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**CHAPTER 37**  
**AL-SAFFAAT**  
**(Forming Rows)**  
**(182 VERSES)**  
**VERSES 85 – 182**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**VERSES 85 - 89**

إِذْ قَالَ لِأَيِّهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ {85}

*When he (Ibrahim) said to his (adopted) father and his people: 'What is it that you are worshipping? [37:85]*

أَفَنُكَا آلِهَةً دُونَ اللَّهِ تُرِيدُونَ {86}

*Is it a falsehood - gods besides Allah - that you want? [37:86]*

فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ {87}

*What are then your thoughts about the Lord of the worlds?' [37:87]*

فَنَظَرَ نَظْرَةً فِي النُّجُومِ {88}

*Then he looked with a consideration among the stars [37:88]*

فَقَالَ إِنِّي سَقِيمٌ {89}

*So, he said: 'I feel sick' [37:89]*

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ حُجْرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ خَالَفَ إِبْرَاهِيمُ (عليه السلام) قَوْمَهُ وَغَابَ آهَتُهُمْ حَتَّى أُدْخِلَ عَلَى مُرُودٍ فَخَاصَمَهُ فَقَالَ إِبْرَاهِيمُ (عليه السلام) رَبِّي الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أَحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

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

Abu Abdullah<sup>-asws</sup> has said; 'Ibrahim<sup>-as</sup> opposed his<sup>-as</sup> people, and faulted their gods until he was brought to Nimrod<sup>-la</sup> to contend with him<sup>-la</sup>. **So Ibrahim said: 'My Lord is He Who Causes to live and Causes to die'. He said: 'I cause to live and I cause to die'. Ibrahim said: 'So surely, Allah Brings the sun from the east, so bring it from the west'. Thus, he who committed Kufr was confounded; and Allah does not Guide the unjust people [2:258]'**

وَقَالَ أَبُو جَعْفَرٍ (عليه السلام) غَابَ آهَتُهُمْ فَتَنَظَرُ نَظْرَةً فِي النُّجُومِ فَقَالَ إِنِّي سَقِيمٌ قَالَ أَبُو جَعْفَرٍ (عليه السلام) وَاللَّهِ مَا كَانَ سَقِيمًا وَ مَا كَذَبَ فَلَمَّا تَوَلَّوْا عَنْهُ مُدْبِرِينَ إِلَى عِيدِهِمْ دَخَلَ إِبْرَاهِيمُ (عليه السلام) إِلَى آهَتِهِمْ بِقُدُومٍ فَكَسَرَهَا إِلَّا كَبِيرًا لَهُمْ وَ وَضَعَ الْقُدُومَ فِي عُنُقِهِ فَرَجَعُوا إِلَى آهَتِهِمْ فَتَنَظَرُوا إِلَى مَا صُنِعَ بِهَا فَقَالُوا لَا وَاللَّهِ مَا اجْتَرَأَ عَلَيْهِهَا وَلَا كَسَرَهَا إِلَّا الْفَتَى الَّذِي كَانَ يَعْيبُهَا وَيَزُورُ مِنْهَا

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

فَلَمْ يَجِدُوا لَهُ قِتْلَةً أَكْثَرَ مِنَ النَّارِ فَجَمَعَ لَهُ الْحَطَبَ وَ اسْتَحَادُوهُ حَتَّى إِذَا كَانَ الْيَوْمَ الَّذِي يُحْرَقُ فِيهِ بَرَزَ لَهُ مُرُودٌ وَ خُودُهُ وَ قَدْ بُنِيَ لَهُ بِنَاءٌ لِيُنْظَرَ إِلَيْهِ كَيْفَ تَأْخُذُهُ النَّارُ وَ وَضَعَ إِبْرَاهِيمُ (عليه السلام) فِي مَنْجَنِيْقٍ وَ قَالَتْ الْأَرْضُ يَا رَبِّ لَيْسَ عَلَى ظَهْرِي أَحَدٌ يَعْبُدُكَ غَيْرُهُ يُحْرَقُ بِالنَّارِ قَالَ الرَّبُّ إِنْ دَعَانِي كَفَيْتُهُ

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

فَذَكَرَ أَبَانَ بْنُ مُحَمَّدٍ بْنِ مَرْوَانَ عَنْ رَوَاهُ عَنْ أَبِي جَعْفَرٍ (عليه السلام) أَنَّ دُعَاءَ إِبْرَاهِيمَ (عليه السلام) يَوْمَئِذٍ كَانَ يَا أَحَدُ [يَا أَحَدُ يَا صَمَدُ] يَا صَمَدُ يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ثُمَّ قَالَ تَوَكَّلْتُ عَلَى اللَّهِ فَقَالَ الرَّبُّ تَبَارَكَ وَ تَعَالَى كَفَيْتُ

Aban has mentioned, from Muhammad Bin Marwan, from the one who reported it,

'From Abu Ja'far<sup>-asws</sup> that: 'The supplication of Ibrahim<sup>-as</sup> on that day was: 'O One! O Everlasting! O Everlasting! O One Who does not beget nor is He Begotten, and there is none

comparable to Him<sup>-azwj</sup>! Then he<sup>-as</sup> said: 'I<sup>-as</sup> rely upon Allah<sup>-azwj</sup>'. So the Lord<sup>-azwj</sup> Blessed and High Said: "I<sup>-azwj</sup> shall Suffice for you<sup>-as</sup>".

فَقَالَ لِلنَّارِ كُونِي بَرْدًا قَالَ فَاضْطَرَبَتْ أَسْنَانُ إِبْرَاهِيمَ (عليه السلام) مِنَ الْبَرْدِ حَتَّى قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ سَلَامًا عَلَى إِبْرَاهِيمَ وَ انْخَطَّ جَبْرِئِيلُ (عليه السلام) وَ إِذَا هُوَ جَالِسٌ مَعَ إِبْرَاهِيمَ (عليه السلام) يُخَدِّثُهُ فِي النَّارِ قَالَ تُنْزِلُ مَنْ اتَّخَذَ إِلَهًا فَلْيَتَّخِذْ مِثْلَ إِلَهِ إِبْرَاهِيمَ

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

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

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

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

He<sup>-asws</sup> said: 'Lut<sup>-as</sup> believed in him<sup>-as</sup>, and went out as an emigrant to Syria – him<sup>-as</sup>, and Sarah<sup>-as</sup> and Lut<sup>-as</sup>'.<sup>1</sup>

### Why did Ibrahim<sup>-as</sup> feel 'sick'

عَلَيْ بِنُ مُحَمَّدٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَتَنَظَّرَ نَظْرَةً فِي النُّجُومِ فَقَالَ إِنِّي سَقِيمٌ قَالَ حَسَبَ فَرَأَى مَا يَحُلُّ بِالْحُسَيْنِ (عليه السلام) فَقَالَ إِنِّي سَقِيمٌ لِمَا يَحُلُّ بِالْحُسَيْنِ (عليه السلام) .

Ali Bin Muhammad, raising it,

From Abu Abdullah<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Then he looked with a consideration among the stars [37:88] So he said: 'I feel sick' [37:89]**. He<sup>-asws</sup> said: 'He<sup>-as</sup> calculated (from the stars by looking at them), and he<sup>-as</sup> saw what the conditions would be with Al-Husayn<sup>-asws</sup>, so he<sup>-as</sup> said: 'I<sup>-as</sup> feel sick at what (I<sup>-as</sup> see of the) deterioration of the conditions with Al-Husayn<sup>-asws</sup>'.<sup>2</sup>

### **The Debate of Imam Ali<sup>-asws</sup> ibn Musa Al-Reza<sup>-asws</sup> with Muslim scholars on infallibility of Prophet<sup>-as</sup>**

حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه و الحسين بن إبراهيم بن أحمد بن هشام المكتوب و علي بن عبد الله الوراق رضي الله عنهم قالوا حدثنا علي بن إبراهيم بن هاشم قال حدثنا القاسم بن محمد البرمكي قال حدثنا أبو الصلت الهروي قال لما جمع المأمون لعلي بن موسى الرضا ع أهل المقالات من أهل الإسلام و الديانات من اليهود و النصارى و المجوس و الصابئين و سائر أهل المقالات فلم يقيم أحد إلا و قد ألزمه حجته كأنه ألقم حجرا قام إليه علي بن محمد بن الجهم فقال له يا ابن رسول الله

<sup>1</sup> Al Kafi – V 8 H 15006

<sup>2</sup> Al Kafi V 1 – The Book Of Divine Authority CH 116 H 5

أ تقول بعصمة الأنبياء قال نعم قال فما تعمل في قول الله عز وجل وَ عَصَى آدَمُ رَبَّهُ فَغَوَى و في قوله عز وجل وَ ذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ و في قوله عز وجل في يوسف ع وَ لَقَدْ هَمَّتْ بِهِ وَ هَمَّ بِهَا و في قوله عز وجل في داود ظَنَّ دَاوُودُ أَنَّمَا فَتَنَّاهُ و قوله تعالى في نبيه محمد ص وَ تُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ فَقَالَ الرضا ع ويحك يا علي اتق الله و لا تنسب إلى أنبياء الله الفواحش و لا تتأول كتاب الله برأيك فإن الله عز وجل قد قال وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ و أما قوله عز وجل في آدم وَ عَصَى آدَمُ رَبَّهُ فَغَوَى فإن الله عز وجل خلق آدم حجة في أرضه و خليفة في بلاده لم يخلقه للجنة و كانت المعصية من آدم في الجنة لا في الأرض و عصمته تجب أن يكون في الأرض ليم مقادير أمر الله فلما أهبط إلى الأرض و جعل حجة و خليفة عصم بقوله عز وجل إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمرَانَ عَلَى الْعَالَمِينَ و أما قوله عز وجل وَ ذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ إِنَّمَا ظَنَ بِمَعْنَى اسْتَيْقِنَ أَنَّ اللَّهَ لَنْ يَضِيقَ عَلَيْهِ رِزْقَهُ أ لا تسمع قول الله عز وجل وَ أَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ أَي ضيق عليه رزقه و لو ظن أن الله لا يقدر عليه لكان قد كفر و أما قوله عز وجل في يوسف وَ لَقَدْ هَمَّتْ بِهِ وَ هَمَّ بِهَا فَأَنهَا هَمَّتْ بِالْمَعْصِيَةِ وَ هَمَّ يَوْسُفُ بِقَتْلِهَا إِنْ أَجْبَرَتْهُ لِعَظَمِ مَا تَدَاخَلَهُ فَصَرَفَ اللَّهُ عَنْهُ قَتْلَهَا وَ الْفَاحِشَةَ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَ الْفَحْشَاءَ يَعْنِي الْقَتْلَ وَ الزِّنَاءَ وَ أَمَّا دَاوُدُ عَ فَمَا يَقُولُ مِنْ قَبْلِكُمْ فِيهِ فَقَالَ عَلِيٌّ بْنُ مُحَمَّدٍ بْنُ الْجَهْمِ يَقُولُونَ إِنْ دَاوُدُ ع كَانَ فِي مَحْرَابِهِ يَصْلِي فَتَصَوَّرَ لَهُ إِبْلِيسُ عَلَى صُورَةِ طَيْرٍ أَحْسَنَ مَا يَكُونُ مِنَ الطُّيُورِ فَقَطَعَ دَاوُدُ صَلَاتَهُ وَ قَامَ لِيَأْخُذَ الطَّيْرَ فَخَرَجَ الطَّيْرُ إِلَى الدَّارِ فَخَرَجَ الطَّيْرُ إِلَى السَّطْحِ فَصَعِدَ فِي طَلْبِهِ فَسَقَطَ الطَّيْرُ فِي دَارِ أَوْرِيَا بْنِ حَنَّانٍ فَاطْلَعَ دَاوُدُ فِي أَثَرِ الطَّيْرِ فَإِذَا بَامْرَأَةٍ أَوْرِيَا تَغْتَسِلُ فَلَمَّا نَظَرَ إِلَيْهَا هَوَاهَا وَ كَانَ قَدْ أَخْرَجَ أَوْرِيَا فِي بَعْضِ غَزَوَاتِهِ فَكَتَبَ إِلَى صَاحِبِهِ أَنْ قَدِمَ أَوْرِيَا أَمَامَ التَّابُوتِ فَقَدِمَ أَوْرِيَا بِالْمَشْرُوكِينَ فَصَعِبَ ذَلِكَ عَلَى دَاوُدَ فَكَتَبَ إِلَيْهِ ثَانِيَةً أَنْ قَدِمَهُ أَمَامَ التَّابُوتِ فَقَدِمَ فَقَتَلَ أَوْرِيَا فَتَزَوَّجَ دَاوُدُ بِامْرَأَتِهِ قَالَ فَضَرَبَ الرِّضَا عَ بِيَدِهِ عَلَى جَبْهَتِهِ وَ قَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ لَقَدْ نَسَبْتُمْ نَبِيًّا مِنْ أَنْبِيَاءِ اللَّهِ إِلَى التَّهَوُّنِ بِصَلَاتِهِ حَتَّى خَرَجَ فِي أَثَرِ الطَّيْرِ ثُمَّ بِالْفَاحِشَةِ ثُمَّ بِالْقَتْلِ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ فَمَا كَانَ خَطِيئَتُهُ فَقَالَ وَيْحَكَ إِنْ دَاوُدَ إِنَّمَا ظَنَّ أَنَّ مَا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ خَلْقًا هُوَ أَعْلَمُ مِنْهُ فَبَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ الْمَلَائِكَةَ فَتَسَوَّرُوا الْحَرَابَ فَقَالَا خَصْمَانِ بَغَى بَعْضُنَا عَلَى بَعْضٍ فَاحْكُم بَيْنَنَا بِالْحَقِّ وَ لَا تَشْطِطْ وَ اهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَ تِسْعُونَ نَعْجَةً وَ لِي نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفُلْنِيهَا وَ عَزَّنِي فِي الْخِطَابِ فَعَجَلَ دَاوُدُ عَ عَلَى الْمَدْعَى عَلَيْهِ فَقَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَى نِعَاجِهِ وَ لَمْ يَسْأَلِ الْمَدْعَى الْبَيِّنَةَ عَلَى ذَلِكَ وَ لَمْ يَقْبَلْ عَلَى الْمَدْعَى عَلَيْهِ فَيَقُولَ لَهُ مَا تَقُولُ فَكَانَ هَذَا خَطِيئَةً رَسَمَ الْحُكْمَ لَا مَا ذَهَبْتَ إِلَيْهِ أ لا تسمع الله عز وجل يقول يا داوود إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَ لَا تَتَّبِعِ الْهَوَىٰ إِلَىٰ آخِرِ الْآيَةِ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ فَمَا قَصَتُهُ مَعَ أَوْرِيَا فَقَالَ الرضا ع إن المرأة في أيام داود ع كانت إذا مات بعلمها أو قتل لا تتزوج بعده أبداً و أول من أباح الله له أن يتزوج بامرأة قتل بعلمها كان داود ع فتزوج بامرأة أوريا لما قتل و انقضت عدتها منه فذلك الذي شق على الناس من قبل أوريا و أما محمد ص و قول الله عز وجل وَ تُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَ تُخْشَى النَّاسَ وَ اللَّهُ أَحَقُّ أَنْ تُخْشَاهُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ عَرَفَ نَبِيَّهَ صَ أَسْمَاءَ أَزْوَاجِهِ فِي دَارِ الدُّنْيَا وَ أَسْمَاءَ أَزْوَاجِهِ فِي دَارِ الْآخِرَةِ وَ إِنَّمَنَ أَمَهَاتِ الْمُؤْمِنِينَ وَ إِحْدَاهُنَّ مِنْ سَمِيِّ لَهَا زَيْنَبُ بِنْتُ جَحْشٍ وَ هِيَ يَوْمئِذٍ تَحْتَ زَيْدِ بْنِ حَارِثَةَ فَأَخْفَى اسْمَهَا فِي نَفْسِهِ وَ لَمْ يَبْدِهِ لِكَيْلَا يَقُولَ أَحَدٌ مِنَ الْمُنَافِقِينَ إِنَّهُ قَالَ فِي امْرَأَةٍ فِي بَيْتِ رَجُلٍ إِنَّهَا إِحْدَى أَزْوَاجِهِ مِنْ أَمَهَاتِ الْمُؤْمِنِينَ وَ خَشِيَ قَوْلَ الْمُنَافِقِينَ فَقَالَ اللَّهُ عَزَّ وَ جَلَّ وَ تُخْشَى النَّاسَ وَ اللَّهُ أَحَقُّ أَنْ تُخْشَاهُ يَعْنِي فِي نَفْسِكَ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ مَا تَوَلَّى تَزْوِيجَ أَحَدٍ مِنْ خَلْقِهِ إِلَّا تَزْوِيجَ حَوَاءَ مِنْ آدَمَ عَ وَ زَيْنَبَ مِنْ رَسُولِ اللَّهِ صَ بِقَوْلِهِ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاهَا الْآيَةَ وَ فَاطِمَةَ مِنْ عَلِيِّ عَ قَالَ فَبَكَى عَلِيُّ بْنُ مُحَمَّدٍ بْنُ الْجَهْمِ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ أَنَا تَائِبٌ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ أَنْ أَنْطِقَ فِي أَنْبِيَاءِ اللَّهِ عَ بَعْدَ يَوْمِي هَذَا إِلَّا بِمَا ذَكَرْتَهُ

ibn Ibrahim ibn Hashem quoted on the authority of Al-Qasim ibn Muhammad al-Barmaki on the authority of Abu Salt al- Harawi:

‘When Al-Ma’mun gathered together the rhetoricians and men of religions from the Jews, the Christians, the Magi, the Sabians, and other scholars around Ali<sup>-asws</sup> ibn Musa Al-Reza<sup>-asws</sup>, each person stood up to ask a question, got a firm answer, and received such an answer that he got quiet as if they had put a stone in his mouth.

Then Ali ibn Muhammad ibn Al-Jahm stood up and asked, ‘O son of the Prophet of Allah<sup>-asws</sup>! Do you believe in the Infallibility of the Prophets<sup>-as</sup>?’ ‘Yes,’ replied the Imam<sup>-asws</sup>.

He said, ‘Then what do you have to say about the following Verses? what do you have to say about what the Honourable the Exalted Allah<sup>-azwj</sup> said, ‘... **Thus did Adam disobey his Lord, and allow himself to be seduced (20:121)**; and about what the Honourable the Exalted Allah<sup>-azwj</sup> said, ‘**And remember Thun-nun (Yunus-Jonah), when he departed in wrath: He imagined that We had no power over him! (21:87)**, and about what the Honourable the Exalted Allah<sup>-azwj</sup> Told Joseph<sup>-as</sup>, ‘**And (with passion) did she desire him, and he would have desired her .(12:24)**

And about what the Honourable the Exalted Allah<sup>-azwj</sup> told David (s), ‘**and David gathered that We had tried him .(38:24)**.. , and about what the Sublime (Allah<sup>-azwj</sup>) told His Prophet Muhammad<sup>-saww</sup> ‘... **But thou didst hide in thy heart that which Allah was about to make manifest ... (33:37)**

Al-Reza<sup>-asws</sup> said, ‘Woe be to you! Fear Allah<sup>-azwj</sup>. Do not ascribe transgressions to the Prophets<sup>-as</sup>, and do not interpret Allah<sup>-azwj</sup>’s Book according to your own opinion. Indeed the Honourable the Exalted Allah<sup>-azwj</sup> said, ‘... **but no one knows its hidden meanings except Allah<sup>-azwj</sup>. And those who are firmly grounded in knowledge ... ,(3:7)** And regarding His<sup>-azwj</sup> Words about Adam, ‘... **Thus did Adam disobey his Lord, and allow himself to be seduced ,(20:121)** it must be noted that the Honourable the Exalted Allah<sup>-azwj</sup> Created Adam<sup>-as</sup> as His<sup>-azwj</sup> Proof on Earth, and as His<sup>-azwj</sup> Successor in the towns.

However, Allah<sup>-azwj</sup> had not created Adam for Paradise and Adam<sup>-as</sup>’s act of disobedience occurred in Paradise, not on the Earth. Adam<sup>-as</sup>’s being Infallible was a must for him<sup>-as</sup> to fully implement the Decrees of Allah<sup>-azwj</sup>. Once he<sup>-as</sup> was sent down to the Earth as Allah<sup>-azwj</sup>’s Proof and Successor, he<sup>-as</sup> was Infallible according to what the Honourable the Exalted Allah<sup>-azwj</sup> said, ‘**Allah did Choose Adam and Noah, the family of Abraham, and the family of Imran above all people. (3:33)** And regarding the Honourable the Exalted Allah<sup>-azwj</sup>’s Words, ‘**And remember Thun-noon (Jonah), when he departed in wrath: He imagined that We had no power over him! (21:87)**

Here what is meant by ‘imagine’ is ‘to be sure.’ That means ‘We will not restrict his sustenance.’ Have you not heard the Honourable the Exalted Allah<sup>-azwj</sup>’s Words, ‘**But when He tried him, restricting his subsistence for him ... (89:16)**. This means Allah<sup>-azwj</sup> will Restrict his sustenance. Had Yunus thought that Allah had no power over him, he would certainly have turned into an atheist.

And regarding what the Honourable the Exalted Allah<sup>-azwj</sup> said about Joseph<sup>-as</sup>, ***'And (with passion) did she desire him, and he would have desired her ...'*** This means that he<sup>-as</sup> got upset and decided that if she tries to force him to commit sin, he would try to kill her. Then Allah<sup>-azwj</sup> Changed his (Joseph's) mind and turned him away from killing her and all shameful deeds. This is what is meant by the Honourable the Exalted Allah's words, • ***... thus (did We order) that We might turn away from him (all) evil and shameful deeds ... (12:24)*** meaning killing and adultery.

The Imam<sup>-asws</sup> said, 'And regarding David<sup>-as</sup>, what do the people on your side say about him? Ali ibn Muhammad ibn Al-Jahm said, 'They say that David<sup>-as</sup> was in his praying niche when Satan appeared in front of him in the form of a very beautiful bird. David<sup>-as</sup> stopped praying and stood up to go catch the bird. The bird left the room and went into the courtyard. Then it flew up to the top of the house. David climbed up to the roof looking for it. Then the bird flew into the house of Uryah ibn Hannan. David followed the bird with his eyes, and suddenly saw Uryah's wife who was making major ritual ablutions. Once he looked at her, he fell in love with her. As for Uryah, he had been sent to a battle. David<sup>-as</sup> wrote to his commander, 'Place Uryah in front of the coffin.' Thus he was placed in front of it. Uryah defeated the pagans. That was hard on David, so he wrote to his commander again and ordered him to place Uryah ahead of the coffin. Then Uryah was placed ahead of it and was killed. Then David<sup>-as</sup> married his wife.'

The narrator added, 'Al-Reza<sup>-asws</sup> hit himself on the forehead and said, 'From Allah<sup>-azwj</sup> we are, and unto Him<sup>-azwj</sup> is our return! You have ascribed neglecting prayers and going out and looking for the bird's tracks, fornication and killing to one of the Prophets of Allah<sup>-azwj</sup>.''' Ali ibn Al-Jahm said, 'O son of the Prophet of Allah<sup>-asws</sup>! Then what was his sin?'

The Imam<sup>-asws</sup> said, 'Woe be to you! David thought that the Honourable the Exalted Allah<sup>-azwj</sup> had not Created anyone more learned than himself. Therefore, the Honourable the Exalted Allah<sup>-azwj</sup> sent two angels towards him<sup>-as</sup> who climbed up the walls of the prayer niche and said, '***... Fear not: we are two disputants, one of whom has wronged the other: Decide now between us with truth, and treat us not with injustice, but guide us to the even Path. This man is my brother: He has nine and ninety ewes, and I have (but) one: Yet he says, 'commit her to my care,' and is (moreover) harsh to me in speech. (38:22-23)***

Then David turned to the one against whom a claim was made and said, '***He (Dawood) said: 'He has wronged you by asking for your ewe to (be added) to his ewes, ... (38:24)*** He did not turn to the claimant to ask him for any evidence. Thus, this was just a fault in the way he judged, not a fault in the way you think about it. Have you ever heard that the Honourable the Exalted Allah<sup>-azwj</sup> said, ***"O Dawood! Surely, We Made you a Caliph in the earth, therefore judge between the people with the Truth and do not follow the vain desires, for you will stray from the Way of Allah. Surely, those who stray from the way of Allah, for them is a severe Punishment due to their forgetting the Day of Reckoning!" (38:26)***

He then asked: 'O son of the Prophet of Allah<sup>-asws</sup>! What was behind the story of Uryah?'

Al-Reza<sup>-asws</sup> said, 'When a woman's husband died or got killed during the time of David<sup>-as</sup>, she never married again. The first man who was permitted to marry a widow whose



husband was killed was David<sup>-as</sup>. He married Uryah's wife when after Uryah's husband got killed and after her waiting period was over. This was what was hard on the people regarding Uryah.'

And regarding Muhammad<sup>-saww</sup> and the Honourable the Exalted Allah<sup>-azwj</sup>'s Words, ***'and you concealed within yourself what Allah would be Manifesting, and you feared the people while Allah is more deserving that you fear Him. (33:37)***

The Honourable the Exalted Allah<sup>-azwj</sup> had already informed His Prophet<sup>-saww</sup> about the names of his wives in this world, and the names of his wives in the Hereafter, and that they will be the mothers of the believers. One of them was called Zaynab - the daughter of Jahsh who was married to Zayd ibn Haritha at that time. The Prophet<sup>-saww</sup> kept her name a secret to himself and did not say anything fearing that the hypocrites might say that Muhammad<sup>-saww</sup> considers a married woman to be his own wife and one of the mothers of the believers.

He<sup>-saww</sup> feared what the hypocrites might say. The Honourable the Exalted Allah<sup>-azwj</sup> said, ***'and you concealed within yourself what Allah would be Manifesting, and you feared the people while Allah is more deserving that you fear Him (33:37)*** meaning in himself. And the Honourable the Exalted Allah<sup>-azwj</sup> has not Taken charge of marrying off any of His<sup>-azwj</sup> creatures Himself except for the marriage of Eve with Adam, and Zaynab with Allah's Prophet<sup>-saww</sup> as He<sup>-azwj</sup> said, '... ***Then when Zayd had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to you . ' (33:37) So did We<sup>-azwj</sup> Join (the Blessed Lady) Fatima<sup>-asws</sup> in marriage to Ali<sup>-asws</sup>.***

The narrator added, 'Then Ali ibn Muhammad ibn Al-Jahm cried and said, 'O son of the Prophet of Allah<sup>-asws</sup>! I turn to the Honourable the Exalted Allah<sup>-azwj</sup> in repentance and from now on will never say anything about the Prophets<sup>-as</sup> of Allah<sup>-azwj</sup> other that what you have mentioned.'<sup>3</sup>

## The observance of Taqiyya (dissimulation)

عنه، عن عثمان بن عيسى، عن سماعة، عن أبي بصير قال: قال أبو عبد الله (ع): التقية من دين الله، قلت: من دين الله؟ - قال: إى والله من دين الله، وقد قال يوسف: "أيتها العير إنكم لسارقون". والله ما كانوا سرقوا، ولقد قال إبراهيم: "إني سقيم". والله ما كان سقيما.

From him, from Usman Bin Isa, from Sama'at, from Abu Baseer who said,

'Abu Abdullah<sup>-asws</sup> said: 'The Taqiyya (dissimulation) is from the Religion of Allah<sup>-azwj</sup>'. I said, 'From the Religion of Allah<sup>-azwj</sup>?'. The Imam<sup>-asws</sup> said: 'Yes, by Allah<sup>-azwj</sup>, from the Religion of Allah<sup>-azwj</sup>. And Yusuf<sup>-as</sup> had said: ***'O caravan! You are stealing!' [12:70]***. By Allah<sup>-azwj</sup>, they had not stolen. And Ibrahim<sup>-as</sup> had said: ***'So he said: 'I feel sick' [37:89]***. By Allah<sup>-azwj</sup>! He<sup>-as</sup> was not sick'.<sup>4</sup>

<sup>3</sup> عيون أخبار الرضا (ع) ج 1 : ص 192

<sup>4</sup> Al Mahaasin – V 1 Bk 5 H 303

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي بصيرٍ قَالَ قِيلَ لِأَبِي جَعْفَرٍ (عليه السلام) وَأَنَا عِنْدَهُ إِنَّ سَلَامَ بْنَ أَبِي خَفْصَةَ وَ أَصْحَابَهُ يَرَوُونَ عَنْكَ أَنَّكَ تَكَلِّمُ عَلَى سَبْعِينَ وَجْهًا لَكَ مِنْهَا الْمَخْرَجُ

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

'It was said to Abu Ja'far<sup>-asws</sup> and I was in his<sup>-asws</sup> presence that, 'Saalim Bin Abu Hafsa and his companions are narrating from you<sup>-asws</sup> that you<sup>-asws</sup> tend to speak upon seventy perspectives, (and) for you<sup>-asws</sup> there is a way out from (each one) of these?'

فَقَالَ مَا يُرِيدُ سَلَامٌ مِنِّي أَمْ يُرِيدُ أَنْ أَجِيءَ بِالْمَلَائِكَةِ وَاللَّهِ مَا جَاءَتْ بِحَدِّ النَّبِيِّينَ وَ لَقَدْ قَالَ إِبْرَاهِيمُ (عليه السلام) إِنِّي سَقِيمٌ وَ مَا كَانَ سَقِيمًا وَ مَا كَذَبَ وَ لَقَدْ قَالَ إِبْرَاهِيمُ (عليه السلام) بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا وَ مَا فَعَلَهُ وَ مَا كَذَبَ وَ لَقَدْ قَالَ يُوسُفُ (عليه السلام) أَيُّهَا الْعَبْرُ إِنَّكُمْ لَسَارِقُونَ وَ اللَّهُ مَا كَانُوا سَارِقِينَ وَ مَا كَذَبَ.

He<sup>-asws</sup> said: 'What does Saalim want from me<sup>-asws</sup>? Does he want that I<sup>-asws</sup> should come with the Angels. By Allah<sup>-azwj</sup>, (even) the Prophets<sup>-as</sup> did not come with this! And Ibrahim<sup>-as</sup> said: **So he said: 'I feel sick' [37:89]**, and he<sup>-as</sup> was not sick and he<sup>-as</sup> did not lie. And Ibrahim<sup>-as</sup> has said: **He said: 'But their biggest one did this, so ask them if they could speak' [21:63]**, and he (their biggest idol) had not done it, and he<sup>-as</sup> did not lie'. And Yusuf<sup>-as</sup> has said: **'O caravan! You are stealing!' [12:70]**, by Allah<sup>-azwj</sup> they had not stolen, and he<sup>-as</sup> had not lied'.<sup>5</sup>

## Astrology

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ ابْنِ فَضَالٍ عَنِ الْحُسَيْنِ بْنِ أَسْبَاطٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَّابَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) جُعِلَتْ لَكَ الْفِدَاءُ إِنَّ النَّاسَ يَقُولُونَ إِنَّ النُّجُومَ لَا يَحِلُّ النَّظَرُ فِيهَا وَ هِيَ تُعْجِبُنِي فَإِنْ كَانَتْ تُضِرُّ بِدِينِي فَلَا حَاجَةَ لِي فِي شَيْءٍ يُضِرُّ بِدِينِي وَ إِنْ كَانَتْ لَا تُضِرُّ بِدِينِي فَوَ اللَّهِ إِنِّي لَأَشْتَهِيهَا وَ أَشْتَهِي النَّظَرَ فِيهَا فَقَالَ لَيْسَ كَمَا يَقُولُونَ لَا تُضِرُّ بِدِينِكَ

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

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

ثُمَّ قَالَ إِنَّكُمْ تَنْظُرُونَ فِي شَيْءٍ مِنْهَا كَثِيرُهُ لَا يُدْرِكُ وَ قَلِيلُهُ لَا يُنْتَفَعُ بِهِ تَحْسِبُونَ عَلَى طَالِعِ الْقَمَرِ ثُمَّ قَالَ أَ تَدْرِي كَمْ بَيْنَ الْمَشْرِقِ وَ الْمَغْرَبِ مِنْ دَقِيقَةٍ قُلْتُ لَا وَ اللَّهُ قَالَ أَ تَدْرِي كَمْ بَيْنَ الْمَغْرَبِ وَ بَيْنَ الْقَمَرِ مِنْ دَقِيقَةٍ قُلْتُ لَا

Then he<sup>-asws</sup> said; 'You are studying something, a lot of which you are unaware of, and a small amount of it is not beneficial. You are calculating the rise of the Moon'. Then he<sup>-asws</sup> said: 'Do you know how many minutes there are in between Jupiter and Venus?' I said, 'No, by Allah<sup>-azwj</sup>'. He<sup>-asws</sup> said: 'Do you know how many minutes there are in between the Venus and the Moon?' I said, 'No'.

<sup>5</sup> Al Kafi – H 14518

قَالَ أَفَتَدْرِي كَمْ بَيْنَ الشَّمْسِ وَ بَيْنَ السُّنْبُلَةِ مِنْ دَقِيقَةٍ قُلْتُ لَا وَاللَّهِ مَا سَمِعْتُ مِنْ أَحَدٍ مِنَ الْمُتَجَمِّينَ قَطُّ قَالَ أَفَتَدْرِي كَمْ بَيْنَ السُّنْبُلَةِ وَ بَيْنَ اللَّوْحِ الْمُخْفُوطِ مِنْ دَقِيقَةٍ قُلْتُ لَا وَاللَّهِ مَا سَمِعْتُهُ مِنْ مُنْجِمٍ قَطُّ قَالَ مَا بَيْنَ كُلِّ وَاحِدٍ مِنْهُمَا إِلَى صَاحِبِهِ سِتُّونَ أَوْ سَبْعُونَ دَقِيقَةً

He<sup>-asws</sup> said: 'Do you know how many minutes there are in between the Sun and the Virgo?' I said, 'No, by Allah<sup>-azwj</sup>, I have not heard from any one from the astrologers at all'. He<sup>-asws</sup> said: 'What is in between each one of these at its counterpart are sixty or seventy minutes'.

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

Abdul Rahman expressed his doubt. Then he<sup>-asws</sup> said: 'O Abdul Rahman, this is a calculation, which if the man calculates, he would come to know the reed in the middle of the bush, and the number (of reeds) which are on the right of it and the number (of reeds) which are on the left of it, and the number (of reeds) which are behind it, and the number (of reeds) which are in front of it, to the extent that there would not remain hidden from him a single reed from the bush'.<sup>6</sup>

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

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

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

قَالَ فَتَحَاهُ وَ أَخَذَ بِيَدِ رَجُلٍ مِنَ الْهِنْدِ فَعَلَّمَهُ حَتَّى ظَنَّ أَنَّهُ قَدْ بَلَغَ وَ قَالَ انْظُرْ إِلَى الْمُشْتَرِيَّ أَيْنَ هُوَ فَقَالَ إِنَّ حِسَابِي لَيَدُلُّ عَلَى أَنَّكَ أَنْتَ الْمُشْتَرِيَّ قَالَ وَ شَهَقَ شَهَقَةً فَمَاتَ وَ وَرِثَ عِلْمَهُ أَهْلُهُ فَالْعِلْمُ هُنَاكَ.

He<sup>-asws</sup> said; 'He left him and grabbed the hand of a man from India. So he taught him until he thought he had understood it, and said, 'Look at Jupiter, where is it?' So he said, 'My calculation evidences to me that you are the Jupiter'. He<sup>-asws</sup> said: 'He gasped a cry and died, and his people inherited his knowledge, so the knowledge is over there (in India)'.<sup>7</sup>

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

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

<sup>6</sup> Al Kafi – H 14681

<sup>7</sup> Al Kafi – H 14955

I asked about the stars (Astrology) from Abu Abdullah<sup>-asws</sup>. The Imam<sup>-asws</sup> replied: 'No one knows it except for a People of a household from the Arabs, and a people of a household from India'.<sup>8</sup>

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

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

He<sup>-asws</sup> (Ali<sup>-asws</sup>) said: O you people! Beware of learning the stars, except what you take guidance by in the land or the sea, so it invites you to the sooth-saying, and the astrologer is like a soothsayer, and the soothsayer is like a sorcerer, and the sorcerer is like a Kafir, and the Kafir would be in the Fire'.<sup>9</sup>

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فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ {90}

*So they went away from him, turning back [37:90]*

فَرَاغَ إِلَى آلِهِتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ {91}

*Then he turned aside to their gods and said: 'Will you not be eating?' [37:91]*

مَا لَكُمْ لَا تَنْطِقُونَ {92}

*What is the matter with you all, you are not speaking?' [37:92]*

فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ {93}

*Then he turned against them, striking them with the right hand [37:93]*

فَأَقْبَلُوا إِلَيْهِ يَزْفُونَ {94}

*So they (people) came back towards him hurriedly [37:94]*

قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ {95}

<sup>8</sup> Al Kafi – H 14956

<sup>9</sup> Tafseer Noor Al Saqalayn – CH 37 H 54

**He said: 'Are you worshipping what you (yourselves) are carving? [37:95]**

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ {96}

**And Allah Created you, and what are you doing? [37:96]**

كا: في الروضة: علي بن إبراهيم، عن أبيه، عن البرنطي، عن أبان بن عثمان، عن حجر، عن أبي عبد الله عليه السلام قال: خالف إبراهيم عليه السلام قومه وعاب آلهتهم حتى ادخل على نمrod فخاصمهم، فقال إبراهيم عليه السلام "ربي الذي يحيي ويميت قال أنا حيي واميت قال إبراهيم فإن الله يأتي بالشمس من المشرق فأت بها من المغرب فبهت الذي كفر والله لا يهدي القوم الظالمين"

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

Abu Abdullah<sup>-asws</sup> has said; 'Ibrahim<sup>-as</sup> opposed his<sup>-as</sup> people, and faulted their gods until he was brought to Nimrod<sup>-la</sup> to contend with him<sup>-la</sup>. So Ibrahim<sup>-as</sup> said: **Have you not considered him (Nimrod) who disputed with Ibrahim regarding his Lord, because Allah had Given him the kingdom? So Ibrahim said: 'My Lord is He Who Causes to live and Causes to die'. He said: 'I cause to live and I cause to die'. Ibrahim said: 'So surely, Allah Brings the sun from the east, so bring it from the west'. Thus, he who committed Kufr was confounded; and Allah does not Guide the unjust people [2:258]**'.

وقال أبو جعفر عليه السلام: عاب آلهتهم ونظر نظرة في النجوم فقال: إني سقيم،

And Abu Ja'far<sup>-asws</sup> said: 'He<sup>-as</sup> faulted their gods, **Then he looked with a consideration among the stars [37:88] So he said: 'I feel sick' [37:89]**.

قال أبو جعفر عليه السلام: والله ما كان سقيماً وما كذب، فلما تولوا عنه مدبرين إلى عيد لهم دخل إبراهيم عليه السلام إلى آلهتهم بقدم فكسرها إلا كبيراً لهم، ووضع القدم في عنقه فرجعوا إلى آلهتهم فنظروا إلى ما صنع بما فقالوا: لا والله ما اجتراً عليها ولا كسرها إلا الفتى الذي كان يعيها ويبرئ منها،

Abu Ja'far<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>, he<sup>-as</sup> was not sick, nor did he<sup>-as</sup> lie. When they turned away from him<sup>-as</sup> to attend to their festivities, Ibrahim<sup>-as</sup> came to their gods with an axe and broke them, except for the big one of theirs, and placed the axe around its neck. They came back to their gods and saw what had happened to them, so they said, 'No, by Allah<sup>-azwj</sup>, no one has the audacity to break these except for the young man<sup>-as</sup> who had faulted these and disavows from them'.

فلم يجدوا له قتلة أعظم من النار، فجمع له الحطب واستجاده حتى إذا كان اليوم الذي يحرق فيه برز له نمrod وجنوده وقد بني له بناء لينظر إليه كيف تأخذه النار، ووضع إبراهيم عليه السلام في منجنيق وقالت الارض: يا رب ليس على ظهري أحد يعبدك غيره يحرق بالنار، قال الرب: إن دعائي كفيته.

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

apart from him<sup>-as</sup> who is being burnt by the fire'. The Lord<sup>-azwj</sup> Said: "If he<sup>-as</sup> supplicates to Me<sup>-azwj</sup>, I<sup>-azwj</sup> shall Suffice for him<sup>-as</sup>".<sup>10</sup>

In a lengthy Hadeeth,

قَالَ أَ تَعْبُدُونَ مَا تَنْحِتُونَ وَاللَّهُ خَلَقَكُمْ وَ مَا تَعْمَلُونَ

**He said: 'Are you worshipping what you (yourselves) are carving? [37:95] And Allah Created you, and what are you doing? [37:96].**

فَلَمَّا انْقَطَعَتْ حُجَّتُهُمْ قَالُوا خَرِّقُوهُ وَ انصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ إِلَى آخِرِ الْقَصَصِ فَقَالَ اللَّهُ تَعَالَى يَا نَارُ كُونِي بَرْدًا وَ سَلَامًا عَلَى إِبْرَاهِيمَ:

When their arguments were cut off, they said, **They said, Burn him and help your gods, if you were going to do (anything)' [21:68]** – up to end of the stories. Allah<sup>-azwj</sup> the Exalted Said: **We said: "O fire! Become cool and safe upon Ibrahim!" [21:69].**

وَ مِثْلُ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ لِرُؤَيْسٍ عَلَى لِسَانِ نَبِيِّهِ ص إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَفْئَالُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ - أ هُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ هُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ هُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ هُمْ آذَانٌ يَسْمَعُونَ بِهَا - أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا

And similar to that are Words of Allah<sup>-azwj</sup> Mighty and Majestic upon the tongue of His<sup>-azwj</sup> Prophet<sup>-saww</sup>: **Surely, those whom you are calling from besides Allah are servants like you all, therefore call them and let them answer you all if you were truthful [7:194] Are there feet for them to be walking with, or hands for them to be holding with, or ears for them to be hearing with? [7:195]. They are like the cattle, but they are more straying. [7:179].**

وَ قَوْلُهُ سُبْحَانَهُ قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَ لَا تَحْوِيلًا وَ مِثْلُ ذَلِكَ كَثِيرٌ

And Words of the Glorious: **Say: 'Call those you are claiming (to be gods) from besides Him! But, they can neither control removal of the harm from you nor a transformation [17:56].** And examples like this are many (an extract).<sup>11</sup>

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قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْجَحِيمِ {97}

**They said, 'Build a structure for him, and throw him into the Blazing Fire!' [37:97]**

فَارَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ {98}

**And they intended a plot against him, but We Made them to be the lowest [37:98]**

<sup>10</sup> Bihar Al-Anwaar – V 12, The book of Prophet-hood, Ch 2 H 37

<sup>11</sup> Bihar Al-Anwaar V 90 – The Book of Quran – Ch 128 / 9

## وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ {99}

**And he said: 'I am going to my Lord. He would be Guiding me' [37:99]**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي زِيَادٍ الْكَرْخِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ إِبْرَاهِيمَ (عليه السلام) كَانَ مَوْلِدُهُ بِكُوثَى رُبَا وَ كَانَ أَبُوهُ مِنْ أَهْلِهَا وَ كَانَتْ أُمُّ إِبْرَاهِيمَ وَ أُمُّ لُوطٍ سَارَةَ وَ وَرَقَةَ وَ فِي نُسَخَةٍ رَقِيَّةٌ أُخْتَيْنِ وَ هُمَا ابْنَتَانِ لِلْأَجِجِ وَ كَانَ الْأَجِجُ نَبِيًّا مُنْذِرًا وَ لَمْ يَكُنْ رَسُولًا

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

'I heard Abu Abdullah<sup>-asws</sup> saying that: 'Ibrahim<sup>-as</sup> was born at Kowsy Ruba, and his<sup>-as</sup> father was from its inhabitants, and the mother of Ibrahim<sup>-as</sup>, and the mother of Lut<sup>-as</sup> were Sara and Warqa' (and in another copy 'Ruqayya'), and were sisters, and they were both the daughters of Lahij<sup>-as</sup>. And Lahij<sup>-as</sup> was a Prophet<sup>-as</sup>, a Warner, but was not a Rasool<sup>-as</sup>.

وَ كَانَ إِبْرَاهِيمَ (عليه السلام) فِي شَبَابِهِ عَلَى الْفِطْرَةِ الَّتِي فَطَرَ اللَّهُ عَزَّ وَ جَلَّ الْخَلْقَ عَلَيْهَا حَتَّى هَدَاهُ اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى دِينِهِ وَ اجْتَنَاهُ وَ إِنَّهُ تَزَوَّجَ سَارَةَ ابْنَةَ الْأَجِجِ وَ هِيَ ابْنَةُ خَالَتِهِ وَ كَانَتْ سَارَةُ صَاحِبَةً مَاشِيَةً كَثِيرَةً وَ أَرْضٍ وَاسِعَةٍ وَ خَالٍ حَسَنَةٍ وَ كَانَتْ قَدْ مَلَكَتْ إِبْرَاهِيمَ (عليه السلام) جَمِيعَ مَا كَانَتْ تَمْلِكُهُ فَقَامَ فِيهِ وَ أَصْلَحَهُ وَ كَثُرَتِ الْمَاشِيَةُ وَ الزَّرْعُ حَتَّى لَمْ يَكُنْ بِأَرْضِ كُوثَى رُبَا رَجُلًا أَحْسَنَ حَالًا مِنْهُ

And Ibrahim<sup>-as</sup> was, in his<sup>-as</sup> youth, upon the nature which Allah<sup>-azwj</sup> Mighty and Majestic Created, to the extent that Allah<sup>-azwj</sup> Blessed and Exalted Guided him<sup>-as</sup> to His<sup>-azwj</sup> Religion, and Chose him<sup>-as</sup>. And he<sup>-as</sup> married Sara, the daughter of Lahij<sup>-as</sup>, the daughter of his<sup>-as</sup> maternal aunt. And Sara was the owner of a lot of assets, and vast lands, and of good financial condition, and Ibrahim<sup>-as</sup> was the owner of all what she had owned. So he<sup>-as</sup> managed it, and corrected the affairs, and increased the assets and plantations considerably, to the extent that he<sup>-as</sup> became the most affluent man in the land of Kowsy Ruba.

وَ إِنَّ إِبْرَاهِيمَ (عليه السلام) لَمَّا كَسَرَ أَصْنَامَ مُرُودٍ أَمَرَ بِهِ مُرُودٌ فَأَوْثِقَ وَ عَمِلَ لَهُ خَيْرًا وَ جَمَعَ لَهُ فِيهِ الْخَطَبَ وَ أَهْبَ فِيهِ النَّارَ ثُمَّ قَذَفَ إِبْرَاهِيمَ (عليه السلام) فِي النَّارِ لِتُحْرِقَهُ ثُمَّ اعْتَزَلُوهَا حَتَّى حَمَدَتِ النَّارُ ثُمَّ أَشْرَفُوا عَلَى الْحَرِّ فَإِذَا هُمْ بِإِبْرَاهِيمَ (عليه السلام) سَلِيمًا مُطْلَقًا مِنْ وَثَاقِهِ فَأَخْبَرَ مُرُودٌ خَبْرَهُ فَأَمَرَهُمْ أَنْ يَنْفَعُوا إِبْرَاهِيمَ (عليه السلام) مِنْ بِلَادِهِ وَ أَنْ يَمْنَعُوهُ مِنَ الْخُرُوجِ بِمَاشِيَتِهِ وَ مَالِهِ

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

فَحَاجَّهُمْ إِبْرَاهِيمَ (عليه السلام) عِنْدَ ذَلِكَ فَقَالَ إِنَّ أَخَذْتُمْ مَاشِيَتِي وَ مَالِي فَإِنَّ حَقِّي عَلَيْكُمْ أَنْ تَرُدُّوهُ عَلَيَّ مَا ذَهَبَ مِنْ عُمْرِي فِي بِلَادِكُمْ وَ احْتَضَمُوا إِلَى قَاضِي مُرُودٍ فَقَضَى عَلَى إِبْرَاهِيمَ (عليه السلام) أَنْ يُسَلَّمَ إِلَيْهِمْ جَمِيعَ مَا أَصَابَ فِي بِلَادِهِمْ وَ قَضَى عَلَى أَصْحَابِ مُرُودٍ أَنْ يَرُدُّوهُ عَلَى إِبْرَاهِيمَ (عليه السلام)



السلام) مَا دَهَبَ مِنْ عُمْرِهِ فِي بِلَادِهِمْ فَأَخْبِرْ بِذَلِكَ مُرُودُ فَأَمَرَهُمْ أَنْ يُجْلُوا سَبِيلَهُ وَ سَبِيلَ مَا شِئْتَهُ وَ مَالِهِ وَ أَنْ يُخْرِجُوهُ وَ قَالَ إِنَّهُ إِنْ بَقِيَ فِي بِلَادِكُمْ أَفْسَدَ دِينَكُمْ وَ أَضَرَّ بِأَهْلِكُمْ فَأَخْرَجُوا إِبْرَاهِيمَ وَ لُوطاً مَعَهُ صَلَّى اللَّهُ عَلَيْهِمَا مِنْ بِلَادِهِمْ إِلَى الشَّامِ

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

فَخَرَجَ إِبْرَاهِيمُ وَ مَعَهُ لُوطٌ لَا يُفَارِقُهُ وَ سَارَهُ وَ قَالَ لَهُمْ إِنِّي ذَاهِبٌ إِلَى رَبِّي سَيَّهْدِينَ يَغْنِي بَيْتَ الْمُقَدَّسِ فَتَحَمَّلَ إِبْرَاهِيمُ (عليه السلام) بِمَا شِئْتَهُ وَ مَالِهِ وَ عَمِلَ تَابُوتًا وَ جَعَلَ فِيهِ سَارَةً وَ شَدَّ عَلَيْهَا الْأَغْلَاقَ غَيْرَةً مِنْهُ عَلَيْهَا وَ مَضَى حَتَّى خَرَجَ مِنْ سُلْطَانِ مُرُودٍ وَ صَارَ إِلَى سُلْطَانِ رَجُلٍ مِنَ الْقِبْطِ يُقَالُ لَهُ عَزَارَةُ

So Ibrahim<sup>-as</sup> went out, and with him<sup>-as</sup> was Lut<sup>-as</sup> who would not separate from him<sup>-as</sup>, and Sara, and said to them: '***I am going to my Lord. He would be Guiding me' [37:99]***' – meaning Bayt Al-Maqdas. So Ibrahim<sup>-as</sup> took his<sup>-as</sup> assets, and his<sup>-as</sup> wealth, and constructed a carriage, and made Sara to be in it, and locked it with locks, due to his<sup>-as</sup> honour from it, and went until he<sup>-as</sup> exited from the authority of Nimrod<sup>-la</sup> and went to the authority of a man from the Coptics called Araarat.

فَمَرَّ بِعَاشِرٍ لَهُ فَاعْتَرَضَهُ الْعَاشِرُ لِيَعَشُرَ مَا مَعَهُ فَلَمَّا انْتَهَى إِلَى الْعَاشِرِ وَ مَعَهُ التَّابُوتُ قَالَ الْعَاشِرُ لِإِبْرَاهِيمَ (عليه السلام) افْتَحْ هَذَا التَّابُوتَ حَتَّى نَعَشُرَ مَا فِيهِ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) قُلْ مَا شِئْتَ فِيهِ مِنْ دَهَبٍ أَوْ فِضَّةٍ حَتَّى نُعْطِيَ عَشْرَهُ وَ لَا نَفْتَحْهُ

They passed by a tax collector of his. The tax collector stopped him<sup>-as</sup> in order to tax him<sup>-as</sup> for what was with him<sup>-as</sup>. So when he<sup>-as</sup> ended up with the tax collector and with him<sup>-as</sup> was the carriage, the tax collector said to Ibrahim<sup>-as</sup>, 'Open this carriage until whatever is in it gets displayed'. But Ibrahim<sup>-as</sup> said to him: 'Say whatever you like with regards to it, from the gold or the silver and I<sup>-as</sup> shall pay it as tax, but do not open it'.

قَالَ فَأَبَى الْعَاشِرُ إِلَّا فَتَحْهُ قَالَ وَ غَضِبَ إِبْرَاهِيمُ (عليه السلام) عَلَى فَتْحِهِ فَلَمَّا بَدَتْ لَهُ سَارَتُهُ وَ كَانَتْ مَوْصُوفَةً بِالْحُسْنِ وَ الْجَمَالِ قَالَ لَهُ الْعَاشِرُ مَا هَذِهِ الْمَرْأَةُ مِنْكَ قَالَ إِبْرَاهِيمُ (عليه السلام) هِيَ حُرْمَتِي وَ ابْنَتُ خَالَتِي

He<sup>-asws</sup> said: 'The tax collector refused until he opened it, and Ibrahim<sup>-as</sup> was angry over its opening. So when Sara came out, and she had good qualities and was very beautiful, the tax collector said to him<sup>-as</sup>, 'What is (the relationship of) this woman to you<sup>-as</sup>?' Ibrahim<sup>-as</sup> said; 'She is my<sup>-as</sup> sanctity and the daughter of my<sup>-as</sup> aunt'.

فَقَالَ لَهُ الْعَاشِرُ فَمَا دَعَاكَ إِلَى أَنْ حَبَيْتَهَا فِي هَذَا التَّابُوتِ فَقَالَ إِبْرَاهِيمُ (عليه السلام) الْغَيْرَةُ عَلَيْهَا أَنْ يَرَاهَا أَحَدٌ فَقَالَ لَهُ الْعَاشِرُ لَسْتُ أَدْعَاكَ تَبْرُحَ حَتَّى أَعْلِمَ الْمَلِكَ خَالَهَا وَ خَالَكَ قَالَ فَبَعَثَ رَسُولًا إِلَى الْمَلِكِ فَأَعْلَمَهُ

So, the tax collector said to him<sup>-as</sup>, 'So what made you<sup>-as</sup> to place her in this carriage?' Ibrahim<sup>-as</sup> said: 'The honour (Ghairat) against anyone looking at her'. So the tax collector



said to him<sup>-as</sup>, 'I will not leave you<sup>-as</sup> to depart until I let the king know of her condition and yours<sup>-as</sup>'.

فَبَعَثَ الْمَلِكُ رَسُولًا مِنْ قِبَلِهِ لِيَأْتُوهُ بِالتَّابُوتِ فَأَتَوْا لِيَذْهَبُوا بِهِ فَقَالَ لَهُمْ إِبْرَاهِيمُ (عليه السلام) إِنِّي لَسْتُ أَفَارِقُ التَّابُوتَ حَتَّى تُفَارِقَ رُوحِي جَسَدِي فَأَخْبَرُوا الْمَلِكَ بِذَلِكَ فَأَرْسَلَ الْمَلِكُ أَنْ أَجْلُوهُ وَالتَّابُوتَ مَعَهُ

So, he sent a messenger to the king, who let him know, and the king sent a messenger from him telling them to bring him<sup>-as</sup> to him. So Ibrahim<sup>-as</sup> said to them: 'I<sup>-as</sup> will not separate from the carriage even if my<sup>-as</sup> soul separates from my<sup>-as</sup> body'. So they informed the king about that, and the king sent a message that they should bring him<sup>-as</sup> and the carriage with him<sup>-as</sup>.

فَحَمَلُوا إِبْرَاهِيمَ (عليه السلام) وَ التَّابُوتَ وَ جَمِيعَ مَا كَانَ مَعَهُ حَتَّى أُدْخِلَ عَلَى الْمَلِكِ فَقَالَ لَهُ الْمَلِكُ افْتَحِ التَّابُوتَ فَقَالَ إِبْرَاهِيمُ (عليه السلام) أَتَيْهَا الْمَلِكُ إِنَّ فِيهِ خُزْمَتِي وَ ابْنَةَ خَالَتِي وَ أَنَا مُقْتَدِرٌ فَتَحَهُ بِجَمِيعِ مَا مَعِي

So they took Ibrahim<sup>-as</sup>, and the carriage, and all what was with him<sup>-as</sup> until they came up to the king. The king said to him<sup>-as</sup>, 'Open the carriage!' Ibrahim<sup>-as</sup> said: 'O king! In it is my<sup>-as</sup> sanctity, the daughter of my<sup>-as</sup> aunt, and I<sup>-as</sup> am prepared to ransom all what is with me<sup>-as</sup>'.

قَالَ فَغَضِبَ الْمَلِكُ إِبْرَاهِيمَ عَلَى فَتْحِهِ فَلَمَّا رَأَى سَارَةَ لَمْ يَمْلِكْ جِلْمُهُ سَفَهُهُ أَنْ مَدَّ يَدَهُ إِلَيْهَا فَأَعْرَضَ إِبْرَاهِيمُ (عليه السلام) بِوَجْهِهِ عَنْهَا وَ عَنْهُ عَذْرَاءُ مِنْهُ وَ قَالَ اللَّهُمَّ احْصِ يَدَهُ عَنْ خُزْمَتِي وَ ابْنَةَ خَالَتِي فَلَمْ تَصِلْ يَدُهُ إِلَيْهَا وَ لَمْ تَرْجِعْ إِلَيْهِ

The king got angry and forced Ibrahim<sup>-as</sup> to open it. So when he saw Sara, he could not control his foolishness, and extended his hand towards her. Ibrahim<sup>-as</sup> turned his<sup>-as</sup> face away from her and from him due to his<sup>-as</sup> honour from it, and said: 'O Allah<sup>-azwj</sup>! Withhold his hand from my<sup>-as</sup> sanctity and daughter of my<sup>-as</sup> aunt!' Thus, his hand could not arrive to her nor would it return back to him.

فَقَالَ لَهُ الْمَلِكُ إِنَّ إِلَهَكَ هُوَ الَّذِي فَعَلَ بِي هَذَا فَقَالَ لَهُ نَعَمْ إِنَّ إِلَهِي غَيُورٌ يَكْرَهُ الْحَرَامَ وَ هُوَ الَّذِي خَالَ بَيْنَكَ وَ بَيْنَ مَا أَرَدْتَ مِنَ الْحَرَامِ

So, the king said to him<sup>-as</sup>, 'Was it your<sup>-as</sup> Lord<sup>-azwj</sup> Who did this to me?' He<sup>-as</sup> said to him: 'Yes. Surely, my<sup>-as</sup> Lord<sup>-azwj</sup> is Honourable (Ghayyur). He<sup>-azwj</sup> Abhors the Prohibited, and He<sup>-azwj</sup> is the One Who Made this situation between you and what you intended from the Prohibited'.

فَقَالَ لَهُ الْمَلِكُ فَادْعُ إِلَهَكَ يَرُدُّ عَلَيَّ يَدِي فَإِنْ أَجَابَكَ فَلَمْ أَعْرِضْ لَهَا فَقَالَ إِبْرَاهِيمُ (عليه السلام) إِلَهِي رُدَّ عَلَيْهِ يَدَهُ لِيَكْفَ عَنْ خُزْمَتِي قَالَ فَرَدَّ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ يَدَهُ

The king said to him<sup>-as</sup>, 'So supplicate to your<sup>-as</sup> God that He<sup>-azwj</sup> should Return my hand back to me. If He<sup>-azwj</sup> Answers you<sup>-as</sup>, I will never present (myself) to her'. Ibrahim<sup>-as</sup> said: 'My<sup>-as</sup> God! Return his hand back to him, so that he would refrain from my<sup>-as</sup> sanctity'. So Allah<sup>-azwj</sup> Mighty and Majestic Returned his hand back to him.

فَأَقْبَلَ الْمَلِكُ نَحْوَهَا بِبَصَرِهِ ثُمَّ أَعَادَ يَدَهُ نَحْوَهَا فَأَعْرَضَ إِبْرَاهِيمُ (عليه السلام) عَنْهُ بِوَجْهِهِ عَذْرَاءُ مِنْهُ وَ قَالَ اللَّهُمَّ احْصِ يَدَهُ عَنْهَا قَالَ فَحِصَتْ يَدُهُ وَ لَمْ تَصِلْ إِلَيْهَا فَقَالَ الْمَلِكُ لِإِبْرَاهِيمَ (عليه السلام) إِنَّ إِلَهَكَ لَغَيُورٌ وَ إِنَّكَ لَغَيُورٌ فَادْعُ إِلَهَكَ يَرُدُّ عَلَيَّ يَدِي فَإِنَّهُ إِنْ فَعَلَ لَمْ أَغْدُ

The king came near to her and looked at her, then extended his hand around her. So Ibrahim<sup>-as</sup> turned his<sup>-as</sup> face away from it due to his<sup>-as</sup> honour from it, and said; 'O Allah<sup>-azwj</sup>! Withhold his hand from her!' His hand withered and could not arrive to her. So the king said to Ibrahim<sup>-as</sup>, 'Surely your<sup>-as</sup> Lord<sup>-azwj</sup> is Honourable (Ghayyur) and so are you, so supplicate to your God that He<sup>-azwj</sup> should return my hand back to me, for it is an action that I shall not repeat.

فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) أَسْأَلُهُ ذَلِكَ عَلَى أَنَّكَ إِنِ عُدْتُ لَمْ تَسْأَلْنِي أَنْ أَسْأَلَهُ فَقَالَ الْمَلِكُ نَعَمْ فَقَالَ إِبْرَاهِيمُ (عليه السلام) اللَّهُمَّ إِن كَانَ صَادِقًا فَرُدَّ عَلَيْهِ يَدَهُ فَرَجَعَتْ إِلَيْهِ يَدُهُ

Ibrahim<sup>-as</sup> said to him: 'I<sup>-as</sup> will ask Him<sup>-azwj</sup> upon the condition that you will not ask me<sup>-as</sup> again to supplicate to Him<sup>-azwj</sup>'. The king said, 'Yes'. So Ibrahim<sup>-as</sup> said: 'Our Allah<sup>-azwj</sup>! If he is truthful, Return his hand! His hand returned back to him.

فَلَمَّا رَأَى ذَلِكَ الْمَلِكُ مِنَ الْغِيَرَةِ مَا رَأَى وَ رَأَى الْآيَةَ فِي يَدِهِ عَظَّمَ إِبْرَاهِيمَ (عليه السلام) وَ هَابَهُ وَ أَكْرَمَهُ وَ اتَّقَاهُ وَ قَالَ لَهُ قَدْ أَمِنْتُ مِنْ أَنْ أُغْرِضَ لَهَا أَوْ لِسِيٍّ بِمَا مَعَكَ فَانْطَلِقْ حَيْثُ شِئْتَ وَ لَكِنْ لِي إِلَيْكَ حَاجَةٌ

So when the king saw that from the honour which he had never seen before, and saw the Sign in (the return of) his hand, he magnified Ibrahim<sup>-as</sup>, and endowed him<sup>-as</sup> (with gifts), and honoured him<sup>-as</sup>, and let him<sup>-as</sup> leave and said to him<sup>-as</sup>, 'I grant you<sup>-as</sup> safety from displaying her, or for anything else which is with you<sup>-as</sup>. So go to wherever you like, but I have a need from you<sup>-as</sup>'.

فَقَالَ إِبْرَاهِيمُ (عليه السلام) مَا هِيَ فَقَالَ لَهُ أَحِبُّ أَنْ تَأْذَنَ لِي أَنْ أُخْدِمَهَا فِتْنِيَّةً عِنْدِي جَمِيلَةً عَاقِلَةً تَكُونُ لَهَا خَادِمًا قَالَ فَأَذِنَ لَهُ إِبْرَاهِيمُ (عليه السلام) فَدَعَا بِهَا فَوَهَبَهَا لِسَارَةَ وَ هِيَ هَاجِرُ أُمِّ إِسْمَاعِيلَ (عليه السلام)

Ibrahim<sup>-as</sup> said: 'What is it?' He said to him<sup>-as</sup>, 'I would love it if you<sup>-as</sup> would permit me that I should give her an attendant who is a Coptic woman who has beauty and intellect, who will serve her'. So Ibrahim<sup>-as</sup> gave him permission for that. So he called for her, and gifted her to Sara, and she is Hajar, mother of Ismail<sup>-as</sup>.

فَسَارَ إِبْرَاهِيمَ (عليه السلام) بِجَمِيعِ مَا مَعَهُ وَ خَرَجَ الْمَلِكُ مَعَهُ يَمْشِي خَلْفَ إِبْرَاهِيمَ (عليه السلام) إِعْظَامًا لِإِبْرَاهِيمَ (عليه السلام) وَ هَيْبَةً لَهُ فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى إِبْرَاهِيمَ أَنْ قِفْ وَ لَا تَمْشِ قُدَّامَ الْجَبَّارِ الْمُتَسَلِّطِ وَ يَمْشِي هُوَ خَلْفَكَ وَ لَكِنْ اجْعَلْهُ أَمَامَكَ وَ امْشِ وَ عَظَّمْهُ وَ هَبْهُ فَإِنَّهُ مُسَلِّطٌ وَ لَا بُدَّ مِنْ إِمْرَةٍ فِي الْأَرْضِ بَرَّةٌ أَوْ فَاجِرَةٌ

Ibrahim<sup>-as</sup> travelled with all of what was with him<sup>-as</sup>, and the king came out with him, walking behind Ibrahim<sup>-as</sup>, in respect of Ibrahim<sup>-as</sup> and for his<sup>-as</sup> prestige. So Allah<sup>-azwj</sup> Blessed and Exalted Revealed to Ibrahim<sup>-as</sup>: "Pause, and do not walk in front of the domineering tyrant and he walks behind you<sup>-as</sup>, but make him to be in front of you<sup>-as</sup> and walk, and show him respect, and prestige, for he is domineering, and it is necessary for there to be authorities in the earth, be they righteous or immoral".

فَوَقَفَ إِبْرَاهِيمَ (عليه السلام) وَ قَالَ لِلْمَلِكِ امْضُ فَإِنَّ إِلَهِي أَوْحَى إِلَيَّ السَّاعَةَ أَنْ أُعْظِمَكَ وَ أَهَابَكَ وَ أَنْ أَقْدِمَكَ أَمَامِي وَ أَمْشِيَ خَلْفَكَ إِجْلَالًا لَكَ فَقَالَ لَهُ الْمَلِكُ أَوْحَى إِلَيْكَ بِهَذَا فَقَالَ لَهُ إِبْرَاهِيمَ (عليه السلام) نَعَمْ فَقَالَ لَهُ الْمَلِكُ أَشْهَدُ إِنَّ إِيَّاهُكَ لَرَفِيقٌ حَلِيمٌ كَرِيمٌ وَ إِنَّكَ لَتُرْعِنُنِي فِي دِينِكَ قَالَ وَ وَدَّعَهُ الْمَلِكُ

So, Ibrahim<sup>-as</sup> paused and said to the king: 'Wait, for my<sup>-as</sup> God has revealed unto me<sup>-as</sup> at this very moment that I<sup>-as</sup> should show you respect, and honour you, and make you to walk in front of me<sup>-as</sup>, and I<sup>-as</sup> should walk behind you, due to your majesty'. So, the king said to him<sup>-as</sup>, 'This has been Revealed unto you<sup>-as</sup>?' Ibrahim<sup>-as</sup> said to him: 'Yes'. So the king said to him<sup>-as</sup>, 'I testify that surely your<sup>-as</sup> God is Friendly, Lenient, generous, and that you are making me incline towards your<sup>-as</sup> Religion'. And the king bade farewell to them.

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

Ibrahim<sup>-as</sup> journeyed until he<sup>-as</sup> encamped at the high place of Syria, and left behind Lut<sup>-as</sup> in the lower valleys of Syria. Then, when the birth of a son was delayed, Ibrahim<sup>-as</sup> said to Sara: 'If you want, you can sell Hajar to me<sup>-as</sup>, perhaps Allah<sup>-azwj</sup> would Grant us the sustenance of a son from it, who would become a successor for us'. So Ibrahim<sup>-as</sup> bought Hajar from Sara. He<sup>-as</sup> went to her, and she gave birth to Ismail<sup>-as</sup>.<sup>12</sup>

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

Al-Tabarsy in Al-Ihtijaj,

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

و سأنبئك بمثال لذلك تكتفي به إن شاء الله تعالى، و هو حكاية الله عز و جل عن إبراهيم (عليه السلام)، حيث قال: إني ذاهبٌ إلى ربِّي توجهه إليه في عبادته، و اجتهاده، ألا ترى أن تأويله غير تنزيله؟».

And I<sup>-asws</sup> shall be giving you examples that would suffice for you, if Allah<sup>-azwj</sup> so Desires. And it is the Narration of Allah<sup>-azwj</sup> Mighty and Majestic, from Ibrahim<sup>-as</sup> where he<sup>-as</sup> said: '**I am going to my Lord. He would be Guiding me**' [37:99]. So his<sup>-as</sup> going to his<sup>-as</sup> Lord<sup>-azwj</sup> is his<sup>-as</sup> turning his<sup>-as</sup> attention towards Him<sup>-azwj</sup>, and worshipping Him<sup>-azwj</sup>, and his<sup>-as</sup> striving. Indeed, do you see its explanation (Taweel) is other than its Revelation (Tanzeel)?<sup>13</sup>

## VERSES 100 - 113

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ {100}

(Ibrahim said): 'My Lord! Grant to me from the righteous ones!' [37:100]

<sup>12</sup> Al Kafi – H 15007

<sup>13</sup> 250: الاحتجاج

فَبَشِّرْنَاهُ بِغُلَامٍ حَلِيمٍ {101}

***So, We Gave him the glad tidings of a forbearing boy [37:101]***

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَى ۚ قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ ۖ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ {102}

***So when he reached the walking age with him, he said: 'O my son! I saw in the dream that I should slay you, therefore consider, what is your view?' He said: O father! Do what you are Commanded to, you will find me to be from the patients ones, if Allah so Desires [37:102]***

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ {103}

***So when they both submitted, and he layed him down of the forehead [37:103]***

وَنَادَيْنَاهُ أَن يَا إِبْرَاهِيمُ {104}

***And We Called out to him: "O Ibrahim! [37:104]***

قَدْ صَدَّقْتَ الرُّؤْيَا ۚ إِنَّا كَذَّلِكَ نَجْزِي الْمُحْسِنِينَ {105}

***You have ratified the dream. Surely, like that, do We Recompense the good doers [37:105]***

إِنَّ هَذَا هُوَ الْبَلَاءُ الْمُبِينُ {106}

***Surely, in this, it was the clear trial [37:106]***

وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ {107}

***And We Ransomed him with a magnificent slaying [37:107]***

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ {108}

***And upon it, We Left (his mention to be) among the later ones [37:108]***

سَلَامٌ عَلَىٰ إِبْرَاهِيمَ {109}

**Greetings be upon Ibrahim [37:109]**

كَذَلِكَ نَجْزِي الْمُحْسِنِينَ {110}

**Like that do We Recompense the good doers [37:110]**

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ {111}

**He was from Our servants, the Momineen [37:111]**

وَبَشِّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِنَ الصَّالِحِينَ {112}

**And We Gave him the glad tidings of Is'haq, a Prophet from the righteous [37:112]**

وَبَارَكْنَا عَلَيْهِ وَعَلَى إِسْحَاقَ ۚ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِنَفْسِهِ مُبِينٌ {113}

**And We Sent Blessings upon him and upon Is'haq, and from the good doers of their offspring, and (also) the ones clearly unjust to their own selves [37:113]****The dreams of Prophets<sup>-as</sup>**

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

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

'From Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> having said: 'The dreams of the Prophets<sup>-as</sup> are Revelations'.<sup>14</sup>

**Ransoming by a ram – the apparent ransom**

الطبرسي: روى العياشي بإسناده عن بريد بن معاوية العجلي، قال: قلت لأبي عبد الله (عليه السلام): كم كان بين بشارة إبراهيم (عليه السلام) وإسماعيل (عليه السلام) وبين بشارته بإسحاق؟ قال: «كان بين البشارتين خمس سنين، قال الله سبحانه: فَبَشِّرْنَاهُ بِغُلَامٍ خَلِيمٍ، يعني إسماعيل، و هي أول بشارة بشر الله بها إبراهيم في الولد

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

الأمالي 1: 348. <sup>14</sup>

'I said to Abu Abdullah<sup>-asws</sup>, 'How much (time) was there between the good news of Ismail<sup>-as</sup> Given to Ibrahim<sup>-as</sup>, and the good news of Is'haq<sup>-as</sup>?' He<sup>-asws</sup> said: 'In between the two good news were five years. Allah<sup>-azwj</sup> the Glorious Says: ***So We Gave him the glad tidings of a forbearing boy [37:101]***, Meaning Ismail<sup>-as</sup>, and it is the first glad tidings which Allah<sup>-azwj</sup> Gave to Ibrahim<sup>-as</sup> regarding the birth.

و لما ولد لإبراهيم إسحاق من سارة، و بلغ إسحاق ثلاث سنين أقبل إسماعيل (عليه السلام) إلى إسحاق و هو في حجر إبراهيم، فنحاه و جلس في مجلسه، فبصرت به سارة، فقالت: يا إبراهيم، ينحي ابن هاجر ابني من حجرك، و يجلس هو في مكانه! و الله لا تجاورني هاجر و ابنها في بلاد أبدا، فنحهما عني.

And when Is'haq was born to Ibrahim<sup>-as</sup>, from Sarah<sup>-as</sup>, and Is'haq reached the age of three years, Ismail<sup>-as</sup> came up to Is'haq<sup>-as</sup> whilst he<sup>-as</sup> was in the lap of Ibrahim<sup>-as</sup>, so he<sup>-as</sup> pushed him<sup>-as</sup> and sat in his<sup>-as</sup> place. Sarah<sup>-as</sup> saw it and she<sup>-as</sup> said, 'O Ibrahim<sup>-as</sup>! The son<sup>-as</sup> of Hajar<sup>-as</sup> has pushed my<sup>-as</sup> son<sup>-as</sup> from your<sup>-as</sup> lap, and seated himself<sup>-as</sup> upon his<sup>-as</sup> seat! By Allah<sup>-azwj</sup>! It is not permissible to me<sup>-as</sup> that Hajar<sup>-as</sup> and her<sup>-as</sup> son<sup>-as</sup> should be in the city, ever, so push the two of them<sup>-as</sup> away from me<sup>-as</sup>'.

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

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

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

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

فلما صاروا في المسعى، قال إبراهيم لإسماعيل (عليهما السلام): يا بني إني أرى في المنام أني أذبحك في الموسم عامي هذا، فما ذا ترى؟ قال: يا أبت، افعل ما تؤمر. فلما فرغا من سعيهما انطلق به إبراهيم إلى منى، و ذلك يوم النحر،

So, whilst he<sup>-as</sup> was in his<sup>-as</sup> Sa'ee, Ibrahim<sup>-as</sup> said to Ismail<sup>-as</sup>: ***'O my son! I saw in the dream that I should slay you - in the season of this year, therefore consider, what is your view?' He said: O father! Do what you are Commanded to [37:102]***. So, when they<sup>-as</sup> were both free from their<sup>-as</sup> Sa'ee, Ibrahim<sup>-as</sup> went with him<sup>-as</sup> to Mina, and that was the day of the sacrifice.

فلما انتهى به إلى الجمرة الوسطى، و أضجعه لجنبه الأيسر، و أخذ الشفرة ليذبحه، نودي: أَنْ يَا إِبْرَاهِيمُ قَدْ صَدَّقْتَ الرَّؤْيَا إِلَى آخِرِهِ. و فدي إسماعيل بكبش عظيم، فذبحه، و تصدق بلحمه على المساكين».

When he<sup>-as</sup> ended up with him<sup>-as</sup> at the middle rock, and placed him<sup>-as</sup> on his<sup>-as</sup> left, and took the blade to slaughter him<sup>-as</sup>, there was a Call: **And We Called out to him: "O Ibrahim! [37:104] You have ratified the dream [37:105] – up to the end of it.** And Ismail<sup>-as</sup> was ransomed by a magnificent ram, so he<sup>-as</sup> slaughtered it (instead), and gave out its meat to the poor in charity'.<sup>15</sup>

### Ransoming by the magnificent sacrifice of Al-Husayn<sup>-asws</sup>

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

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

'I heard Al-Reza<sup>-asws</sup> saying: 'When Allah<sup>-azwj</sup> the Exalted Commanded Ibrahim<sup>-as</sup> that he<sup>-as</sup> should slaughter instead of his<sup>-as</sup> son<sup>-as</sup> Ismail<sup>-as</sup>, the ram which had Descended to him<sup>-as</sup>, wished that he<sup>-as</sup> could slaughter his<sup>-as</sup> son<sup>-as</sup> Ismail<sup>-as</sup> with his<sup>-as</sup> own hands, and he<sup>-as</sup> had yet to be Commanded to slaughter the ram instead. There occurred in his<sup>-as</sup> heart what occurs in the heart of a parent who has to slay his own dear son by his own hands. Thus, he<sup>-as</sup> was deserving, due to that, the highest levels of the people of the Rewards, upon the difficulties.

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

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

قال: فذبح ولده ظلما على أيدي أعدائه أوجع لقلبك، أو ذبح ولدك بيدك في طاعتي؟ قال: يا رب، بل ذبحه على أيدي أعدائه أوجع لقلبي.

He<sup>-azwj</sup> Said: "His<sup>-saww</sup> son<sup>-asws</sup> would be slaughtered unjustly at the hands of his<sup>-saww</sup> enemies, is that more hurtful to your<sup>-as</sup> heart, or the slaughter of your<sup>-as</sup> son by your<sup>-as</sup> own hands in My<sup>-azwj</sup> Obedience?" He<sup>-as</sup> said: 'O Lord<sup>-azwj</sup>! But, his<sup>-asws</sup> slaughter by the hands of his<sup>-saww</sup> enemies is more hurtful to my<sup>-as</sup> heart'.



قال: يا إبراهيم، إن طائفة تزعم أنها من أمة محمد، ستقتل الحسين ابنه من بعده ظلما و عدوانا، كما يذبح الكبش، فيستوجبون بذلك غضيبي.

He<sup>-azwj</sup> Said: "O Ibrahim<sup>-as</sup>! A group would claim that it is from the community of Muhammad<sup>-saww</sup>, so they would be killing Al-Husayn<sup>-asws</sup>, his<sup>-saww</sup> son<sup>-asws</sup> from after him<sup>-saww</sup>, unjustly and aggressively, just like the slaughter of the ram, so due to that, they would be Obligating My<sup>-azwj</sup> Wrath upon themselves".

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

Ibrahim<sup>-as</sup> was horrified by that, and it was painful to his<sup>-as</sup> heart, and started to weep. Then Allah<sup>-azwj</sup> Mighty and Majestic Revealed unto him<sup>-as</sup>: "I<sup>-azwj</sup> have Ransomed your<sup>-as</sup> anxiety for your<sup>-as</sup> son<sup>-as</sup> had you<sup>-as</sup> slaughtered him<sup>-as</sup> by your<sup>-as</sup> own hands, by your<sup>-as</sup> anxiety over Al-Husayn<sup>-asws</sup> and his<sup>-asws</sup> killing, and have Obligated for you<sup>-as</sup> the highest Levels for the people of the Rewards upon the difficulties". So, these are the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **And We Ransomed him with a magnificent slaying [37:107].**<sup>16</sup>

### The sacrifice of Ibrahim<sup>-as</sup>

عَلَيْ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِوَيْهِ بْنِ عَامِرٍ جَمِيعاً عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي بصيرٍ أَنَّهُ سَمِعَ أَبَا جَعْفَرٍ وَ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَذْكُرَانِ أَنَّهُ لَمَّا كَانَ يَوْمُ النَّزْوَةِ قَالَ جَبْرِئِيلُ لِإِبْرَاهِيمَ (عليه السلام) تَرَوْهُ مِنَ الْمَاءِ فَسَمِيَتْ النَّزْوَةُ

Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Al Husayn Bin Muhammad, from Abduwayh Bin Aamir, altogether, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin Usman,

(It has been narrated) from Abu Baseer who heard Abu Ja'far<sup>-asws</sup> and Abu Abdullah<sup>-asws</sup> both mentioning that when it was the day of Al-Tarwiyya (8<sup>th</sup> Zilhajj), Jibraeel<sup>-as</sup> said to Ibrahim<sup>-as</sup>: 'Quench from the water'. Thus 'Al-Tarwiyya' was named as such.

ثُمَّ أَتَى مِنًى فَأَبَانَهُ بِهَا ثُمَّ عَدَا بِهِ إِلَى عَرَفَاتٍ فَضَرَبَ خِبَاءَهُ بِبَمْرَةٍ دُونَ عَرَفَةَ فَبَنَى مَسْجِداً بِأَحْجَارٍ بَيْضٍ وَ كَانَ يُعْرِفُ أَثَرُ مَسْجِدِ إِبْرَاهِيمَ حَتَّى أُدْخِلَ فِي هَذَا الْمَسْجِدِ الَّذِي بِبَمْرَةٍ حَيْثُ يُصَلِّي الْإِمَامُ يَوْمَ عَرَفَةَ فَصَلَّى بِهَا الظُّهْرَ وَ الْعَصْرَ ثُمَّ عَمَدَ بِهِ إِلَى عَرَفَاتٍ فَقَالَ هَذِهِ عَرَفَاتُ فَاعْرِفْ بِهَا مَنَاسِكَكَ وَ اعْرِفْ بِذُنُوبِكَ فَسُمِّيَ عَرَفَاتٍ

Then he<sup>-as</sup> went to Mina, so he<sup>-as</sup> slept overnight at it. Then he<sup>-as</sup> went to Arafat in the morning and he<sup>-as</sup> pitched his<sup>-as</sup> tent at Namira besides Arafat. He<sup>-as</sup> built a Masjid with white stones, and the effects of the Masjid of Ibrahim could be recognised until it was included in this Masjid which is at Namira when the Prayer leader Prays on the day of Arafat. Therefore, Pray Al-Zohr and Al-Asr Salats in it. Then he<sup>-as</sup> deliberated to Arafat, so he (Jibraeel<sup>-as</sup>) said: 'This here is Arafat, therefore recognised (A'raf) your<sup>-as</sup> rituals at it, and acknowledge with your<sup>-as</sup> sins'. Thus, Arafat was named as such'.

ثُمَّ أَقَاضَ إِلَى الْمُزْدَلِفَةِ فَسَمِيَتْ الْمُزْدَلِفَةُ لِأَنَّهُ اِزْدَلَفَ إِلَيْهَا



Then he<sup>-as</sup> departed to Al-Muzdalifa. Thus, Al-Muzdalifa has been named as such because he<sup>-as</sup> moved (Azdalaf) towards it.

ثُمَّ قَامَ عَلَى الْمَشْعَرِ الْحَرَامِ فَأَمَرَهُ اللَّهُ أَنْ يَذْبَحَ ابْنَهُ وَ قَدْ رَأَى فِيهِ شَتَائِلَهُ وَ خَلَائِقَهُ وَ أَنْسَ مَا كَانَ إِلَيْهِ فَلَمَّا أَصْبَحَ أَفَاضَ مِنَ الْمَشْعَرِ إِلَى مِئَةِ فَقَالَ لِأُمِّهِ زُورِي الْبَيْتَ أَنْتِ وَ اخْتَبِسِ الْعُلَامَ فَقَالَ يَا بُنَيَّ هَاتِ الْحِمَارَ وَ السِّكِّينَ حَتَّى أَقْرِبَ الْقُرْبَانَ

Then he<sup>-as</sup> stood at the Sacred Monument, so Allah<sup>-azwj</sup> Commanded him<sup>-as</sup> that he<sup>-as</sup> should slaughter his<sup>-as</sup> son<sup>-as</sup>, and he<sup>-as</sup> had seen merits and morals in him<sup>-as</sup> and politeness which was with him<sup>-as</sup>. So, when it was the morning, he<sup>-as</sup> departed from the Monument to Mina, so he<sup>-as</sup> said to his<sup>-as</sup> mother: 'Visit the House (Kaaba) and retain the boy'. So he<sup>-as</sup> said: 'O my<sup>-as</sup> son<sup>-as</sup>! Bring a donkey and the knife until I<sup>-as</sup> offer the sacrifice'.

فَقَالَ أَبَانُ فَقُلْتُ لِأُمِّي بِصِيرٍ مَا أَرَادَ بِالْحِمَارِ وَ السِّكِّينِ قَالَ أَرَادَ أَنْ يَذْبَحَهُ ثُمَّ يَحْمِلَهُ فَيُجْهِزُهُ وَ يَدْفِنَهُ

Aban (the narrator) said, 'So I said to Abu Baseer, 'What did he<sup>-as</sup> intend by the donkey and the knife?' He said, 'He<sup>-as</sup> intended to slaughter him<sup>-as</sup>, then carry him<sup>-as</sup> upon it and bury him<sup>-as</sup>'.

قَالَ فَبَاءَ الْعُلَامَ بِالْحِمَارِ وَ السِّكِّينِ فَقَالَ يَا أَبَتِ أَيْنَ الْقُرْبَانُ قَالَ رُبُّكَ يَعْلَمُ أَيْنَ هُوَ يَا بُنَيَّ أَنْتَ وَ اللَّهُ هُوَ إِنَّ اللَّهَ قَدْ أَمَرَنِي بِذَبْحِكَ فَانْظُرْ مَاذَا تَرَى قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

He<sup>-asws</sup> said: 'So the boy<sup>-as</sup> came with the donkey and the knife, and he<sup>-as</sup> said: 'O father<sup>-as</sup>! Where is the sacrifice?' He<sup>-as</sup> said: 'Your<sup>-as</sup> Lord<sup>-azwj</sup> Knows where it is, O my<sup>-as</sup> son<sup>-as</sup>! By Allah<sup>-azwj</sup>, it is such that Allah<sup>-azwj</sup> has Commanded me<sup>-as</sup> with slaughtering you<sup>-as</sup>, therefore consider what is your<sup>-as</sup> view'. He<sup>-as</sup> said: 'O father<sup>-as</sup>! Do what you<sup>-as</sup> have been Commanded with, for you<sup>-as</sup> will find me<sup>-as</sup>, Allah<sup>-azwj</sup> Willing, from the patient ones'.

قَالَ فَلَمَّا عَزَمَ عَلَى الذَّبْحِ قَالَ يَا أَبَتِ حَمِّرْ وَجْهِي وَ شُدِّ وَثَاقِي قَالَ يَا بُنَيَّ الْوَثَاقُ مَعَ الذَّبْحِ وَ اللَّهُ لَا أَجْمَعُهُمَا عَلَيْكَ الْيَوْمَ

He<sup>-asws</sup> said: 'So when he<sup>-as</sup> was determined upon the slaughter, he<sup>-as</sup> said: 'O father<sup>-as</sup>! Cover my<sup>-as</sup> face and tie my<sup>-as</sup> legs'. He<sup>-as</sup> said: 'O my<sup>-as</sup> son<sup>-as</sup>! The tying along with the slaughter! By Allah<sup>-azwj</sup>, I<sup>-as</sup> will not gather these two upon you<sup>-as</sup> today'.

قَالَ أَبُو جَعْفَرٍ (عليه السلام) فَطَرَحَ لَهُ قُرْطَانَ الْحِمَارِ ثُمَّ أَضْجَعَهُ عَلَيْهِ وَ أَخَذَ الْمُدْيَةَ فَوَضَعَهَا عَلَى حَلْقِهِ قَالَ فَأَقْبَلَ شَيْخٌ فَقَالَ مَا تُرِيدُ مِنْ هَذَا الْعُلَامِ قَالَ أُرِيدُ أَنْ أَذْبَحَهُ فَقَالَ سُبْحَانَ اللَّهِ عُلَامٌ لَمْ يَعْصِ اللَّهَ طَرَفَةَ عَيْنٍ تَذْبَحُهُ

Abu Ja'far<sup>-asws</sup> said: 'He<sup>-as</sup> threw down for him the saddle of the donkey, then laid him<sup>-as</sup> down upon it, and took the knife and placed it upon his<sup>-as</sup> throat. So an old man appeared and said, 'What are you<sup>-as</sup> intending from this boy?' He<sup>-as</sup> said: 'I<sup>-as</sup> intend to slaughter him<sup>-as</sup>'. So he said, 'Glory be to Allah<sup>-azwj</sup>! A boy who has not disobeyed Allah<sup>-azwj</sup> even for the blink of an eye, you<sup>-as</sup> are slaughtering him<sup>-as</sup>?'

فَقَالَ نَعَمْ إِنَّ اللَّهَ قَدْ أَمَرَنِي بِذَبْحِهِ فَقَالَ بَلْ رُبُّكَ هَكَذَا عَنْ ذَنْبِهِ وَ إِنَّمَا أَمَرَكُمُ بِهَذَا الشَّيْطَانُ فِي مَنَامِكُمْ قَالَ وَتِلْكَ الْكَلَامُ الَّذِي سَمِعْتُ هُوَ الَّذِي بَلَغَ بِي مَا تَرَى لَا وَ اللَّهُ لَا أَكَلِمَتِكَ

He<sup>-as</sup> said: 'Yes. Allah<sup>-azwj</sup> has Commanded me<sup>-as</sup>'. So, he said, 'But, your<sup>-as</sup> Lord<sup>-azwj</sup> has Forbidden you<sup>-as</sup> from slaughtering him<sup>-as</sup>, and rather the Satan<sup>-la</sup> instructed you<sup>-as</sup> with this in your<sup>-as</sup> dream'. He<sup>-as</sup> said: 'Woe be unto you<sup>-as</sup>! The speech which you heard, it is which was Delivered to me<sup>-as</sup>, what you are seeing. No, by Allah<sup>-azwj</sup>! I<sup>-as</sup> shall not speak with you'.

ثُمَّ عَزَمَ عَلَى الذَّبْحِ فَقَالَ الشَّيْخُ يَا إِبْرَاهِيمُ إِنَّكَ إِمَامٌ يُقْتَدَى بِكَ فَإِنْ دَبَحْتَ وَلَدَكَ دَبَحَ النَّاسُ أَوْلَادَهُمْ فَمَهْلًا فَأَبَى أَنْ يُكَلِّمَهُ

Then he<sup>-as</sup> was determined upon the slaughtering. So, the old man said, 'O Ibrahim<sup>-as</sup>! You<sup>-as</sup> are an Imam<sup>-as</sup> followed with (by the people), so if you<sup>-as</sup> were to slaughter your<sup>-as</sup> son<sup>-as</sup>, the people would be slaughtering their sons. So, stop, don't!' But he<sup>-as</sup> refused to speak to him'.

قَالَ أَبُو بَصِيرٍ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ فَأَضْجَعُهُ عِنْدَ الْجُمْرَةِ الْوُسْطَى ثُمَّ أَخَذَ الْمُدْيَةَ فَوَضَعَهَا عَلَى خَلْقِهِ ثُمَّ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ ثُمَّ انْتَحَى عَلَيْهِ فَقَلَبَهَا جَبْرَيْلُ (عَلَيْهِ السَّلَامُ) عَنْ خَلْقِهِ فَنَظَرَ إِبْرَاهِيمُ فَإِذَا هِيَ مَقْلُوبَةٌ فَقَلَبَهَا إِبْرَاهِيمُ عَلَى حَدِّهَا وَ قَلَبَهَا جَبْرَيْلُ عَلَى قَفَافِهَا فَفَعَلَ ذَلِكَ مَرَارًا ثُمَّ نُودِيَ مِنْ مَيْسَرَةِ مَسْجِدِ الْخَيْفِ يَا إِبْرَاهِيمُ قَدْ صَدَقْتَ الرُّؤْيَا وَ اجْتَرَّ الْغُلَامُ مِنْ تَحْتِهِ وَ تَنَاوَلَ جَبْرَيْلُ الْكَبِشَ مِنْ قُلَّةٍ ثَبِيرٍ فَوَضَعَهُ تَحْتَهُ

Abu Baseer (the narrator) said, 'I heard Abu Ja'far<sup>-asws</sup> saying: 'So he<sup>-as</sup> laid him<sup>-as</sup> down at the middle rock (the three pelted rocks), then grabbed the knife and placed it upon his<sup>-as</sup> throat. Then he<sup>-as</sup> raised his<sup>-as</sup> head towards the sky, then leaned upon it, but Jibraeel<sup>-as</sup> overturned it (the knife) upon his<sup>-as</sup> throat. So Ibrahim<sup>-as</sup> looked and there it was, overturned. Ibrahim<sup>-as</sup> turned it back upon its sharp edge, and Jibraeel<sup>-as</sup> overturned it upon its blunt edge. He<sup>-as</sup> did that time and again, until there was a Call from the left of Masjid Al-Khief: 'O Ibrahim<sup>-as</sup>! You<sup>-as</sup> have ratified the dream', and he (Jibraeel<sup>-as</sup>) withdrew the boy<sup>-as</sup> from underneath him<sup>-as</sup>, and Jibraeel<sup>-as</sup> got the ram from the peak of (Mount) Subeyr, and placed it underneath him<sup>-as</sup>.

وَ خَرَجَ الشَّيْخُ الْخَبِيثُ حَتَّى لَحِقَ بِالْعُجُوزِ حِينَ نَظَرَتْ إِلَى الْبَيْتِ وَ الْبَيْتُ فِي وَسْطِ الْوَادِي فَقَالَ مَا شَيْخٌ رَأَيْتُهُ يَجِيئُ فَنَعَتْ نَعْتَ إِبْرَاهِيمَ قَالَتْ ذَاكَ بَعْلِي قَالَ فَمَا وَصِيفٌ رَأَيْتُهُ مَعَهُ وَ نَعَتْ نَعْتَهُ قَالَتْ ذَاكَ ابْنِي قَالَ فَإِنِّي رَأَيْتُهُ أَضْجَعُهُ وَ أَخَذَ الْمُدْيَةَ لِيَذْبَحَهُ

And the wicked old man went out until he met the old woman when she was looking at the House (Kabah), and the House (Kabah) was in the middle of the valley. So, he said, 'What an old man I saw in Mina', and he described the description of Ibrahim<sup>-as</sup>. She said, 'That is my<sup>-as</sup> husband<sup>-as</sup>'. He said, 'So who was the one I saw with him<sup>-as</sup> upon his<sup>-as</sup> description, and his<sup>-as</sup> qualities?' She said, 'That is my<sup>-as</sup> son<sup>-as</sup>'. He said, 'I saw him<sup>-as</sup> to have laid him<sup>-as</sup> down, and grab the knife in order to slaughter him<sup>-as</sup>'.

قَالَتْ كَلَّا مَا رَأَيْتُ إِبْرَاهِيمَ إِلَّا أَحْرَمَ النَّاسِ وَ كَيْفَ رَأَيْتُهُ يَذْبَحُ ابْنَهُ قَالَ وَ رَبِّ السَّمَاءِ وَ الْأَرْضِ وَ رَبِّ هَذِهِ الْبَيْتَةِ لَقَدْ رَأَيْتُهُ أَضْجَعُهُ وَ أَخَذَ الْمُدْيَةَ لِيَذْبَحَهُ قَالَتْ لِمَ قَالَ زَعَمَ أَنَّ رَبَّهُ أَمَرَهُ بِذَبْحِهِ قَالَتْ فَحَقُّ لَهُ أَنْ يُطِيعَ رَبَّهُ

She said, 'Never! I<sup>-as</sup> have not seen Ibrahim<sup>-as</sup> except as the most merciful of the people. And, how did you see him<sup>-as</sup> slaughter his<sup>-as</sup> son<sup>-as</sup>?' He said, 'By the Lord<sup>-azwj</sup> of the sky and the earth, and Lord<sup>-azwj</sup> of this House (Kaaba), I have seen him<sup>-as</sup> laying him<sup>-as</sup> down and grab the knife in order to slaughter him<sup>-as</sup>'. She said, 'Why?' He said, 'He<sup>-as</sup> claimed that his<sup>-as</sup> Lord<sup>-azwj</sup> has Commanded him<sup>-as</sup> for it'. She said, 'So it is right for him<sup>-as</sup> that he<sup>-as</sup> obeys his<sup>-as</sup> Lord<sup>-azwj</sup>'.

قَالَ فَلَمَّا قَضَتْ مَنَاسِكَهَا فَرِقَتْ أَنْ يَكُونَ قَدْ نَزَلَ فِي ابْنِهَا شَيْءٌ فَكَأَنِّي أَنْظُرُ إِلَيْهَا مُسْرِعَةً فِي الْوَادِي وَاضِعَةً يَدَهَا عَلَى رَأْسِهَا.

He<sup>-asws</sup> said: 'So when she<sup>-as</sup> completed her<sup>-as</sup> rituals, she<sup>-as</sup> scared that something may have descended with regards to her<sup>-as</sup> son<sup>-as</sup>. It is as if I<sup>-asws</sup> am looking at her<sup>-as</sup> hastening in the valley, placing her<sup>-as</sup> hands upon her<sup>-as</sup> head.

قَالَ فَلَمَّا جَاءَتْ سَارَةَ فَأُخْبِرَتِ الْخَبَرَ قَامَتْ إِلَى ابْنِهَا تَنْظُرُ فَإِذَا أَثَرُ السَّكِينِ خَدُوشًا فِي خَلْقِهِ فَقَرَعَتْ وَاشْتَكَتْ وَكَانَ بَدْءَ مَرَضِهَا الَّذِي هَلَكَتْ فِيهِ

He<sup>-asws</sup> said: 'So when Sarah<sup>-as</sup> (Hajar<sup>-as</sup>)<sup>17</sup> came over and was informed of the news, she stood by her<sup>-as</sup> son<sup>-as</sup>, and there were the effects of the knife scratches in his<sup>-as</sup> throat. So she<sup>-as</sup> panicked, and complained, and that was the beginning of her illness in which she<sup>-as</sup> passed away.<sup>18</sup>

## The description of the ram

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَالحَسَنِ بْنِ مُحَمَّدٍ عَنْ عَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) أَيْنَ أَرَادَ إِبْرَاهِيمُ (عليه السلام) أَنْ يَذْبَحَ ابْنَهُ قَالَ عَلَى الْجُمُرَةِ الْوُسْطَى

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad, and Al Hassan Bin Mahboub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far<sup>-asws</sup>, 'Where did Ibrahim<sup>-as</sup> intend to slaughter his<sup>-as</sup> son<sup>-as</sup>?' He<sup>-asws</sup> said: 'Upon the middle rock'.

وَسَأَلْتُهُ عَنْ كَيْشِ إِبْرَاهِيمَ (عليه السلام) مَا كَانَ لَوْنُهُ وَ أَيْنَ نَزَلَ فَقَالَ أَمْلَحَ وَ كَانَ أَقْرَنَ وَ نَزَلَ مِنَ السَّمَاءِ عَلَى الْجَبَلِ الْأَيْمَنِ مِنْ مَسْجِدِ مِنًى وَ كَانَ يَمْشِي فِي سَوَادٍ وَ يَأْكُلُ فِي سَوَادٍ وَ يَنْظُرُ وَ يَبْعُرُ وَ يَبُولُ فِي سَوَادٍ .

And I asked him<sup>-asws</sup> about the ram of Ibrahim<sup>-as</sup>, what was its colour, and from where did it descend. So he<sup>-asws</sup> said: 'And it was with horns, and it descended from the sky upon the Mount Al-Yemen from Masjid of Mina, and it was walking in darkness, and eating in darkness, and looking, and excreting, and urinating in darkness'.<sup>19</sup>

## Quick response of Jibraeel<sup>-as</sup>

الشيخ عمر بن إبراهيم الأوسي، قال: قال رسول الله (صلى الله عليه وآله) لجبرئيل (عليه السلام): «أنت مع قوتك هل أعيت قط؟» يعني أصابك تعب و مشقة، قال: نعم- يا محمد- ثلاث مرات: يوم ألقى إبراهيم في النار، أوحى الله إلي، أن أدركه، فوعزني و جلالي لئن سبقك إلى النار لأخون اسمك من ديوان الملائكة. فنزلت إليه بسرعة و أدركته بين النار و الهواء، فقلت: يا إبراهيم، هل لك حاجة؟ قال: إلى الله فنعم، و أما إليك فلا.

Al Sheykh Umar Bin Ibrahim Al Awsy said,

'Rasool-Allah<sup>-saww</sup> said to Jibraeel<sup>-as</sup>: 'You<sup>-as</sup>, along with your<sup>-as</sup> strength, do you<sup>-as</sup> get tired at all?' – meaning getting hit by fatigue and difficulty. He<sup>-as</sup> said: 'Yes, O Muhammad<sup>-saww</sup>! (It happened) three times – the day Ibrahim<sup>-as</sup> was thrown into the fire, Allah<sup>-azwj</sup> Revealed unto me<sup>-as</sup>: "Meet him<sup>-as</sup>! By My<sup>-azwj</sup> Mighty and My<sup>-azwj</sup> Majesty! If he<sup>-as</sup> preceded you<sup>-as</sup> to be into

<sup>17</sup> Mistake by the narrator

<sup>18</sup> Al Kafi – V 4 – The Book of Hajj Ch 7 H 9 (Extract0

<sup>19</sup> Al Kafi – V 4 – The Book of Hajj Ch 7 H 10

the fire, I<sup>-azwj</sup> Will Delete your<sup>-as</sup> name from the register of the Angels!" So, I<sup>-as</sup> descended unto him<sup>-as</sup> in haste and met him<sup>-as</sup> between the fire and the air, and I<sup>-as</sup> said: 'O Ibrahim<sup>-as</sup>! Is there a need for you<sup>-as</sup>?' He<sup>-as</sup> said: 'To Allah<sup>-azwj</sup>, so yes, and as for to you<sup>-as</sup>, so no'.

و الثانية: حين امر إبراهيم بذبح ولده إسماعيل، أوحى الله إلي: أن أدركه، فوعزتي و جلالي لئن سبقك السكين إلى حلقه لأحون اسمك من ديوان الملائكة. فنزلت بسرعة حتى حولت السكين و قلبتها في يده و أتيتته بالفداء.

And the second – when Ibrahim<sup>-as</sup> was Commanded to slaughter his<sup>-as</sup> son<sup>-as</sup> Ismail<sup>-as</sup>, Allah<sup>-azwj</sup> Revealed unto me<sup>-as</sup>: "Meet him<sup>-as</sup>! By My<sup>-azwj</sup> Mighty and My<sup>-azwj</sup> Majesty! If the knife precedes you<sup>-as</sup> to his<sup>-as</sup> throat, I<sup>-azwj</sup> will Delete your<sup>-as</sup> name from the register of the Angels!" So I<sup>-as</sup> descended quickly until I<sup>-as</sup> diverted the knife and overturned it in his<sup>-as</sup> hand and came to him<sup>-as</sup> with the redemption (ram).

و الثالثة: حين رمي يوسف في الجب، فأوحى الله تعالى إلي: يا جبرئيل، أدركه، فو عزتي و جلالي إن سبقك إلى قعر الجب لأحون اسمك من ديوان الملائكة. فنزلت إليه بسرعة و أدركته إلى الفضاء، و رفعته إلى الصخرة التي كانت في قعر الجب، و أنزلته عليها سالما فعييت،

And the third – when Yusuf<sup>-as</sup> was thrown into the well, so Allah<sup>-azwj</sup> the Exalted Revealed unto me<sup>-as</sup>: "O Jibrael<sup>-as</sup>! By My<sup>-azwj</sup> Mighty and My<sup>-azwj</sup> Majesty! If he<sup>-as</sup> precedes you<sup>-as</sup> to the bottom of the well, I<sup>-azwj</sup> will Delete your<sup>-as</sup> name from the register of the Angels!" So I<sup>-as</sup> descended to him quickly and met him<sup>-as</sup> in the air and raised him<sup>-as</sup> to the rock which was in the bottom of the well, and descended him<sup>-as</sup> upon it safely. So I<sup>-as</sup> got tired.

و كان الجب مأوى الحيات و الأفاعي، فلما حسنت به، قالت كل واحدة لصاحبتها: إياك أن تتحركي، فإن نبيا كريما نزل بنا و حل بساحتنا، فلم تخرج واحدة من وكراها إلا الأفاعي فأنما خرجت و أرادت لدغه فصحت بمن صيحة صمت آذانهن إلى يوم القيامة.

And it so happened that the well was a shelter for the reptiles and the snakes. When they felt him<sup>-as</sup>, each one of them said to its counterpart, 'Beware of moving, for an honourable Prophet<sup>-as</sup> has descended unto us and let him<sup>-as</sup> be with our own'. Not one of them came out from its den except the snakes, for they came out and wanted to sting him<sup>-as</sup>, so I<sup>-as</sup> shrieked at them with a scream which their ears would be hearing up to the Day of Judgment'.<sup>20</sup>

## VERSES 114 - 122

وَلَقَدْ مَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ {114}

***And We had Conferred a Favour upon Musa and Haroun [37:114]***

وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ {115}

***And We Delivered them both and their people from the mighty distress [37:115]***

<sup>20</sup> كشف الظنون 2: 961، هدية العارفين 5: 796، رياض العلماء 4: 299، الذريعة 12: 71

وَنَصَرْنَاهُمْ فَكَانُوا هُمُ الْغَالِبِينَ {116}

***And We Helped them, so they were the triumphant ones [37:116]***

وَأَتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ {117}

***And We Gave them the Book explaining clearly [37:117]***

وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ {118}

***And We Guided them both (to) the Straight Path [37:118]***

وَتَرَكْنَا عَلَيْهِمَا فِي الْآخِرِينَ {119}

***And upon it, We Left (their mention to be) among the later ones [37:119]***

سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ {120}

***Greetings be upon Musa and Haroun [37:120]***

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ {121}

***Surely, like that do we Recompense the good doers [37:121]***

إِھْمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ {122}

***They were both from Our servants, the Momineen [37:122]***

**The Guidance of Musa<sup>-as</sup> and Haroun<sup>-as</sup> to the Straight Path**

قَالَ [الإمام ع:] وَ ذَلِكَ أَنَّ مُوسَىٰ ع لَمَّا أَرَادَ أَنْ يَأْخُذَ عَلَيْهِمْ عَهْدًا بِالْفُرْقَانِ [فَرَّقَ] مَا بَيْنَ الْمُحَقِّقِينَ وَ الْمُبْطِلِينَ لِمُحَمَّدٍ ص بِنُبُوَّتِهِ- وَ لِعَلِيِّ ع بِإِمَامَتِهِ، وَ لِأَيِّمَةِ الطَّاهِرِينَ بِإِمَامَتِهِمْ، قَالُوا: لَنْ نُؤْمِنَ لَكَ أَنَّ هَذَا أَفْرُ رَيْكَ حَتَّى نَرَى اللَّهَ جَهْرَةً عَيْنَانَا يُخْبِرُنَا بِذَلِكَ. فَأَخَذَهُمُ الصَّاعِقَةُ مُعَايَنَةً- وَ هُمْ يَنْظُرُونَ إِلَى الصَّاعِقَةِ تَنْزِيلُ عَلَيْهِمْ.

The Imam (Hassan Al-Askari<sup>-asws</sup>) said: ‘And that was because when Musa<sup>-as</sup> intended to take the pact upon them, a covenant with the Criterion, differentiating between what is between the ratifiers and the falsifiers to Muhammad<sup>-saww</sup> with his<sup>-saww</sup> Prophet-hood, and to Ali<sup>-asws</sup> with his<sup>-asws</sup> Imamate, and to the Pure Imams<sup>-asws</sup> with their<sup>-asws</sup> Imamate, they said: ‘**We will never believe in you**, that this is a Command of your<sup>-as</sup> Lord<sup>-azwj</sup> **until we see Allah**

**manifestly**, visually Informing us with that'. So, the thunderbolt seized them in view, and they were looking towards the thunderbolt descending upon them".<sup>21</sup>

و عنه، قال: حدثنا أبي (رحمه الله) قال: حدثنا محمد بن أحمد بن علي بن الصلت، عن عبد الله بن الصلت، عن يونس بن عبد الرحمن، عن ذكره، عن عبيد الله الحلبي، عن أبي عبد الله (عليه السلام)، قال: «الصرط المستقيم أمير المؤمنين علي (عليه السلام)».

And from him, his father, from Muhammad Bin Ahmad Bin Ali Bin Al-Salt, from Abdullah Bin Al-Salt, from Yunus Bin Abdul Rahman, from the one who mentioned it, from Ubeydullah Al-Halby,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'The Straight Path is Amir Al-Momineen Ali<sup>-asws</sup>'.<sup>22</sup>

في كتاب كمال الدين وتام النعمة بإسناده إلى خيثة الجعفي عن أبي جعفر عليه السلام حديث طويل وفيه يقول عليه السلام: ونحن الطريق الواضح والصرط المستقيم إلى الله عزوجل، ونحن من نعمة الله على خلقه.

In the book *Kamaal-Al-deen Wa Tamaam Al-Ne'ma*, by its chain going up to Khaysama Al-Ju'fi

(It has been narrated) from Abu Ja'far<sup>-asws</sup> in a lengthy Hadeeth and in it he<sup>-asws</sup> said: 'And we<sup>-asws</sup> are the Clear Way and the Straight Path to Allah<sup>-azwj</sup> Mighty and Majestic, and we<sup>-asws</sup> are the Favour of Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> creation'.<sup>23</sup>

فس: أبي، عن فضالة بن أيوب، عن معاوية بن عمار، عن أبي عبد الله عليه السلام إن إبراهيم أتاه جبرئيل عليه السلام عند زوال الشمس من يوم التروية، فقال: يا إبراهيم ارتو من الماء لك ولاهلك، ولم يكن بين مكة وعرفات ماء فسميت التروية لذلك،

My father, from Fazalat Bin Ayoub, from Muawiya Bin Amar,

'From Abu Abdullah<sup>-asws</sup> that Ibrahim<sup>-as</sup>, Jibraeel<sup>-as</sup> came to him<sup>-as</sup> at the decline of the sun on the day of Al-Tarwiyya and said: 'O Ibrahim<sup>-as</sup>! Raise from the water for yourself<sup>-as</sup> or else you<sup>-as</sup> will perish', and there did not happen to be any water between Makkah and Arafaat, so Al-Tarwiyya was named due to that.

فذهب به حتى انتهى به إلى منى فصلى به الظهر والعصر والعشائين والفجر حتى إذا بزغت الشمس خرج إلى عرفات فنزل بمنمة وهي بطن عرنة، فلما زالت الشمس خرج وقد اغتسل فصلى الظهر والعصر بأذان واحد وإقامتين، وصلى في موضع المسجد الذي بعرفات وقد كانت ثم أحجار بيض فادخلت في المسجد الذي بنى،

He<sup>-as</sup> went with him<sup>-as</sup> until he<sup>-as</sup> ended up with him<sup>-as</sup> Mina and prays with him<sup>-as</sup> Al-Zohr, and Al-Asr, and the two Isha (s), and Al-Fajr until when the sun the sun emerged, went to Arafaat and descended at Mina, and it is at the bottom of the valley. When the sun declined, he<sup>-as</sup> went out and had washed, so he<sup>-as</sup> prayed Al-Asr Salat with one Azaan and two Iqamaas, and prayed in the place of the Masjid which is at Arafaat, and there used to be white rocks, and he<sup>-as</sup> entered the Masjid which had been built.

<sup>21</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 125

<sup>22</sup> (معاني الأخبار: 2/32، شواهد التنزيل 1: 96/61)

<sup>23</sup> Tafseer Noor Al Saqalayn – CH 1 – H 104

ثم مضى به إلى الموقف فقال: يا إبراهيم اعترف بذنبك، واعرف مناسكك؛ ولذلك سميت عرفة، وأقام به حتى غربت الشمس، ثم أفاض به فقال: يا إبراهيم ازدلف إلى المشعر الحرام فسميت المزدلفة، وأتى به المشعر الحرام فصلى به المغرب والعشاء الآخرة بأذان واحد وإقامتين

Then he<sup>-as</sup> went to the pausing stop and said: 'O Ibrahim<sup>-as</sup>! Acknowledge your<sup>-as</sup> sins and recognise your<sup>-as</sup> rituals', and due to that Arafaat was named. And he<sup>-as</sup> stayed with him<sup>-as</sup> until the sun had set, then departed with him<sup>-as</sup> and said: 'O Ibrahim<sup>-as</sup>, go (Azdalaf) to the Sacred Monuments'. So, Al-Muzdalifa was named; and he<sup>-as</sup> came with him<sup>-as</sup> to the Sacred Monuments and prayed Al-Maghrib and Al-Isha the last Salat in it, by one Azaan and two Iqamahs.

ثم بات بها حتى إذا صلى بها صلاة الصبح أراه الموقف، ثم أفاض به إلى منى فأمره فرمى جمره العقبة، وعندها ظهر له إبليس، ثم أمره بالذبح وإن إبراهيم عليه السلام حين أفاض من عرفات بات على المشعر الحرام وهو قزح فرأى في النوم أن يذبح ابنه، وقد كان حج بوالدته

Then he<sup>-as</sup> spend the night at it. When he<sup>-as</sup> prayed the morning Salat at it, showed him<sup>-as</sup> the pausing station. Then he<sup>-as</sup> departed with him<sup>-as</sup> to Mina and instructed him<sup>-as</sup> to pelt the rock of Al-Aqaba, and at it Iblees<sup>-la</sup> appeared to him<sup>-as</sup>. Then he<sup>-as</sup> instructed him<sup>-as</sup> with the sacrifice and that Ibrahim<sup>-as</sup>, when he<sup>-as</sup> departed from Arafaat, spent the night at the Sacred Monuments, and it is Qazah. He<sup>-as</sup> saw in the dream that he<sup>-as</sup> is sacrificing his<sup>-as</sup> son<sup>-as</sup>, and he<sup>-as</sup> had come to Hajj with his<sup>-as</sup> mother.

فلما انتهى إلى منى رمى الجمره هو وأهله، وأمر سارة أن زوري البيت، واحتبس الغلام فانطلق به إلى موضع الجمره الوسطى فاستشار ابنه وقال كما حكى الله: " يا بني إني أرى في المنام أني أذبحك فانظر ماذا ترى " فقال الغلام كما ذكر الله: امض لما أمرك الله به " يا أبت افعل ما تؤمر ستجدني إن شاء الله من الصابرين " وسلم لامر الله

When he<sup>-as</sup> ended up to Mina, he<sup>-as</sup> pelted the rock, him<sup>-as</sup> and his<sup>-as</sup> wife<sup>-as</sup>, and he<sup>-as</sup> ordered Sarah<sup>-as</sup> to visit the House, and withheld the boy<sup>-as</sup>. He<sup>-as</sup> went with him<sup>-as</sup> to the place of the middle rock, and consulted his<sup>-as</sup> son<sup>-as</sup>, and said just as Allah<sup>-azwj</sup> has Related: **'O my son! I saw in the dream that I should slay you, therefore consider, what is your view?' [37:102]**. The boy<sup>-as</sup> said just as Allah<sup>-azwj</sup> has Mentioned: 'Continue with what Allah<sup>-azwj</sup> has Commanded you<sup>-as</sup> with. **O father! Do what you are Commanded to, you will find me to be from the patients ones [37:102]**, and both submitted to the Command of Allah<sup>-azwj</sup>.

وأقبل شيخ فقال: يا إبراهيم ما تريد من هذا الغلام؟ قال: أريد أن أذبحه، فقال: سبحان الله تذبح غلاما لم يعص الله طرفة عين، فقال إبراهيم: إن الله أمرني بذلك، فقال: ربك ينهك عن ذلك، وإنما أمرك بهذا الشيطان،

An old man came and said, 'O Ibrahim<sup>-as</sup>! What do you<sup>-as</sup> want from this boy<sup>-as</sup>?' He<sup>-as</sup> said: 'I<sup>-as</sup> intend to sacrifice him<sup>-as</sup>'. He said, 'Glory be to Allah<sup>-azwj</sup>! You<sup>-as</sup> are sacrificing a boy who has not disobeyed Allah<sup>-azwj</sup> even for the blink of an eye!' Ibrahim<sup>-as</sup> said: 'Allah<sup>-azwj</sup> Commanded me<sup>-as</sup> with that'. He said, 'Allah<sup>-azwj</sup> has Forbidden you<sup>-as</sup> from that, and rather the Satan<sup>-la</sup> instructed you<sup>-as</sup> with that'.

فقال له إبراهيم: ويلك إن الذي بلغني هذا المبلغ هو الذي أمرني به والكلام الذي وقع في اذني فقال: لا والله ما أمرك بهذا إلا الشيطان، فقال إبراهيم: لا والله لا أكلمك، ثم عزم على الذبح

Ibrahim-as said to him: 'Woe be unto you! The One-azwj Who Made me-as to reach this far, He-azwj is the One-azwj Who Commanded me-as with it, and the Speech which fell into my-as ears'. He said, 'No, by Allah-azwj! None instructed you-as with this except the Satan-la'. Ibrahim-as said: 'No, by Allah-azwj, I-as will not speak to you'. Then he-as determined upon the sacrifice.

فقال: يا إبراهيم إنك إمام يقتدى بك، وإنك إن ذبحته ذبح الناس أولادهم، فلم يكلمه وأقبل على الغلام واستشاره في الذبح فلما أسلما جميعا لأمر الله قال الغلام: يا أبتاه خمر وجهي، وشد وثاقي، فقال إبراهيم: يا بني الوثاق مع الذبح؟ لا والله لا أجمعهما عليك اليوم،

He said, 'O Ibrahim-as! You-azwj are an Imam being followed with, and if you-as sacrifice him-as, the people will be sacrificing their children'. But he-as did not speak to him and faced towards the boy-as and consulted him-as regarding the sacrifice. When they-as both submitted to the Command of Allah-azwj, the boy-as said: 'O father-as! Veil my-as face and tie up my-as hands'. Ibrahim-as said: 'O my-as son-as! The bond with the sacrifice? No, by Allah-azwj, I-as will not gather the two upon you-as today'.

فرمى له بقرطان الحمار، ثم أضجعه عليه، وأخذ المديّة فوضعها على حلقه ورفع رأسه إلى السماء، ثم انتحى عليه المديّة وقلب جبرئيل المديّة على قفاهما، واجتر الكبش من قبل ثبير وأثار الغلام من تحته، ووضع الكبش مكان الغلام، ونودي من ميسرة مسجد الخيف: " أن يا إبراهيم قد صدقت الرؤيا إنا كذلك نجزي المحسنين \* إن هذا هو البلاء المبين "

He-as threw down two donkey skins, then laid him-as down upon it, and grabbed the knife and placed it upon his-as throat and raised his-as head towards the sky, then ended the knife upon him-as, and Jibraeel-as overturned the knife upon its back, and pulled the ram from the direction of (mount) Subeyr, and pulled out the boy-as from under him-as, and replaced the ram in place of the boy-as, and he-as called out from the left of Masjid al Khief: **"O Ibrahim! [37:104] You have ratified the dream. Surely, like that, do We Recompose the good doers [37:105] Surely, in this, it was the clear trial [37:106]".**

قال: ولحق إبليس بام الغلام حين نظرت إلى الكعبة في وسط الوادي بحذاء البيت فقال لها: ما شيخ رأيته؟ قالت: ذاك بعلي، قال: فوصيف رأيته معه؟ قالت: ذاك ابني، قال: فإني رأيته وقد أضجعه وأخذ المديّة ليذبحه، فقالت: كذبت إن إبراهيم أرحم الناس كيف يذبح ابنه؟!

He-asws said: 'And Iblees-la went to the mother-as of the boy-as when she-as looked at the Kabah in the midst of the valley parallel to the House, and said to her-as, 'What sheykh saw?' She-as said: 'That is my-as husband'. He-la said, 'A servant saw it with him-as?' She-as said: 'That is my-as son-as'. He-la said: 'I-la saw him-as and he-as had laid him-as down and grabbed a knife in order to sacrifice him-as'. She-as said: 'You-la are lying! Ibrahim-as is the most merciful of the people. How can he-as slaughter his-as own son-as?'

قال: فغرب السماء والارض ورب هذا البيت لقد رأيته أضجعه وأخذ المديّة، فقالت: ولم؟ قال: زعم أن ربه أمره بذلك، قالت: فحق له أن يطيع ربه؛

He-la said, 'By the Lord-azwj of the sky and the earth, and Lord-azwj of this House! I-la have seen him-as laying him-as down and grab the knife'. She-as said: 'And why?' He-la said, 'He-as claimed that his-as Lord-azwj Commanded him-as with that'. She-as said: 'It is rightful for him-as that he-as obeys his-as Lord-azwj'.



فوقع في نفسها أنه قد امر في ابنها بأمر، فلما قضت نسكها أسرع في الوادي راجعة إلى منى وهي واضعة يدها على رأسها تقول: يا رب لا تؤاخذني بما عملت بام إسماعيل.

But, there occurred within herself<sup>-as</sup> that he<sup>-as</sup> had been Commanded regarding her<sup>-as</sup> son<sup>-as</sup> with a Command. When she<sup>-as</sup> had fulfilled her<sup>-as</sup> rituals, she<sup>-as</sup> hastened in the valley returning to Mina, and she<sup>-as</sup> was placing her<sup>-as</sup> hands upon her<sup>-as</sup> head and saying: 'O Lord<sup>-azwj</sup>! Do not seize me<sup>-as</sup> due to what I<sup>-as</sup> did with the mother<sup>-as</sup> of Ismail<sup>-as</sup>'.

قلت: فأين أراد أن يذبحه؟ قال: عند الجمرة الوسطى.

I (the narrator) said, 'Where did he<sup>-as</sup> intend to sacrifice him<sup>-as</sup>?' He<sup>-asws</sup> said: 'At the middle rock'.

قال: ونزل الكبش على الجبل الذي عن يمين مسجد منى نزل من السماء وكان يأكل في سواد، ويمشي في سواد، أقرن. قلت: ما كان لونه؟ قال: كان أملح أغبر.

He<sup>-asws</sup> said: 'And the ram descended upon the mountain which is on the right of Masjid of Mina, descending from the sky, and it used to eat in the darkness, and walk in the darkness, horned'. I said, 'What was its colour?' He<sup>-asws</sup> said: 'It was clear grey'<sup>24</sup>.

## VERSES 123 - 126

وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ {123}

***And surely Ilyas was from the Rasools [37:123]***

إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ {124}

***When he said to his people: Will you not be fearing?' [37:124]***

أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ {125}

***You are supplicating to Ba'al and forsaking (leaving) the most excellent Creator, [37:125]***

اللَّهُ رَبُّكُمْ وَرَبَّ آبَائِكُمُ الْأَوَّلِينَ {126}

***Allah, your Lord and Lord of your forefathers, the former ones?' [37:126]***

<sup>24</sup> Bihar Al-Anwaar – V 12, The book of Prophet-hood, Ch 6 H 2

محمد بن يعقوب: عن علي بن محمد، و محمد بن الحسن، عن سهل بن زياد، عن بكر بن صالح، عن محمد بن سنان، عن مفضل بن عمر، قال: أتينا باب أبي عبد الله (عليه السلام) و نحن نريد الإذن عليه، فسمعناه يتكلم بكلام ليس بالعربية، فتوهمنا أنه بالسريانية، ثم بكى، فبكينا لبكائه،

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

‘We came to the door of Abu Abdullah<sup>-asws</sup> and we wanted the permission to see him<sup>-asws</sup>. We overheard him<sup>-asws</sup> speaking in a language, which was not Arabic. So, we guessed that it was Assyrian. Then he<sup>-asws</sup> wept and we wept upon his<sup>-asws</sup> weeping.

ثم خرج إلينا الغلام فأذن لنا، فدخلنا عليه، فقلت: أصلحك الله، أتيناك نريد الإذن عليك، فسمعناك تتكلم بكلام ليس بالعربية، فتوهمنا أنه بالسريانية، ثم بكيت فبكينا لبكائك.

Then the servant came out and gave us the permission, so we went up to him<sup>-asws</sup>. I said, ‘May Allah<sup>-azwj</sup> Keep you<sup>-asws</sup> well! We came to you<sup>-asws</sup> to seek permission to see you<sup>-asws</sup>, and we overheard you<sup>-asws</sup> speaking in a speech, which was not Arabic. So we guessed it would be Assyrian. Then you<sup>-asws</sup> wept, and we also wept upon your<sup>-asws</sup> weeping’.

فقال: «نعم، ذكرت إلياس النبي (عليه السلام)، و كان من عباد أنبياء بني إسرائيل، فقلت كما كان يقول في سجوده». ثم اندفع فيه بالسريانية، فلا والله ما رأيت قسيسا، و لا جاثليقا أفصح لهجة منه فيه،

So he<sup>-asws</sup> said: ‘Yes. I<sup>-asws</sup> remembered the Prophet Ilyas<sup>-as</sup>, and he<sup>-as</sup> was from the Prophets<sup>-as</sup> of the Children of Israel. I<sup>-asws</sup> said what he<sup>-as</sup> used to be saying in his<sup>-as</sup> sajdahs’. Then he<sup>-asws</sup> quickly spoke in Assyrian. By Allah<sup>-azwj</sup>! I had never seen a Priest nor a Catholic more eloquent in tone than him<sup>-asws</sup>.

ثم فسره لنا بالعربية، فقال: «كان يقول في سجوده: أترك معذبي و قد أظمأت لك هواجري؟ أترك معذبي و قد عفرت لك في التراب وجهي؟ أترك معذبي و قد اجتنبت لك المعاصي؟ أترك معذبي و قد أسهرت لك ليلي؟

Then he<sup>-asws</sup> explained it to us in Arabic, so he<sup>-asws</sup> said: ‘He<sup>-as</sup> used to say in his<sup>-as</sup> Sajdahs: ‘Will I<sup>-as</sup> see You<sup>-azwj</sup> Punish me<sup>-as</sup> when I<sup>-as</sup> have endured thirst for Your<sup>-azwj</sup> sake? Will I<sup>-as</sup> see You<sup>-azwj</sup> Punish me<sup>-as</sup> and I<sup>-as</sup> rub my<sup>-as</sup> face in the dust for Your<sup>-azwj</sup> Sake? Will I<sup>-as</sup> see You<sup>-azwj</sup> Punish me<sup>-as</sup> and I<sup>-as</sup> have kept aside from the sins for Your<sup>-azwj</sup> Sake? Will I<sup>-as</sup> see You<sup>-azwj</sup> Punish me<sup>-as</sup> when I<sup>-as</sup> have stayed awake at nights for Your<sup>-azwj</sup> Sake?’

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

He<sup>-asws</sup> said: ‘So Allah<sup>-azwj</sup> Revealed unto him<sup>-as</sup>: “Raise your<sup>-as</sup> head, for I<sup>-azwj</sup> will not Punish you<sup>-as</sup>”. So he<sup>-as</sup> said: ‘You<sup>-azwj</sup> are Saying that You<sup>-azwj</sup> will not Punish me<sup>-as</sup>, and then if You<sup>-azwj</sup> Do Punish me<sup>-as</sup>, then what? Am I<sup>-as</sup> not Your<sup>-azwj</sup> servant and You<sup>-azwj</sup> my<sup>-as</sup> Lord<sup>-azwj</sup>?’ So Allah<sup>-azwj</sup> Revealed unto him<sup>-as</sup>: “Raise your<sup>-as</sup> head, for I<sup>-azwj</sup> will not Punish you<sup>-as</sup>. When I<sup>-azwj</sup> Promise a Promise, I<sup>-azwj</sup> Fulfil it’<sup>25</sup>

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

Ibn Shehr Ashub, from Anas who said,

'The Prophet<sup>-saww</sup> heard a voice from the top of the mountain: 'Our Allah<sup>-azwj</sup>! Make me<sup>-as</sup> to be from the Mercied community, the Forgiven ones'. Rasool-Allah<sup>-saww</sup> went over to him<sup>-as</sup>, and he<sup>-as</sup> was an old white-haired man, standing tall of the length of three hundred cubits. So, when he<sup>-as</sup> saw Rasool-Allah<sup>-saww</sup> he<sup>-as</sup> embraced him<sup>-saww</sup>, then said: 'I<sup>-as</sup> eat (a full meal) once a year, and this is its time. And there was food which had descended from the sky, so let's eat'. And he<sup>-as</sup> was (Prophet) Ilyas<sup>-as</sup>'.<sup>26</sup>

## VERSES 127 - 130

فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ {127}

**But they belied him, therefore they would be presented (in Hell) [37:127]**

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ {128}

**Except the sincere servants of Allah [37:128]**

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ {129}

**And upon it, We Left (his mention to be) among the later ones [37:129]**

سَلَامٌ عَلَىٰ إِبْرَاهِيمَ {130}

**Greetings be on Progeny of Yaseen [37:130]**

## The Altered Verse

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

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

'From Ali<sup>-asws</sup> having said: 'The name of Rasool-Allah<sup>-saww</sup> is 'Yaseen', and we<sup>-asws</sup> are those for whom Allah<sup>-azwj</sup> Said: **Greetings be on Progeny of Yaseen [37:130]**'.<sup>27</sup>

### **The People<sup>-asws</sup> of the Household, they<sup>-asws</sup> are the Progeny<sup>-asws</sup> of Yaseen 'Aal-e Yaseen'**

وعنه، قال: حدثنا علي بن الحسين بن شاذويه المؤدب، و جعفر بن محمد بن مسرور (رضي الله عنهما)، قالوا: حدثنا محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن الريان بن الصلت - في حديث مجلس الرضا (عليه السلام) مع المأمون والعلماء، وقد أشرنا له في هذا الكتاب غير مرة - قال الرضا (عليه السلام) في الآيات الدالة على الاصطفاء: «و أما الآية السابعة: فقوله تبارك و تعالى: إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا،

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

In a Hadeeth of a gathering of Al-Reza<sup>-asws</sup> with Al-Ma'moun and the scholars, and we pointed out in his book more than once – Al-Reza<sup>-asws</sup> said with regards to the Verses which prove the Choosing (الاصطفاء): And as for the seventh Verse, so it is the Words of the Blessed and Exalted: **[33:56] Surely Allah and His Angels Bless the Prophet; O you who believe! Call for Blessings on him and salute him with a salutation.**

و قد علم المعاندون منهم أنه لما نزلت هذه الآية، قيل: يا رسول الله، قد عرفنا التسليم عليك، فكيف الصلاة عليك؟ فقال: تقولون: اللهم صل على محمد و آل محمد كما صليت على إبراهيم و آل إبراهيم إنك حميد مجيد.

And the obstinate ones from among them had known that when this Verse was Revealed, it was said, 'O Rasool-Allah<sup>-saww</sup>! Make us recognise the salutation upon you<sup>-saww</sup>, so how should we be sending greetings upon you<sup>-saww</sup>?' So he<sup>-asws</sup> said: 'You all should be saying, 'Our Allah<sup>-azwj</sup>! Send Greetings upon Muhammad<sup>-saww</sup> just as You<sup>-azwj</sup> Sent upon Ibrahim<sup>-as</sup> and the Progeny of Ibrahim<sup>-as</sup>, You<sup>-azwj</sup> are the Praised, the Glorious'.

فهل بينكم - معاشر الناس - في هذا خلاف؟ فقالوا: لا.

O Group of people! Is there any differing about this, amongst you all?' So they said, 'No'.

قال المأمون: هذا مما لا خلاف فيه أصلاً، و عليه إجماع الأمة، فهل عندك في الآل شيء أوضح من هذا في القرآن؟

Al- Ma'moun said, 'This is from what there is no differing originally, and it is against you<sup>-asws</sup> that the community has formed a consensus. Therefore, is there with you<sup>-asws</sup> regarding the Progeny<sup>-asws</sup> anything clearer than this in the Quran?'

<sup>27</sup> Kitaab Sulaym Bin Qays Al Hilali – H 82

فقال أبو الحسن (عليه السلام): «نعم، أخبروني عن قول الله عز و جل: يس وَ الْقُرْآنِ الْحَكِيمِ إِنَّكَ لَمِنَ الْمُرْسَلِينَ عَلَى صِرَاطٍ مُسْتَقِيمٍ فمن عني بقوله: يس؟» قال العلماء: يس: محمد (صلى الله عليه و آله)، لم يشك فيه أحد.

So, Abu Al-Hassan<sup>-asws</sup> said: 'Yes. Inform me about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **By the Wise Quran [36:2] You are one of the Rasools [36:3] Upon a Straight Path [36:4]**, so who is meant by the Word 'Ya Seen'? The scholars said, 'Ya Seen' is Muhammad<sup>-saww</sup>, no one doubts with regards to it'.

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

Abu Al-Hassan<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic Gave Muhammad<sup>-saww</sup> and the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, a Grace from that which has not reached anyone, and that Allah<sup>-azwj</sup> Mighty and Majestic did not Send Greetings upon anyone except upon the Prophets<sup>-as</sup>, therefore the Blessed and Exalted Said: **Greetings be upon Noah among the nations [37:79]**, and Said: **Greetings be upon Ibrahim [37:109]**, and Said: **Greetings be upon Musa and Haroun [37:120]**, and did not Say Greetings upon the Progeny of Noah<sup>-as</sup>, or upon the Progeny of Musa<sup>-as</sup>, or upon the Progeny of Ibrahim<sup>-as</sup>, and the Mighty and Majestic Said: **Greetings be on Progeny of Yaseen [37:130]**. The Progeny<sup>-asws</sup> of Yaseen means the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>'.<sup>28</sup>

ابن بابويه، قال: حدثنا محمد بن إبراهيم بن إسحاق الطالقاني (رضي الله عنه)، قال: حدثنا أبو أحمد عبد العزيز بن يحيى بن أحمد بن عيسى الجلودي البصري، قال: حدثنا محمد بن سهل، قال: حدثنا الخضر بن أبي فاطمة البلخي، قال: حدثنا وهيب بن نافع، قال: حدثنا كادح، عن الصادق جعفر بن محمد، عن آبائه، عن علي (عليهم السلام)، في قوله عز و جل: سَلَامٌ عَلَى إِبْرَاهِيمَ، قال: «يس محمد (صلى الله عليه و آله)، و نحن آل يس».

Ibn Babuwayh said, 'It was narrated to us by Muhammad Bin Ibrahim Bin Is'haq Al Talaqany, from Abu Ahmad Abdul Aziz Bin yahya Bin Ahmad Bin Isa al Jaloudy AL Basry, from Muhammad Bin Sahl, from Al Khazar Bin Abu Fatima Al Balkhy, from Wuheyb Bin Nafau, from Kadah,

From Al-Sadiq Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> regarding the Words of the Mighty and Majestic: **Greetings be on Progeny of Yaseen [37:130]**, he<sup>-asws</sup> said: "Ya Seen' is Muhammad<sup>-saww</sup>, and we<sup>-asws</sup> are the Progeny<sup>-asws</sup> of Ya Seen".<sup>29</sup>

### The difference between the 'Progeny', and the 'Family', and the 'Community'

وعنه، قال: حدثنا أبي (رضي الله عنه)، قال: حدثنا سعد بن عبد الله، قال: حدثنا أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال، عن علي بن أبي حمزة، عن أبي بصير، قال: قلت لأبي عبد الله (عليه السلام): من آل محمد (صلى الله عليه و آله)؟ قال: «ذريته».

And from him (Al Sadouq), who said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Ali Bin Fazal, from Ali Bin Abu Hamza, from Abu Baseer who said,

<sup>28</sup> عيون أخبار الرضا (عليه السلام) 1: 236 / 1، تأويل الآيات 2: 18 / 500

<sup>29</sup> معاني الأخبار: 2 / 122.

'I said to Abu Abdullah<sup>-asws</sup>, 'Who are the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>?' He<sup>-asws</sup> said: 'His<sup>-saww</sup> offspring'.

فقلت: من أهل بيته؟ قال: «الأئمة الأوصياء».

I said, 'Who are the People<sup>-asws</sup> of his<sup>-saww</sup> Household?' He<sup>-asws</sup> said: 'The Imams<sup>-asws</sup>, the successors<sup>-asws</sup>'.

فقلت: من عترته؟ قال: «أصحاب العباء»

I said, 'Who are his<sup>-saww</sup> Family?' He<sup>-asws</sup> said: 'Companions of the Cloak'.

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

I said, 'Who are his<sup>-saww</sup> community?' He<sup>-asws</sup> said: 'The Momineen, those who ratified whatever he<sup>-saww</sup> came with from the Presence of Allah<sup>-azwj</sup> Mighty and Majestic, and the ones attaching with the two weighty things, the two which they have been Commanded to be attached with – the Book of Allah<sup>-azwj</sup> Mighty and Majestic, and his<sup>-saww</sup> Family, the People<sup>-asws</sup> of his<sup>-saww</sup> Household, those from whom Allah<sup>-azwj</sup> Kept Away the uncleanness and Purified with a Purifying, and these two are the two Caliphs upon the community after him<sup>-saww</sup>' 30

## VERSES 131 - 138

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ {131}

**Indeed, like that do We Recompense the good doers [37:131]**

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ {132}

**He was from Our servants, the Momineen [37:132]**

وَإِنَّ لُوطًا لَمِنَ الْمُرْسَلِينَ {133}

**And surely, Lut was from the Rasools [37:133]**

إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ {134}

**When We Rescued him and his family altogether [37:134]**

إِلَّا عَجُوزًا فِي الْغَابِرِينَ {135}

**Except an old woman to be among the ones left behind [37:135]**

ثُمَّ دَمَرْنَا الْأَخْرِينَ {136}

**Then We Annihilated the others [37:136]**

وَأَنْتُمْ لَتَمُوتُونَ عَلَيْهِمْ مُصْبِحِينَ {137}

**And you are passing by them in the morning [37:137]**

وَبِاللَّيْلِ أَفَلَا تَعْقِلُونَ {138}

**And at night. So, will you not use your intellects? [37:138]**

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن خالد، و الحسين بن سعيد، جميعاً، عن النضر بن سويد، عن يحيى الخليلي، عن عبد الله بن مسكان، عن زيد بن الوليد الخثعمي، عن أبي الربيع الشامي، قال: سألت أبا عبد الله (عليه السلام)، فقلت: قوله: وَ أَنْتُمْ لَتَمُوتُونَ عَلَيْهِمْ مُصْبِحِينَ وَ بِاللَّيْلِ أَفَلَا تَعْقِلُونَ؟ قال: «تَمُوتُونَ عَلَيْهِمْ فِي الْقُرْآنِ إِذَا قَرَأْتُمُ الْقُرْآنَ، تَقْرَأُ مَا قَصَّ اللَّهُ عَزَّ وَ جَلَّ عَلَيْكُمْ مِنْ خَبَرِهِمْ».

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

'I asked Abu Abdullah<sup>-asws</sup>, so I said, '(What about) His<sup>-azwj</sup> Words: **And you are passing by them in the morning [37:137] And at night. So, will you not use your intellects? [37:138]**' He<sup>-asws</sup> said: 'You are passing by them in the Quran when you recite the Quran. You read what stories Allah<sup>-azwj</sup> Mighty and Majestic has Related to you from their news'.<sup>31</sup>

## VERSES 139 - 146

وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ {139}

**And indeed Yunus was from the Rasools [37:139]**

إِذْ أَبَقَ إِلَى الْفُلِّ الْمَشْحُونِ {140}

**When he absconded to a fully laden ship [37:140]**

<sup>31</sup> الكافي 8: 349 / 249

فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ {141}

***So he drew lots with them and he was the one to be thrown off [37:141]***

فَالْتَقَمَهُ الْخُوتُ وَهُوَ مُلِيمٌ {142}

***And the whale swallowed him and he was blameworthy [37:142]***

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ {143}

***But had he not been from the Glorifying ones [37:143]***

لَلْبَثِ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ {144}

***He would have remained in its belly up to the Day he would have been Resurrected [37:144]***

فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ {145}

***Then We had him expelled in the wilderness and he was sick [37:145]***

وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِنْ يَقْطِينٍ {146}

***And We Grew a gourd plant to grow for him [37:146]***

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

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

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

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



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

فلما قرب الوقت خرج يونس من بينهم مع العابد، و بقي العالم فيها، فلما كان ذلك اليوم نزل العذاب، فقال لهم العالم: يا قوم، افزعوا إلى الله فلعله يرحمكم، فيرد العذاب عنكم.

When the times approached, Yunus<sup>-as</sup> went out from among them along with the worshipper, while the scholar remained among them. When it was the day in which the Punishment was due to descend, the scholar said to them, ‘O people! Panic towards Allah<sup>-azwj</sup>, perhaps He<sup>-azwj</sup> would be Merciful to you all, and so the Punishment may be Warded off from you all’.

فقالوا: كيف نصنع؟ قال: اجتمعوا و اخرجوا إلى المفاضة، و فرقوا بين النساء و الأولاد، و بين الإبل و أولادها، و بين البقر و أولادها، و بين الغنم و أولادها، ثم ابكوا، و ادعوا.

They said, ‘How shall we do that?’ He said, ‘Gather together, and go out to the wasteland, and separate the women, and the children, and camel and its children, and the cow and its children, and the sheep and its children. Then cry out and supplicate’.

فذهبوا، و فعلوا ذلك، و ضجوا، و بكوا، فرحمهم الله، و صرف عنهم العذاب، و فرق العذاب على الجبال، و قد كان نزل و قرب منهم.

They went and did that, and cried out in distress. Allah<sup>-azwj</sup> was Merciful to them, and Warded off the Punishment from them, and fragmented itself upon the mountain, and it was quite near to them.

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

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

فغضب يونس، و مر على وجهه مغاضبا- كما حكى الله- حتى انتهى إلى ساحل البحر، فإذا سفينة قد شحنت، و أرادوا أن يدفعوها، فسألهم يونس أن يحملوه فحملوه، فلما توسطوا البحر، بعث الله حوتا عظيما، فحبس عليهم السفينة من قدامها، فنظر إليه يونس ففرج منه و صار إلى مؤخر السفينة، فدار الحوت إليه و فتح فاه،

Yunus<sup>-as</sup> got angry, and passed by the face of the Punished (place) – as Allah<sup>-azwj</sup> has Told about – until he<sup>-as</sup> ended up to the coast of the sea. There was a ship, which was fully laden,

and they were intending to set it to sail. Yunus<sup>-as</sup> asked them if they would carry him<sup>-as</sup>, and they carried him<sup>-as</sup>. When they were in the middle of the sea, Allah<sup>-azwj</sup> Sent a gigantic whale, which blocked the path of the ship from its front. Yunus<sup>-as</sup> looked at it, and was terrified from it, and went to the other side of the ship. The whale swam around and followed him<sup>-as</sup> and opened its mouth.

فخرج أهل السفينة، فقالوا: فينا عاص، فتساهموا، فخرج سهم يونس، و هو قول الله عز و جل: فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ، فأخرجوه، فألقوه في البحر، فالتقمه الحوت و هو مليم، و مر به في الماء.

The people of the ship came out and said, 'There is despair amongst us, so let us draw lots. It was the lot of Yunus<sup>-as</sup> that came out, and these are the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **So he drew lots with them and he was the one to be thrown off [37:141]**. So, they came out and threw him<sup>-as</sup> into the sea. The whale swallowed him<sup>-as</sup> up while he<sup>-as</sup> was blaming himself<sup>-as</sup>, and it went with him<sup>-as</sup> in the water.

و قد سأل بعض اليهود أمير المؤمنين (عليه السلام) عن سجن طاف أقطار الأرض بصاحبه، فقال: يا يهودي، أما السجن الذي طاف أقطار الأرض بصاحبه فإنه الحوت الذي حبس يونس في بطنه، و دخل في بحر القلزم، ثم خرج إلى بحر مصر، ثم دخل في بحر طبرستان، ثم دخل في دجلة العوراء، ثم مرت به تحت الأرض حتى لحقت بقارون،

And a Jew had asked Amir Al-Momineen<sup>-asws</sup> about a prison, which circled the ends of the earth with its prisoner, so he<sup>-asws</sup> said: 'O Jew! As for the prison which circled the ends of the earth with its prisoner, so it is the whale which imprisoned Yunus<sup>-as</sup> in its belly, and entered in the sea of Al-Qalzam, then went out to the sea of Egypt, then entered in the sea of Tabarstan, then entered in Al-Owra, then passed with him<sup>-as</sup> underneath the earth until it met Qaroun.

و كان قارون هلك في أيام موسى، و وكل الله به ملكا يدخله في الأرض كل يوم قامة رجل، و كان يونس في بطن الحوت يسبح الله و يستغفره، فسمع قارون صوته، فقال للملك الموكل به: أنظري، فإني أسمع كلام آدمي. فأوحى الله إلى الملك الموكل به: أنظره. فأنظره.

And Qaroun was destroyed in the days of Musa<sup>-as</sup>, and Allah<sup>-azwj</sup> Allocated an Angel, which entered him into the earth every day, and Yunus<sup>-as</sup> was in the belly of the whale Glorifying Allah<sup>-azwj</sup> and seeking His<sup>-azwj</sup> Forgiveness. So Qaroun heard his<sup>-as</sup> voice and said to the Angel which was allocated to him, 'Wait, for I hear the speech of a human'. Allah<sup>-azwj</sup> Revealed to the Angel who was allocated to him: "Wait". So he waited'.

ثم قال قارون: من أنت؟ قال يونس: أنا المذنب الخاطيء يونس بن متى. قال: فما فعل الشديد الغضب لله موسى بن عمران؟ قال: هيهات، هلك. قال: فما فعل الرؤوف الرحيم على قومه هارون بن عمران؟ قال: هلك. قال: فما فعلت كلثم بنت عمران، التي كانت سميت لي؟ قال: هيهات، ما بقي من آل عمران أحد.

Then Qaroun said, 'Who are you<sup>-as</sup>?' Yunus<sup>-as</sup> said: 'I<sup>-as</sup> am a sinner, an erroneous one, Yunus<sup>-as</sup> Bin Matta'. He said, 'So what was the intense Wrath of Allah<sup>-azwj</sup> for the sake of Musa<sup>-as</sup> Bin Imran<sup>-as</sup>?' He<sup>-as</sup> said: 'Far be it! Destroyed!' He said, 'So what did the Kind, the Merciful Do with the people of Haroun<sup>-as</sup> Bin Imran<sup>-as</sup>?' He<sup>-as</sup> said: 'Destroyed!' He said, 'So what did Kulsoom daughter of Imran do, the one who was named for me?' He<sup>-as</sup> said: 'Far be it! There did not remain even one from the Progeny of Imran'.

قال قارون: وا أسفا على آل عمران. فشكر الله له ذلك، فأمر الله الملك الموكل به أن يرفع عنه العذاب أيام الدنيا، فرفع عنه.

Qaroun said, 'O regret, upon the Progeny of Imran! So he thanked Allah<sup>-azwj</sup> for that, therefore Allah<sup>-azwj</sup> Commanded the Angel who was Allocated to him that he should lift the Punishment from him, for the days of the world. So, he raised it from him.

فلما رأى يونس ذلك نادى في الظلمات: أن لا إله إلا أنت سبحانك، إني كنت من الظالمين. فاستجاب الله له، وأمر الحوت أن يلفظه، فلفظه على ساحل البحر، وقد ذهب جلده و لحمه، وأنبت الله عليه شجرة من يقطين- وهي الدباء- فأظلته عن الشمس، فشكر

When Yunus<sup>-as</sup> saw that: **and he called out in the darkness that: 'There is no god except Allah! Glorious are You, I was of the unjust ones!' [21:87]**. So Allah<sup>-azwj</sup> Answered him<sup>-as</sup> and Commanded the whale that it should spit him<sup>-as</sup> out, and it spat him<sup>-as</sup> out upon the coast of the sea, and his<sup>-as</sup> skin and flesh had dissolved, and Allah<sup>-azwj</sup> Caused a pumpkin tree to grow for him<sup>-as</sup> – and it is the gourd – It shaded him<sup>-as</sup> from the sun. So he<sup>-as</sup> was thankful.

ثم أمر الله الشجرة فتنتحت عنه، و وقعت الشمس عليه، فجزع، فأوحى الله إليه: يا يونس، لم لم ترحم مائة ألف أو يزيدون و أنت تجزع من ألم ساعة! فقال: يا رب، عفوك عفوك.

Then Allah<sup>-azwj</sup> Commanded the tree, so it withered away, and the sun shone upon him<sup>-as</sup>. He<sup>-as</sup> was alarmed, so Allah<sup>-azwj</sup> Revealed unto him<sup>-as</sup>: "O Yunus<sup>-as</sup>! Why, why did you<sup>-as</sup> not have mercy upon a hundred thousand or more, and you<sup>-as</sup> are alarmed from the pain of an hour?" So he<sup>-as</sup> said: 'O Lord<sup>-azwj</sup>! Your<sup>-azwj</sup> Forgiveness, Your<sup>-azwj</sup> Forgiveness!'

فرد الله عليه بدنه، و رجع إلى قومه، و آمنوا به، و هو قوله: فَلَوْ لَا كَانَتْ قُرْيَةٌ آمَنَتْ فَتَنْفَعَهَا إِيمَانُهَا إِلَّا قَوْمُ يُونُسَ لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخُزْيِ فِي الْحَيَاةِ الدُّنْيَا وَ مَتَّعْنَاهُمْ إِلَى حِينٍ

Allah<sup>-azwj</sup> Returned his<sup>-as</sup> body back to him<sup>-as</sup> and he<sup>-as</sup> returned to his<sup>-as</sup> people, and they believed in him<sup>-as</sup>, and these are His<sup>-azwj</sup> Words: **So why was there not a town, which believed, so its Eman benefitted it, except for the people of Yunus? When they believed, We Removed the Punishment of disgrace from them in the life of the world and We Provided them for a while [10:98]**.<sup>32</sup>

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

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

'Abu Ja'far<sup>-asws</sup> having said: 'Yunus<sup>-as</sup> stayed in the belly of the whale for three days, and called out in the triple darkness – darkness of the belly of the whale, and darkness of the night, and darkness of the sea: **'There is no god except Allah! Glorious are You, I was of the unjust ones!' [21:87]**. So his<sup>-as</sup> Lord<sup>-azwj</sup> Answered him<sup>-as</sup>, and the whale threw him<sup>-as</sup> out upon the coast. And Allah<sup>-azwj</sup> Caused a pumpkin tree – and it is a gourd – to Grow for him<sup>-as</sup>

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– and he<sup>-as</sup> was sucking on it, and shading by it and its leaves. And his<sup>-as</sup> hair had come off, and his skin had become like paper. And Yunus<sup>-as</sup> used to Glorify and Remember Allah<sup>-azwj</sup> during the night and the day.

فلما أن قوي و اشتد بعث الله دودة فأكلت أسفل القرع، فذبلت القرعة، ثم ييست، فشق ذلك على يونس، و ظل حزينا، فأوحى الله إليه: ما لك حزينا، يا يونس؟ قال: يا رب، هذه الشجرة التي كانت تنفعني سلطت عليها دودة فييست.

When he<sup>-as</sup> was strong and robust, Allah<sup>-azwj</sup> Sent a worm which ate the root of the plant. The pumpkin withered away and died out. So that proved to be too difficult upon Yunus<sup>-as</sup>, and he<sup>-as</sup> was saddened. Allah<sup>-azwj</sup> Revealed unto him<sup>-as</sup>: “What makes you<sup>-as</sup> to grieve, O Yunus<sup>-as</sup>?” He<sup>-as</sup> said: ‘O Lord<sup>-azwj</sup>! This is the tree, which was benefitting me<sup>-as</sup>. The worm overcame it, so it withered away’.

قال: يا يونس، أحزنت لشجرة لم تزرعها، و لم تسقها، و لم تعي بما أن ييست حين استغنيت عنها، و لم تحزن لأهل نينوى، أكثر من مائة ألف أردت أن ينزل عليهم العذاب! إن أهل نينوى قد آمنوا و اتقوا فارجع إليهم.

He<sup>-azwj</sup> Said: “O Yunus<sup>-as</sup>! You<sup>-as</sup> are aggrieved for a tree, which you<sup>-as</sup> did not place, and did not water, and were not aware of it when you<sup>-as</sup> were befitting from it, and you<sup>-as</sup> did not grieve for the people of Naynawa, who were more than a hundred thousand, and wanted that the Punishment should Descend upon them? The people of Naynawa have believed, and feared, so return to them”.

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

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

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

The sheep spoke to him, that he<sup>-as</sup> is indeed Yunus<sup>-as</sup>. So, when the shepherd came to his people and informed them, they grabbed him and thought of killing him, so he said, ‘I have a clear proof for myself of what I am saying. They said, ‘Who will testify?’ He said, ‘This sheep will testify’. So, it testified that he is speaking the truth, and that Allah<sup>-azwj</sup> had returned Yunus<sup>-as</sup> back to them. They went out seeking him<sup>-as</sup>, and found him<sup>-as</sup>. They came with him<sup>-as</sup> and believed, and their faith was good, and Allah<sup>-azwj</sup> Respited them to a time, and it is the death, and Protected them from that Punishment’.<sup>33</sup>

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## The cause of the captivity of Yunus<sup>-as</sup> in the belly of the whale

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

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

'Amir Al-Momineen<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Presented my<sup>-asws</sup> Wilayah upon the inhabitants of the sky, and upon the inhabitants of the earth, and the one who accepted it, accepted it, and the one who rejected it, rejected it. And Yunus<sup>-as</sup> paused (with regards to) it, so Allah<sup>-azwj</sup> Captivated him<sup>-as</sup> in the belly of the whale until he<sup>-as</sup> accepted it'.<sup>34</sup>

ابن شهر آشوب: عن أبي حمزة الثمالي، أنه قال: دخل عبد الله بن عمر على علي بن الحسين زين العابدين (عليه السلام)، و قال: يا ابن الحسين، أنت الذي تقول: إن يونس بن متى إنما لقي في الحوت ما لقي لأنه عرضت عليه ولاية جدي فتوقف عندها؟

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

'Abdullah Bin Umar came up to Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> Zayn Al-Abideen<sup>-asws</sup> and said, 'O Ibn Al-Husayn<sup>-asws</sup>! You<sup>-asws</sup> are the one who is saying that, 'Yunus<sup>-as</sup> Bin Matta faced in the belly of the whale what he<sup>-as</sup> faced because the Wilayah of my<sup>-asws</sup> grandfather was presented to him<sup>-as</sup>, so he<sup>-as</sup> paused with regards to it?'

قال: «بلى، ثكلتك أمك». قال عبد الله بن عمر: فأرني برهان ذلك إن كنت من الصادقين.

He<sup>-asws</sup> said: 'Yes, may your mother be bereft of you (due to your cynicism)'. Abdullah Bin Umar said, 'So show me a proof of that if you<sup>-asws</sup> are of the truthful ones'.

قال: فأمر علي بن الحسين (عليه السلام) بشد عينيه بعصا، و عيني بعصا، ثم أمر بعد ساعة بفتح أعيننا، فإذا نحن على شاطئ بحر تضرب أمواجه، فقال ابن عمر: يا سيدي، دمي في رقبتك، الله الله في نفسي.

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

فقال علي بن الحسين (عليه السلام): «أردت البرهان؟». فقال عبد الله بن عمر: أرني إن كنت من الصادقين.

Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: 'You want the proof?' Abdullah Bin Umar said, 'Show me, if you<sup>-asws</sup> are from the truthful ones'.

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

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

قال: «حدثني بخبر يونس». قال: يا سيدي، إن الله تعالى لم يبعث نبيا- من آدم إلى أن صار جدك محمد (صلى الله عليه وآله)- إلا وقد عرض عليه ولايتكم أهل البيت،

He<sup>-asws</sup> said: 'Narrate to me<sup>-asws</sup> the news of Yunus<sup>-as</sup>'. It said, 'O my Master! Allah<sup>-azwj</sup> the Exalted did not Send a Prophet<sup>-as</sup> – from Adam<sup>-as</sup> until it came to your<sup>-asws</sup> grandfather<sup>-saww</sup> Muhammad<sup>-saww</sup> – except that there was Presented to him<sup>-as</sup> your<sup>-asws</sup> Wilayah, the People<sup>-asws</sup> of the Household.

فمن قبلها من الأنبياء، سلم وخلص، و من توقف عنها، و تتعتع في حملها، لقي ما لقي آدم من المعصية، و ما لقي نوح من الغرق، و ما لقي إبراهيم من النار، و ما لقي يوسف من الحب، و ما لقي أيوب من البلاء، و ما لقي داود من الخطيئة، إلى أن بعث الله يونس، فأوحى الله إليه: أن تول أمير المؤمنين عليا و الأئمة الراشدين من صلبه، في كلام له.

The one who accepted it from the Prophets<sup>-as</sup>, was safe and sincere, and the one who paused from it, and was hesitant in bearing it, faced what Adam<sup>-as</sup> faced from the disobedience, and what Noah<sup>-as</sup> faced from the drowning, and what Ibrahim<sup>-as</sup> faced from the fire, and what Yusuf<sup>-as</sup> faced from the well, and what Ayoub<sup>-as</sup> faced from the affliction, and what Dawood<sup>-as</sup> faced from the mistake, until Allah<sup>-azwj</sup> Sent Yunus<sup>-as</sup>, so Allah<sup>-azwj</sup> Revealed unto him<sup>-as</sup>: "You<sup>-as</sup> have to befriend Amir Al-Momineen Ali<sup>-asws</sup> and the righteous Imams<sup>-asws</sup> from his<sup>-as</sup> posterity, in your<sup>-as</sup> speech'.

قال يونس: كيف أتولى من لم أره و لم أعرفه. و ذهب مغاضبا. فأوحى الله تعالى إلي: «أن التقم يونس و لا توهن له عظما» فمكث في بطني أربعين صباحا يطوف معي البحار في ظلمات ثلاث، ينادي: «لا إله إلا أنت سبحانك إني كنت من الظالمين،

Yunus<sup>-as</sup> said: 'How can I<sup>-as</sup> befriend someone whom I<sup>-as</sup> have not seen and do not recognise?' And he<sup>-as</sup> went away in anger. So Allah<sup>-azwj</sup> the Exalted Revealed unto me: "Swallow up Yunus<sup>-as</sup> but do not weaken his<sup>-as</sup> bones". So he<sup>-as</sup> remained in my belly for forty mornings, circling with me in the sea in triple darkness. He<sup>-as</sup> called out: ***'There is no god except Allah! Glorious are You, I was of the unjust ones!'*** [21:87].

قد قبلت ولاية علي بن أبي طالب و الأئمة الراشدين من ولده». فلما آمن بولايتكم أمرني ربي فقذفته على ساحل البحر.

He<sup>-as</sup> had accepted the Wilayah (Mastership) of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and the righteous Imams<sup>-asws</sup> from his<sup>-asws</sup> sons<sup>-asws</sup>. So, when he<sup>-as</sup> believed in your<sup>-asws</sup> Wilayah, my Lord<sup>-azwj</sup> Commanded me to throw him<sup>-as</sup> out upon the coast of the sea'.<sup>35</sup>

## The drawing of lots

عنه، عن ابن محبوب، عن جميل بن صالح، عن منصور بن حازم قال: سألت بعض أصحابنا أبا عبد الله (ع) عن مسألة، فقال له: هذه تخرج في القرعة، ثم قال: وأى قضية أعدل من القرعة إذا فوض الأمر إلى الله عز وجل؟! أليس الله يقول تبارك وتعالى: "فساهم فكان من المدحضين".

From him, from Ibn Mahboub, from Jameel Bin Salih, from Mansour Bin Hazam who said,

‘One of our companions asked Abu Abdullah<sup>-asws</sup> about a problem, so he<sup>-asws</sup> said to him: ‘This is what has come out in the drawing of the lots’. Then he<sup>-asws</sup> said: ‘And which judgement is more just than the drawing of the lots when the matter is delegated to Allah<sup>-azwj</sup> Mighty and Majestic? Is Allah<sup>-azwj</sup> Blessed and Exalted not Saying: ***So he drew lots with them and he was the one to be thrown off [37:141]?***’

قال: و ما من أمر يختلف فيه اثنان إلا و له أصل في كتاب الله، و لكن لا تبلغه عقول الرجال».

He<sup>-asws</sup> said: ‘And there is none from a matter regarding which two (people) differ except and for it is an origin in the Book of Allah<sup>-azwj</sup>, but the intellects of the men cannot reach it’.<sup>36</sup>

## VERSES 147 & 148

وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ {147}

***And We sent him (Younis) to a hundred thousand, or more [37:147]***

فَأَمَّنُوا فَمَرَّعْنَاهُمْ إِلَى حِينٍ {148}

***And they believed, so We Provided for them up to a time [37:148]***

## The altered Verse

الطبرسي: قرأ جعفر بن محمد الصادق (عليه السلام): «و يزيدون».

Al Tabarsy –

‘Abu Ja’far Bin Muhammad Al-Sadiq<sup>-asws</sup> recited it as: ***And We sent him to a hundred thousand, and more [37:147]***.<sup>37</sup>

في أصول الكافي محمد بن يحيى عن أحمد بن محمد بن أبي يحيى الواسطي عن هشام بن سالم و درست بن أبي منصور قال: قال أبو عبد الله عليه السلام: قال الله ليونس: و أرسلناه إلى مائة ألف أو يزيدون قال: يزيدون ثلاثين ألفاً.

In Usool Al Kafi – Muhammad Bin yahya, from Ahmad bin Muhammad, from Abu Yahya Al Wasity, from Hisham Bin Salim, and Dorost bin Abu Mansour who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Said to Yunus<sup>-as</sup>: ***And We sent him to a hundred thousand, or more [37:147]***: ‘They were more by thirty thousand’”.<sup>38</sup>

<sup>36</sup> Al Mahaasin – Vo. 2 Bk 5 H 29

<sup>37</sup> مجمع البيان 8: 714.

<sup>38</sup> H 121 – تفسير نور الثقلين، ج4، ص: 439



**VERSES 149 - 164**

فَاسْتَفْتِهِمُ الرِّبَّكَ الْبَنَاتُ وَلَهُمُ الْبَنُونَ {149}

***Then ask them: 'Are there daughters for your Lord and for them are the sons?' [37:149]***

In a lengthy Hadeeth, a Jew asked Rasool Allah-saww some question, among those questions was:

قال صدقت يا محمد، قال: فأخبرني عن جبرئيل في زي الاناث أم في زي الذكور؟ قال: في زي الذكور ليس في زي الاناث. قال: فأخبرني ما طعامه؟ قال: طعامه التسبيح، وشرابه التهليل.

He said, 'You<sup>-saww</sup> speak the truth, O Muhammad<sup>-saww</sup>! Inform me about Jibraeel<sup>-as</sup>, is he<sup>-as</sup> among the females or among the males?' He<sup>-saww</sup> said: 'Among the males. He<sup>-as</sup> isn't among the females'. Inform me, what is his food?' He<sup>-saww</sup> said: 'His<sup>-as</sup> food is the Glorification (of Allah<sup>-azwj</sup>), and his<sup>-as</sup> drink is the extollation of Holiness (of Allah<sup>-azwj</sup>)'.

قال: صدقت يا محمد، فأخبرني ما طول جبرئيل؟ قال: إنه على قدر بين الملائكة ليس بالطويل العالي، ولا بالقصير المتداني، له ثمانون ذؤابة، وقصته جعدة، وهلال بين عينيه، أغر، أدعج محجل، ضوءه بين الملائكة كضوء النهار عند ظلمة الليل،

He said, 'You<sup>-saww</sup> speak the truth, O Muhammad<sup>-saww</sup>! Inform me, what is the length of Jibraeel<sup>-as</sup>?' He<sup>-saww</sup> said: 'He<sup>-as</sup> is upon a measurement between the Angels, not being the tallest nor the shortest. For him<sup>-as</sup> are eighty forelocks, and his<sup>-as</sup> hair is wavy, and a crescent between his<sup>-as</sup> eyes, outstanding, (wearing) a garland. His<sup>-as</sup> illumination between the Angels is like the illumination of the day amidst the darkness of the night.

له أربع وعشرون جناحا خضرا مشبكة بالدر والياقوت، محتمة باللؤلؤ، وعليه وشاح بطانته الرحمة، إزاره الكرامة، زهارة الوقار، ريشه الزعفران، واضح الجبين، أفنى الانف، سائل الخدين، مدور اللحين، حسن القامة، لا يأكل ولا يشرب، ولا يمل ولا يسهو، قائم بوحى الله إلى يوم القيامة.

For him<sup>-as</sup> are twenty-four green wings, knitted with gems and sapphire, sealed with pearls, and upon him<sup>-as</sup> is a scarf its lower portion is the Mercy, and his<sup>-as</sup> trouser is the Honour, his<sup>-as</sup> apparent is the dignity, and his<sup>-as</sup> beard is the saffron, and the forehead is clear, strong nose, flowing cheeks, rounded cheeks, good posture. He<sup>-as</sup> neither eats nor drinks, nor does he<sup>-as</sup> get tire, nor does he<sup>-as</sup> forget, standing by the Revelation of Allah<sup>-azwj</sup> up to the Day of Judgment".

قال: صدقت يا محمد،

He said, 'You<sup>-saww</sup> speak the truth, O Muhammad<sup>-saww</sup>! (an extract).<sup>39</sup>

أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ {150}

<sup>39</sup> Bihar Al-Anwaar – V 9, The book of Argumentation, S 2 Ch 2 H 20



***Or did We Create the Angels as females and they are witnesses? [37:150]***

أَلَا إِنَّهُمْ مِنْ إِفْكِهِمْ لَيَقُولُونَ {151}

***Indeed! It is from their own falsehood they are saying, [37:151]***

وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ {152}

***'Allah has begotten, and they are lying' [37:152]***

أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ {153}

***Did He Choose the daughter over the sons? [37:153]***

مَا لَكُمْ كَيْفَ تَحْكُمُونَ {154}

***What is the matter with you all? How are you judging? [37:154]***

أَفَلَا تَذَكَّرُونَ {155}

***Will you not then not heed? [37:155]***

أَمْ لَكُمْ سُلْطَانٌ مُبِينٌ {156}

***Or is there a clear Authorisation for you? [37:156]***

فَأْتُوا بِكِتَابِكُمْ إِن كُنْتُمْ صَادِقِينَ {157}

***Then come with your Book, if you are truthful [37:157]***

وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا ۚ وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ {158}

***And they are asserting a link between Him and the Jinn, and the Jinn do know that they would be presented (before their Lord) [37:158]***

سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ {159}

***Glory be to Allah from what they are ascribing [37:159]***

إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ {160}

**Except the sincere servants of Allah [37:160]**

فَأَنْتُمْ وَمَا تَعْبُدُونَ {161}

**So you and what you are worshipping [37:161]**

مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ {162}

**You cannot cause discord against Him [37:162]**

إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ {163}

**Except one who would be arriving to the Blazing Fire [37:163]**

In a lengthy Hadeeth, a Jew asked Rasool Allah-saww some question, among those questions was:

قال صدقت يا محمد، قال: فأخبرني عن جبرئيل في زي الاناث أم في زي الذكور ؟ قال: في زي الذكور ليس في زي الاناث.  
قال: فأخبرني ما طعامه ؟ قال: طعامه التسبيح، وشرابه التهليل.

He said, 'You<sup>-saww</sup> speak the truth, O Muhammad<sup>-saww</sup>! Inform me about Jibraeel<sup>-as</sup>, is he<sup>-as</sup> among the females or among the males?' He<sup>-saww</sup> said: 'Among the males. He<sup>-as</sup> isn't among the females'. Inform me, what is his food?' He<sup>-saww</sup> said: 'His<sup>-as</sup> food is the Glorification (of Allah<sup>-azwj</sup>), and his<sup>-as</sup> drink is the extollation of Holiness (of Allah<sup>-azwj</sup>)'.

قال: صدقت يا محمد، فأخبرني ما طول جبرئيل ؟ قال: إنه على قدر بين الملائكة ليس بالطويل العالِي، ولا بالقصير المتداني، له ثمانون ذؤابة، وقصته جعدة، وهلال بين عينيه، أغر، أدعج محجل، ضوءه بين الملائكة كضوء النهار عند ظلمة الليل،

He said, 'You<sup>-saww</sup> speak the truth, O Muhammad<sup>-saww</sup>! Inform me, what is the length of Jibraeel<sup>-as</sup>?' He<sup>-saww</sup> said: 'He<sup>-as</sup> is upon a measurement between the Angels, not being the tallest nor the shortest. For him<sup>-as</sup> are eighty forelocks, and his<sup>-as</sup> hair is wavy, and a crescent between his<sup>-as</sup> eyes, outstanding, (wearing) a garland. His<sup>-as</sup> illumination between the Angels is like the illumination of the day amidst the darkness of the night.

له أربع وعشرون جناحا خضرا مشبكة بالدر والياقوت، مختمة باللؤلؤ، وعليه وشاح بطانته الرحمة، إزاره الكرامة، ظهارته الوقار، ريشه الزعفران، واضح الجبين، أفنى الأنف، سائل الخدين، مدور اللحيين، حسن القامة، لا يأكل ولا يشرب، ولا يمل ولا يسهو، قائم بوحى الله إلى يوم القيامة.

For him<sup>-as</sup> are twenty-four green wings, knitted with gems and sapphire, sealed with pearls, and upon him<sup>-as</sup> is a scarf its lower portion is the Mercy, and his<sup>-as</sup> trouser is the Honour, his<sup>-as</sup> apparent is the dignity, and his<sup>-as</sup> beard is the saffron, and the forehead is clear, strong nose, flowing cheeks, rounded cheeks, good posture. He<sup>-as</sup> neither eats nor drinks, nor does he<sup>-as</sup> get tired, nor does he<sup>-as</sup> forget, standing by the Revelation of Allah<sup>-azwj</sup> up to the Day of Judgment”.

قال: صدقت يا محمد،

He said, ‘You<sup>-saww</sup> speak the truth, O Muhammad<sup>-saww</sup>! (an extract).<sup>40</sup>

### Attitudes of Quraysh towards their daughters

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي الْعَبَّاسِ الرَّيَّاتِ عَنْ حَمْرَةَ بْنِ حُمْرَانَ يَرْفَعُهُ قَالَ أُبَيُّ رَجُلٌ وَهُوَ عِنْدَ النَّبِيِّ (صلى الله عليه وآله) فَأَخْبَرَ بِمَوْلِدٍ أَصَابَهُ فَتَغَيَّرَ وَجْهُ الرَّجُلِ فَقَالَ لَهُ النَّبِيُّ (عليه السلام) مَا لَكَ فَقَالَ خَيْرٌ فَقَالَ قُلْ قَالَ خَرَجْتُ وَالْمَرْأَةُ تَمْخَضُ فَأُخْرِتُ أَتَمَّا وَلَدْتُ جَارِيَةً فَقَالَ لَهُ النَّبِيُّ (صلى الله عليه وآله) الْأَرْضُ تُقَلِّبُهَا وَالسَّمَاءُ تُظَلِّلُهَا وَاللَّهُ يَرْزُقُهَا وَهِيَ رِيحَانَةٌ تَشْمُهَا

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al Hakam, from Abu Al Abbas Al Ziyat, from Hamza Bin Humran, raising it, said,

‘(A midwife) came to a man whilst he was in the presence of the Prophet<sup>-saww</sup>, so he informed him with a birth for him. So, the face of the man changed. So the Prophet<sup>-saww</sup> said to him: ‘What is the matter with you?’ So he said, ‘Good’. So he<sup>-saww</sup> said: ‘Speak’. He said, ‘I came out and the wife was in labour, so she (mid-wife) just informed me that she had given birth to a girl’. So the Prophet<sup>-saww</sup> said to him: ‘The earth would carry her and the sky would shade her, and Allah<sup>-azwj</sup> would Sustain her, and her smell is of a fragrant flower’.<sup>41</sup>

### Merits of the daughters

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) نِعَمَ الْوَلَدُ الْبَنَاتُ مُلَطِّقَاتٌ مُجَهَّزَاتٌ مُوْنِسَاتٌ مُبَارَكَاتٌ مُفْلِيَّاتٌ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The best of the children are daughters, kind, serving, caring, Blessed, loving’.<sup>42</sup>

فِي كِتَابِ ثَوَابِ الْأَعْمَالِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: الْبَنَاتُ حَسَنَاتٌ، وَالتُّنُونَ نِعْمَةٌ، وَالحَسَنَاتُ يُقَابُ عَلَيْهَا وَالتَّعَمُّةُ يُسْتَلُّ عَنْهَا،

In the book Sawab Al Amaal –

<sup>40</sup> Bihar Al-Anwaar – V 9, The book of Argumentation, S 2 Ch 2 H 20

<sup>41</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 3 H 6

<sup>42</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 3 H 5

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The daughters are good deeds and the sons are a Bounty, and the good deeds would be Rewarded upon while the Bounties would be Questioned about’.

وَقَالَ: إِنَّهُ بَشَّرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِقَاطِمَةٍ عَلَيْهَا السَّلَامُ، فَنَظَرَ فِي وُجُوهِ أَصْحَابِهِ فَرَأَى الْكَرَاهِيَةَ فِيهِمْ، فَقَالَ: مَا لَكُمْ رَحْمَانَةً أَسْمَتْهَا وَرَزَقَهَا عَلَى اللَّهِ.

And he<sup>-asws</sup> said: ‘The Prophet<sup>-saww</sup> was given the glad tidings with Fatima<sup>-asws</sup>, so he<sup>-saww</sup> looked into the faces of his<sup>-saww</sup> companions and he<sup>-saww</sup> saw abhorrence among them, so he<sup>-saww</sup> said: ‘What is the matter with you all! (She<sup>-asws</sup> is an aroma I<sup>-saww</sup> smell and her<sup>-asws</sup> sustenance is upon Allah<sup>-azwj</sup>’.<sup>43</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ عَالَ ثَلَاثَ بَنَاتٍ أَوْ ثَلَاثَ أَخَوَاتٍ وَجَبَتْ لَهُ الْجَنَّةُ فَقِيلَ يَا رَسُولَ اللَّهِ (صلى الله عليه وآله) وَانْتَنَيْنَ فَقَالَ وَانْتَنَيْنَ فَقِيلَ يَا رَسُولَ اللَّهِ وَوَاحِدَةً فَقَالَ وَوَاحِدَةً.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The one who supports three daughters or three sisters of his, the Paradise is Obligated for him’. So it was said, ‘O Rasool-Allah<sup>-saww</sup>! And (if there were) two?’ So he<sup>-saww</sup>: ‘And (even if there were only) two’. So it was said, ‘O Rasool-Allah<sup>-saww</sup>! And (if there was) one?’ So he<sup>-saww</sup> said: ‘And (even if there was only) one’.<sup>44</sup>

*For detailed Ahadeeth on the merits of daughters, refer to Al Kafi V 6 – The Book of Aqeeqa Ch 3 –*

[https://hubeali.com//books/English-Books/AlKafiVol6/Al%20Kafi%20V%206%20-%20The%20Book%20of%20Aqeeqa%20\(1\)%20.pdf](https://hubeali.com//books/English-Books/AlKafiVol6/Al%20Kafi%20V%206%20-%20The%20Book%20of%20Aqeeqa%20(1)%20.pdf)

## VERSES 164 - 177

وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَعْلُومٌ {164}

*(Jibraeel said): ‘And there is none of us except for him is a known place [37:164]*

وَإِنَّا لَنَحْنُ الصَّافُّونَ {165}

*And indeed we are the ones arranged in rows [37:165]*

<sup>43</sup> H 115 تفسير نور الثقلين، ج3، ص: 61

<sup>44</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 3 H 10

وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ {166}

***And indeed were the ones Glorifying' [37:166]***

وَإِنْ كَانُوا لَيَقُولُونَ {167}

***And they (Quraysh) were saying, [37:167]***

لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِنَ الْأَوَّلِينَ {168}

***'If only there had been Zikr in our presence from the former ones [37:168]***

لَكُنَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ {169}

***We would have been the sincere servants of Allah' [37:169]***

فَكَفَرُوا بِهِ ۖ فَسَوْفَ يَعْلَمُونَ {170}

***But they committed Kufr with it, therefore soon they would come to know [37:170]***

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ {171}

***And Our Word had preceded to Our servants, the Rasools [37:171]***

إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ {172}

***Surely for them would be the Helped ones [37:172]***

وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ {173}

***And certainly, Our army, for them would be the victory achievers [37:173]***

فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ {174}

***So turn away from them for a while [37:174]***

وَأَبْصِرْهُمْ فَسَوْفَ يُبْصَرُونَ {175}

**And see them, for soon they would be seeing [37:175]**

أَفِعْدَابِنَا يَسْتَعْجِلُونَ {176}

**Is it with Our Punishment they are hastening? [37:176]**

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ {177}

**But when it does descend in their territory, then evil would be the morning of the warned ones [37:177]**

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: وَ إِنْ كَانُوا لَيَقُولُونَ لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِنَ الْأَوَّلِينَ لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ فهم كفار قريش، كانوا يقولون: قاتل الله اليهود و النصارى كيف كذبوا أنبياءهم، أما و الله لو أن عندنا ذكرا من الأولين لكانا عباد الله المخلصين

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

'From Abu Ja'far<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **'If only there had been Zikr in our presence from the former ones [37:168] We would have been the sincere servants of Allah' [37:169]**, so they are the Kafirs of Quraysh who were saying, 'May Allah<sup>-azwj</sup> Fight the Jews and the Christians, how they belied their Prophets<sup>-as</sup>, **'If only there had been Zikr in our presence from the former ones [37:168] We would have been the sincere servants of Allah' [37:169]**'.

يقول: فَكَفَرُوا بِهِ حِينَ جَاءَهُمْ رَسُولُ اللَّهِ (صلى الله عليه و آله)، يقول الله: فَسَوْفَ يَعْلَمُونَ.

He<sup>-azwj</sup> is Saying: **But they committed Kufr with it [37:170]**, when Rasool-Allah<sup>-saww</sup> did come to them. Allah<sup>-azwj</sup> is Saying: **therefore soon they would come to know [37:170]**.

فقال جبرئيل: «يا محمد إِنَّا لَنَحْنُ الصَّافُونَ وَ إِنَّا لَنَحْنُ الْمُسَبِّحُونَ».

Jibraeel<sup>-as</sup> said: 'O Muhammad<sup>-saww</sup>! **And indeed we are the ones arranged in rows [37:165] And indeed were the ones Glorifying' [37:166]**'.

قوله: فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ يعني: العذاب إذا نزل ببني أمية و أشياعهم في آخر الزمان.

His<sup>-azwj</sup> Words: **But when it does descend in their territory, then evil would be the morning of the warned ones [37:177]** – Meaning the Punishment, when it does befall the clan of Umayya and their loyalists at the end of times.

قوله: وَ تَوَلَّى عَنْهُمْ حَتَّى حِينٍ وَ أَبْصِرَ فَسَوْفَ يُبْصَرُونَ، فذلك إذا أتاهم العذاب أبصروا حين لا ينفعهم النظر، و هذه في أهل الشبهات و الضلالات من أهل القبلة.

His<sup>-azwj</sup> Words: ***So turn away from them for a while [37:174] And see them, for soon they would be seeing [37:175]***, so that is when the Punishment comes upon them, they will be looking at it, and the looking would not benefit them. And this is regarding the people of the doubts and the straying from the people of the Qibla (General Muslims)<sup>45</sup>.

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

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

'I heard Abu Abdullah<sup>-asws</sup> saying: ***'And there is none of us except for him is a known place [37:164]***, was Revealed regarding the Imams<sup>-asws</sup>, and the successors<sup>-asws</sup> from the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>'<sup>46</sup>.

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

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

'From the sheykhs from the Progeny of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> who said, 'Ali<sup>-asws</sup> said in one of his<sup>-asws</sup> sermons: 'We<sup>-asws</sup>, the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, were Lights around the Throne. Then Allah<sup>-azwj</sup> Commanded us<sup>-asws</sup> for the Glorification, so we<sup>-asws</sup> Glorified, and the Angels Glorified by our<sup>-asws</sup> Glorification.

ثم أهبطنا إلى الأرض فأمرنا الله بالتسبيح فسبحنا، فسبح أهل الأرض بتسبيحنا، و إنا لنحن الصافون، و إنا لنحن المسبحون».

Then we<sup>-asws</sup> descended upon the earth, and Allah<sup>-azwj</sup> Commanded us<sup>-asws</sup> for the Glorification. So we<sup>-asws</sup> Glorified, and the people of the earth Glorified by our<sup>-asws</sup> Glorification: ***And indeed we are the ones arranged in rows [37:165] And indeed were the ones Glorifying' [37:166]***<sup>47</sup>.

قال: و روي مرفوعا إلى محمد بن زياد، قال: سأل ابن مهران عبد الله بن العباس (رضي الله عنه) عن تفسير قوله تعالى: **وَ إِنَّا لَنَحْنُ الصَّافُونَ وَ إِنَّا لَنَحْنُ الْمُسَبِّحُونَ**، فقال ابن عباس: إنا كنا عند رسول الله (صلى الله عليه و آله)، فأقبل علي بن أبي طالب (عليه السلام)، فلما رآه النبي (صلى الله عليه و آله) تبسم في وجهه، و قال: «مرحبا بمن خلقه الله قبل آدم بأربعين ألف عام».

He (sharaf Al Deen Al Najafi) said, 'And it is reported with an unbroken chain going up to Muhammad Bin Ziyad who said,

45 تفسير القمّي 2: 227

46 تفسير القمّي 2: 227

47 تأويل الآيات 2: 19 / 501.

'Ibn Mahran asked Abdullah Bin Al-Abbas about the interpretation of the Words of the Exalted: ***And indeed we are the ones arranged in rows [37:165] And indeed were the ones Glorifying' [37:166]***, so Ibn Abbas said, 'We were in the presence of Rasool-Allah<sup>-saww</sup>, and Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> came over. So when the Prophet<sup>-saww</sup> saw him<sup>-asws</sup>, there was a smile in his face, and he<sup>-saww</sup> said: Welcome to the one<sup>-asws</sup> whom Allah<sup>-azwj</sup> Created before Adam<sup>-as</sup> by forty thousand years'.

فقلت: يا رسول الله، أكان الابن قبل الأب؟

I said, 'O Rasool-Allah<sup>-saww</sup>! Can the son happen to be (exist) before the father?'

قال: «نعم، إن الله تعالى خلقتي، وخلق عليا قبل أن يخلق آدم بهذه المدة، خلق نورا، فقسمه نصفين، فخلقتني من نصفه، وخلق عليا من النصف الآخر قبل الأشياء كلها، ثم خلق الأشياء،

He<sup>-saww</sup> said: 'Yes. Certainly Allah<sup>-azwj</sup> the Exalted Created me<sup>-saww</sup> and Created Ali<sup>-asws</sup> before He<sup>-azwj</sup> Created Adam<sup>-as</sup>, by this period. He<sup>-azwj</sup> Created Light, and Divided it into two halves. So He<sup>-azwj</sup> Created me<sup>-saww</sup> one-half of it, and Created Ali<sup>-asws</sup> from the other half, before (the creation of) the things, all of them. Then He<sup>-azwj</sup> Created the things.

فكانت مظلمة، فنورها من نوري و نور علي، ثم جعلنا عن يمين العرش، ثم خلق الملائكة،

There was darkness, and it was illuminated from my<sup>-saww</sup> light and the light of Ali<sup>-asws</sup>. Then He<sup>-azwj</sup> Made us<sup>-asws</sup> both to be on the right of the Throne. Then He<sup>-azwj</sup> Created the Angels.

فسبحنا فسبحت الملائكة، و هللنا فهللت الملائكة، و كبرنا فكبرت الملائكة،

And we<sup>-asws</sup> Glorified, so the Angels Glorified, and we<sup>-asws</sup> Extolled the Holiness, so the Angels Extolled the Holiness, and we<sup>-asws</sup> Exclaimed the Greatness, so the Angels Exclaimed the Greatness.

فكان ذلك من تعليمي و تعليم علي، و كان ذلك في علم الله السابق أن لا يدخل النار محب لي و لعلي، و لا يدخل الجنة مبغض لي و لعلي.

Thus, that was from my<sup>-saww</sup> teaching and the teaching of Ali<sup>-asws</sup>, and that was in the Knowledge of Allah<sup>-azwj</sup>, the Precedent, that he shall not enter the Fire, one who had love for me<sup>-saww</sup> and for Ali<sup>-asws</sup>, and he shall not enter the Paradise, one who had hatred for me<sup>-saww</sup> and for Ali<sup>-asws</sup>.

ألا و إن الله عز و جل خلق ملائكة بأيديهم أباريق اللجين، مملوءة من ماء الحياة من الفردوس، فما من أحد من شيعة علي إلا و هو طاهر الوالدين، تقي، نقي، مؤمن، موقن بالله،

Indeed! And certainly Allah<sup>-azwj</sup> Mighty and Majestic Created Angels in whose hands are pitchers of silver, filled from the water of life from (the Garden of) Firdows. Thus, there is none from the Shias of Ali<sup>-asws</sup>, except and he is of pure parents, pious, pure, Momin, certain of Allah<sup>-azwj</sup>.



فإذا أراد أبو أحدهم أن يواقع أهله جاء ملك من الملائكة الذين بأيديهم أباريق من ماء الجنة، فيطرح من ذلك الماء في آنيته التي يشرب منها، فيشرب من ذلك الماء، فينبت الإيمان في قلبه كما ينبت الزرع،

Whenever a father of one of them intends to copulate with his wife, an Angel from the Angels in whose hands are pitchers from the water from Paradise, come over and pours from that water into a container which he drinks from. So he drinks from that water, and the Eman grows in his heart just as the vegetation tends to grow.

فهم على بينة من ربهم، و من نبيهم، و من وصيه علي، و من ابنتي الزهراء، ثم الحسن، ثم الحسين، ثم الأئمة من ولد الحسين».

They are upon a Proof from their Lord<sup>-azwj</sup>, from their Prophet<sup>-saww</sup>, and from his<sup>-saww</sup> successor<sup>-asws</sup> Ali<sup>-asws</sup>, and from my<sup>-saww</sup> daughter<sup>-asws</sup> Al-Zahra<sup>-asws</sup>, then Al-Hassan<sup>-asws</sup>, then Al-Husayn<sup>-asws</sup>, then the Imams<sup>-asws</sup> from the sons<sup>-asws</sup> of Al-Husayn<sup>-asws</sup>.

فقلت: يا رسول الله، و من هم الأئمة؟ قال: «أحد عشر مني، و أبوهم علي بن أبي طالب».

I (Ibn Abbas) said, 'O Rasool-Allah<sup>-saww</sup>! And how many are the Imams<sup>-asws</sup>?' He<sup>-saww</sup> said: 'Eleven from me<sup>-saww</sup>, and their<sup>-asws</sup> father<sup>-asws</sup> is Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>'.

ثم قال النبي (صلى الله عليه و آله): «الحمد لله الذي جعل محبة علي و الإيمان سببين» يعني: سببا لدخول الجنة، و سببا للنجاة من النار».

Then the Prophet<sup>-saww</sup> said: 'The Praise is for Allah<sup>-azwj</sup> Who Made the love of Ali<sup>-asws</sup> and the Eman as two causes'. Meaning a cause for entering the Paradise, and a cause for the salvation from the Fire"<sup>48</sup>.

## VERSES 178 - 182

وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ {178}

**And turn away from them for a while [37:178]**

وَأَبْصُرْ فَسَوْفَ يُبْصِرُونَ {179}

**And see, for soon they would be seeing [37:179]**

وفي رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله: " وإن كانوا ليقولون لو أن عندنا ذكرا من الاولين لكنا عباد الله المخلصين " فهم كفار قريش كانوا يقولون: " لو أن عندنا ذكرا من الاولين " قاتل الله اليهود والنصارى كيف كذبوا أنبياءهم ؟ أما والله لو كان عندنا ذكر من الاولين لكنا عباد الله المخلصين،

And in a report of Abu Al Jaroud,

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'From Abu Ja'far<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: ***'If only there had been Zikr in our presence from the former ones [37:168] 'If only there had been Zikr in our presence from the former ones [37:168] We would have been the sincere servants of Allah' [37:169]***: 'They are the Quraysh Kafirs who were saying, ***'If only there had been Zikr in our presence from the former ones [37:168]***, may Allah<sup>-azwj</sup> Kill the Jews and the Christians, how they belied their Prophets<sup>-as</sup>? But, by Allah<sup>-azwj</sup>, ***'If only there had been Zikr in our presence from the former ones [37:168] We would have been the sincere servants of Allah' [37:169]***.

يقول الله: " فكفروا به " حين جاءهم محمد صلى الله عليه وآله.

Allah<sup>-azwj</sup> Said: ***But they committed Kufr with it [37:170]***, when Muhammad<sup>-saww</sup> came to them'.

قوله: " فإذا نزل بساحتهم فساء صباح المنذرين " يعني العذاب إذا نزل ببني امية وأشباعهم في آخر الزمان.

His<sup>-azwj</sup> Words: ***But when it does descend in their territory, then evil would be the morning of the warned ones [37:177]*** – meaning the Punishment when it descends with the clan of Umayya and their adherents during the end of times'.

قوله: " فتول عنهم حتى حين وأبصر فسوف يبصرون " فذلك إذا أتاهم العذاب أبصروا حين لا ينفعهم البصر، فهذه في أهل الشبهات والضلالات من أهل القبلة.

His<sup>-azwj</sup> Words: ***And turn away from them for a while [37:178] And see, for soon they would be seeing [37:179]***, so that is when the Punishment comes to them, they would be seeing when the sight will not benefit them, so this is regarding the people of the suspicion and the straying, from the people of the Qiblah (Muslims)"'.<sup>49</sup>

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ {180}

***Glorious is your Lord, the Lord of Might, from what they are ascribing [37:180]***

وَسَلَامٌ عَلَى الْمُرْسَلِينَ {181}

***And greetings be upon the Rasools [37:181]***

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ {182}

***And the Praise is for Allah, Lord of the Worlds [37:182]***

<sup>49</sup> Bihar Al-Anwaar – V 9, The book of Argumentation, Ch 1 H 124

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ دَاوُدَ عَنْ مُحَمَّدِ بْنِ عَطِيَّةَ قَالَ جَاءَ رَجُلٌ إِلَى أَبِي جَعْفَرٍ (عليه السلام) مِنْ أَهْلِ الشَّامِ مِنْ عُلَمَائِهِمْ فَقَالَ يَا أَبَا جَعْفَرٍ جِئْتُ أَسْأَلُكَ عَنْ مَسْأَلَةٍ قَدْ أُعْيِثَ عَلَيَّ أَنْ أَجِدَ أَحَدًا يُفَسِّرُهَا وَ قَدْ سَأَلْتُ عَنْهَا ثَلَاثَةَ أَصْنَافٍ مِنَ النَّاسِ فَقَالَ كُلُّ صِنْفٍ مِنْهُمْ شَيْئًا غَيْرَ الَّذِي قَالَ الصِّنْفُ الْآخَرُ

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

‘A man from the scholars of the people of Syria came up to Abu Ja’far<sup>-asws</sup>. He said, ‘O Abu Ja’far<sup>-asws</sup>, I have come to ask you<sup>-asws</sup> a question which has exhausted me in finding one who could explain it to me, and I have asked three kinds of the people about it, so each type from them said something other than what the other one said’.

فَقَالَ لَهُ أَبُو جَعْفَرٍ (عليه السلام) مَا ذَاكَ

So, Abu Ja’far<sup>-asws</sup> said to him: ‘What would that be?’

قَالَ فَإِنِّي أَسْأَلُكَ عَنْ أَوَّلِ مَا خَلَقَ اللَّهُ مِنْ خَلْقِهِ فَإِنَّ بَعْضَ مَنْ سَأَلْتُهُ قَالَ الْقَدَرُ وَ قَالَ بَعْضُهُمُ الْقَلَمُ وَ قَالَ بَعْضُهُمُ الرُّوحُ

He said, ‘I ask you<sup>-asws</sup> about the first thing what Allah<sup>-azwj</sup> Created from His<sup>-azwj</sup> creatures, for some of the ones I asked said it was the Destiny, and some of them said it was the Pen, and some of them said it was the Spirit’.

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

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

وَ خَلَقَ الشَّيْءَ الَّذِي جَمِيعُ الْأَشْيَاءِ مِنْهُ وَ هُوَ الْمَاءُ الَّذِي خَلَقَ الْأَشْيَاءَ مِنْهُ فَجَعَلَ نَسَبَ كُلِّ شَيْءٍ إِلَى الْمَاءِ وَ لَمْ يَجْعَلْ لِلْمَاءِ نَسَبًا يُضَافُ إِلَيْهِ وَ خَلَقَ الرِّيحَ مِنَ الْمَاءِ ثُمَّ سَلَطَ الرِّيحَ عَلَى الْمَاءِ فَشَقَّقَتِ الرِّيحُ مِثْنَ الْمَاءِ حَتَّى تَارَ مِنَ الْمَاءِ زَبَدٌ عَلَى قَدَرٍ مَا شَاءَ أَنْ يَتَوَرَّ فَخَلَقَ مِنْ ذَلِكَ الزَّبَدِ أَرْضًا بَيْضَاءَ نَقِيَّةً لَيْسَ فِيهَا صَدَعٌ وَ لَا ثَقْبٌ وَ لَا صُعُودٌ وَ لَا هُبُوطٌ وَ لَا شَجَرَةٌ ثُمَّ طَوَّاهَا فَوَضَعَهَا فَوْقَ الْمَاءِ

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

ascending nor descending, and no tree. Then He<sup>-azwj</sup> Folded it, so He<sup>-azwj</sup> Placed it on top of the water.

ثُمَّ خَلَقَ اللَّهُ النَّارَ مِنَ الْمَاءِ فَشَقَّقَتِ النَّارُ مِثْنَ الْمَاءِ حَتَّى تَارَ مِنَ الْمَاءِ دُخَانٌ عَلَى قَدَرٍ مَا شَاءَ اللَّهُ أَنْ يَثُورَ فَخَلَقَ مِنْ ذَلِكَ الدُّخَانِ سَمَاءً صَافِيَةً نَعِيمَةً لَيْسَ فِيهَا صَدْعٌ وَلَا ثَقْبٌ وَ ذَلِكَ قَوْلُهُ السَّمَاءُ بَنَاهَا رَفَعَ سَمَكُهَا فَسَوَّاهَا وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا

Then Allah<sup>-azwj</sup> Created the fire from the water, so the fire bust out of the body of the water until smoke arose from the water in accordance with Allah<sup>-azwj</sup> so Desired it to rise. So He<sup>-azwj</sup> Created from that smoke, clear and pure sky in which there were no cracks nor any holes, and these are His<sup>-azwj</sup> Words: ***Surely in that is a lesson for one who fears [79:26] Are you the harder to create or the sky? He Built it [79:27] He Raised its ceiling, then Evened it [79:28] And He Covered its night and Extracted its brightness [79:29].***

قَالَ وَلَا شَمْسٌ وَلَا قَمَرٌ وَلَا نُجُومٌ وَلَا سَحَابٌ ثُمَّ طَوَّاهَا فَوَضَعَهَا فَوْقَ الْأَرْضِ ثُمَّ نَسَبَ الْحَلِيقَتَيْنِ فَرَفَعَ السَّمَاءَ قَبْلَ الْأَرْضِ فَذَلِكَ قَوْلُهُ عَزَّ ذِكْرُهُ وَ الْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا يَقُولُ يَسْطُهَا

He<sup>-asws</sup> said: 'And there was neither a sun, nor a moon, nor stars nor clouds. Then He<sup>-azwj</sup> Folded it and Placed it upon the earth, then Established two creations. Then He<sup>-azwj</sup> Raised the sky before the earth, so that is His<sup>-azwj</sup> Words, Mighty is His<sup>-azwj</sup> Mention: ***And the earth, He Expanded it after that [79:30].*** He<sup>-azwj</sup> is Saying that He<sup>-azwj</sup> Spread it out'.

فَقَالَ لَهُ الشَّامِيُّ يَا أَبَا جَعْفَرٍ قَوْلُ اللَّهِ تَعَالَى أَوْ لَمْ يَزَلِ الدِّينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا

The Syrian said to him<sup>-asws</sup>, 'O Abu Ja'far<sup>-asws</sup>, the Words of Allah<sup>-azwj</sup> the Exalted: ***Or do they not see, those who are committing Kufr, that the skies and the earth were joined up, and We Separated them? [21:30].***

فَقَالَ لَهُ أَبُو جَعْفَرٍ (عليه السلام) فَلَعَلَّكَ تَزْعُمُ أَهْمًا كَانَتَا رَتْقًا مُلْتَصِقَتَيْنِ مُلْتَصِقَتَيْنِ فَفُتِقَتْ إِحْدَاهُمَا مِنَ الْأُخْرَى فَقَالَ نَعَمْ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) اسْتَغْفِرُ رَبَّكَ فَإِنَّ قَوْلَ اللَّهِ جَلَّ وَ عَزَّ كَانَتَا رَتْقًا يَقُولُ كَانَتِ السَّمَاءُ رَتْقًا لَا تُنْزِلُ الْمَطَرُ وَ كَانَتِ الْأَرْضُ رَتْقًا لَا تُنْبِتُ الْحَبَّ فَلَمَّا خَلَقَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْخَلْقَ وَ بَتَّ فِيهَا مِنْ كُلِّ دَابَّةٍ فَتَقَى السَّمَاءَ بِالْمَطَرِ وَ الْأَرْضَ بِنَبَاتِ الْحَبِّ

Abu Ja'far<sup>-asws</sup> said: 'Perhaps you think that these two used to be stuck together and there were separated from each other?' He said, 'Yes'. Abu Ja'far<sup>-asws</sup> said: 'Seek Forgiveness from your Lord<sup>-azwj</sup>, for it is in the Words Allah<sup>-azwj</sup> Mighty and Majestic that they were closed up, meaning that the sky used to be closed up and no rain descended from it, and the earth was closed up and did not grow any seed (vegetation). So when Allah<sup>-azwj</sup> Blessed and Exalted Created the creatures, He<sup>-azwj</sup> Spread therein all kinds of animals. He<sup>-azwj</sup> Opened up the sky by the rain and the earth by the seed'.

فَقَالَ الشَّامِيُّ أَشْهَدُ أَنَّكَ مِنْ وَلَدِ الْأَنْبِيَاءِ وَ أَنَّ عِلْمَكَ عِلْمُهُمْ.

The Syrian said, 'I testify that you<sup>-asws</sup> are from the children of the Prophets<sup>-as</sup> and that your<sup>-asws</sup> knowledge is their<sup>-as</sup> knowledge'.<sup>50</sup>

<sup>50</sup> Al Kafi – V 8 H 14515

وَ بِإِسْنَادِهِ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) مَنْ أَرَادَ أَنْ يَكْتَالَ بِالْمِكْيَالِ الْأَوْفَى فَلْيَقُلْ إِذَا أَرَادَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ .

And by his chain, said,

‘Abu Ja’far<sup>-asws</sup> said: ‘The one who intends that he be Rewarded in a perfect measure (maximum Reward), so let him say whenever he intends to arise from his gathering, ***‘Glorious is your Lord, the Lord of Might, from what they are ascribing [37:180] And greetings be upon the Rasools [37:181] And the Praise is for Allah, Lord of the Worlds [37:182]’***.<sup>51</sup>

<sup>51</sup> Al Kafi V 2 – The Book Of Supplication CH 21 H 3