُوا اغْتَرَبُوا هَذِهِ النَّاقَةَ وَ اسْتَرْيَحُوا مِنْهَا لَا نَرْضَى أَنْ يَكُونَ لَنَا شَرْبُ يَوْمٍ وَ لَهَا شَرْبُ يَوْمٍ ثُمَّ قَالُوا مَنْ الَّذِي يَلِي قَتْلَهَا وَ نَجْعَلُ لَهُ جُعْلًا مَا أَحَبَّ فَجَاءَهُمْ رَجُلٌ أَحْمَرُ أَشَقَرُّ أَزْرَقُ وَلَدٌ زَيْ لَا يُعْرِفُ لَهُ أَبٌ يُقَالُ لَهُ قُدَارٌ شَقِيٌّ مِنَ الْأَشَقِيَاءِ مَشْقُومٌ عَلَيْهِمْ فَجَعَلُوا لَهُ جُعْلًا

Then they rebelled against Allah^{-azwj} and some of them walked towards the others and said, 'Slay this she-camel, and be relaxed from it. We are not happy that there should be a day for

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us to drink and a day for it to drink'. Then they looked around for someone who could slay it, and made for him (a reward) of what he loved. So there came to them a red, blonde, blue-eyed man, of an adulterous birth, whose father was unknown, called Qudaar, being a wretched one of all wretched ones of a sinister character, so they made up for him a reward for it.

فَلَمَّا تَوَجَّهَتِ النَّاقَةُ إِلَى الْمَاءِ الَّذِي كَانَتْ تَرِدُهُ تَرَكَهَا حَتَّى شَرِبَتِ الْمَاءَ وَ أَقْبَلَتْ رَاجِعَةً فَقَعَدَ هُنَا فِي طَرِيقِهَا فَضَرَبَهَا بِالسَّيْفِ ضَرْبَةً فَلَمْ تَعْمَلْ شَيْئاً فَضَرَبَهَا ضَرْبَةً أُخْرَى فَقَتَلَهَا وَ حَرَّتْ إِلَى الْأَرْضِ عَلَى جَنْبِهَا وَ هَرَبَ فَصِيلُهَا حَتَّى صَعِدَ إِلَى الْجَبَلِ فَرَنَى ثَلَاثَ مَرَّاتٍ إِلَى السَّمَاءِ

Therefore, when the she-camel headed towards the water to drink from it, he left it until it had drunk the water. When it returned, he sat waiting for it upon its path. He struck her with the sword but it did not kill her. So he struck at it again and killed her and it fell down upon the earth on its side, and its young ones fled until they sat upon the mountain. They cried out three times towards the sky.

وَ أَقْبَلَ قَوْمٌ صَالِحٌ فَلَمْ يَبْقَ أَحَدٌ مِنْهُمْ إِلَّا شَرَكُهُ فِي ضَرْبِهِ وَ اقْتَسَمُوا لَحْمَهَا فِيمَا بَيْنَهُمْ فَلَمْ يَبْقَ مِنْهُمْ صَغِيرٌ وَ لَا كَبِيرٌ إِلَّا أَكَلَ مِنْهَا فَلَمَّا رَأَى ذَلِكَ صَالِحٌ أَقْبَلَ إِلَيْهِمْ فَقَالَ يَا قَوْمِ مَا دَعَاكُمْ إِلَى مَا صَنَعْتُمْ أَ عَصَيْتُمْ رَبَّكُمْ

And the people of Salih^{-as} came over. So there did not remain anyone from them except that he participated in hitting it, and they distributed its meat in between themselves. There did not remain anyone from them, whether young or old except that he ate from it. So when Salih^{-as} saw that, he^{-as} came up to them and said, 'O People! What called you all to do what you have done and rebelled against your Lord^{-azwj}?'

فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى صَالِحٍ (عليه السلام) أَنَّ قَوْمَكَ قَدْ طَعَوْا وَ بَغَوْا وَ قَتَلُوا نَاقَةً بَعَثْنَاهَا إِلَيْهِمْ حُجَّةً عَلَيْهِمْ وَ لَمْ يَكُنْ عَلَيْهِمْ فِيهَا ضَرٌّ وَ كَانَ لَهُمْ مِنْهَا أَعْظَمُ الْمَنْفَعَةِ فَقُلْ لَهُمْ إِنِّي مُرْسِلٌ عَلَيْكُمْ عَذَابِي إِلَى ثَلَاثَةِ أَيَّامٍ فَإِنْ هُمْ تَابُوا وَ رَجَعُوا قَبِلْتُ تَوْبَتَهُمْ وَ صَدَدْتُ عَنْهُمْ وَ إِنْ هُمْ لَمْ يَتُوبُوا وَ لَمْ يَرْجِعُوا بَعَثْتُ عَلَيْهِمْ عَذَابِي فِي الْيَوْمِ الثَّالِثِ

Allah^{-azwj} Blessed and Exalted unto Salih^{-as}: "Your^{-as} people have been tyrannous and rebellious, and killed the she-camel that was Sent to them as a Proof to them, and there was no harm in it for them, and there were great benefits from it for them. So tell them that I^{-azwj} will be Sending upon you all My^{-azwj} Punishment after three days. So they were to repent and return (from their ways), I^{-azwj} shall Accept their repentance and Prevent it from them, and if they do not repent and do not return (from their ways), I^{-azwj} will Send to them My^{-azwj} Punishment on the third day".

فَأَتَاهُمْ صَالِحٌ (عليه السلام) فَقَالَ لَهُمْ يَا قَوْمِ إِنِّي رَسُولُ رَبِّكُمْ إِلَيْكُمْ وَ هُوَ يَقُولُ لَكُمْ إِنْ أَنْتُمْ تُبْنِمُ وَ رَجَعْتُمْ وَ اسْتَغْفَرْتُمْ غَفَرْتُ لَكُمْ وَ ثُبْتُ عَلَيْكُمْ فَلَمَّا قَالَ لَهُمْ ذَلِكَ كَانُوا أَعْنَى مَا كَانُوا وَ أَحْبَبَتْ وَ قَالُوا يَا صَالِحُ اثْنَا بِمَا نَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ [الصَّادِقِينَ] قَالَ يَا قَوْمِ إِنَّكُمْ تُصْبِحُونَ عِدَاً وَ وُجُوهَكُمْ مُصْفَرَّةً وَ الْيَوْمَ الثَّانِي وَ وُجُوهَكُمْ مُحْمَرَّةً وَ الْيَوْمَ الثَّالِثِ وَ وُجُوهَكُمْ مُسْوَدَّةً

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

truthful ones'. He^{-as} said: 'O people! When you wake up tomorrow morning your faces would be yellow, and on the second day your faces would be red, and on the third day your faces would be black'.

فَلَمَّا أَنْ كَانَ أَوَّلُ يَوْمٍ أَصْبَحُوا وَوُجُوهُهُمْ مُصْفَرَّةٌ فَمَشَى بَعْضُهُمْ إِلَى بَعْضٍ وَقَالُوا قَدْ جَاءَكُمْ مَا قَالَ لَكُمْ صَالِحٌ فَقَالَ الْعَنَاءُ مِنْهُمْ لَا نَسْمَعُ قَوْلَ صَالِحٍ وَلَا نَقْبَلُ قَوْلَهُ وَإِنْ كَانَ عَظِيمًا

When it was the morning of the first day and their faces turned yellow, some of them walked towards the others and said, 'There has come upon you what Salih^{-as} had spoken of'. So the rebellious ones among them said, 'We will not listen to the words of Salih^{-as} and will not accept his^{-as} words, even though they may be great'.

فَلَمَّا كَانَ الْيَوْمُ الثَّانِي أَصْبَحَتْ وَجُوهُهُمْ مُحْمَرَّةٌ فَمَشَى بَعْضُهُمْ إِلَى بَعْضٍ فَقَالُوا يَا قَوْمُ قَدْ جَاءَكُمْ مَا قَالَ لَكُمْ صَالِحٌ فَقَالَ الْعَنَاءُ مِنْهُمْ لَوْ أَهْلَكْنَا جَمِيعًا مَا سَمِعْنَا قَوْلَ صَالِحٍ وَلَا تَرَكْنَا آلِهَتَنَا الَّتِي كَانَ آبَاؤُنَا يَعْبُدُونَهَا وَهُمْ لَا يَتُوبُونَ وَلَا يَرْجِعُونَ

When it was the morning of the second day and their faces turned red, some of them walked towards the others and said, 'O people! There has come upon you what Salih^{-as} had spoken about for you all'. So the rebellious ones among them said, 'Even if we were all to be destroyed, we will not listen to the words of Salih^{-as} nor will we leave our gods which our forefathers had been worshipping, nor will we repent, nor will we return (from our ways)'.

فَلَمَّا كَانَ الْيَوْمُ الثَّالِثُ أَصْبَحُوا وَوُجُوهُهُمْ مُسْوَدَّةٌ فَمَشَى بَعْضُهُمْ إِلَى بَعْضٍ وَقَالُوا يَا قَوْمُ أَتَأْتِكُمْ مَا قَالَ لَكُمْ صَالِحٌ فَقَالَ الْعَنَاءُ مِنْهُمْ قَدْ أَتَانَا مَا قَالَ لَنَا صَالِحٌ

When it was the morning of the third day and their faces turned black. So some of them walked towards the others and said, 'O people! There has come upon you what Salih^{-as} had spoken of for you all'. So, the rebellious ones from among them said, 'Let it come upon us what Salih^{-as} had said to us'.

فَلَمَّا كَانَ نِصْفُ اللَّيْلِ أَتَاهُمْ جِبْرِيلُ (عليه السلام) فَصَرَخَ بَيْنَ صَرْخَةٍ خَرَقَتْ تِلْكَ الصَّيْحَةَ أَسْمَاعَهُمْ وَفَلَقَتْ قُلُوبَهُمْ وَصَدَعَتْ أَكْبَادَهُمْ وَقَدْ كَانُوا فِي تِلْكَ الثَّلَاثَةِ الْأَيَّامِ قَدْ تَخَطَّطُوا وَتَكَفَّنُوا وَ عَلِمُوا أَنَّ الْعَذَابَ نَازِلٌ بَيْنَ فَمَاتُوا أَجْمَعُونَ فِي طَرْفَةِ عَيْنٍ صَغِيرَةٍ وَكَبِيرَةٍ فَلَمْ يَبْقَ لَهُمْ نَاعِقَةٌ وَلَا رَاغِيَةٌ وَلَا شَيْءٌ إِلَّا أَهْلَكَهُ اللَّهُ فَأَصْبَحُوا فِي دِيَارِهِمْ وَ مَضَاجِعِهِمْ مَوْتَى أَجْمَعِينَ ثُمَّ أَرْسَلَ اللَّهُ عَلَيْهِمْ مَعَ الصَّيْحَةِ النَّارَ مِنَ السَّمَاءِ فَأَخْرَقَتْهُمْ أَجْمَعِينَ وَكَانَتْ هَذِهِ قِصَّتَهُمْ.

When it was the middle of the night, Jibraeel^{-as} came upon them and screamed out a loud scream at them which broke their eardrums, and split their hearts, and ruptured their livers. And during those three days they had been applying camphor upon themselves, and shrouding themselves, and they knew that the Punishment would be descending upon them. So all of them died in the blink of an eye, their young ones as well as their old ones. There did not remain for them a she-camel, or a sheep, or anything except that Allah^{-azwj} Destroyed it. They had all died in their homes and on their beds. Then Allah^{-azwj} Sent upon them Fire along with the Scream from the sky. So it burnt all of them, and this was their story'.¹³

¹³ Al Kafi – H 14662 (Extract)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) سَأَلَ جِبْرِئِيلَ (عليه السلام) كَيْفَ كَانَ مَهْلُكَ قَوْمِ صَالِحٍ (عليه السلام) فَقَالَ يَا مُحَمَّدُ إِنَّ صَالِحًا بُعِثَ إِلَى قَوْمِهِ وَهُوَ ابْنُ سِتِّ عَشْرَةَ سَنَةً فَلَبِثَ فِيهِمْ حَتَّى بَلَغَ عِشْرِينَ وَ مِائَةَ سَنَةٍ لَا يُجِيبُونَهُ إِلَى خَيْرٍ قَالَ وَ كَانَ هُمْ سَبْعُونَ صَنَمًا يَعْبُدُونَهَا مِنْ دُونِ اللَّهِ عَزَّ وَ جَلَّ

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

Abu Ja'far^{-asws} having said: 'The Rasool-Allah^{-saww} asked Jibraeel^{-as}: 'How were the people of Salih^{-as} destroyed?' So he said: 'O Muhammad^{-saww}! Salih^{-as} was Sent to his^{-as} people when he was sixteen years old. So he^{-as} was with them until he^{-as} reached the age of one hundred and twenty years, they did not answer him^{-as} to the good. And they had for themselves seventy idols which they worshipped apart from Allah^{-azwj} Mighty and Majestic.

فَلَمَّا رَأَى ذَلِكَ مِنْهُمْ قَالَ يَا قَوْمُ بُعِثْتُ إِلَيْكُمْ وَ أَنَا ابْنُ سِتِّ عَشْرَ سَنَةٍ وَ قَدْ بَلَغْتُ عِشْرِينَ وَ مِائَةَ سَنَةٍ وَ أَنَا أَعْرِضُ عَلَيْكُمْ أَمْرَيْنِ إِنْ شِئْتُمْ فَاسْأَلُونِي حَتَّى أَسْأَلَ إِلَهِي فَيُجِيبَكُمْ فِيمَا سَأَلْتُمُونِي السَّاعَةَ وَ إِنْ شِئْتُمْ سَأَلْتُ آلِهَتَكُمْ فَإِنْ أَجَابَتْنِي بِالَّذِي أَسْأَلُهَا خَرَجْتُ عَنْكُمْ فَقَدْ سَمِعْتُمْكُمْ وَ سَمِعْتُمُونِي قَالُوا قَدْ أَنْصَفْتَ يَا صَالِحُ

When he^{-as} saw that among them, he^{-as} said: 'O people! I^{-as} was Sent to you all when I^{-as} was sixteen years old, and I^{-as} have now reached one hundred and twenty years, and I^{-as} present to you all two matters. If you like you can ask me until I^{-as} ask my^{-as} God^{-azwj} so He^{-azwj} would Answer you with regards to what you have asked me of within a short while. And if you like, I^{-as} would ask your gods, so if they answer me^{-as} by that which I^{-as} have asked them of, I^{-as} would go away from you all. So I^{-as} would have silenced you all and you would have silenced me^{-as}'. They said, 'You^{-as} are being fair, O Salih^{-as}'.

فَاتَّعَدُوا لِيَوْمٍ يُخْرَجُونَ فِيهِ قَالَ فَخَرِّجُوا بِأَصْنَامِهِمْ إِلَى ظَهْرِهِمْ ثُمَّ قَرَّبُوا طَعَامَهُمْ وَ شَرَابَهُمْ فَكَلُوا وَ شَرَبُوا فَلَمَّا أَنَّ فَرَعُوا دَعَوْهُ فَقَالُوا يَا صَالِحُ سَلْ فَكَلَّمَ لِكَبِيرِهِمْ مَا اسْمُ هَذَا قَالُوا فَلَانَ فَقَالَ لَهُ صَالِحٌ يَا فَلَانُ أَجِبْ فَلَمْ يُجِبْهُ فَقَالَ صَالِحٌ مَا لَهُ لَا يُجِيبُ قَالُوا ادْعُ غَيْرَهُ قَالَ فَدَعَا كُلُّهَا بِأَسْمَائِهَا فَلَمْ يُجِبْهُ مِنْهَا شَيْءٌ فَقَالُوا عَلَى أَصْنَامِهِمْ فَقَالُوا لَهَا مَا لِكَ لَا يُجِيبُنِي صَالِحًا فَلَمْ تُجِبْ فَقَالُوا نَحْنُ عَنَّا وَ دَعْنَا وَ آلِهَتُنَا سَاعَةً

They prepared for the day that they will be going out for it. So they went out with their idols upon their backs, and prepared their food and drinks. So they ate and drank. When they finished, they called him^{-as} over. They said, 'O Salih^{-as}! Ask!' So he^{-as} said to their elder: 'What is the name of this one?' He said, 'Such and such'. So he^{-as} said to it: 'O such and such! Answer me^{-as}!' So it did not answer him^{-as}'. So Salih^{-as} said: 'What is the matter with it that it does not answer?' They said, 'Ask another one'. So he^{-as} asked all of them by their names, but they did not answer him^{-as} anything. So they turned towards their idols and said to them: 'What is the matter with you all that you do not answer Salih^{-as}?' They did not answer. So they said, 'Step away from us and leave us and our idols for a while'.

ثُمَّ نَحَّوْا بُسُطَهُمْ وَ فُرُشَهُمْ وَ نَحَّوْا ثِيَابَهُمْ وَ تَمَرَّغُوا عَلَى التُّرَابِ وَ طَرَحُوا التُّرَابَ عَلَى رُءُوسِهِمْ وَ قَالُوا لِأَصْنَامِهِمْ لَيْنَ لَمْ تُجِيبَنَّ صَالِحًا الْيَوْمَ لَتَفْضَحَنَّ قَالَ ثُمَّ دَعَوْهُ فَقَالُوا يَا صَالِحُ ادْعُهَا فَدَعَاها فَلَمْ يُجِبْهُ فَقَالَ لَهُمْ يَا قَوْمُ قَدْ ذَهَبَ صَدْرُ النَّهَارِ وَ لَا أَرَى آلِهَتَكُمْ تُجِيبُونِي فَاسْأَلُونِي حَتَّى أَدْعُو إِلَهِي فَيُجِيبَكُمْ السَّاعَةَ

Then they unrolled their rugs, and their furnishings, and their clothes, and wallowed upon the dust, and placed dust upon their heads, and said to their idols, 'If you do not answer Salih^{-as} today, you will be exposed'. Then they called him^{-as} over, so they said, 'O Salih^{-as}! Call to

these (idols)'. So he^{as} called upon them. They did not answer him^{as}. So he^{as} said to them: 'O People! Half the morning has passed and I^{as} have not seen your gods to have answered me^{as}. So ask me^{as}, and I^{as} shall ask my^{as} God^{azwj}, and He^{azwj} will Answer you shortly'.

فَانْتَدَبَ لَهُ مِنْهُمْ سَبْعُونَ رَجُلًا مِنْ كِبَرائِهِمْ وَ الْمُنْظُورِ إِلَيْهِمْ مِنْهُمْ فَقَالُوا يَا صَالِحُ نَحْنُ نَسْأَلُكَ فَإِنْ أَجَابَكَ رَبُّكَ اتَّبَعْنَاكَ وَ يُبَايِعُكَ جَمِيعُ أَهْلِ قَرْيَتِنَا فَقَالَ لَهُمْ صَالِحٌ (عليه السلام) سَلُونِي مَا شِئْتُمْ فَقَالُوا تَقْدِمُ بِنَا إِلَى هَذَا الْجَبَلِ وَ كَانَ الْجَبَلُ قَرِيبًا مِنْهُمْ فَأَنْطَلَقَ مَعَهُمْ صَالِحٌ فَلَمَّا انْتَهَوْا إِلَى الْجَبَلِ قَالُوا يَا صَالِحُ ادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِنْ هَذَا الْجَبَلِ السَّاعَةَ نَاقَةً حَمْرَاءَ شَفْرَاءَ وَنِزَاءَ عَشْرَاءَ بَيْنَ جَنْبَيْهَا مِيلٌ

Seventy men from their elders were delegated to him^{as} from the approved ones from among them, so they said, 'O Salih^{as}! We ask you, so if your^{as} Lord^{azwj} were to answer us, we would follow you^{as} and answer to you^{as}, and pledge our allegiances to you^{as}, all the people of our town altogether'. So Salih^{as} said to them: 'Ask me^{as} whatsoever you like'. So they said, 'Walk with us towards this mountain', and the mountain was quite near to them. So Salih^{as} went with them. When he^{as} came up to the mountain, they said, 'O Salih^{as}! Call upon your^{as} Lord^{azwj} for us, to bring out for us from this mountain this very moment, a blonde, tame, red she-camel with a distance of a mile between the two sides of the mountain'.

فَقَالَ لَهُمْ صَالِحٌ لَقَدْ سَأَلْتُمُونِي شَيْئًا يَعْظُمُ عَلَيَّ وَ يَهُونُ عَلَى رَبِّي جَلٍّ وَ عَزَّ قَالَ فَسَأَلَ اللَّهُ تَعَالَى صَالِحٌ ذَلِكَ فَأَنْصَدَعَ الْجَبَلُ صَدْعًا كَاذَتْ تَطِيرُ مِنْهُ غُفُولُهُمْ لَمَّا سَمِعُوا ذَلِكَ ثُمَّ اضْطَرَبَ ذَلِكَ الْجَبَلُ اضْطِرَابًا شَدِيدًا كَالْمَرْأَةِ إِذَا أَخَذَهَا الْمَخَاضُ ثُمَّ لَمْ يَفْجَأْهُمْ إِلَّا رَأْسُهَا فَذَ طَلَعَ عَلَيْهِمْ مِنْ ذَلِكَ الصَّدْعِ فَمَا اسْتَيْمَّتْ رَقَبَتُهَا حَتَّى اجْتَرَّتْ ثُمَّ خَرَجَ سَائِرُ جَسَدِهَا ثُمَّ اسْتَوَتْ قَائِمَةً عَلَى الْأَرْضِ فَلَمَّا رَأَوْا ذَلِكَ قَالُوا يَا صَالِحُ مَا أَسْرَعَ مَا أَجَابَكَ رَبُّكَ ادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا فَصِيلَهَا فَسَأَلَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ فَرَمَتْ بِهِ قَدَبٌ حَوْلَهَا

Salih^{as} said to them: 'You have asked me^{as} for something which is great for me^{as}, and is easy for my^{as} Lord^{azwj} Majestic and Mighty'. Salih^{as} asked Allah^{azwj} the Exalted for that. The mountain split asunder with such a split that their intellects took flight when they heard that rumble of it. Then the mountain trembled with a great tremble like a woman trembling during labour. Then only its head came out of the crack in the mountain. When its neck showed, it began to chew its cud. Then the rest of its body came out, and it stood erect upon the ground. So when they all saw that, they said, 'O Salih^{as}, with what ease has your^{as} Lord^{azwj} Answered you^{as}. Call upon your^{as} Lord^{azwj} for us to bring out for us its young'. So he^{as} asked Allah^{azwj} Mighty and Majestic for that. She brought it (babies) out and walked around them.

فَقَالَ لَهُمْ يَا قَوْمُ أَ بَقِيَ شَيْءٌ قَالُوا لَا أَنْطَلِقُ بِنَا إِلَى قَوْمِنَا نُخْبِرُهُمْ بِمَا رَأَيْنَا وَ يُؤْمِنُونَ بِكَ قَالَ فَرَجَعُوا فَلَمْ يَبْلُغِ السَّبْعُونَ إِلَيْهِمْ حَتَّى ارْتَدَّ مِنْهُمْ أَرْبَعَةٌ وَ سِتُّونَ رَجُلًا وَ قَالُوا سِحْرٌ وَ كَذِبٌ قَالُوا فَانْتَهُوا إِلَى الْجَمِيعِ فَقَالَ السِّتَّةُ حَقٌّ وَ قَالَ الْجَمِيعُ كَذِبٌ وَ سِحْرٌ قَالَ فَأَنْصَرَفُوا عَلَى ذَلِكَ ثُمَّ ارْتَابَ مِنَ السِّتَةِ وَاحِدٌ فَكَانَ فِيمَنْ عَقَرَهَا

He^{as} said to them: 'O people! Does there remain anything else?' They said, 'No. Come with us to our people. We shall inform them of what we have seen and they will believe in you^{as}'. So they returned, but before the seventy of them could reach them, sixty four of them had reneged, and they were saying, This is sorcery and a lie'. This was reflected by all of them. So the remaining six were saying that it is the truth, whilst all the others were saying that it is a lie and sorcery. Then they all dispersed upon that, and one of the six then was overcome by doubt. So he was the one who slayed it.

قَالَ ابْنُ مَحْبُوبٍ فَحَدَّثْتُ بِهَذَا الْحَدِيثِ رَجُلًا مِنْ أَصْحَابِنَا يُقَالُ لَهُ سَعِيدُ بْنُ يَزِيدَ فَأَخْبَرَنِي أَنَّهُ رَأَى الْجَبَلَ الَّذِي خَرَجَتْ مِنْهُ بِالشَّامِ قَالَ فَرَأَيْتُ جَنْبَهَا قَدْ حَكَ الْجَبَلَ فَأَتَرَ جَنْبَهَا فِيهِ وَ جَبَلٍ آخَرَ بَيْنَهُ وَ بَيْنَ هَذَا مِيلًا.

Ibn Mahboub (the narrator) said, 'I narrated this Hadeeth to a man from our companions called Saeed Bin Yazeed. He informed me that he had seen the mountain from which (the she-camel) came out, in Syria. He said, 'I saw its sides where the mountain split up, and the impact of it on its sides and the other side of it, and in between it and this one was a distance of a mile'.¹⁴

Similarities between Qadaar^{-la} and Ibn Muljim^{-la}

و روى الثعلبي و الواحدي، بإسنادهما، عن عمار و عن عثمان بن صهيب، و عن الضحاک، و روى ابن مردويه بإسناده، عن جابر بن سمرة، و عن صهيب، و عن عمار، و عن ابن عدي، و عن الضحاک، و روي الخطيب في (التاريخ) عن جابر بن سمرة، و روى الطبري و الموصلي، عن عمار، و روى أحمد بن حنبل، عن الضحاک، أنه قال: قال النبي (صلى الله عليه و آله): «يا علي، أشقى الأولين عاقر الناقة، و أشقى الآخرين قاتلك»

And it has been reported by Al-Sa'alby and Al-Wahidy, by both their chains, from Amaar, and from Usman Bin Saheyb, and from Zahaak. And it has been reported from Ibn Mardawiyah by his chain, from Jabir Bin Samrat, and from Saheyb, and from Amaar, and from Ibn Udayy, and from Al-Zahaak. And it has been reported from Al-Kahteyb in 'Al-Tareekh', from Jabir Bin Samrat. And it has been reported from Al-Tabari and Al-Mowsay, from Amaar. And it has been reported from Ahmad Bin Hanbal-from Al-Zahaak who said,

'The Prophet^{-saww} said: 'O Ali^{-asws}! The most wretched of the former ones is the slayer of the she-camel, and most wretched one of the latter ones would be your^{-asws} murderer'.¹⁵

ابن عباس، قال: كان عبد الرحمن بن ملجم من ولد قدار عاقر ناقة صالح، و قصتهما واحدة، لأن قدار عشق امرأة يقال لها رباب، كما عشق ابن ملجم قظام.

Ibn Abbas said,

'Abdul Rahman Ibn Muljim is from the children of Qadaar, the slayer of the she-camel of Saalih^{-as}, and both of their stories are one (the same), because Qadaar was in love with a woman called Rabaab, just as Ibn Muljim was in love with Qataam'. (For whom they both did what they did)¹⁶.

VERSES 159 – 174

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ {159}

And surely your Lord, He is the Mighty, the Merciful [26:159]

كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ {160}

¹⁴ Al Kafi – H 14661

¹⁵ المناقب 3: 309. (Non-Shia source)

¹⁶ المناقب 3: 309.

The people of Lut belied the Rasools [26:160]

إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطُ أَلَا تَتَّقُونَ {161}

When their brother Lut said to them: 'Will you not fear?' [26:161]

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ {162}

I am a trustworthy Rasool to you [26:162]

فَاتَّقُوا اللَّهَ وَأَطِيعُوا {163}

Therefore fear Allah and obey me [26:163]

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنِ أَجْرِي إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ {164}

And I do not ask you any Recompense over it, My Recompense is only upon Lord of the Worlds [26:164]

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ {165}

You are (the one ones) coming to the males, from the (people of the) worlds [26:165]

وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ ۚ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ {166}

And you are leaving what your Lord has Created for you from your wives. But, you are a transgressing people' [26:166]

قَالُوا لَئِنْ لَمْ تَنْتَهِ يَا لُوطُ لَتَكُونَ مِنَ الْمُخْرَجِينَ {167}

They said, 'If you don't stop it, O Lut! You happen to be from the expelled ones' [26:167]

قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ {168}

He said: 'I am from those who detest your deeds [26:168]

رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ {169}

Lord ! Deliver me and my family from what they are doing!' [26:169]

فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ {170}

So We Delivered him and his family altogether [26:170]

إِلَّا عَجُوزًا فِي الْغَابِرِينَ {171}

Except for an old woman, to be among those who remained behind [26:171]

ثُمَّ دَمَّرْنَا الْآخَرِينَ {172}

Then We Destroyed the others [26:172]

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ {173}

And We Rained down upon them a rain, and evil was the rain upon the warned ones [26:173]

إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ {174}

Surely, in that there is a Sign, and most of them were not Momineen [26:174]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى بْنِ ابْنِ فَضَالٍ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ وَهُوَ فَرْقَدٌ عَنْ أَبِي يَزِيدَ الْحُمَارِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ تَعَالَى بَعَثَ أَرْبَعَةَ أَمْلَاحٍ فِي إِهْلَاكِ قَوْمِ لُوطٍ جَبْرِئِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ وَكَرُوبِيلَ (عليهم السلام) فَمَرُّوا بِإِبْرَاهِيمَ (عليه السلام) وَهُمْ مُعْتَمُونَ فَسَلَّمُوا عَلَيْهِ فَلَمْ يَعْرِفُهُمْ وَرَأَى هَيْئَةً حَسَنَةً فَقَالَ لَا يَخْدُمُ هَؤُلَاءِ أَحَدٌ إِلَّا أَنَا بِنَفْسِي وَكَانَ صَاحِبَ أَصْنِيفٍ فَشَوَى لَهُمْ عِجْلًا سَمِينًا حَتَّى أَنْصَحَهُ ثُمَّ قَرَّبَهُ إِلَيْهِمْ فَلَمَّا وَضَعَهُ بَيْنَ أَيْدِيهِمْ رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكَرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً

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

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

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

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

فَقَالَ لَهُمْ إِنْ كَانَ فِيهَا مِائَةٌ مِنَ الْمُؤْمِنِينَ هَلْ يَكُونُكُمْ فَقَالَ جِبْرِئِيلُ (عليه السلام) لَا قَالَ فَإِنْ كَانُوا خَمْسِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا ثَلَاثِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا عِشْرِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا عَشْرَةً قَالَ لَا قَالَ فَإِنْ كَانُوا خَمْسَةً قَالَ لَا قَالَ فَإِنْ كَانُوا وَاحِدًا قَالَ لَا قَالَ إِنَّ فِيهَا لَوْطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَائِبِينَ ثُمَّ مَضُوا

He^{-as} said to them^{-as}: 'Suppose there were a hundred Momineen among them, would you^{-as} destroy them?' Jibraeel^{-as} said: 'No'. He^{-as} said: 'If there were fifty?' He^{-as} said: 'No'. He^{-as} said, 'If there were thirty?' He^{-as} said; No'. He^{-as} said: 'If there were twenty?' He^{-as} said: 'No'. He^{-as} said: 'if there were ten?' He^{-as} said; 'No'. He^{-as} said: 'If there were five?' He^{-as} said: 'No'. He^{-as} said: 'If there was one?' He^{-as} said: 'No'. **He said: 'Surely in it is Lut'. They said: 'We are more knowing with the ones in it. We will rescue him and his family except for his wife, she would be from the ones left behind [29:32].** Then they^{-as} left.

وَقَالَ الْحَسَنُ الْعَسْكَرِيُّ أَبُو مُحَمَّدٍ لَا أَعْلَمُ ذَا الْقَوْلِ إِلَّا وَهُوَ يَسْتَقْبِلُهُمْ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُجَادِلُنَا فِي قَوْمِ لُوطٍ فَأَتَوْا لُوطًا وَهُوَ فِي زُرَاعَةٍ لَهُ قُرْبَ الْمَدِينَةِ فَسَلَّمُوا عَلَيْهِ وَ هُمْ مُعْتَمِدُونَ فَلَمَّا رَأَوْهُمُ رَأَى هَيْئَةً حَسَنَةً عَلَيْهِمْ عَمَائِمٌ بَيْضٌ وَ ثِيَابٌ بَيْضٌ فَقَالَ لَهُمُ الْمَنْزِلُ فَقَالُوا نَعَمْ فَتَقَدَّمَهُمْ وَ مَشَوْا خَلْفَهُ

And Al-Hassan^{-asws} Al-Askari Abu Muhammad^{-asws} said, and I (the narrator) don't know whether it is the speech except that it has been preserved as such: 'And these are the Words of Allah^{-azwj} Mighty and Majestic: **he pleaded to Us for the people of Lut [11:74].** So they^{-as} came to Lut^{-as} while he^{-as} was in his^{-as} farm near the city, and they^{-as} greeted him^{-as} while they^{-as} had obscured their^{-as} faces. So when he^{-as} saw them to be as good persons clad in white turbans and white robes, he^{-as} said to them^{-as}: 'Lodging?' They^{-as} said: 'Yes'. So he^{-as} led them^{-as} and they^{-as} walked behind him^{-as}.

فَنَدِمَ عَلَى عَرْضِهِ عَلَيْهِمُ الْمَنْزِلَ وَقَالَ أَيُّ شَيْءٍ صَنَعْتُ آتِي بِهِمْ قَوْمِي وَأَنَا أَعْرِفُهُمْ فَالْتَقَتْ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِي اللَّهُ وَقَدْ قَالَ جِبْرِئِيلُ (عليه السلام) لَا تَعْجَلْ عَلَيْهِمْ حَتَّى يَشْهَدَ ثَلَاثَ شَهَادَاتٍ فَقَالَ جِبْرِئِيلُ (عليه السلام) هَذِهِ وَاحِدَةٌ

But he^{-as} regretted having offered lodging to them^{-as} and said (to himself^{-as}): 'What shall I^{-as} do when I^{-as} come to my^{-as} people and I recognise them?' So he^{-as} turned towards them^{-as} and said: 'You^{-as} have come to evil creatures of Allah^{-azwj}'. And Jibraeel^{-as} had said: 'We^{-as} will not make haste against them until he^{-as} testifies by three testimonies'. So Jibraeel^{-as} said (to himself^{-as}): 'This is one testimony'.

ثُمَّ مَشَى سَاعَةً ثُمَّ التَقَتْ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِي اللَّهُ فَقَالَ جِبْرِئِيلُ (عليه السلام) هَذِهِ اثْنَتَانِ ثُمَّ مَضَى فَلَمَّا بَلَغَ بَابَ الْمَدِينَةِ التَقَتْ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِي اللَّهُ فَقَالَ جِبْرِئِيلُ (عليه السلام) هَذِهِ ثَالِثَةٌ

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

^{as} have come to evil creatures of Allah^{-azwj}'. So Jibraeel^{-as} said (to himself^{-as}): 'These are three'.

ثُمَّ دَخَلَ وَ دَخَلُوا مَعَهُ فَلَمَّا رَأَتْهُمُ امْرَأَتُهُ رَأَتْ هَيْئَةً حَسَنَةً فَصَعِدَتْ فَوْقَ السَّطْحِ وَ صَعِقَتْ فَلَمْ يَسْمَعُوا فَدَخَنْتْ فَلَمَّا رَأُوا الدُّخَانَ اقْبَلُوا يُهْرَعُونَ إِلَى الْبَابِ فَتَنَزَّلَتْ إِلَيْهِمْ فَقَالَتْ عِنْدَهُ قَوْمٌ مَا رَأَيْتُ قَطُّ أَحْسَنَ مِنْهُمْ هَيْئَةً

Then he^{-as} entered (the city) and they^{-as} entered with him^{-as}. So when his^{-as} wife saw them^{-as} of good built she climbed on top of the roof of the house and whistled to the people. But when they did not hear her, she raised smoke. So when they saw the smoke they came rushing to the door. She came down to them and said, 'He^{-as} has such people with him^{-as} that I have not seen such beauty ever better than theirs.

فَجَاءُوا إِلَى الْبَابِ لِيَدْخُلُوها فَلَمَّا رَأَتْهُمُ لُوطٌ قَامَ إِلَيْهِمْ فَقَالَ يَا قَوْمِ فَاتَّقُوا اللَّهَ وَ لَا تُخْزَوْنِ فِي صَنِيفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ فَقَالَ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَدَعَاهُمْ إِلَى الْحَلَالِ

They came to the door, so when Lut^{-as} saw them, he^{-as} said: 'O people! Fear Allah^{-azwj} and do not harass regarding my^{-as} guests. Is there no man with guidance among you? **These are my (Community's) daughters - they are purer for you [11:78]**. He^{-as} thus called them to the Permissible (sexual relationships)'.

فَقَالُوا لَقَدْ عَلِمْتُمْ مَا لَنَا فِي بَنَاتِكِ مِنْ حَقٍّ وَ إِنَّكَ لَتَعْلَمُ مَا نُرِيدُ فَقَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ فَقَالَ جِبْرِيلُ (عليه السلام) لَوْ يَعْلَمُ أَيُّ قُوَّةٍ لَهُ فَكَاتَرُوهُ حَتَّى دَخَلُوا الْبَيْتَ

They said: 'You have known there is not right for us regarding your (community's) daughter, and you know what we want [11:79] He said: 'If only there was strength for me against you, or a recourse to a strong support' [11:80]. So Jibraeel^{-as} said (to himself^{-as}): 'If only he^{-as} knew how much strength he^{-as} had'. So they spoke a lot until they^{-as} entered the house'.

قَالَ فَصَاحَ بِهِ جِبْرِيلُ يَا لُوطُ دَعُهُمْ يَدْخُلُونَ فَلَمَّا دَخَلُوا أَهْوَى جِبْرِيلُ بِإِصْبَعِهِ نَحْوَهُمْ فَدَهَبَتْ أَعْيُنُهُمْ وَ هُوَ قَوْلُهُ فَطَمَسْنَا أَعْيُنَهُمْ ثُمَّ نَادَى جِبْرِيلُ فَقَالَ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَ قَالَ لَهُ جِبْرِيلُ إِنَّا بَعَثْنَا فِي إِبْرَاهِيمَ فَقَالَ يَا جِبْرِيلُ عَجَلٌ فَقَالَ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ

He^{-asws} said: 'Jibraeel^{-as} shouted: 'O Lut^{-as}! Call them to enter the house'. So when they entered, Jibraeel^{-as} pointed by his^{-as} finger around them, so their eyesight was lost and it is His^{-azwj} Words: **but We Blinded their eyes [54:37]**. Then Jibraeel^{-as} called out: 'We^{-as} have been Sent to destroy you all'. So he^{-as} said: 'O Jibraeel^{-as}, hurry up'. So he^{-as} said: **Their appointed time is the morning; is not the morning near?' [11:81]**.

قَالَ فَأَمْرُهُ فَتَحَقَّلَ وَ مِنْ مَعَهُ إِلَّا امْرَأَتُهُ قَالَ ثُمَّ اقْتُلْهَا جِبْرِيلُ بِجَنَاحِيهِ مِنْ سَنَعٍ أَرْضِينَ ثُمَّ رَفَعَهَا حَتَّى سَمِعَ أَهْلُ السَّمَاءِ الدُّنْيَا نُبْحَ الْكِلَابِ وَ صِيَاحَ الدِّيكَةِ ثُمَّ قَلَبَهَا وَ أَطَرَّ عَلَيْهَا وَ عَلَى مَنْ حَوْلَ الْمَدِينَةِ حِجَارَةً مِنْ سِجِّيلٍ.

He^{-asws} said; 'So he (Jibraeel^{-as}) commanded him to carry with him those who were with him^{-as} except for his^{-as} wife. Then Jibraeel^{-as}, by his^{-as} wings, uprooted from the seventh firmament, then raised it until the inhabitants of the sky heard the barking of the dogs and the

crowing of the roosters. Then he^{-as} overturned it, and rained upon it and upon the surrounding areas of the city, stones of clay'.¹⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدٍ بْنِ سَعِيدٍ قَالَ أَخْبَرَنِي زَكَرِيَّا بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَمْرِو عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ كَانَ قَوْمٌ لُوطٍ مِنْ أَفْضَلِ قَوْمٍ خَلَقَهُمُ اللَّهُ فَطَلَبَهُمْ إِبْلِيسُ الطَّلَبَ الشَّدِيدَ وَكَانَ مِنْ فَضْلِهِمْ وَخَيْرِهِمْ أَهْمٌ إِذَا خَرَجُوا إِلَى الْعَمَلِ خَرَجُوا بِأَجْمَعِهِمْ وَتَبَقَى الْيَسَاءُ خَلْفَهُمْ فَلَمْ يَزَلْ إِبْلِيسُ يَغْتَاذُهُمْ فَكَانُوا إِذَا رَجَعُوا خَرَّبَ إِبْلِيسُ مَا يَعْمَلُونَ فَقَالَ بَعْضُهُمْ لِبَعْضٍ تَعَالَوْا نَرُصِدْ هَذَا الَّذِي يُخَرِّبُ مَتَاعَنَا فَرُصِدُوهُ فَإِذَا هُوَ غَلَامٌ أَحْسَنُ مَا يَكُونُ مِنَ الْعِلْمَانِ فَقَالُوا لَهُ أَنْتَ الَّذِي تُخَرِّبُ مَتَاعَنَا مَرَّةً بَعْدَ مَرَّةٍ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Saeed who said, 'Zakariyya Bin Muhammad informed me, from his father, from Amro,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'The people of Lut^{-as} were from the best of the people Created by Allah^{-azwj}. So Iblees^{-la} sought them with an intense seeking, and from their merits and their goodness was that whenever they went to the work, they went out altogether, and the women would remain behind them. So Iblees^{-la} would not cease to transgress them, So when they would return, Iblees^{-la} would have spoil whatever they had worked. So some of them said to the others, 'Come, let us observe this one who is spoiling our provisions. So they observed, and there was a boy as good looking as can be from the boys. So they said to him, 'You are the one who is spoiling our provisions time after time'.

فَاجْتَمَعَ رَأْيُهُمْ عَلَى أَنْ يَقْتُلُوهُ فَبَيَّتُوهُ عِنْدَ رَجُلٍ فَلَمَّا كَانَ اللَّيْلُ صَاحَ فَقَالَ لَهُ مَا لَكَ فَقَالَ كَانَ أَبِي يُنَوِّمُنِي عَلَى بَطْنِي فَقَالَ لَهُ تَعَالَ فَنَمَ عَلَى بَطْنِي قَالَ فَلَمْ يَزَلْ يَذَلُّكَ الرَّجُلُ حَتَّى عَلَّمَهُ أَنَّهُ يَفْعَلُ بِنَفْسِهِ فَأَوَّلًا عَلَّمَهُ إِبْلِيسُ وَ الثَّانِيَةَ عَلَّمَهُ هُوَ ثُمَّ انْسَلَّ فَقَرَّ مِنْهُمْ

They formed a consensus upon killing him. They lodged him for the night with a man. When it was the night, he shrieked. The man said, 'What is the matter with you?' So he said, 'My father used to sleep me upon his belly'. He said to him, 'Come, so sleep upon my belly'. he did not cease to massage the man until he taught him that he should do it with himself. Thus the first one to do it was Iblees^{-la}, and the second one to do it was him. Then he crept away and fled from them.

وَ أَصْبَحُوا فَجَعَلَ الرَّجُلُ يُخْبِرُ بِمَا فَعَلَ بِالْغُلَامِ وَ يُعْجِبُهُمْ مِنْهُ وَ هُمْ لَا يَعْرِفُونَهُ فَوَضَعُوا أَيْدِيَهُمْ فِيهِ حَتَّى اكْتَفَى الرَّجَالُ بِالرِّجَالِ بَعْضُهُمْ بِبَعْضٍ ثُمَّ جَعَلُوا يَرُصِدُونَ مَأْتَةَ الطَّرِيقِ فَيَفْعَلُونَ بِهِمْ حَتَّى تَنْكَبَ مَدِينَتُهُمُ النَّاسُ ثُمَّ تَرَكُوا نِسَاءَهُمْ وَ أَقْبَلُوا عَلَى الْعِلْمَانِ

And the morning came, so the man went over informing with what he had done with the boy and he astounded them from it, and they did not understand it. So they placed their hands in it, indulging in it, until the men sufficed themselves with the men, with each other. Then they went on looking out for the passers-by on the road, so they would be doing it with them until they had plagued the people of their cities. Then they neglected their women and faced towards the boys.

فَلَمَّا رَأَى أَنَّهُ قَدْ أَحْكَمَ أَمْرَهُ فِي الرِّجَالِ جَاءَ إِلَى النِّسَاءِ فَصَيَّرَ نَفْسَهُ امْرَأَةً فَقَالَ إِنَّ رَجَالَكُمْ يَفْعَلُ بَعْضُهُمْ بِبَعْضٍ قَالُوا نَعَمْ قَدْ رَأَيْنَا ذَلِكَ وَ كُلُّ ذَلِكَ يَعِظُهُمْ لُوطٌ وَ يُوصِيهِمْ وَ إِبْلِيسُ يُغْوِيهِمْ حَتَّى اسْتَعْنَى النِّسَاءُ بِالنِّسَاءِ

¹⁷ Al Kafi – V 8 H 14953

When he^{-la} saw that his^{-la} matter had prevailed among the men, he^{-la} went to the women. So, he^{-la} changed himself^{-la} into a woman, so he^{-la} said, 'Your men are doing it to each other'. They said, 'Yes, we have seen that'. And every time Prophet Lut^{-as} advised them, Iblees^{-la} would stray them until the women sufficed themselves with the women.

فَلَمَّا كَمَلَتْ عَلَيْهِمُ الْحُجَّةُ بَعَثَ اللَّهُ جِبْرَائِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ (عَلَيْهِمُ السَّلَام) فِي زَيٍّ غُلَمَانٍ عَلَيْهِمُ أَقْبِيَّةٌ فَمَرُّوا بِلُوطٍ وَ هُوَ يَخْرُثُ فَقَالَ أَتَيْنَ تَرِيدُونَ مَا رَأَيْتُمْ أَجْمَلَ مِنْكُمْ قَطُّ قَالُوا إِنَّا أَرْسَلْنَا سَيِّدَنَا إِلَى رَبِّ هَذِهِ الْمَدِينَةِ قَالَ أَوْ لَمْ يَبْلُغْ سَيِّدُكُمْ مَا يَفْعَلُ أَهْلُ هَذِهِ الْمَدِينَةِ يَا بَنِي إِهْنَمْ وَ اللَّهُ يَأْخُذُونَ الرِّجَالَ فَيَفْعَلُونَ بِهِمْ حَتَّى يَخْرُجَ الدَّمُ فَقَالُوا أَمَرْنَا سَيِّدَنَا أَنْ تَمُرَّ وَ سَطَهَا قَالَ فَلْيِ إِلَيْكُمْ حَاجَةٌ قَالُوا وَ مَا هِيَ قَالَ تَصْبِرُونَ هَاهُنَا إِلَى اخْتِلَافِ الظَّلَامِ

When the argument was completed upon them, Allah^{-azwj} Sent Jibrael^{-as} and Mikaeel^{-as}, and Israfeel^{-as} in the form of boys wearing gowns. So they^{-as} passed by Lut^{-as} and he^{-as} was farming, so he^{-as} said: 'Where are you^{-as} intending to go. I^{-as} have not seen anyone more good-looking than you^{-as}'. They^{-as} said, 'Our^{-as} Master^{-azwj} has Sent us^{-as} to the lord of this city'. He^{-as} said: 'Has it not reached your^{-as} Master^{-azwj} of what the people of this city are doing? O my^{-as} sons! By Allah^{-azwj}, they are taking to the men, so they are doing it with them until the blood comes out'. Our^{-as} Master^{-azwj} has Commanded us^{-as} that we^{-as} pass through the middle of it'. He^{-as} said: 'There is a need of mine^{-as} to you^{-as}'. They said, 'And what is it?' He^{-as} said: 'Await over here until the crossing over of the darkness'.

قَالَ فَجَلَسُوا قَالَ فَبَعَثَ ابْنَتَهُ فَقَالَ جِئِي هُنَّ فِي الْفُرْعَةِ وَ جِئِي هُنَّ عِبَاءً يَتَعَطَّوْنَ بِهَا مِنَ الْبَرْدِ فَلَمَّا أَنْ ذَهَبَتِ ابْنَتُهُ أَقْبَلَ الْمَطَرُ وَ الْوَادِي فَقَالَ لُوطُ السَّاعَةَ يَذْهَبُ بِالصَّبْيَانِ الْوَادِي فُومُوا حَتَّى تَمْضِيَ وَ جَعَلَ لُوطُ يَمْشِي فِي أَصْلِ الْحَائِطِ وَ جَعَلَ جِبْرَائِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ يَمْشُونَ وَ سَطَ الطَّرِيقَ فَقَالَ يَا بَنِي إِهْنَمْ هَاهُنَا فَقَالُوا أَمَرْنَا سَيِّدَنَا أَنْ تَمُرَّ فِي وَ سَطَهَا وَ كَانَ لُوطُ يَسْتَعْنِمُ الظَّلَامَ

He^{-asws} said: 'So they were seated. So he^{-as} sent for his^{-as} daughter saying, 'Come to me with some bread for them, and come to me with some water for them in the gourd, and come to me with a cloak for them to cover themselves with from the cold'. So when the daughter went, and they faced the rain and the valley. So Lut^{-as} said: '(This is) the time they go with the young boys of the valley. Arise until we pass by', and Lut^{-as} went on to walk in the base of the wall, and Jibrael^{-as} and Mikaeel^{-as} and Israfeel^{-as} were walking in the middle of the road. So he^{-as} said: 'O my^{-as} sons, walk over here'. So they^{-as} said: 'Our^{-as} Master^{-azwj} has Commanded us^{-as} to walk in the middle of it'. And Lut^{-as} wanted to benefit from the darkness.

وَ مَرَّ إِبْلِيسُ فَأَخَذَ مِنْ حِجْرِ امْرَأَةٍ صَبِيًّا فَطَرَحَهُ فِي الْبُئْرِ فَتَصَارَحَ أَهْلُ الْمَدِينَةِ كُلُّهُمْ عَلَى بَابِ لُوطٍ فَلَمَّا أَنْ نَظَرُوا إِلَى الْغُلَمَانِ فِي مَنْزِلِ لُوطٍ قَالُوا يَا لُوطُ قَدْ دَخَلْتَ فِي عَمَلِنَا فَقَالَ هَؤُلَاءِ صَبْيِي فَلَا تَفْضَحُونِ فِي صَبْيِي قَالُوا هُمْ ثَلَاثَةٌ خُذْ وَاحِدًا وَ أَعْطِنَا اثْنَيْنِ

And Iblees^{-la} passed by and seized a child from the lap of a woman and dropped it in the well. So the people of the city gathered, all of them at the door of Lut^{-as}. So when they looked at the boys in the house of Lut^{-as}, they said, 'O Lut^{-as}! You^{-as} have (also) entered into our deeds'. So he^{-as} said: **He said: 'Surely these are my guests, therefore do not disgrace me' [15:68],** regarding my^{-as} guests'. They said, 'They are three of them, so take one and give us two'.

قَالَ فَأَدْخَلَهُمُ الْحُجْرَةَ وَقَالَ لَوْ أَنَّ لِيَ أَهْلَ بَيْتٍ يَنْتَعُونَ مِنْكُمْ قَالَ وَتَدَافِعُوا عَلَى الْبَابِ وَكَسَرُوا بَابَ لُوطٍ وَطَرَحُوا لُوطاً فَقَالَ لَهُ جِبْرِيلُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَخَذَ كُلًّا مِنْ بَطْحَاءٍ فَضْرَبَ بِهَا وُجُوهُهُمْ وَقَالَ شَاهَتِ الْوُجُوهُ فَعَمِيَ أَهْلُ الْمَدِينَةِ كُلُّهُمْ وَقَالَ لَهُمْ لُوطُ يَا رُسُلَ رَبِّي فَمَا أَمْرُكُمْ رَبِّي فِيهِمْ قَالُوا أَمَرْنَا أَنْ نَأْخُذَهُمْ بِالسَّحَرِ

He^{-asws} said: 'So he^{-as} entered them into the chamber and said, 'If there was a family for me^{-as}, they would have defended me^{-as} from you all'. He^{-asws} said: 'And they shoved upon the door and broke the door of Lut^{-as}, and floored Lut^{-as}. So Jibraeel^{-as} said to him^{-as}: **'O Lut! We are the Messengers of your Lord; they will never reach you [11:81]**. So he^{-as} took a handful of soil from Bat'ha and struck their faces with it, and said: 'The faces be ugly!' So the people of the city became blind, all of them, and Lut^{-as} said to them^{-as}: 'O messengers of my^{-as} Lord^{-azwj}! So what did my^{-as} Lord^{-azwj} Command you^{-as} with regarding them?' They said, 'He^{-azwj} Commanded us^{-asws} that we^{-as} should seize them at dawn'.

قَالَ فَلِي إِلَيْكُمْ حَاجَةٌ قَالُوا وَمَا حَاجَتُكَ قَالَ تَأْخُذُوهُمْ السَّاعَةَ فَإِنِّي أَخَافُ أَنْ يَبْدُوَ لِرَبِّي فِيهِمْ فَقَالُوا يَا لُوطُ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ لِمَنْ يُرِيدُ أَنْ يَأْخُذَ فُحْدًا أَنْتَ بَنَاتِكَ وَامْضِ وَدَعْ امْرَأَتَكَ

He^{-as} said: 'There is a need of mine^{-as} to you all^{-as}'. They said, 'And what is your^{-as} need'. He^{-as} said: 'Seize them at this time, for I^{-as} fear that my^{-as} Lord^{-azwj} may Change (His^{-azwj} Command) regarding them'. So they said: 'O Lut^{-as}! **Their appointed time is the morning; is not the morning near?**' [11:81]. The one whom He^{-azwj} Intends to Seize? Take your^{-as} daughters but leave your^{-as} wife (behind)'.
 فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) رَحِمَ اللَّهُ لُوطاً لَوْ يَدْرِي مَنْ مَعَهُ فِي الْحُجْرَةِ لَعَلِمَ أَنَّهُ مَنْصُورٌ حَيْثُ يَقُولُ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ أَيْ رُكْنٍ أَشَدُّ مِنْ جِبْرِيلَ مَعَهُ فِي الْحُجْرَةِ

فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) رَحِمَ اللَّهُ لُوطاً لَوْ يَدْرِي مَنْ مَعَهُ فِي الْحُجْرَةِ لَعَلِمَ أَنَّهُ مَنْصُورٌ حَيْثُ يَقُولُ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ أَيْ رُكْنٍ أَشَدُّ مِنْ جِبْرِيلَ مَعَهُ فِي الْحُجْرَةِ

Abu Ja'far^{-asws} said: 'May Allah^{-azwj} have Mercy on Lut^{-as}. Had he^{-as} known the ones who were with him^{-as} in the chamber, he^{-as} would have known that he^{-as} is Supported, where he^{-as} was saying: **He said: 'If only there was strength for me against you, or a recourse to a strong support' [11:80]** i.e., strong recourse from Jibraeel^{-as} with him^{-as} in the chamber.

فَقَالَ اللَّهُ عَزَّ وَجَلَّ لِمُحَمَّدٍ (صلى الله عليه وآله) وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ مِنْ ظَالِمِي أَهْلِكَ إِنَّ عَمَلُوا مَا عَمِلَ قَوْمُ لُوطٍ قَالَ وَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ أَلَحَّ فِي وَطْئِ الرِّجَالِ لَمْ يَمُتْ حَتَّى يَدْعُوَ الرِّجَالَ إِلَى نَفْسِهِ .

Allah^{-azwj} Mighty and Majestic Said to Muhammad^{-saww}: **and it is not far off from the unjust [11:83]** - from the unjust ones of your^{-as} community that they should know what the people of Lut^{-as} did. And Rasool-Allah^{-saww} said: 'The one who persists in copulating with the men will not die until he invites the men to himself'.¹⁸

VERSES 175 – 190

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ {175}

And surely your Lord, He is the Mighty, the Merciful [26:175]

كَذَّبَ أَصْحَابُ الْأَيْكَةِ الْمُرْسَلِينَ {176}

The dwellers of the thicket belied the Rasools [26:176]

إِذْ قَالَ لَهُمُ شُعَيْبٌ أَلَا تَتَّقُونَ {177}

When Shuayb said to them: 'Will you not fear?' [26:177]

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ {178}

I am a trustworthy Rasool to you [26:178]

فَاتَّقُوا اللَّهَ وَأَطِيعُوا {179}

Therefore fear Allah and obey me [26:179]

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنِ أَجْرِي إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ {180}

And I do not ask you for any Recompense over it. My Recompense is only upon Lord of the Worlds [26:180]

أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ {181}

Fulfil the measure and do not become from the losers [26:181]

وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ {182}

And weigh equitably with a fair scale [26:182]

وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعَثُوا فِي الْأَرْضِ مُمْسِدِينَ {183}

And do not wrong the people of their things, and do not spread disturbance in the land, making mischief [26:183]

وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِيلَ الْأَوَّلِينَ {184}

And fear the One Who Created you and the former generations' [26:184]

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ {185}

They said, 'But rather, you are from the bewitched ones [26:185]

وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ {186}

And you are not except a person like us, and that we think you are from the liars [26:186]

فَأَسْقِطْ عَلَيْنَا كِسَفًا مِنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ {187}

So drop a piece of the sky upon us, if you were one from the truthful ones!' [26:187]

قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ {188}

He said: 'My Lord is more Knowing with what you are doing [26:188]

فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ ۖ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ {189}

But they belied him, so the Punishment of the Day of shadows Seized them; it was a Punishment of a grievous Day [26:189]

إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ {190}

Surely, in that there is a Sign, and most of them were not Momineen [26:190]

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

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

(It has been narrated) from Abu Ja'far^{-asws}, regarding His^{-azwj} Words: **The dwellers of the thicket belied the Rasools [26:176]**, he^{-asws} said: 'The thicket – is the inter-twined ones from the trees'.¹⁹

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

تفسير القمي 2: 125. 19

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

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

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

He^{-as} said: 'My^{-as} God, and my^{-as} Master! You^{-azwj} Know that I^{-as} am not crying out of fear from Your^{-azwj} Fire, nor out of desire to be in Your^{-azwj} Paradise, but I^{-as} contracted Your^{-azwj} love upon my^{-as} heart. Thus, I^{-as} have no patience upon that'. So Allah^{-azwj}, Majestic is His^{-azwj} Majesty Said: "But if this is so, for this I^{-azwj} would Make My^{-azwj} Speaker (whom I^{-azwj} Spoke with) Musa^{-as} Bin Imran^{-as} to serve you^{-as}'.²⁰

VERSES 191 – 196

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ {191}

And surely your Lord, He is the Mighty, the Merciful [26:191]

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ {192}

And surely it is a Revelation from Lord of the Worlds [26:192]

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ {193}

The Trustworthy Spirit descended with it [26:193]

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ {194}

Upon your heart for you to become from the warners [26:194]

بِلِسَانٍ عَرَبِيٍّ مُبِينٍ {195}

علل الشرائع: 1: 57 / 1²⁰

In clear Arabic language [26:195]

وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ {196}

And surely it is in the Scriptures of the former ones [26:196]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ سَالِمِ الْحَنَاطِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى نَزَلَ بِهِ الرُّوحُ الْأَمِينُ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ قَالَ هِيَ الْوَلَايَةُ لِأَمِيرِ الْمُؤْمِنِينَ (عليه السلام) .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from some of our companions, from Hanan Bin Sadeyr, from Salim Al Hannat who said,

‘I said to Abu Ja’far^{-asws}, ‘Inform me about the Words of Allah^{-azwj} Blessed and Exalted: **The Trustworthy Spirit descended with it [26:193] Upon your heart for you to become from the warners [26:194] In clear Arabic language [26:195]**. He^{-asws} said: ‘It is the (descent of the) Wilayah of Amir Al-Momineen^{-asws}’.²¹

حدثنا محمد بن احمد عن العباس بن معروف عن الحسن بن محبوب عن حنان بن سدير عن سالم عن ابي محمد قال قلت لابي جعفر عليه السلام اخبرني عن الولاية انزل بها جبرئيل من عند رب العالمين يوم الغدير

Narrated to us Muhammad Bin Ahmad, from Al-Abbas Bin Ma’rouf, from Al-Hassan Bin Mahboub, from Hanan Bin Sadeyr, from Saalim, from Abu Muhammad who said:

‘I said to Abu Ja’far^{-asws}, ‘Inform me about the Wilayah that Jibraeel^{-as} came down with from Lord^{-azwj} of the Worlds on the Day of Ghadeer.’

فقال نزل به الروح الامين على قلبك لتكون من المنذرين بلسان عربي مبين وانه لفي زبر الاولين قال هي الولاية لامير المؤمنين.

He^{-asws} said: **The Trustworthy Spirit descended with it [26:193] Upon your heart for you to become from the warners [26:194] In clear Arabic language [26:195] And surely it is in the Scriptures of the former ones [26:196]**, said: ‘It is the Wilayah of Amir-ul-Momineen^{-asws}’.²²

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

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

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of the Mighty and Majestic: **And surely it is a Revelation from Lord of the Worlds [26:192] The Trustworthy Spirit descended with it [26:193] Upon your heart for you to become from the warners [26:194]**

²¹ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 1

²² Basaair Al Darajaat – P 2 Ch 8 H 6

In clear Arabic language [26:195], he^{-asws} said: 'The Wilayah of Amir-al-Momineen^{-asws} which was Revealed on the Day of Al-Ghadeer'.²³

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

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

'Abu Al-Hassan^{-asws} has said: 'Wilayah of Ali^{-asws} is written in all the Parchments of the Prophets^{-as}. And Allah^{-azwj} never Sent a Rasool^{-as} except with the Prophet-hood of Muhammad^{-saww}, and the Wilayah of his^{-saww} successor^{-asws} Ali^{-asws} Bin Abu Talib^{-asws}'.²⁴

عَلِيِّ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ الْحَجَّالِ عَمَّنْ ذَكَرَهُ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ بِلِسَانِ عَرَبِيٍّ مُبِينٍ قَالَ يُبَيِّنُ الْأَلْسُنَ وَ لَا تُبَيِّنُهُ الْأَلْسُنُ .

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Al Hajjal, from the one who mentioned it,

(It has been narrated) from one of the two (5th or 6th Imam^{-asws}), said, 'I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **In clear Arabic language [26:195].** He^{-asws} said: 'It (Quran) explains the languages, and the languages do not explain it'.²⁵

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

Muhammad Bin Yaquob, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Muhammad Bin Al Fazeyl,

'From Abu Al Hassan^{-asws} having said: 'Wilayah of Ali^{-asws} is written in the entirety of the former Parchments, and Allah^{-azwj} did not Sent any Rasool^{-as} except with the Prophet-hood of Muhammad^{-saww} and Wilayah of his^{-saww} successor^{-asws} Ali Bin Abu Talib^{-asws}'.²⁶

قَالَ الْإِمَامُ ع: قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع إِنَّ اللَّهَ تَعَالَى ذَمَّ الْيَهُودَ فِي بَعْضِهِمْ لِحَرْبِهِمُ الَّذِي كَانَ يُنْفِذُ قَضَاءَ اللَّهِ فِيهِمْ بِمَا يَكْرَهُونَ، وَ دَمَهُمْ أَيْضاً وَ دَمَ النَّوَاصِبِ فِي بَعْضِهِمْ لِحَرْبِهِمْ وَ مِيكَائِيلَ وَ مَلَائِكَةَ اللَّهِ- النَّازِلِينَ لِتَأْيِيدِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَى الْكَافِرِينَ حَتَّى أَذْهَبُوا بِسَيْفِهِ الصَّارِمِ،

The Imam (Hassan Al-Askari^{-asws}) said: 'Al-Hassan^{-asws} Bin Ali^{-asws} said: 'Allah^{-azwj} the Exalted Condemned the Jews regarding their hatred for Jibraeel^{-as} who used to implement the Judgment of Allah^{-azwj} among them with what they were abhorring, and Condemned them as well the *Nasibis* regarding their hatred for Jibraeel^{-as}, and Mikaeel^{-as}, and the Angels of

²³ Tafseer Noor Al Saqalayn – Ch 26 H 82

²⁴ الكافي 1: 363/6

²⁵ Al Kafi V 2 – The Book Of Merits of the Quran CH 14 H 20

²⁶ الكافي 1: 363/6

Allah^{-azwj}, the ones descending for their support for Ali^{-asws} Bin Abu Talib^{-asws} against the unbelievers until he^{-asws} humiliated them by his^{-asws} strict sword.

فَقَالَ: قُلْ يَا مُحَمَّدُ: مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ مِنَ الْيَهُودِ لِدَفْعِهِ عَنْ «نُحْتِ نَصْرٍ» أَنْ يَقْتُلَهُ «دَانِيَالُ» مِنْ غَيْرِ ذَنْبٍ - كَانَ جَنَاهُ «نُحْتِ نَصْرٍ» حَتَّى بَلَغَ كِتَابُ اللَّهِ فِي الْيَهُودِ أَجْلَهُ، وَ خَلَّ بِهِنَّ مَا جَزَى فِي سَابِقِ عِلْمِهِ.

He^{-azwj} Said: **“Say O Muhammad^{-saww}! *One who was an enemy to Jibraeel* - the ones from the Jews, to defend from Bakht Nasar if he kills Daniel from without a fault. The crime was Bakht Nasr’s, until the Book of Allah^{-azwj} reached among the Jews of its reason, and there transpired with them what had flowed in the Precedence of His^{-azwj} Knowledge.**

وَمَنْ كَانَ أَيْضاً عَدُوًّا لِجِبْرِيلَ مِنَ سَائِرِ الْكَافِرِينَ، وَ مِنْ أَعْدَاءِ مُحَمَّدٍ وَ عَلِيِّ الْمَنَاصِبِينَ، لِأَنَّ اللَّهَ تَعَالَى بَعَثَ جِبْرِيلَ لِعَلِيٍّ ع مُؤَيِّدًا، وَ لَهُ عَلَى أَعْدَائِهِ نَاصِرًا.

And the ***One who was***, as well, ***an enemy to Jibraeel***, - from the rest of the unbelievers, and from the enemies of Muhammad^{-saww} and Ali^{-asws} – the *Nasibis*, because Allah^{-azwj} the Exalted Sent Jibraeel^{-as} to Ali^{-asws} as a supporter, and a helpers for him against his^{-asws} enemies.

وَمَنْ كَانَ عَدُوًّا لِجِبْرِيلَ لِمُظَاهَرَتِهِ مُحَمَّدًا وَ عَلِيًّا ع وَ مُعَاوَنَتِهِ لَهُمَا وَ إِنْقَاذِهِ لِقَضَاءِ رَبِّهِ عَزَّ وَ جَلَّ - فِي إِهْلَاكِ أَعْدَائِهِ عَلَى يَدِ مَنْ يَشَاءُ مِنْ عِبَادِهِ

And the ***One who was an enemy to Jibraeel*** for his^{-as} backing Muhammad^{-saww} and Ali^{-asws} and his^{-as} assistance to them^{-asws}, and his^{-as} implementation of the Judgment of his^{-as} Lord^{-azwj} Mighty and Majestic in destroying His^{-azwj} enemies upon the hand of the one^{-asws} whom He^{-azwj} so Desires from His^{-azwj} servants.

فَإِنَّهُ يَعْنِي جِبْرِيلَ نَزَّلَهُ يَعْنِي نَزَلَ هَذَا الْقُرْآنَ عَلَى قَلْبِكَ يَا مُحَمَّدُ بِإِذْنِ اللَّهِ بِأَمْرِ اللَّهِ، وَ هُوَ كَقَوْلِهِ: نَزَلَ بِهِ الرُّوحُ الْأَمِينُ. عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ. بِلِسَانٍ عَرَبِيٍّ مُبِينٍ. مُصَدِّقًا مُوَافِقًا لِمَا بَيْنَ يَدَيْهِ

For his – meaning Jibraeel^{-as}, **Revealing it** – meaning Revealed this Quran, **upon your heart** – O Muhammad^{-saww}, **by Permission of Allah** – by the Command of Allah^{-azwj}, and it is like His^{-azwj} Words ***The Trustworthy Spirit descended with it [26:193] upon your heart for you to become from the warners [26:193], in a clear Arabic language [26:193], in Verification to what was before it [2:97].***

[نَزَلَ هَذَا الْقُرْآنَ جِبْرِيلَ عَلَى قَلْبِكَ يَا مُحَمَّدُ مُصَدِّقًا مُوَافِقًا لِمَا بَيْنَ يَدَيْهِ] مِنَ التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ وَ صُحُفِ إِبْرَاهِيمَ وَ كُتُبِ شِيثَ وَ غَيْرِهِمْ مِنَ الْأَنْبِيَاءِ.

Jibraeel^{-as} Revealed this Quran upon your^{-saww} heart, O Muhammad^{-saww}, in verification, in harmony to what was before it – from the Torah, and the Evangel, and the Psalms, and Parchments of Ibrahim^{-as}, and the Books of Shees^{-as}, and others from the Prophets^{-as}.²⁷

VERSES 197 – 199

أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ {197}

Or does it not happen to be a Sign for them that the scholars of the Children of Israel knew of it [26:197]

وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ {198}

And had We Revealed it unto one of the non-Arabs [26:198]

فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ {199}

So, he would have recited it to them, they would not have been believers in it [26:199]

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

Ali Bin Ibrahim said,

‘Al-Sadiq^{-asws} said: ‘Had the Quran had been Revealed upon the non-Arab, the Arabs would not have believed in it. And it has been Revealed upon the Arab, and the non-Arabs are believers in it’. Thus it is a merit for the non-Arabs’.²⁸

VERSES 200 – 213

كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ {200}

Like that, We Inserted it into the hearts of the criminals [26:200]

لَا يُؤْمِنُونَ بِهِ حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ {201}

They will not believe in it until they see the painful Punishment [26:201]

فَيَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ {202}

And it shall come to them suddenly, and they would not be perceiving [26:202]

²⁸ تفسير القمّي 2: 124.

فَيَقُولُوا هَلْ نَحْنُ مُنْظَرُونَ {203}

So they would be saying, 'Will we be respited?' [26:203]

أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ {204}

Is it with Our Punishment they are hastening? [26:204]

أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ {205}

Can you see, if We were to Let them enjoy for years [26:205]

ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ {206}

Then there comes to them what they were threatened of [26:206]

مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يُمْتَعُونَ {207}

It would not avail them what they were enjoying. [26:207]

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا هَا مُنْذِرُونَ {208}

And We did not Destroy any town except there were warners for it [26:208]

ذِكْرَىٰ وَمَا كُنَّا ظَالِمِينَ {209}

Being a reminder, and We were not unjust [26:209]

وَمَا تَنْزَلَتْ بِهِ الشَّيَاطِينُ {210}

And the Satans did not descend with it [26:210]

وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ {211}

And is not befitting for them, and they had no capacity (for it) [26:211]

إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ {212}

They were banished from the listening [26:212]

فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ {213}

Therefore do not supplicate to another god along with Allah, for you would happen to be from the Punished ones [26:213]

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

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

'Abu Abdullah^{-asws} said: 'Rasool-Allah^{-saww} saw in his^{-saww} dream that the clan of Umayya^{-la} ascending upon his^{-saww} Pulpit after him^{-saww} leading the people astray backwards from the path. He^{-saww} became grim and sad. Jibraeel^{-as} came down to him^{-saww} and said: 'O Rasool-Allah^{-saww}! Why do I^{-as} see you so sad?' He^{-saww} said: 'O Jibraeel^{-as}, I^{-saww} saw the clan of Umayya^{-la} in this night ascending my^{-saww} pulpit after me^{-saww}, and leading the people backwards from the Path.'

فقال: و الذي بعثك بالحق نبيا، إني ما اطلعت عليه فخرج إلى السماء، فلم يلبث أن نزل عليه بآي من القرآن يؤنسه بها [قال]: أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ مَا أَغْنَى عَنْهُمْ مَا كَانُوا يُمْتَعُونَ ، و أنزل عليه إِنْ أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَ مَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ جعل الله عز و جل ليلة القدر لنبيه (صلى الله عليه و آله) خيرا من ألف شهر ملك بني أمية».

He said: 'By the One Who^{-azwj} Sent you^{-saww} by the Truth as a Prophet, Allah^{-azwj} cannot bear to see you^{-saww} like this.' He ascended to the sky, but soon came down to him^{-saww} with the Verses from the Quran: **Can you see, if We were to Let them enjoy for years [26:205] Then there comes to them what they were threatened of [26:206] It would not avail them what they were enjoying? [26:207]**'.²⁹

محمد بن العباس، قال: حدثنا الحسين بن أحمد، عن محمد بن عيسى، عن يونس، عن صفوان ابن يحيى، عن أبي عثمان، عن معلى بن خنيس عن أبي عبد الله (عليه السلام)، في قوله عز و جل: أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ، قال: «خروج القائم (عليه السلام)» ما أَغْنَى عَنْهُمْ مَا كَانُوا يُمْتَعُونَ، قال: «هم بنو أمية الذين متعوا في دنياهم».

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

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of the Mighty and Majestic: **Can you see, if We were to Let them enjoy for years [26:205] Then there comes to them what they were threatened of [26:206]**, he^{-asws} said: 'The rising of Al-Qaim^{-asws}'. **It would not**

avail them what they were enjoying? [26:207], he^{-asws} said: 'They are the clan of Umayya^{-la} who enjoyed themselves in the world'.³⁰

The criminals

و عنه، قال: حدثنا أحمد بن محمد بن موسى النوفلي، عن محمد بن عبد الله، عن أبيه، عن الحسن بن محبوب، عن زكريا الموصلي، عن جابر الجعفي، عن أبي جعفر، عن أبيه، عن جده (عليهم السلام): «أن النبي (صلى الله عليه و آله) قال لعلي (عليه السلام): يا علي، و المجرمون هم المنكرون لولايتك.

And he said, 'It was narrated to us by Ahmad Bin Muhammad Bin Musa Al-Nowfaly, from Muhammad Bin Abdullah, from his father, from Al-Hassan Bin Mahboub, from Zakariya Al-Mowsaly, from Jabir Al-Ju'fy, who has narrated the following:

'Abu Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} that: 'The Prophet^{-saww} said to Ali^{-asws}: 'O Ali^{-asws}! And the criminals, they are the deniers of your^{-asws} Wilayah'.³¹

VERSE 214

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ {214}

And warn your kindred, the near ones! [26:214]

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

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

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

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

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

³⁰ تأويل الآيات 1: 392 / 18.

³¹ (Extract) تفسير القمي 2: 395.

فقال أبو جهل: يا محمد، ما نأكل، و أحدنا يأكل الشاة مع أربعة أصوع من الطعام! فقال: كل و أرني أكلك.

Abu Jahl Said, 'O Muhammad^{-saww}! What do we eat, and one of us eats four times as much sheep at mealtimes'. He^{-saww} said: 'Eat, and show me^{-saww} your eating (capability)'.

فأكلوا حتى تملؤوا، و أيم الله ما يرى أثر أكل أحدهم، و لا نقص الزاد، فصاح بهم رسول الله (صلى الله عليه و آله): كلوا. فقالوا: و من يقدر على أكثر من هذا؟ فقال: ارفعه يا علي. فرفعته، فدنا منهم محمد (صلى الله عليه و آله)، و قال: يا قوم اعملوا أن الله ربي و ربكم. فصاح أبو لهب، و قال: قوموا إن محمدا سحركم.

They ate until they were full up, and I^{-asws} swear upon Allah^{-azwj}, not one of them saw the impact (in the bow) of the eating, nor did the food diminish. So Rasool-Allah^{-saww} asked them: 'Eat!' So they said, 'And who has ability to eat more than this?' So he^{-saww} said: 'Raise it (the food), O Ali^{-asws}'. So I^{-asws} raised it, and Muhammad^{-saww} approached them and said: 'O people! It has been Done by Allah^{-azwj}, my^{-saww} Lord^{-azwj} and your Lord^{-azwj}'. Abu Lahab shout-ed and said, 'Arise, for Muhammad^{-saww} has bewitched you all!'

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

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

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

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

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

Utba Bin Rabi'a cut off his speech and said, 'By Allah^{-azwj}, we have seen what you are mentioning'. He said, 'So why did you not discuss it?' He said, 'God forbid it should be what you mentioned'. He said to him^{-saww}, 'O Muhammad^{-saww}! Are you^{-saww} better or Hashim^{-asws}? Are you^{-saww} better of Abdul Muttalib^{-asws}? Are you^{-saww} better or Abdullah^{-asws}? Are you^{-saww} bet-

ter or Ali^{-asws} Bin Abu Talib^{-asws}, the silencer of the tyrants, breaker of the backbones of their great ones?’

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

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

فقال (صلى الله عليه و آله): يَسْمُ اللهَ الرَّحْمَنُ الرَّحِيمُ حم، تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا إِلَى آخِرِ الْآيَةِ، فَإِنْ أُعْرِضُوا فَقُلْ أُنذِرْتَكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادَ وَ ثَمُودَ،

He^{-saww} said: ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful. **A Revelation from the Beneficent, the Merciful [41:2] A Book, its Verses are detailed. An Arabic Quran [41:3]** – up to the end of the last Verse (being) **But if they turn aside, then say: ‘I warn you of a thunderbolt like the thunderbolt (which struck the people of) Aad and Samood [41:13].**

فأمسك عتبة على فيه، و رجع فناشده بالله اسكت، فسكت، و قام و مضى، فقام من كان حاضرا خلفه فلم يلحقوه، فدخل و لم يخرج أبدا، فغدوه قريش، فقال أبو جهل: قوموا بنا إليه. فدخلوا و جلسوا.

Abu Jahl placed his hand upon Utba’s mouth and returned, and he adjured him with Allah^{-azwj} to be quiet, so he was silent, and he arose and left, and the one who were present went behind him. They did not meet him, for he entered (his house) and did not come out at all. So, when it was the morning, the Quraysh went to him, Abu Jahl said, ‘Arise with us to go to him’. So they came up to him and were seated.

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

Abu Jahl said, ‘O Utba! Muhammad^{-saww} has bewitched you’. He stood upright upon his feet and said, ‘O men! By Allah^{-azwj}! If you were not in my house I would have killed you with an evil killing. O woe be unto you all! You say, ‘Muhammad is a sorcerer, a soothsayer, a poet’. We went to him^{-saww}, we heard his^{-saww} speech with a speech from the Lord^{-azwj} of the sky. So I adjured and I grabbed you, and I had heard the truthful, the trustworthy. Did you see lies from it? But if you had left him^{-saww} to complete what he^{-saww} was reciting, The Punishment would have befallen upon you’.³²

³² Tafseer Al Burhan – H 9401

وفيه عند قوله تعالى: " وأنذر عشيرتک الاقربين " وعن ابن عباس قال: لما نزلت هذه الآية صعد رسول الله صلى الله عليه وآله على الصفا فقال: يا صباحاه، فاجتمعت إليه قريش فقالوا: مالك

And about the Verse and it is from Ibn Abbas who said,

‘When this Verse: **And warn your kindred, the near ones! [26:214]**, was Revealed, Rasool-Allah^{-saww} gathered the people at Al-Safa and said: ‘O companions! The Quraysh gathered around him^{-saww} and said, ‘What is the matter with you^{-saww}?’

فقال ؟ ارايتكم ان اخبرتكم ان العدو مصبحكم ومسيكم ما كنتم تصدقوني ؟ قالوا: بلى قال: " فاني نذير لكم بين يدي عذاب شديد "

He^{-saww} said: ‘Do you see that if I^{-saww} were to inform you that your enemies are preparing to attack you will you ratify?’ They said, ‘Yes’. He^{-saww} said: ‘I^{-saww} hereby warn you of a grievous punishment in front of you’.

قال أبو لهب: تبا لك ألهذا دعوتنا جميعا ؟ فانزل الله عزوجل تبث يدا ابي لهب.

Abu Lahab^{-la} said, ‘Woe unto you for calling all of us for this.’ Allah^{-azwj} Mighty and Majestic Sent down: **May both the hands of Abu Lahab perish, and (so would) he! [111:1]**.³³

31 - يـجـ: روي أن ابن الكوا قال لعلي (عليه السلام): بما كنت وصي محمد (صلى الله عليه وآله) من بين بني عبد المطلب؟

It is reported that Ibn Al-Kawa said to Ali^{-asws}, ‘Due to what are you the successor^{-asws} of Muhammad^{-saww} from between the Clan of Abdul Muttalib^{-asws}?’

قال إذن ما الخير تريد ؟ لما نزل على رسول الله (صلى الله عليه وآله) " وأنذر عشيرتک الاقربين " جمعنا رسول الله (صلى الله عليه وآله) ونحن أربعون رجلا، فأمرني فأنضجت له رجل شاة، وصاعا من طعام أمرني فطحنته وخبزته، وأمرني فأدنيته،

He^{-asws} said: ‘Then what is the news you want? When (the Verse): **And warn your kindred, the near ones! [26:214]** was Revealed, Rasool-Allah^{-saww} gathered us and we were forty men. He^{-saww} instructed me^{-asws} to cook a leg of a sheep for him^{-saww}, and one Sa’a of food. He^{-saww} instructed me^{-asws}, and I ground it and made bread of it, and he^{-saww} instructed me, and I^{-asws} brought it near.

قال: ثم قدم عشرة من أجلتهم فأكلوا حتى صدروا، وبقي الطعام كما كان، وإن منهم لمن يأكل الجذعة، ويشرب الفرق ، فأكلوا منها كلهم أجمعون، فقال أبو لهب: سحر كم صاحبكم، فتفرقوا عنه،

He^{-asws} said: ‘Ten proceeded first and they ate until they were satiated, and the food remained as it had been, and that from them is one who ate the (amount of) a small sheep and drank his fill. So, they ate from it, all of them in their entirety. Abu Lahab^{-la} said, ‘Muhammad^{-saww} has enchanted you all’. And they dispersed from him^{-saww}.

ثم دعاهم رسول الله (صلى الله عليه وآله) ثانية، ثم قال: أيكم يكون أخي ووصي ووارثي ؟ فعرض عليهم فكلهم يأبى حتى انتهى إلي وأنا أصغرهم سنا، وأعمشهم عينا، وأحمشهم ساقا فقلت: أنا فرمى إلي بنعله فلذلك كنت وصيه من بينهم .

Then Rasool-Allah^{-saww} called them for the second time, then said: 'Which one of you will become my^{-saww} brother and my^{-saww} successor^{-asws} and my^{-saww} Vizier?' He^{-saww} presented it to them and all of them refused until he^{-saww} ended up to me^{-asws}, and I^{-asws} was the youngest of them in years, and the weakest of them in eyes, and the thinnest of them in legs'. I^{-asws} said: 'He^{-saww} threw his^{-saww} slippers towards me^{-asws}, and therefore due to that, I^{-asws} am his^{-saww} successor^{-asws} from between them''.³⁴

The Altered Verse

ابن بابويه، قال: حدثنا علي بن الحسين بن شاذويه المؤدب، و جعفر بن محمد بن مسرور (رضي الله عنهما)، قالوا: حدثنا محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن الريان بن الصلت، قال: حضر الرضا (عليه السلام) مجلس المأمون بمرو، و قد اجتمع في مجلسه جماعة من علماء أهل العراق و خراسان، و ذكر الحديث، إلى أن قال: قالت العلماء: فأخبرنا، هل فسر الله عز و جل الاصطفاء في الكتاب؟

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

'Al-Reza^{-asws} was present at a gathering of Al-Mamoun at Merv, and there had gathered in his gathering, a group from the scholars of the people of Iraq and Khurasan, and he (the narrator) mentioned the Hadeeth, until he said, 'The scholars said, 'So inform us, has Allah^{-azwj} Mighty and Majestic Interpreted the Choosing in the Book?'

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

So Al-Reza^{-asws} said: 'He^{-azwj} Interpreted the Choosing in the apparent, but not in the hidden, in twelve subjects and places. So the first of that is the Words of Allah^{-azwj} the High Exalted: **And warn your kindred, the near ones and your group of sincere ones! [26:214]**'. This is how it was in the recitation of Ubayy Bin Ka'ab, and it is proven in the Parchment of Abdullah Bin Mas'ud, and this is its stature, and great merit, and high nobility, where Allah^{-azwj} Mighty and Majestic has Meant the Progeny^{-asws}. Thus He^{-azwj} Mentioned it for Rasool-Allah^{-saww}.³⁵

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

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

³⁴ Bihar Al Anwaar – V 18, The book of our Prophet^{-saww}, P 2 Ch 7 H 31

³⁵ عيون أخبار الرضا (عليه السلام) 1: 231 / 1

'From Abu Ja'far^{-asws}, regarding the Words of the Mighty and Majestic: **and your group of sincere ones!** [26:214], said: 'Ali^{-asws}, and Hamza^{-asws}, and Ja'far^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and the Progeny^{-asws} of Muhammad^{-saww} in particular'.³⁶

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

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

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

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

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

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

So the people arose laughing with each other, and they were saying to Abu Talib^{-asws}, 'He^{-saww} has ordered you^{-asws} that you^{-asws} should listen and be obedient to this boy (of yours^{-asws})!'³⁷

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

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

'And in the recitation of Abdullah Bin Mas'ud it is **And warn your kindred, the near ones and your group of sincere ones!** [26:214], and that has been reported from Abu Abdullah^{-asws} with these words'.³⁸

³⁶ تأويل الآيات 1: 21 / 395

³⁷ علل الشرائع: 2 / 170

³⁸ تفسير الثعلبي: 25 «مخطوط»، مجمع البيان 7: 323

VERSES 215 & 216

وَاحْفَظْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ {215}

And lower your wing (in kindness) towards the ones who follow you from the Momineen [26:215]

فَإِنْ عَصَوْكَ فَقُلْ إِنَّي بِرِيءٌ مِمَّا تَعْمَلُونَ {216}

But if they disobey you, then say: 'I disavow from what you are doing' [26:216]

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

Ali Bin Ibrahim said,

'towards the ones who follow you from the Momineen [26:215] But if they disobey you [26:216] - Meaning, from after you^{-saww} regarding the Wilayah of Ali^{-asws} and the Imams^{-asws}, then say: 'I disavow from what you are doing' [26:216]. And disobedience to Rasool-Allah^{-saww} when he^{-saww} has passed away, is like being disobedient to him^{-saww} when he^{-saww} was alive'.³⁹

VERSES 217 – 219

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ {217}

And rely upon the Mighty, the Merciful [26:217]

الَّذِي يَرَاكَ حِينَ تَقُومُ {218}

The One Who Sees you when you stand up (for Salat) [26:218]

وَتَقَلَّبَكَ فِي السَّاجِدِينَ {219}

And your transfer among the Sajdah performers [26:219]

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

تفسير القمي 2: 126 39

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

'Abu Ja'far^{-asws} has said: '**when you stand up (for Salat) [26:218] And your transfer among the Sajdah performers [26:219]** – in *Sulb* of the Prophets^{-as}'.⁴⁰

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

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

(It has been narrated) from Abu Ja'far^{-asws}, regarding the Words of the Mighty and Majestic: **And your transfer among the Sajdah performers [26:219]**, he^{-asws} said: 'Regarding Ali^{-asws}, and Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and the People^{-asws} of his^{-saww} Household'.⁴¹

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

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

'I asked Abu Ja'far^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **And your transfer among the Sajdah performers [26:219]**. He^{-asws} said: 'He^{-azwj} Saw his^{-saww} transfer in the *Sulb* of the Prophets^{-as}; from a Prophet^{-as} to a Prophet^{-as}, until He^{-azwj} Took him^{-saww} out from his^{-saww} father^{-asws}, from marriage, not adultery, from Adam^{-as} onwards'.⁴²

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

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

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

⁴⁰ تفسير القمّي 2: 125.

⁴¹ تأويل الآيات 1: 23 / 396.

⁴² تأويل الآيات 1: 25 / 396.

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

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

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

So we^{-asws} were divided into two parts. He^{-azwj} Made me^{-saww} to be in the *Sulb* of Abdullah^{-asws}, and Made Ali^{-asws} to be in the *Sulb* of Abu Talib^{-asws}. And He^{-azwj} Made the Prophet-hood and Blessings to be for me^{-saww}, and Made eloquency and horsemanship to be in Ali^{-asws}. And He^{-azwj} Split for us^{-asws} two Names from His^{-azwj} Name – So the One with the Throne is the most Praise One and I^{-saww} am the praised one (محمد); and Allah^{-azwj} is the most Exalted, and this is the high (علي).⁴³

وعنه، قال: أخبرنا الحسين بن عبيد الله، قال: أخبرنا أبو محمد، عن محمد بن همام، قال: حدثنا علي بن الحسين الهمداني، قال: حدثني محمد بن خالد البرقي، قال: حدثنا محمد بن سنان، عن الفضل بن عمر، عن أبي عبد الله (عليه السلام)، عن آبائه، عن علي (صلوات الله عليهم)، أنه كان ذات يوم جالسا بالرحبة، و الناس حوله مجتمعون، فقام إليه رجل، فقال له: يا أمير المؤمنين، إنك بالمكان الذي أنزلك الله عز و جل به، و أبوك يعذب بالنار!

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

(It has been narrated) from Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws}, that one day he^{-asws} was seated at Al-Rahbat, and the people had gathered around him^{-asws}. So a man stood up and said to him^{-asws}, 'O Amir-al-Momineen^{-asws}! You^{-asws} are at the status which Allah^{-azwj} Mighty and Majestic has Revealed it, and your^{-asws} father^{-asws} is being Punished by the Fire!'

فقال له (عليه السلام): «مه، فض الله فاك، و الذي بعث محمدا (صلى الله عليه و آله) بالحق نبيا، لو شفع أبي في كل مذنب على وجه الأرض لشفعه الله تعالى فيهم، أبي يعذب بالنار، و أنا قسيم النار؟!».

So he^{-asws} said to him: 'Shh! May Allah^{-azwj} Disperse you. By the One Who Sent Muhammad^{-saww} with the Truth as a Prophet^{-saww}, if my^{-asws} father were to intercede for every sect on the face of the earth, Allah^{-azwj} would Accept his^{-asws} intercession regarding them. My^{-asws} father^{-asws} Punished by the Fire, while I^{-asws} am the 'قسيم النار' Ear-marker of the Hell?'

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

Then he^{-asws} said: 'By the One Who Sent Muhammad^{-saww} with the Truth, the *Noor* of Abu Talib^{-asws}, on the Day of Judgement, would extinguish the *Noors* of the (all) the creatures except for five *Noors* – *Noor* of Muhammad^{-saww}, and my^{-asws} *Noor*, and *Noor* of Fatima^{-asws}, and the two *Noors* of Al-Hassan^{-asws} and Al-Husayn^{-asws}, and the his^{-asws} sons^{-asws} from the Imams^{-asws}. This is because his^{-asws} *Noor* is from our^{-asws} *Noor* which Allah^{-azwj} Mighty and Majestic Created before He^{-azwj} Created Adam^{-as} by two thousand years'.⁴⁴

وعنه: عن الشيخ أبي محمد الفضل بن شاذان، بإسناده عن جابر بن يزيد الجعفي، عن الإمام العالم موسى بن جعفر الكاظم (عليه السلام)، قال: «إن الله تبارك و تعالى خلق نور محمد (صلى الله عليه و آله) من نور اخترعه من نور عظمتة و جلاله، و هو نور لاهوتيته الذي بدأ منه، و تجلى لموسى بن عمران (عليه السلام) في طور سيناء،

And from him, from Al Sheykh Abu Muhammad Al Fazal Bin Shazan, by his chain from Jabir Bin Yazeed Al Jufy,

'From the Imam^{-asws}, the knowledgeable one^{-asws} Musa^{-asws} Bin Ja'far Al-Kazim^{-asws} having said: 'Allah^{-azwj} Blessed and Exalted Created the *Noor* of Muhammad^{-asws} from the *Noor* of His^{-azwj} Origination from the *Noor* of His^{-azwj} Magnificence and His^{-azwj} Majesty, and it is a *Noor* which Emanated from Him^{-azwj}, and it Manifested to Musa Bin Imran^{-as} in (the mount) Toor of Sinai.

فما استقر له، و لا أطاق موسى لرؤيته و لا ثبت له، حتى خر صعباً مغشياً عليه، و كان ذلك النور نور محمد (صلى الله عليه و آله)،

So it did not settle down nor could Musa^{-as} tolerate its sighting, nor was it even established to him^{-as}, until he^{-as} fell down stunned, fainting upon it. And that *Noor* was the *Noor* of Muhammad^{-saww}.

فلما أراد أن يخلق محمداً (صلى الله عليه و آله) منه، قسم ذلك النور شطرين: فخلق من الشطر الأول محمداً (صلى الله عليه و آله)، و من الشطر الآخر علي بن أبي طالب (عليه السلام)، و لم يخلق من ذلك النور غيرهما، خلقهما بيده، و نفخ فيهما بنفسه لنفسه، و صورهما على صورتها، و جعلهما أمناء له، و شهداء على خلقه، و خلفاء على خليقته، و عينا له عليهم، و لسانا له إليهم.

So when Allah^{-azwj} Wanted to Create (the person of) Muhammad^{-saww} from it, He^{-azwj} Divided that *Noor* into two halves. He^{-azwj} Created Muhammad^{-saww} from the first half, and Ali^{-asws} Bin Abu Talib^{-asws} from the other half, and He^{-azwj} did not Created from that *Noor* other than the two of them^{-asws}. He^{-azwj} Created them^{-asws} both by His^{-azwj} Own Hands, and Blew into them with His^{-azwj} Spirit Himself^{-azwj}, and Fashioned them upon their^{-asws} images, and Made them^{-asws} as Trustees of His^{-azwj}, and Witnesses upon His^{-azwj} creatures, and Caliphs upon His^{-azwj} creatures, and two eyes of His^{-azwj} over them^{-asws}, and two tongues of His^{-azwj} to them.

قد استودع فيهما علمه، و علمهما البيان، و استطلعهما على غيبه، و جعل أحدهما نفسه، و الآخر روحه، لا يقوم واحد بغير صاحبه،

He^{-azwj} has Deposited His^{-azwj} Knowledge within them^{-asws}, and Taught them^{-asws} the explanation, and Notified them^{-asws} upon His^{-azwj} unseen (hidden matters), and Made one of them^{-asws} as His^{-azwj} Self (*Nafs*) and the other one^{-asws} as His^{-azwj} Soul (*Rooh*). One cannot stand without his^{-asws} counterpart.

ظاهرها بشرية، و باطنهما لاهوتية، ظهر للخلق على هياكل الناسوتية، حتى يطبقوا رؤيتهما، و هو قوله تعالى: وَ لَكَبَسْنَا عَلَيْهِمْ مَا يَلِيسُونَ

Their^{-asws} apparent is human (*Bashariyya*), and their^{-asws} esoteric is Divine (*Lahoutiyya*), appearing to the people upon the structure of the human beings, so that they can tolerate their sighting them^{-asws}, and these are the Words of the Exalted: **and We would have Confused upon them what they are already confusing [6:9]** (i.e., people would have been totally confused if they had seen their^{-asws} real selves).

فهما مقاما رب العالمين، و حجابا خالق الخلائق أجمعين، بما فتح الله بدء الخلق، و بما يختم الملك و المقادير.

Thus, both of them^{-asws} are at the places of Lord^{-azwj} of the worlds (Rabb Al-Alameen), and the two Veils of the Creator to the creatures in their entirety. By them^{-asws} both Allah^{-azwj} Opened the beginning of the creation, and by them^{-asws} both He^{-azwj} would End the Kingdom and the Destinies.

ثم اقتبس من نور محمد (صلى الله عليه و آله) فاطمة ابنته، كما اقتبس نور علي من نوره، و اقتبس من نور فاطمة و علي الحسن و الحسين (عليهم السلام)، كإقتباس المصاييح،

Then He^{-azwj} Extracted from the *Noor* of Muhammad^{-saww}, Fatima^{-asws} his^{-saww} daughter^{-asws}, just as He^{-azwj} had Extracted the *Noor* of Ali^{-asws} from His^{-azwj} Own *Noor*. And He^{-azwj} Extracted from the *Noor* of (Syeda) Fatima^{-asws} and Ali^{-asws}, Al-Hassan^{-asws} and Al-Husayn^{-asws}, *Noor* the two extraction of the two lamps.

هم خلقوا من الأنوار، و انتقلوا من ظهر إلى ظهر، و من صلب إلى صلب، و من رحم إلى رحم، في الطبقة العليا، من غير نجاسة، بل نقلا بعد نقل لا من ماء مهين، و لا نطفة جشرة كسائر خلقه، بل أنوار، انتقلوا من أصلاب الطاهرين إلى أرحام المطهرات، لأنهم صفوة الصفوة،

They^{-asws} were Created from the *Noor*, and got transferred from a back to a back, and from a *Sulb* to a *Sulb*, and from a womb to a womb in the uppermost layer, from without any impurities. But, their^{-asws} transfer after transfer was not from despicable water, nor from a filthy sperm like the rest of His^{-azwj} creatures. But, as *Noor*, transferring from clean *Sulb* to clean wombs because they^{-asws} are the elites of the elites.

اصطفاهم لنفسه، و جعلهم خزان علمه، و بلغاء عنه إلى خلقه، أقامهم مقام نفسه، لأنه لا يرى، و لا يدرك، و لا تعرف كيفيته، و لا إنيته،

He^{-azwj} Chose them^{-asws} for Himself^{-azwj}, and Made them^{-asws} as treasurers of His^{-azwj} Knowledge, and deliverers on His^{-azwj} behalf to His^{-azwj} creatures. He^{-azwj} Stood them^{-asws} in His^{-azwj} Own place, because He^{-azwj} can neither be seen, nor realised, nor can His^{-azwj} Qualitative State be recognised, nor can His^{-azwj} essence.

فهؤلاء الناطقون المبلغون عنه، المتصرفون في أمره و نفيه، فيهم يظهر قدرته، و منهم ترى آياته و معجزاته، و بهم و منهم عرف عباده نفسه، و بهم يطاع أمره،

Thus, they^{-asws} are the speakers, the deliverers on His^{-azwj} behalf, being the administrators regarding His^{-azwj} Commands and His^{-azwj} Prohibitions. So, by them^{-asws} His^{-azwj} Power is Manifested, and from them^{-asws} you would see His^{-azwj} Signs and His^{-azwj} Miracles, and through

them^{-asws} and from them^{-asws} His^{-azwj} creatures can recognise His^{-azwj} Self, and through them^{-asws} His^{-azwj} Commands are obeyed.

و لولا هم ما عرف الله، و لا يدري كيف يعبد الرحمن، فالله يجري أمره كيف يشاء، فيما يشاء لا يُسْتَعْلَى عَمَّا يَفْعَلُ وَ هُمْ يُسْتَعْلَوْنَ».

And had it not been for them^{-asws}, Allah^{-azwj} would not be recognised, nor would it be known how the Beneficent is to be worshipped, for Allah^{-azwj} Causes His^{-azwj} Command to flow however He^{-azwj} so Desires to, into whatever He^{-azwj} so Desires to. **He cannot be questioned about what He Does, and they would be Questioned [21:23]**.⁴⁵

VERSES 220 – 223

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ {220}

Surely He is the Hearing, the Knowing [26:220]

هَلْ أُنَبِّئُكُمْ عَلَىٰ مَنْ تَنَزَّلُ الشَّيَاطِينُ {221}

Shall I inform you of the ones upon whom the Satans descend? [26:221]

تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ {222}

They descend upon every sinful liar [26:222]

يُلْقُونَ السَّمْعَ وَأَكْثُرُهُمْ كَاذِبُونَ {223}

Inclining the hearing, and most of them are liars [26:223]

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

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

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **Shall I inform you of the ones upon whom the Satans descend? [26:221] They descend upon every sinful liar [26:222]**, he^{-asws} said: 'They are seven – Al-Mugheira, and his

sons, and Sa'aid, and Hamza Bin Amarar Al-Berbery, and Al-Haris Al-Shamy, and Abdullah Bin Al-Haris, and Abu Al-Khattab'.⁴⁶

VERSES 224 - 226

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ {224}

And the poets, the deviators follow them [26:224]

أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ {225}

Do you not see them wandering around in every valley? [26:225]

وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ {226}

And they are saying what they are not doing [26:226]

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

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

(It has been narrated) from Abu Ja'far^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **And the poets, the deviators follow them [26:224]**, he^{-asws} said: 'Have you seen anyone follow the poets? But rather, they are a people who are pondering for other than the Religion (to covet the world), so they go astray and lead others astray (in the Religion)'.⁴⁷

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

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

Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **And the poets, the deviators follow them [26:224]**, so he^{-asws} said: 'Who has ever seen the poets being followed? But rather, it Means those Jurists (الفقهاء) who notify (يشعرون) the hearts of the people with the falsehood. So they are the 'poets' (publicisers) (الشعراء) who are being followed'.⁴⁸

⁴⁶ الخصال: 402 / 111.

⁴⁷ معاني الأخبار: 385 / 19.

⁴⁸ تأويل الآيات: 1 / 399 / 28.

الطبرسي، في قول الله تعالى: وَ الشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ، قال: روى العياشي بإسناده عن أبي عبد الله (عليه السلام) قال: «هم قوم تعلموا وتفقهوا بغير علم، فضلوا، وأضلوا».

Al Tabarsy –

‘Regarding the Words of Allah^{-azwj} the Exalted: **And the poets, the deviators follow them [26:224]**, said, ‘Al Ayyashi reported by his chain, from Abu Abdullah^{-asws} having said: ‘They are a people who are learning and pondering without knowledge, so they go astray and lead others astray’.⁴⁹

وروى العياشي بالاسناد، عن أبي عبد الله عليه السلام قال: هم قوم تعلموا وتفقهوا بغير علم، فضلوا وأضلوا (كثيرا) (ألم تر أنهم في كل واد يهيمون) أي في كل فن من الكذب يتكلمون، وفي (كل) لغو يخوضون كالهائم على وجهه في كل واد يعن له فالوادي مثل لفنون الكلام (وإنهم يقولون مالا يفعلون) أي يحتنون على أشياء لا يفعلونها وينهون عن أشياء يرتكبونها

And Al Ayyashi reported by the chain,

‘From Abu Abdullah^{-asws} having said: “They are a people who are learning and pondering without knowledge, so they go astray and lead many others astray. **Do you not see them wandering around in every valley? [26:225]**, i.e. they are speaking in every technique of the lies, and are engaging in every vanity like the cattle upon its face, **in every valley? [26:225]**, meaning to it. So the valley is like the techniques of the speech (Al-Kalam), **And they are saying what they are not doing [26:226]**, i.e. they are urging upon things which they are not doing it themselves, and they are forbidding from things they themselves are committing these’.⁵⁰

علي بن إبراهيم، قال أبو عبد الله عليه السلام: نزلت في الذين غيروا دين الله [بآرائهم]، و خالفوا أمر الله، هل رأيت شاعرا قط يتبعه أحد، إنما عنى بذلك الذين وضعوا ديننا بآرائهم، فتبعهم على ذلك الناس،

Ali Bin Ibrahim said,

‘Abu Abdullah^{-asws} said: ‘It was Revealed regarding those who are changing the Religion of Allah^{-azwj} by their opinions and are opposing the Command of Allah^{-azwj}. Have you ever seen the poets being followed by anyone at all? But rather, it means by that, those who are placing Religion by their opinions, so the people follow them upon that.

و يؤكد ذلك قوله: أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ يعني يناظرون بالأباطيل، و يجادلون بالحجج المضلة، و في كل مذهب يذهبون،

And that is emphasised by His^{-azwj} Words: **Do you not see them wandering around in every valley? [26:225]** – meaning they are debating with the (help of the) falsehood, and are arguing with misleading arguments, and they are going into every doctrine.

وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ، قال: يعطون الناس و لا يتعظون، و ينهون عن المنكر و لا ينتهون، و يأمرون بالمعروف و لا يعملون، و هم الذين قال الله: أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ، أي في كل مذهب يذهبون، وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ، و هم الذين غصبوا آل محمد (عليهم السلام) حقهم.

⁴⁹ مجمع البيان 7: 325.

⁵⁰ Taweel Al Ayaat Al Zaahira – H 30

And they are saying what they are not doing [26:226], he said, 'They are advising the people and they themselves are not heeding any advice, and they are forbidding from the evil and they themselves are not desisting, and they are enjoining with the goodness and they themselves are not doing it, and they are those for whom Allah^{-azwj} Says: **Do you not see them wandering around in every valley? [26:225]** – i.e. going into every doctrine, **And they are saying what they are not doing [26:226]**, and they are those who usurped the Progeny^{-asws} of Muhammad^{-saww} of their^{-asws} rights.

ثم ذكر آل محمد (عليه و عليهم السلام)، و شيعتهم المهتدين، فقال: **إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَ ذَكَرُوا اللَّهَ كَثِيرًا وَ انْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا**،

Then He^{-azwj} Mentioned the Progeny^{-asws} of Muhammad^{-saww} and their^{-asws} Shias, the rightly Guided ones, so He^{-azwj} Said: **Except those who believe and do righteous deeds and remember Allah a lot, and defend themselves after they are oppressed [26:227]**.

ثم ذكر أعداءهم و من ظلمهم، فقال: «و سيعلم الذين ظلموا آل محمد حقهم أي منقلب ينقلبون» هكذا و الله نزلت.

Then He^{-azwj} Mentioned their^{-asws} enemies and the ones who oppressed them^{-asws}, so He^{-azwj} Said: **And they shall come to know, those who are being unjust to the Progeny of Muhammad of their rights, which overturning they would be Overturned with [26:227]**. Like this, by Allah^{-azwj}, it was Revealed!⁵¹

VERSE 227

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَ ذَكَرُوا اللَّهَ كَثِيرًا وَ انْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا ۖ وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ {227}

Except those who believe and do righteous deeds and remember Allah a lot, and defend themselves after they are oppressed. And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]

ابن بابويه، قال: حدثنا محمد بن علي ماجيلويه (رحمه الله)، قال: حدثنا علي بن إبراهيم، عن أبيه، عن علي بن معبد، عن الحسين بن خالد، عن علي بن موسى الرضا، عن أبيه، عن آبائه (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله): «من أحب أن يتمسك بديني، و يركب سفينة النجاة بعدي، فليقتد بعلي بن أبي طالب، و ليعاد عدوه، و ليوال وليه، فإنه وصي، و خليفتي على امتي في حياتي، و بعد وفاتي،

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

(It has been narrated) from Ali^{-asws} Bin Musa Al-Reza^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The one who loves that he should attach himself to my^{-saww} Religion, and ride the Ship of salvation after me^{-saww}, so he should believe in Ali^{-asws} Bin Abu Talib^{-asws}, and be an enemy to his^{-asws} enemies, and befriend his^{-asws}

friends, for he^{-asws} is my^{-saww} successor^{-asws}, and my Caliph over my^{-saww} community during my^{-saww} lifetime, and after it.

و هو أمير كل مسلم، و أمير كل مؤمن بعدي، قوله قولي، و أمره أمري، و نهيته نهيي، و تابعه تابعي، و ناصره ناصري، و خاذله خاذلي.

And he^{-asws} is the Emir of every Muslim, and the Emir of every Momin after me^{-saww}. His^{-asws} words are my^{-saww} words, and his^{-asws} command is my^{-saww} command, and his^{-asws} prohibition is my^{-saww} prohibition, and following him^{-asws} is following me^{-saww}, and helping him^{-asws} is helping me^{-saww}, and abandoning him^{-asws} is abandoning me^{-saww}.

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

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

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

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

تاسعهم القائم من ولدي، طاعتهم طاعتي، و معصيتهم معصيتي، إلى الله أشكو المنكرين لفضلهم، و المضيعين لحقهم بعدي، و كفى بالله وليا، و كفى بالله نصيرا لعترتي، و أئمة امتي، و منتقما من الجاحدين لحقهم و سيعلم الذين ظلموا أي مقلب ينقلبون».

The ninth being Al-Qaim^{-asws} from his^{-asws} sons^{-asws}. Obedience to him^{-asws} is being obedient to me^{-saww}, and disobedience to him^{-asws} is being disobedient to me^{-saww}. To Allah^{-azwj} is my^{-saww} complaint against the one who denies their^{-asws} merits, and the usurpers of their^{-asws} rights after me^{-saww}. And Allah^{-azwj} is Sufficient as a Guardian, and Allah^{-azwj} is Sufficient as a Helper to my^{-saww} Family^{-asws}, and the Imams^{-asws} of my^{-saww} community, and an Avenger against the one who fought against their^{-asws} rights, **And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]**⁵².

أَبُو عَلِيٍّ الْأَشْعَرِيُّ وَ الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِنَا قَالَ أَتَى أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) رَجُلٌ بِالْبَصْرَةِ بِصَحِيفَةٍ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنْظِرْ إِلَى هَذِهِ الصَّحِيفَةِ فَإِنَّ فِيهَا نَصِيحَةً فَظَرَّ فِيهَا ثُمَّ نَظَرَ إِلَى وَجْهِ الرَّجُلِ فَقَالَ إِنْ كُنْتَ صَادِقًا كَافَيْتَكَ وَ إِنْ كُنْتَ كَاذِبًا عَاقَبْتُكَ وَ إِنْ شِئْتَ أَنْ نُقِيلَكَ أَقْلَنَّاكَ فَقَالَ بَلْ تُقِيلُنِي يَا أَمِيرَ الْمُؤْمِنِينَ

Abu Ali Al Ashary and Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Sa'dan Bin Muslim, from someone else from our companions who said,

'A man came over to Amir al Momineen^{-asws} at Al Basra with a parchment, so he said, 'O Amir Al Momineen^{-asws}! Look into this parchment, for therein is advice'. So he^{-asws} looked into it, then looked at the face of the man, so he^{-asws} said: 'If you are truthful we^{-asws} will remunerate you, and if you are a liar we^{-asws} will punish you, and if you like that we^{-asws} should release you, we^{-asws} shall release you'. So he said, 'Release me, O Amir al Momineen^{-asws}'.

فَلَمَّا أَذْبَرَ الرَّجُلُ قَالَ أَيُّهَا الْأُمَّةُ الْمُتَحِيرَةُ بَعْدَ نَبِيِّهَا أَمَا إِنَّكُمْ لَوِ قَدَّمْتُمْ مَنْ قَدَّمَ اللَّهُ وَ أَحْرَزْتُمْ مَنْ أَحْرَزَ اللَّهُ وَ جَعَلْتُمْ الْوِلَايَةَ وَ الْوِزَارَةَ حَيْثُ جَعَلَهَا اللَّهُ مَا عَالَ وَلِيُّ اللَّهِ وَ لَا طَاشَ سَهْمٌ مِنْ فَرَائِضِ اللَّهِ وَ لَا اخْتَلَفَ اثْنَانِ فِي حُكْمِ اللَّهِ وَ لَا تَنَازَعَتِ الْأُمَّةُ فِي شَيْءٍ مِنْ أَمْرِ اللَّهِ إِلَّا عَلِمَ ذَلِكَ عِنْدَنَا مِنْ كِتَابِ اللَّهِ

So when the man turned back, he^{-asws} said: 'O you community (who is) confused after its Prophet^{-saww}! But had you prioritised the one^{-asws} whom Allah^{-azwj} has prioritised, and pushed back the one whom Allah^{-azwj} has Pushed back, and made the Wilayah and the inheritance where Allah^{-azwj} has Made it to be, the Guradians^{-asws} of Allah^{-azwj} would not be needy, nor would a portion from the Obligations (legislated shares of inheritance) of Allah^{-azwj} been neglected, nor two (people) would have differed regarding the Judgements of Allah^{-azwj}, nor would the community have squabbled with regards to anything from the Commands of Allah^{-azwj}, except that the Knowledge of that is in our^{-asws} possession from the Book of Allah^{-azwj}.

فَذُوقُوا وَبَالَ مَا قَدَّمْتُمْ أَيُّدِيكُمْ وَ مَا اللَّهُ بِظَالِمٍ لِعَبِيدِهِ وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ .

Therefore, taste the evil consequences of: **what your own hands have sent before and that Allah is not in the least unjust to the servants [3:182] And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]**.⁵³

A Historical Report

[المفيد] حدثنا أبو جعفر محمد بن علي بن الحسين بن بابويه - (رحمه الله) - قال: حدثني محمد بن موسى بن المتوكل قال: حدثنا علي بن الحسين السعد آبادي، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن محمد بن أبي عمير، عن غير واحد من أصحابه، عن أبي حمزة الثمالي قال: حدثني من حضر عبد الملك بن مروان وهو يخطب الناس بمكة، فلما صار إلى موضع العظة من خطبته قام إليه رجل فقال: مهلا مهلا، إنكم تأمرون ولا تأتمرون، وتنهون ولا تنتهون، وتعظون ولا تتعظون، أفافتداء بسيرتكم؟ أم طاعة لأمركم؟

Al Mufeed – Abu Ja'far Muhammad Bin Ali Bin Al Husayn Babuwayh, from Muhammad Bin Musa Bin Al Muta-wakkil, from Ali Bin Al Husayn Al Sa'ad Aabady, from Ahmad Bin Abu Abdullah Al Barqy, from his father, form Muhammad Bin Abu Umeyr, from someone else from his companions, from Abu Hamza Al Sumaly,

(It has been narrated) from the one who was present with Abdul Malik Bin Marwan and he was addressing the people at Makkah. So when he came to a stimulating subject from his sermon, a man stood up to him and said, 'Never! Never! You are ordering and not following

⁵³ Al Kafi – V 7 - H 12998 - The Book of Inheritances Ch 4 H 1

(yourselves), and you are prohibiting and are not prohibiting (yourselves), and advising and are not learning (from it). Shall I believe in your ways? Or obey your orders?

فإن قلتم: اقتدوا بسيرتنا فكيف نقتدي بسيرة الظالمين؟ وما الحجة في اتباع المجرمين الذين اتخذوا مال الله دولاً، وجعلوا عباد الله خولاً، وإن قلتم: أطيعوا أمرنا واقبلوا نصحناء، فكيف ينصح غيره من يغش نفسه؟ أم كيف تجب طاعة من لم تثبت له عدالة.

So if you are saying, 'Believe in our ways', so how can we believe in the ways of the oppressors? And what is the proof in following the criminals who have taken the wealth as their own, and made the servants of Allah^{-azwj} as their followers. And if you are saying, 'Obey our orders and accept our advice', so how can one give advice to others when he himself is overcome (with sins)? Or how can the obedience be obligated to the one for who justice has not been affirmed.

وإن قلتم: خذوا الحكمة من حيث وجدتموها، واقبلوا العظة ممن سمعتموها، فلعن فينا من هو أفصح بصنوف العظات، وأعرف بوجوه اللغات منكم، فزحزحوا عنها، أطلقوا أفعالها، وخلوا سبيلها، ينتدب لها الذين شردتهم في البلاد، ونقلتموهم عن مستقرهم إلى كل واد،

And if you are saying, 'Take wisdom from whosoever it is found to be, and accept the advice from whosoever one hears it, then perhaps amongst us is one who is most eloquent in sermonic advice, and is more knowing of the aspects of the languages than you. So, embellish from it and release its locks, and open its way, assign for it; the ones who have been displaced in the county, and transport them from their instability to every valley.

فوالله ما قلدناكم أزمة امورنا، وحكمناكم في أبداننا وأموالنا وأدياننا لتسيروا فيها بسيرة الجبارين، غير أنا نصبر أنفسنا لاستيفاء المدة، وبلوغ الغاية، وتمام المحنة، ولكل قائل منكم يوم لا يعدوه، وكتاب لا بد أن يتلوه، لا يغادر صغيرة ولا كبيرة إلا أحصاها * (وسيعلم الذين ظلموا أي منقلب ينقلبون) *.

By Allah^{-azwj}! What we are being collared with from the crisis of our affairs, and being judged with regards to our bodies, and our wealth, and our Religion, so that we may travel in it upon the ways of the tyrants. We are not patient with ourselves for the duration, and reaching the goal, and completions of the ordeal. And from every speaker among you is a Day he cannot avoid, and a Book (Register of deeds) which is inevitable that he would read it, not leaving out anything small or big, but is counted in it, **And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]**'.

قال: فقام إليه بعض أصحاب المسالخ فقبض عليه، وكان ذلك آخر عهدنا به، ولا ندري ما كانت حاله.

He (Abu Hamza) said, 'So, some armed men stood up and seized him, and that was the last of our time with him, and we do not know what was his state (what happened to him)'.⁵⁴

⁵⁴ Tafseer Abu Hamza Al Sumaly - Report No. 220