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CHAPTER 51

AL-ZARIYAAT

(The Winds - Winnowing)

(60 VERSES)

VERSES 1 - 60

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Zariyaat (51):

Sura Al-Zariyaat (60 verses) was revealed in Makkah.¹

'Ibn Al-Kawa asked Amir Al-Momineen^{-asws} about Words of the Exalted: **By the (winds) scattering far [51:1]**. He^{-asws} said: 'The winds, woe be unto you!' He said, 'So what are **the (clouds) bearing load [51:2]**?' He^{-asws} said: 'The clouds, woe be unto you!' He said, 'So what are **Then the (ships) flowing easily [51:3]**?' He^{-asws} said: 'The ships, woe be to you!' He said, 'So what are **the (Angels) distributing matters [51:4]**?' He^{-asws} said: 'The Angels, woe be to you!' He said, 'So what is 'Qows Quzah' (rainbow)?' He^{-asws} said: 'Woe be to you! Do not say 'Qows Quzah', for 'Quzah' is the Satan^{-la}, but it is the bow (rainbow), and a security for people of the earth, so there will not be a drowning after people of Noah^{-as}'.²

'Ibn Al-Kawa asked Amir Al-Momineen^{-asws} about Words of the Exalted: **And by the sky with the orbital pathways [51:7]**. He^{-asws} said: 'That is an excellent creation'.

He said, 'So what is the galaxy?' He^{-asws} said: 'O woe be unto you! Ask to understand and do not ask out of stubbornness! O woe be to you! Ask about what concerns you!' He said, 'By Allah^{-azwj}! I have not asked you^{-asws} about it due to my stubbornness'.

He^{-asws} said: 'It is a vent in the sky, and from it the sky opened up **with water pouring out [54:11]** in the time of the drowning upon the people of Noah^{-as}'.

He said, 'How much is there between the sky and the earth?' He^{-asws} said: 'Extent of the sight and a supplication with the Mention of Allah^{-azwj}, He^{-azwj} would Hear. We^{-asws} do not say other than that'.³

¹ تفسير القمي، ج 2، ص: 327

² Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 30

³ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 13

Words of the Exalted: ***Surely what you are being Promised would be proven true [51:5].*** Abu Ja'far^{-asws} (5th Imam) said: 'Words of the Exalted: ***Surely what you are being Promised would be proven true regarding Ali [51:5]***, and that is how it was Revealed".⁴

Tafseer Al-Qummi - ***And by the sky with the orbital pathways [51:7].*** He said, 'The sky is Rasool-Allah^{-saww} and Ali^{-asws} is with the orbital pathways. And His^{-azwj} Words: ***You are at variance in words [51:8]*** – meaning differing regarding Ali^{-asws}. This community differed regarding his^{-asws} Wilayah, so the one who was steadfast upon Wilayah of Ali^{-asws} would enter the Paradise, and one who opposes Wilayah of Ali^{-asws} would enter the Fire. ***He is deluded away from it, one (who is) deluded [51:9]***, it means Ali^{-asws}. One who is deluded away from his^{-asws} Wilayah, is deluded away from the Paradise".⁵

MERITS

ابن بابويه: بإسناده، عن داود بن فرق، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة الزاريات في يومه، أو في ليلته، أصلح الله له معيشته، و أناه برزق واسع، و نور له في قبره بسراج يزهر إلى يوم القيامة».

Ibn Babuwayh, by his chain, from Dawood Bin Farqad,

'Abu Abdullah^{-asws} having said: 'The one who recites Surah Al-Zariyaat during his day, or during his night, Allah^{-azwj} would Correct his life for him, and Give from extensive sustenance, and Light up his grave with a lantern which would illuminate up to the Day of Judgement'.⁶

و من خواص القرآن: روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة أعطاه الله تعالى بعدد كل ربح هبت و جرت في الدنيا عشر حسنات».

And from Khawas Al-Quran –

It has been reported from the Prophet^{-saww} having said: 'The one who recites this Chapter (Surah Al-Zariyaat), Allah^{-azwj} the Exalted would Give him ten Rewards for every wind which descended and flowed in the world'.⁷

و قال رسول الله (صلى الله عليه و آله): «من كتبها في إناء و شربها زال عنه وجع البطن،

And Rasool-Allah^{-saww} said: 'The one who writes it (Surah Al-Zariyaat) in a container and drinks it (water), his stomach pain would go away.

و إن علقت على الحامل المتعسرة ولدت سريعاً».

And if it is attached (as an amulet) upon the pregnant (woman) with obstruction (in birth), would give birth quickly'.⁸

⁴ Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen^{-asws}, Ch 39 H 143

⁵ Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen^{-asws}, Ch 39 H 156

⁶ ثواب الأعمال: 115

⁷ خواص القرآن

و قال الصادق (عليه السلام): «من كتبها عند مريض يساق سهل الله عليه جدا، و إذا كتبت و علقت على امرأة مطلقة وضعت في عاجل بإذن الله تعالى».

And Al-Sadiq^{-asws} said: 'The one who writes it (Surah Al-Zariyaat) for the patient in the pangs of death, Allah^{-azwj} would Ease it for him.

و إذا كتبت و علقت على امرأة مطلقة وضعت في عاجل بإذن الله تعالى».

And if it is written and attached (as an amulet) upon the divorced woman, she would be placed (in a suitable marriage) quickly, by the Permission of Allah^{-azwj} the Exalted'.⁹

VERSES 1 - 6

وَالذَّارِيَاتِ ذَرْوًا {1}

By the scattering far [51:1]

فَالْحَامِلَاتِ وُقْرًا {2}

Then the bearing load [51:2]

فَالْجَارِيَاتِ يُسْرًا {3}

Then the flowing easily [51:3]

فَالْمُقَسَّمَاتِ أَمْرًا {4}

Then the distributing matters [51:4]

إِنَّمَا تُوعَدُونَ لَصَادِقٌ {5}

Surely what you are being Promised would be proven true [51:5]

وَإِنَّ الدِّينَ لَوَاقِعٌ {6}

And surely the Religion will transpire [51:6]

⁸ Tafseer Al Burhan – H 10105

⁹ خواص القرآن 9: «مخطوط»

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن جميل، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ الذَّارِيَاتِ ذُرُوءًا، فقال: «إن ابن الكواء سأل أمير المؤمنين (عليه السلام) عن الذاريات ذروا، فقال: هي الريح،

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

'Abu Abdullah^{-asws} regarding the Words of the Exalted: **By the (winds) scattering far [51:1]**, he^{-asws} said: 'Ibn Kawa asked Amir Al-Momineen^{-asws} about: **By the (winds) scattering far [51:1]**, so he^{-asws} said: 'It is the wind'.

و عن الحاملات وقرا، فقال: هي السحاب،

And about: **Then the bearing load [51:2]**, he^{-asws} said: 'It is the clouds'.

و عن الجاريات يسرا فقال: هي السفن،

And about: **Then the flowing easily [51:3]**, he^{-asws} said; 'It is the ships'.

و عن المقسمات أمرا، فقال: الملائكة».

And about: **Then the distributing matters [51:4]**, he^{-asws} said: 'The Angels'¹⁰.

الشيخ في (التهذيب) مرسلًا، قال: قال الصادق (عليه السلام)، في قول الله عز و جل: فَأَلْمُقْسِمَاتِ أَمْرًا، قال: «الملائكة تقسم أرزاق بني آدم من طلوع الفجر إلى طلوع الشمس، فمن نام فيما بينهما نام عن رزقه».

Al-Sheykh in Al-Tehzeeb, transmitted by a chain, saying,

'Al-Sadiq^{-asws} said regarding the Words of Allah^{-azwj} Mighty and Majestic: **Then the (Angels) distributing matters [51:4]**, he^{-asws} said: 'The Angels distribute sustenance between the emergence of the dawn and the sunrise. So, the one who sleeps in between these two (times), has slept from his sustenance'¹¹.

الطبرسي، قال: قال أبو جعفر و أبو عبد الله (عليهما السلام): «لا يجوز لأحد أن يقسم إلا بالله تعالى، و الله تعالى يقسم بما يشاء من خلقه».

Al-Tabarsy said,

'Abu Ja'far^{-asws} and Abu Abdullah^{-asws} both said: 'It is not Permissible for anyone that he should swear, except by Allah^{-azwj} the Exalted. And Allah^{-azwj} the Exalted can Swear by whatsoever He^{-azwj} may so Desire to, from his creation'¹².

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، قال: حدثنا عبد الكريم بن عبد الرحيم، عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة، قال: «سمعت أبا جعفر (عليه السلام) يقول في قول الله عز و جل: إِنَّمَا تُوعَدُونَ أَصَادِقٌ، يعني في علي (عليه السلام):

¹⁰ تفسير القمي 2: 327.

¹¹ التهذيب 2: 541/139.

¹² مجمع البيان 9: 23.

Ali Bin Ibrahim, from Ja'far Bin Ahmad, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al-fazeyl, from Abu Hamza who said,

'I heard Abu Ja'far^{-asws} saying regarding the Words of Allah^{-azwj} Mighty and Majestic: ***Surely what you are being Promised would be proven true [51:5]***: It Means regarding Ali^{-asws}.

وَإِنَّ الدِّينَ لَوَاقِعٌ يَعْنِي عَلِيًّا، وَ عَلِي هُوَ الدِّينَ».

And: ***And surely the Religion will transpire [51:6]***, It Means Ali^{-asws}, and Ali^{-asws} is the Religion¹³. (الدين)

The Altered Verse

شرف الدين النجفي، قال: روي بإسناد، متصل إلى أحمد بن محمد بن خالد البرقي، عن الحسين بن سيف بن عميرة، عن أخيه، عن أبيه، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام)، قال: «قوله عز و جل: إِنَّمَا تُوعَدُونَ لَصَادِقٌ، **في علي**، هكذا أنزلت».

Sharaf Al-Deen Al-Najafy, reporting by a chain going up to Ahmad Bin Muhammad Bin Khalid Al-Barqy, from Al-Husayn Bin Sayf Bin Umeyra, from his brother, from his father, from Abu Hamza Al-Sumaly,

'Abu Ja'far^{-asws} has said: 'The Words of the Mighty and Majestic: ***Surely what you are being Promised regarding Ali would be proven true [51:5]*** – this is how it was Revealed'¹⁴.

VERSES 7 - 9

وَالسَّمَاءِ ذَاتِ الْحُبُكِ {7}

And by the sky with the orbital pathways [51:7]

إِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ {8}

You are at variance in words [51:8]

يُؤْفَكُ عَنْهُ مَنْ أُفِكَ {9}

He is deluded away from it, one (who is) deluded [51:9]

حدثنا عبد الله بن عامر عن أبي عبد الله البرقي عن الحسين بن عثمان عن محمد بن الفضيل عن أبي حمزة قال سئلت ابا جعفر عليه السلام عن قول الله تبارك واما قوله انكم لفي قول مختلف فانه على معنى انه لمختلف عليه وقد اختلفت هذه الامة في ولايته فمن استقام على ولاية علي دخل الجنة ومن خالف ولاية علي دخل النار

¹³ تفسير القمّي 2: 329.

¹⁴ تأويل الآيات 2: 614 / 1

Narrated to us Abdullah Bin Aamir, from Abu Abdullah Al-Barqy, from Al-Husayn Bin Usman, from Muhammad Bin Al-Fazeyl, from Abu Hamza who said:

'I asked Abu Ja'far^{-asws} about the Words of Allah^{-azwj} the Blessed, he^{-asws} said: 'And as for His^{-asws} Words: **You are at variance in words [51:8]** - so it is Ali^{-asws}, meaning they differed about him^{-asws} and there were differences in this community regarding his^{-asws} Wilayah. The one who was steadfast on the Wilayah of Ali^{-asws} will enter the Paradise, and one who opposed the Wilayah of Ali^{-asws} will enter the Fire.

واما قوله يؤفك عنه من افك فانه يعنى عليا من افك من ولايته افك على الجنة فذلك قوله يؤفك عنه من افك.

And as for His^{-azwj} Words: **He is deluded away from it, one (who is) deluded [51:9]**. It means Ali^{-asws}, one who is deluded away from his^{-asws} Wilayah has been deluded away from the Paradise, for these are His^{-azwj} Words: **He is deluded away from it, one (who is) deluded [51:9]**.¹⁵

علي بن إبراهيم، قال: حدثني أبي، عن الحسين بن خالد، عن أبي الحسن الرضا (عليه السلام)، قال: قلت له: أخبرني عن قول الله عز و جل: وَ السَّمَاءِ ذَاتِ الْحُبُكِ. فقال: هي «محبوكة إلى الأرض»، و شبك بين أصابعه.

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Husayn Bin Khalid,

'I asked from Abu Al-Hassan Al-Reza^{-asws}, 'Inform me about the Words of Allah^{-azwj} Mighty and Majestic: **And by the sky with the orbital pathways [51:7]**'. He^{-asws} said: 'Linked to the earth' – and clasped his^{-asws} fingers together.

فقلت: كيف تكون محبوكة إلى الأرض، و الله يقول: رَفَعَ السَّمَاوَاتِ بِعَمَلٍ تَرَوْنَهَا؟ فقال: «سبحان الله! أليس الله يقول: بِعَمَلٍ تَرَوْنَهَا؟». قلت: بلى. فقال: «ثم عمد و لكن لا ترونها».

I said, 'How can it become linked to the earth, and Allah^{-azwj} is Saying: **Allah is the One Who Raised the skies without a pillar you can see [13:2]?**' So he^{-asws} said: 'Glory be to Allah^{-azwj}! Isn't Allah^{-azwj} Saying: **without any pillars that you can see?**' I said, 'Yes'. So he^{-asws} said: 'Then there are pillars, but you cannot see them'.

قلت: كيف ذلك، جعلني الله فداك؟ قال: فبسط كفه اليسرى، ثم وضع اليمنى عليها، فقال: «هذه أرض الدنيا، و السماء الدنيا فوقها قبة، و الأرض الثانية فوق السماء الدنيا، و السماء الثانية فوقها قبة، و الأرض الثالثة فوق السماء الثانية، و السماء الثالثة فوقها قبة،

I said, 'May I be sacrificed for you^{-asws}, how is that?' He^{-asws} extended his^{-asws} left hand and placed his^{-asws} right hand upon it and said: 'This is the ground of the world, and the sky of the world, above which is a dome. And the second earth is above the sky of the world, and there is a dome above the second sky. And the third earth is above the second sky, and there is a dome above the third sky.

و الأرض الرابعة فوق السماء الثالثة، و السماء الرابعة فوقها قبة، و الأرض الخامسة فوق السماء الرابعة، و السماء الخامسة فوقها قبة، و الأرض السادسة، فوق السماء الخامسة، و السماء السادسة فوقها قبة، و الأرض السابعة فوقها قبة، و السماء السابعة فوقها قبة،

¹⁵ Basaair Al Darajaat – P 2 CH 10 (Rare) H 5 (Extract)

And the fourth earth is above the third sky, and there is a dome above the fourth sky. And the fifth earth is above the fourth sky, and there is a dome above the fifth sky. And the sixth earth is above the fifth sky, and there is a dome above the sixth sky. And the seventh earth is above the sixth sky, and there is a dome above the seventh sky.

و عرش الرحمن تبارك و تعالى فوق السماء السابعة، و هو قول الله عز و جل: الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا وَ مِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ

And the Throne of the Beneficent, Blessed and Exalted is above the seventh sky, and these are the Words of Allah^{-azwj} Mighty and Majestic: **Allah is the One Who Created the skies as layers, and from the earth similar to these. The Command descends between these [65:12].**

فأما صاحب الأمر فرسول الله (صلى الله عليه و آله)، و الوصي بعد رسول الله (صلى الله عليه و آله) قائم على وجه الأرض، فإنما يتنزل الأمر إليه من فوق السماء من بين السماوات و الأرضين».

So, as for the Master of the Command, so it is Rasool-Allah^{-saww} and the successor^{-asws} after Rasool-Allah^{-saww}, standing upon the surface of the earth. But rather, the Command Descends upon him^{-asws} from above the sky, from between the (seven) skies and the (seven) earths (firmaments)'.¹⁶

قلت: فما تحتنا إلا أرض واحدة؟ فقال: «ما تحتنا إلا أرض واحدة، و إن الست لمن فوقنا».

I said, 'But there is nothing beneath us except for one earth?' So he^{-asws} said: 'There is nothing underneath us except for one earth, and six of these are above us'.¹⁶

VERSES 10 - 14

قُتِلَ الْخَرَّاصُونَ {10}

Accursed are the liars [51:10]

الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ {11}

Those who are in overwhelming neglect [51:11]

يَسْأَلُونَ أَيَّانَ يَوْمُ الدِّينِ {12}

They are asking, 'When would be the Day of Judgment?' [51:12]

يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ {13}

¹⁶ تفسير القمي 2: 328

A Day they would be tormented at the Fire [51:13]

ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ {14}

“Taste your torment! This is what you used to hasten with” [51:14]

سعد بن عبد الله: عن أبي عبد الله أحمد بن محمد السيارى، عن أحمد بن عبد الله بن قبيصة المهلبى، عن أبيه، عن بعض رجاله، عن أبي عبد الله (عليه السلام)، في باب الكرات، في قول الله عز و جل: عَلَى النَّارِ يُقْتَنُونَ، قال: «يكسرون في الكرة كما يكسر الذهب، حتى يرجع كل شيء إلى شبهه»، يعني إلى حقيقته.

Sa'd Bin Abdullah, from Abu Abdullah Ahmad Bin Muhammad Al-Sayyari, from Ahmad Bin Abdullah Bin Qabisat Al-Mahlby, from his father, from one of his men,

‘Abu Abdullah^{-asws} in the Chapter of Al-Karaat, regarding the Words of Allah^{-azwj} Mighty and Majestic: **A Day they would be tormented at the Fire [51:13]**, he^{-asws} said: ‘They would be broken during the Return just as the gold breaks down, until all things return to its resemblance - meaning to its reality’.¹⁷

أَخْبَرَنَا الشَّيْخُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدٍ الطُّوسِيُّ بِالْمَوْضِعِ الْمَذْكُورِ فِي السَّنَةِ الْمَذْكُورَةِ قَالَ: أَخْبَرَنَا السَّعِيدُ الْوَالِدِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَخْبَرَنَا الشَّيْخُ الْمُفِيدُ مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ النُّعْمَانِ قَالَ: أَخْبَرَنِي أَبُو عَلِيٍّ أُمِّ الْيَوْمِ مُحَمَّدُ بْنُ مُحَمَّدٍ الْزُرَّارِيُّ قَالَ: أَخْبَرَنِي عَمِّي أَبُو الْحُسَيْنِ عَلِيُّ بْنُ سُلَيْمَانَ بْنِ الْجَهْمِ قَالَ: أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ خَالِدٍ الطَّبَالِيسِيُّ قَالَ: أَخْبَرَنَا الْعَلَاءُ بْنُ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ النَّقْفِيِّ قَالَ:

It was informed to us by Al Sheykh Abu Ali Al Hassan Bin Muhammad Al Toosy at the mentioned place, during the mentioned month, from Al Saeed Al Walid, from Al Sheykh Al Mufeed Muhammad Bin Muhammad Bin Al Nu'man, from Abu Ghalib Ahmad Bin Muhammad Al Zarary, from his uncle Abu Al Husayn Ali Bin Suleyman Bin Al Jaham, from Abu Abdullah Muhammad Bin Khalid Al Tayalisy, from Al A'ala Bin Razeyn, from Muhammad Bin Al Muslim Al Saqafy who said,

سَأَلْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَمَاتِهِمْ حَسَنَاتٍ وَ كَانَ اللَّهُ غَفُورًا رَحِيمًا قَالَ ع يُؤْتَى بِالْمُؤْمِنِ الْمُنْذِرِ يَوْمَ الْقِيَامَةِ حَتَّى يُقَامَ بِمَوْقِفِ الْحِسَابِ فَيَكُونُ اللَّهُ تَعَالَى هُوَ الَّذِي يَتَوَلَّى حِسَابَهُ حَتَّى لَا يَطْلُعَ عَلَى حِسَابِهِ أَحَدٌ مِنَ النَّاسِ فَيَعْرِفُهُ ذُنُوبَهُ حَتَّى إِذَا أَقَرَّ بِسَمَاتِهِ

‘I asked Abu Ja’far Muhammad^{-asws} Bin Ali^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]**. He^{-asws} said: ‘They will come with the Momin, the sinner, on the Day of Judgment until he would be made to stand at the Pausing stop for the Reckoning. And it would happen that it will be Allah^{-azwj} the Exalted, He^{-azwj} will be the One Who will Take charge of his Reckoning, to the extent that He^{-azwj} will not Notify anyone from the people upon his Reckoning. So he would recognise his sins, until when he acknowledges his evil deeds.

قَالَ اللَّهُ عَزَّ وَ جَلَّ بَدَّلُوهَا حَسَنَاتٍ وَ أَطَهَّرُوهَا عَلَى النَّاسِ فَيَقُولُ النَّاسُ حِينَئِذٍ مَا كَانَ لِهَذَا الْعَبْدِ سَيِّئَةٌ وَاحِدَةٌ ثُمَّ يَأْمُرُ بِهِ إِلَى الْجَنَّةِ فَهَذَا تَأْوِيلُ الْآيَةِ فِي الْمُنْذِرِينَ مِنْ شِيعَتِنَا خَاصَّةً.

مختصر بصائر الدرجات: 28. 17

Allah^{-azwj} Mighty and Majestic would Say to His^{-azwj} Scribes: "Change these to be good deeds and display these upon the people!" So the people would be saying at that time, 'There wasn't even a single evil deed for this servant!' Then Allah^{-azwj} would Command with him to (be taken to) the Paradise. Thus, this is the explanation of the Verse, and is regarding the sinners from our^{-asws} Shias in particular'.¹⁸

المفيد في (الإختصاص): عن محمد بن الحسن السجاد، عن سعد بن عبد الله، عن محمد بن أحمد، عن محمد بن إسماعيل، عن جعفر بن محمد بن محمد بن الهيثم الحضرمي، عن علي بن الحسين الفزاري، عن آدم بن التمار الحضرمي، عن سعد بن طريف، عن الأصمغ بن نباتة، قال: أتيت أمير المؤمنين (صلوات الله عليه) لأسلم عليه، فجلست أنتظره، فخرج إلي، فقامت إليه، فسلمت عليه، ف ضرب على كفي، ثم شبك أصابعه بأصابعي، ثم قال: «يا أصمغ بن نباتة»، قلت: لبيك و سعديك، يا أمير المؤمنين.

Al-Mufeed in Al-Ikhtisas, from Muhammad Bin Al-Hassan Al-Sajaad, from Sa'ad Bin Abdullah, from Muhammad Bin Ahmad, from Muhammad Bin Ismail, from Ja'far Bin Muhammad Bin Al-Haysam Al-Hazramy, from Ali Bin Al-Husayn Al-Fazary, from Adam Bin Al-Tammar Al-Hazramy, from Sa'ad Bin Tareyf, from Al-Asbagh Bin Nabata who said,

'I came up to Amir-Al-Momineen^{-asws} to greet him, so I seated myself waiting for him^{-asws}. He^{-asws} came out to me, and I stood up for him^{-asws} and greeted him^{-asws}. He^{-asws} struck upon my wrist, then clasped his^{-asws} fingers with my fingers, then said: 'O Asbagh Bin Nabata!' I said, 'At your service and command, O Amir-al- Momineen^{-asws}!'

فقال: «إن ولينا ولي الله، فإذا مات ولي الله كان من الله بالرفيق الأعلى، و سقاء من نحر أبرد من الثلج، و أحلى من الشهد، و ألين من الزبد».

He^{-asws} said: 'Our^{-asws} friend is a friend of Allah^{-azwj}. So when a friend of Allah^{-azwj} dies, he would be with the elevated friends of Allah^{-azwj}, and would be quenched from a river colder than ice, sweeter than honey, and softer than butter'.

فقلت: بأبي أنت و امي، و إن كان مذنباً؟

So I said, 'May my father and my mother be sacrificed for you^{-asws}, what if he was a sinner?'

فقال: «نعم، و إن كان مذنباً، أما تقرأ القرآن: فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَ كَانَ اللَّهُ غَفُوراً رَحِيماً يا أصمغ، إن ولينا لو لقي الله و عليه من الذنوب مثل زيد البحر، و مثل عدد الرمل، لغفرها الله له، إن شاء الله تعالى».

So he^{-asws} said: 'Yes, and even if he was a sinner. Have you not read the Quran: **so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]**? O Asbagh! Our^{-asws} friend, even if he were to meet Allah^{-azwj}, and he had for him sins the like of the foam of the sea, and like the number of grains of sand, Allah^{-azwj} would Forgive these for him, if Allah^{-azwj} so Desires to'.¹⁹

شرف الدين النجفي، قال: روى مسلم في (الصحيح) عن أبي ذر (رضي الله عنه)، قال: قال رسول الله (صلى الله عليه و آله): «يؤتى بالرجل يوم القيامة، فيقال: اعرضوا عليه صغار ذنوبه، و تحبأ كبارها، فيقال له: عملت يوم كذا و كذا، و كذا، و كذا، و هو مقر لا ينكر، و هو مشفق من الكبائر،

¹⁸ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 1 H 9

¹⁹ الإختصاص: 65

فيقال: أعطوه مكان كل سيئة عملها حسنة. فيقول الرجل حينئذ: لي ذنوب ما أراها هاهنا!». قال: و لقد رأيت رسول الله (صلى الله عليه و آله) ضحك حتى بدت نواجذه.

Sharaf Al-Deen Al-Najafy said, 'It has been reported by Muslim in Al-Saheeh,

(It has been narrated) from Abu Dharr^{ar} who said, 'Rasool-Allah^{-saww} said: 'They will come with the man on the Day of Judgement, so it shall be said: 'Present his small sins to him, and hide the big ones of it'. So they shall say to him: 'You did such and such on such and such a day'. And he would be accepting and not denying any of it, and he would be afraid of his major sins. So it shall be said: 'Give him a good deed in place of every evil one'. The man would then be saying, 'There are sins for me which I do not see them here!' He (the narrator) said, 'And Rasool-Allah^{-saww} was seen to smile to the extent that his^{-saww} teeth were seen'.²⁰

أبو القاسم جعفر بن محمد بن قولويه في (كامل الزيارات)، قال: حدثني أبو العباس محمد بن جعفر، عن محمد بن الحسين بن أبي الخطاب، عن منيع، عن صفوان بن يحيى، عن صفوان بن مهران الجمال، عن أبي عبد الله (عليه السلام)، قال: «أهون ما يكسب زائر الحسين (عليه السلام) في كل حسنة ألف حسنة، و السيئة واحدة، و أين الواحدة من ألف ألف!».

Abu Al-Qasim Ja'far Bin Muhammad Bin Quwlawayh in Kaamil Al-Ziyaraat said, 'Abu Al-Abbas Muhammad Bin Ja'far narrated to me, from Muhammad Bin Al-Husay Bin Abu Al-Khattab, from Mani'e, from Safwan Bin Yahya, from Safwan Bin Mahran Al-Jamaal,

'Abu Abdullah^{-asws} has said: 'It is so easy what the visitor of Al-Husayn^{-asws} earns in every good deed, a thousand, thousand good deeds, and the evil-deed is only one. And where is the one when compared to a thousand, thousand?'

ثم قال: «يا صفوان، أبشر، فإن لله ملائكة معها قضبان من نور، فإذا أراد الحفظة أن تكتب على زائر الحسين (عليه السلام) سيئة، قالت الملائكة للحفظة: كفي. فتكف، فإذا عمل حسنة، قالت لها: اكتبي، أولئك الذين يبدل الله سيئاتهم حسنات».

Then he^{-asws} said: 'O Safwan! Receive glad tidings, for Allah^{-azwj} has Angels who have rods of Light. So when the Preserver (Angel) intends to write a sin upon the visitor of Al-Husayn^{-asws}, the Preserving Angels said: 'Pause!' So it pauses. So when he does a good deeds, say to it: 'Write!' **so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]**'.²¹

وعن أبي جعفر عليه السلام قال: قلت بمكة له: إن لي حاجة، فقال: تلقاني بمكة، فلقيته، فقلت: يا بن رسول الله إن لي حاجة؟ فقال: تلقاني بمنى، فلقيته بمنى، فقلت: يا بن رسول الله إن لي حاجة، فقال: [هات] حاجتك

And from Abu Ja'far^{-asws} having said: 'I said to him^{-asws} at Makkah, 'There is a need for me'. So he^{-asws} said: 'Meet me in Makkah. So I met him^{-asws}, and I said, 'O son^{-asws} of Rasool-Allah^{-saww}! There is a need for me?' He^{-asws} said: 'Meet me^{-asws} in Mina'. So I said, 'O son^{-asws} of Rasool-Allah^{-saww}! There is a need for me'. He^{-asws} said: 'State your need'.

²⁰ تأويل الآيات 1: 382 / 19

²¹ كامل الزيارات: 5 / 330

فقلت: يا بن رسول الله إني كنت أذنبت ذنبا فيما بيني وبين الله عزوجل، لم يطلع عليه أحد، و أجلك أن أستقبلك به، فقال: إذا كان يوم القيامة تجلى الله عزوجل لعبده المؤمن فيوقفه على ذنوبه ذنبا ذنبا، ثم يغفرها له، لا يطلع على ذلك ملك مقرب، ولا نبي مرسل.

So I said, 'O son^{-asws} of Rasool-Allah^{-saww}! I have committed a sin in what is between me and Allah^{-azwj} Mighty and Majestic. I have not notified anyone upon it, and due to you^{-asws} (being what you^{-asws} are) that I am facing you^{-asws} with it'. He^{-asws} said: 'When it will be the Day of Judgment, Allah^{-azwj} Mighty and Majestic would Manifest for the *Momin* servant, and He^{-azwj} would Pause him upon his sins, sin by sin. Then He^{-azwj} will Forgive these for him, not Notifying upon that, neither an Angel of Proximity nor a Mursil Prophet^{-as}'.

وفي حديث آخر: ويستر عليه من ذنوبه ما يكره أن يوقفه عليه، ثم يقول لسيئاته كوني حسنات، وذلك قول الله عزوجل: " فاولئك - الذين - يبدل الله سيئاتهم حسنات "

And in another Hadeeth: 'And He^{-asws} would Veil upon him from his sins whatever he dislikes that he should be Paused upon it. Then He^{-azwj} would be Saying to his evil deeds: "Become good deeds!" And that is in the Words of Allah^{-azwj} Mighty and Majestic: ***so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]***'.²²

محمد بن عيسى عن عمر بن إبراهيم بياع السابري عن حجر بن زائدة عن رجل عن أبي جعفر عليه السلام قال: قلت له: يا بن رسول الله ان لي حاجة فقال: تلقاني بمكة فقلت يا بن رسول الله ان لي حاجة فقال: هات حاجتك

Muhammad Bin Isa, from Umar Bin Ibrahim Baya'a Al Sabiry, from Hujr Bin Zaida, from a man,

(It has been narrated) from Abu Ja'far^{-asws}, said, 'I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! There is a need for me'. So he^{-asws} said: 'Meet me^{-asws} in Makkah'. So I said, 'O son^{-asws} of Rasool-Allah^{-saww}! There is a need for me!' So he^{-asws} said: 'State your need'.

فقلت: يا بن رسول الله اني أذنبت ذنبا بيني وبين الله لم يطلع عليه أحد فعظم على وأجلك أن استقبلك به فقال: انه إذا كان يوم القيامة وحاسب الله عبده المؤمن أوقفه على ذنوبه ذنبا ذنبا ثم غفر هاله لا يطلع على ذلك ملكا مقربا ولا نبيا مرسلا،

So I said, 'O son^{-asws} of Rasool-Allah^{-saww}! I have committed a sin between me and Allah^{-azwj} and have not notified anyone upon it. Thus it is grievous upon me and you^{-asws} are postponing my facing you^{-asws} with it'. So he^{-asws} said: 'When it would be the Day of Judgment and Allah^{-azwj} would Reckon His^{-azwj} Momin servant, He^{-azwj} would Pause him upon his sins, sin by sin. Then He^{-azwj} would Forgive there for him, neither Notifying that upon and Angel of Proximity, nor a Mursil Prophet^{-as}'.

قال عمر بن إبراهيم: وأخبرني عن غير واحد أنه قال: ويستر عليه من ذنوبه ما يكره أن يوقفه عليها قال: ويقول لسيئاته: كوني حسنات قال: وذلك قول الله تبارك وتعالى: (أولئك يبدل الله سيئاتهم حسنات وكان الله غفورا رحيما

Umar Bin Ibrahim said, 'And I have been informed from someone else that he^{-asws} said: 'And He^{-azwj} would Veil upon him from his sins what he dislikes he being paused upon it'. And He^{-azwj} would be Saying to his evil deeds: "Become good deeds!" And these are the Words of

²² Kitab Al Momin – Ch 2 H 67

Allah^{-azwj} Blessed and Exalted: ***so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]***.²³

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن ابن فضال، عن أبي جميلة، عن محمد الحلبي، عن أبي عبد الله (عليه السلام)، قال: «إن رسول الله (صلى الله عليه و آله) قال: إن الله مثل لي امتي في الطين، و علمني أسماءهم، كما علم آدم الأسماء كلها،

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Ibn Fazal, from Abu Jameela, from Muhammad Al Halby,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Made resemblances of my^{-saww} community for me^{-saww} in the clay, and Taught me^{-saww} their names, just as Adam^{-as} was Taught the names, all of them.

فمر بي أصحاب الرايات، فاستغفرت لعلي و شيعته، إن ربي وعدني في شيعه علي خصلة.

Then the companions of the banners passed by me^{-saww}, so I^{-saww} sought Forgiveness for Ali^{-asws} and his^{-asws} Shias. My^{-saww} Lord^{-azwj} Promised me^{-saww} a peculiarity regarding the Shias of Ali^{-asws}.

قيل: يا رسول الله، و ما هي؟ قال: المغفرة لمن آمن منهم، و إن الله لا يغادر «6» صغيرة و لا كبيرة، و لهم تبدل السيئات حسنات».

It was said, ‘O Rasool-Allah^{-saww}! And what is it?’ He^{-saww} said: ‘The Forgiveness for the one from them who believe, and that Allah^{-azwj} would neither Leave a minor sin nor a major sin, and for them He^{-azwj} ***would Replace their evil deeds with good deeds [25:70]***’.²⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحَسَنِيِّ قَالَ حَدَّثَنِي أَبُو جَعْفَرٍ (صلوات الله عليه) قَالَ سَمِعْتُ أَبِي يَقُولُ سَمِعْتُ أَبِي مُوسَى بْنَ جَعْفَرٍ (عليه السلام) يَقُولُ دَخَلَ عَمْرُو بْنُ عُبَيْدٍ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَلَمَّا سَلَّمَ وَ جَلَسَ تَلَا هَذِهِ الْآيَةَ الَّذِينَ يَجْتَنِبُونَ كِبَايِرَ الْأَوْثِمِ وَ الْفَوَاحِشَ ثُمَّ أَمْسَكَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا أَسْكَنَكَ قَالَ أَحِبُّ أَنْ أَغْرِفَ الْكِبَايِرَ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ

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

‘Abu Ja’far^{-asws} narrated to me saying: ‘I^{-asws} heard my^{-asws} father^{-asws} saying: ‘I^{-asws} heard my^{-asws} father^{-asws} Musa^{-asws} Bin Ja’far^{-asws} saying: ‘Amro Bin Ubeyd came over to Abu Abdullah^{-asws}. So when he greeted and was seated, recited this Verse: ***Those who are shunning the major sins and the immoralities [53:32]***, then held back. So Abu Abdullah^{-asws} said to him: ‘What made you withhold?’ He said, ‘I would love to understand the major sins from the Book of Allah^{-azwj} Mighty and Majestic’.

فَقَالَ نَعَمْ يَا عَمْرُو

So he^{-asws} said: ‘Yes – O Amro

و الزنا، لأن الله عز و جل يقول: وَ مَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَ يُخَذُّ فِيهِ مُهَانًا،

²³ Kitab Al Zohad – Ch 17 H 245

²⁴ الكافي 1: 15 / 368

And the adultery, because Allah^{-azwj} Mighty and Majestic is Saying: ***And one who does that, indulges in sin [25:68] The Punishment would be doubled for him on the Day of Judgment, and he would be therein eternally in disgrace [25:69].***

قال: فخرج عمرو و له صراخ من بكائه، و هو يقول: هلك من يقول برأيه، و نازعكم في الفضل و العلم».

He (the narrator) said, 'Amro went out screaming from his crying, and he was saying, 'Destroyed is the one who is speaking from his opinion, and disputes with regards to your^{asws} merits and the Knowledge'.²⁵

VERSES 16 - 21

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ {15}

Surely the pious would be in Gardens and springs [51:15]

آخِذِينَ مَا آتَاهُمْ رَبُّهُمْ ؕ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ {16}

Taking what their Lord would have Given them. They, before that, were good doers [51:16]

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ {17}

It was little from the night what they used to sleep [51:17]

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ {18}

And in the early mornings they used to seek Forgiveness [51:18]

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ {19}

And in their wealth, there was a right for the beggar and the deprived ones [51:19]

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ {20}

And on the earth, there are Signs for the convinced ones [51:20]

وَفِي أَنْفُسِكُمْ ؕ أَفَلَا تُبْصِرُونَ {21}

²⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 24 (Extract)

And within themselves (too). So, will you not see (notice)? [51:21]

الشيخ في (التهذيب): بإسناده، عن محمد بن علي بن محبوب، عن الحسن بن علي، عن العباس بن عامر، عن جابر، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: كانوا قليلاً من الليل ما يهجعون، قال: «كان القوم ينامون، ولكن كلما انقلب أحدهم، قال: الحمد لله، ولا إله إلا الله، والله أكبر».

Al-Sheykh in Al-Tehzeeb, by his chain, from Muhammad Bin Ali Bin Mahboub, from Al-Hassan Bin Ali, from Al-Abbas Bin Aamir, from Jabir, from Abu Baseer,

'Abu Ja'far^{-asws} has said: '**It was little from the night what they used to sleep [51:17]**, he^{-asws} said: 'The people were sleeping, but every time one of them tossed and turned, he said, 'The Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest'.²⁶

و عنه: بإسناده، عن الحسين بن سعيد، عن فضالة، عن معاوية بن عمار، قال: سمعت أبا عبد الله (عليه السلام) يقول في قول الله عز وجل: وَ بِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ: «في الوتر في آخر الليل سبعين مرة».

And from him, by his chain, from Al-Husayn Bin Saeed, from Fazalat, from Muawiya Bin Amaar who said,

'I heard Abu Abdullah^{-asws} saying with regards to the Words of Allah^{-azwj} Mighty and Majestic: **And in the early mornings they used to seek Forgiveness [51:18]**, he^{-asws} said: 'During Al-Witr Salat, at the end of the night, (seeking Forgiveness) seventy times'.²⁷

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ أَحْمَدَ بْنِ عَبْدِ الْعَزِيزِ قَالَ حَدَّثَنِي بَعْضُ أَصْحَابِنَا قَالَ كَانَ أَبُو الْحَسَنِ الْأَوَّلُ (عليه السلام) إِذَا رَفَعَ رَأْسَهُ مِنْ آخِرِ رَكْعَةِ الْوُتْرِ قَالَ هَذَا مَقَامٌ مِنْ حَسَنَاتِهِ نِعْمَةٌ مِنْكَ وَ شُكْرُهُ ضَعِيفٌ وَ ذَنْبُهُ عَظِيمٌ وَ لَيْسَ لَهُ إِلَّا دَفْعُكَ وَ رَحْمَتُكَ فَإِنَّكَ قُلْتَ فِي كِتَابِكَ الْمُنَزَّلِ عَلَى نَبِيِّكَ الْمُرْسَلِ (صلى الله عليه وآله) كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ وَ بِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ طَالَ هُجُوعِي

Ali Bin Muhammad, from Sahl, from Ahmad Bin Abdul Aziz who said, 'One of our companions narrate to be saying,

'It was so that whenever Abu Al-Hassan^{-asws} the 1st raised his^{-asws} head from the last Cycle of Al-Witr (Salāt), said: 'This is a place of the one whose good deeds are a Favour from You^{-azwj} and his gratitude is weak, and his sins are great, and it is not for him except for Your^{-azwj} Defence and Your^{-azwj} Mercy, for You^{-azwj} Said in Your^{-azwj} Book Revealed upon Your^{-azwj} Dispatched Prophet^{-saww}: **It was little from the night what they used to sleep [51:17] And in the early mornings they used to seek Forgiveness [51:18]**.

و قَلَّ قِيَامِي وَ هَذَا السَّحَرُ وَ أَنَا أَسْتَغْفِرُكَ لِدُنْيِي اسْتَغْفَرُ مَنْ لَمْ يَجِدْ لِنَفْسِهِ ضَرًّا وَ لَا نَفْعًا وَ لَا مَوْتًا وَ لَا حَيَاةً وَ لَا نُشُورًا

And little is my^{-asws} standing (for Salat), and this is the morning, and I^{-asws} am seeking Forgiveness from You^{-azwj} for sins of my^{-asws} (Shias) and seeking of the Forgiveness of the one who can neither find for himself a harm, nor a benefit, nor death, nor life, nor Resurrection'.

ثُمَّ يَخْرُ سَاجِدًا (صلوات الله عليه) .

²⁶ التهذيب 2: 1384 / 335.

²⁷ التهذيب 2: 498 / 130.

Then he^{-asws} fall down in the *Sajdah*'.²⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ الْعَبْدَ يُوقِظُ ثَلَاثَ مَرَّاتٍ مِنَ اللَّيْلِ فَإِنْ لَمْ يَفْعَمْ أَنَاهُ الشَّيْطَانُ فَبَالَ فِي أُذُنِهِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umeyr, from Abu Ayoub Al-Khazaz, from Muhammad Bin Muslim who said,

'I heard Abu Abdullah^{-asws} saying: 'The servant wakes up three times at night, so if he does not stand (for *Salāt*), the Satan^{-la} comes to him and urinates in his ear'.

قَالَ وَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ قَالَ كَانُوا أَقَلَّ اللَّيْلِ يَقُومُونَ لَا يَقُومُونَ فِيهَا .

He (the narrator) said, 'And I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: ***It was little from the night what they used to sleep [51:17]***. He^{-asws} said: 'There were very few nights which they missed out on, not standing (for the *Salāt*) in them'.²⁹

محمد بن يعقوب: بإسناده، عن ابن فضال، عن صفوان الجمال، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: لِلسَّائِلِ وَالْمَحْرُومِ، قال: «المحروم: المحارف الذي حرم كده في الشراء و البيع».

Muhammad Bin Yaqoub, by his chain, from Ibn Fazal, from Safwan Al-Jamal,

'Abu Abdullah^{-asws} regarding His^{-azwj} Words of the Mighty and Majestic: ***for the beggar and the deprived ones [51:19]***, said: 'The deprived – The struggler for the livelihood, whose hand has been prevented from buying and selling'.³⁰

VERSES 22 & 23

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ {22}

And in the sky is your sustenance and what you are Promised (with) [51:22]

الشيخ في (التهذيب): بإسناده، عن أحمد بن أبي عبد الله، عن القاسم بن يحيى، عن جده الحسن بن راشد، عن أبي بصير، عن أبي عبد الله، عن آبائه (عليهم السلام): «أن أمير المؤمنين (عليه السلام)، قال: إذا فرغ أحدكم من الصلاة، فليرفع يديه إلى السماء، و لينصب في الدعاء».

Al-Sheykh, in Al-Tehzeeb, by his chain, from Ahmad Bin Abu Abdullah, from Al-Qasim Bin Yahya, from his grandfather Al-Hassan Bin Rashid, from Abu Baseer,

'Abu Abdullah^{-asws}, from his forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said; 'When one of you is free from the Salat, so he should raise his hand to the sky, and he should focus on the supplication'.

²⁸ Al Kafi V 3 – The Book of Salāt CH 25 H 16

²⁹ Al Kafi V 3 – The Book Of *Salāt* CH 84 H 18

³⁰ الكافي 3: 500 / 12

فقال ابن سبأ: يا أمير المؤمنين، أليس الله في كل مكان؟ قال: بلى. قال: فلم يرفع يديه إلى السماء؟

Ibn Saba said, 'O Amir Al-Momineen^{-asws}, Isn't Allah^{-azwj} in every place?' He^{-asws} said: 'Yes'. He said, 'So why should one raise his hand towards the sky?'

فقال: رزقكم أما تقرأ: وَ فِي السَّمَاءِ رِزْقُكُمْ وَ مَا تُوعَدُونَ فمن أين يطلب الرزق إلا من موضعه؟ و موضع الرزق و ما وعد الله السماء».

He^{-asws} said: 'For your sustenance. But, have you not read: **And in the sky is your sustenance and what you are Promised (with) [51:22]**? So where should he seek the sustenance except from its place? And the place of the sustenance, and what Allah^{-azwj} has Promised, is the sky'.³¹

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقُّ مِثْلٍ مَا أَنتُمْ تَنْطِفُونَ {23}

So, by the Lord of the sky and the earth! It is the Truth, similar to what you are talking about [51:23]

محمد بن العباس (رحمه الله)، قال: حدثنا علي بن عبد الله، عن إبراهيم بن محمد الثقفي، عن الحسن بن الحسين، عن سفيان بن إبراهيم، عن عمرو بن هاشم، عن إسحاق بن عبد الله، عن علي بن الحسين (عليهما السلام)، في قول الله عز وجل: فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقُّ مِثْلٍ مَا أَنتُمْ تَنْطِفُونَ، قال: «قوله تعالى: إِنَّهُ لَحَقُّ، [هو] قيام القائم (عليه السلام)، وفيه نزلت: وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَ لِيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَ لِيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا».

Muhammad Bin Al-Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad Al-Saqafy, from Al-Hassan Bin Al-Husayn, from Sufyan Bin Ibrahim, from Amro bin Hashim, from Is'haq Bin Abdullah,

'Ali^{-asws} Bin Al-Husayn^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **So, by the Lord of the sky and the earth! It is the Truth, similar to what you are talking about [51:23]**. He^{-asws} said: 'The Words of the Exalted: **It is the Truth** - it is the rising of Al-Qaim^{-asws}'. And regarding it was revealed: Allah^{-azwj} has Promised those among you who believe and do righteous deeds that He^{-azwj} will surely Make them successors upon the earth just as He^{-azwj} Made those before them successors and that He^{-azwj} will surely Establish for them their religion which He^{-azwj} has Approved for them and that He^{-azwj} will surely Substitute for them, after that, the true religion." Their fear is security.³²

VERSES 24 - 37

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ {24}

Has there come to you a Hadeeth (narration) about the honoured guests of Ibrahim? [51:24]

³¹ التهذيب 2: 1315 / 322.

³² (Extract) تأويل الآيات 2: 615 / 4.

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ {25}

When they came to him, they said: 'Peace!' He said: 'Peace!' (and thought): 'they were people he did not know [51:25]

فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ {26}

Then he went to his wife and came with a fat (roasted) calf [51:26]

فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ {27}

So, he drew it near to them (and) said: 'Will you not eat?' [51:27]

فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ {28}

Then he felt fear from them. They said, 'Do not fear', and they gave him glad tidings of a knowledgeable boy [51:28]

فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرََّةٍ فَصَكَتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ {29}

Then his wife came up sighing, and she slapped her face and said, '(I am) a barren woman, old!' [51:29]

قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ {30}

They said: 'Like that, Said your Lord. Surely, He is the Wise, the Knowing [51:30]

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ {31}

He said: 'So what is your mission, O Emissaries ?' [51:31]

قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ {32}

They said: 'We are Sent to a criminal people [51:32]

لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ {33}

In order to Send down upon them rocks of clay [51:33]

مُسَوِّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ {34}

Marked (for Punishment) in the Presence of your Lord, to the extravagant (people) [51:34]

فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ {35}

So, we brought out ones from the Momineen who were in it [51:35]

فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ {36}

But We did not find therein apart from a (single) household of 'Al-Muslameen' the submitters [51:36]

وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ {37}

And We left therein a Sign for those who fear the painful Punishment [51:37]

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

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

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

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

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

Book. So Ibrahim^{-as} said to them: 'What have you^{-as} come for?' They^{-as} said to him^{-as}: 'For the destruction of the people of Lut^{-as}'.

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

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

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

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

فَنَدِمَ عَلَى عَرْضِهِ عَلَيْهِمُ الْمَنْزِلَ وَقَالَ أَيُّ شَيْءٍ صَنَعْتُ أَنْ يَجْمَعَ قَوْمِي وَأَنَا أَعْرِفُهُمْ فَالْتَقَتْ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ وَقَدْ قَالَ جِبْرِيلُ (عليه السلام) لَا نَعْجَلْ عَلَيْهِمْ حَتَّى يَشْهَدَ ثَلَاثَ شَهَادَاتٍ فَقَالَ جِبْرِيلُ (عليه السلام) هَذِهِ وَاحِدَةٌ

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

ثُمَّ مَشَى سَاعَةً ثُمَّ التَقَتْ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ فَقَالَ جِبْرِيلُ (عليه السلام) هَذِهِ اثْنَتَانِ ثُمَّ مَضَى فَلَمَّا بَلَغَ بَابَ الْمَدِينَةِ التَقَتْ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ فَقَالَ جِبْرِيلُ (عليه السلام) هَذِهِ ثَالِثَةٌ

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

ثُمَّ دَخَلَ وَ دَخَلُوا مَعَهُ فَلَمَّا رَأَتْهُمُ امْرَأَتُهُ رَأَتْ هَيْئَهُ حَسَنَةً فَصَعِدَتْ فَوْقَ السُّطْحِ وَ صَعِقَتْ فَلَمْ يَسْمَعُوا فَدَخَنَتْ فَلَمَّا رَأَوْا الدُّخَانَ اقْبَلُوا يُهْرَعُونَ إِلَى الْبَابِ فَتَنَزَّلَتْ إِلَيْهِمْ فَقَالَتْ عِنْدَهُ قَوْمٌ مَا رَأَيْتُمْ قَطُّ أَحْسَنَ مِنْهُمْ هَيْئَةً

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

فَجَاءُوا إِلَى الْبَابِ لِيَدْخُلُوها فَلَمَّا رَأَاهُمْ لُوطٌ قَامَ إِلَيْهِمْ فَقَالَ يَا قَوْمِ فَاتَّقُوا اللَّهَ وَ لَا تُخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ فَقَالَ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَدَعَاهُمْ إِلَى الْحُلَالِ

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

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

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

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

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

قَالَ فَأَمْرُهُ فَتَحَمَّلَ وَ مَنْ مَعَهُ إِلَّا امْرَأَتُهُ قَالَ ثُمَّ اقْتَلَعَهَا جِبْرَائِيلُ بِجَنَاحَيْهِ مِنْ سَبْعِ أَرْضِينَ ثُمَّ رَفَعَهَا حَتَّى سَمِعَ أَهْلُ السَّمَاءِ الدُّنْيَا نُبَاحَ الْكِلَابِ وَ صِيَاحَ الدِّيَكَةِ ثُمَّ قَلَبَهَا وَ أَمْطَرَ عَلَيْهَا وَ عَلَى مَنْ حَوْلَ الْمَدِينَةِ حِجَارَةً مِنْ سَجِيلٍ.

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

the crowing of the roosters. Then he^{-as} overturned it, and rained upon it and upon the surrounding areas of the city, stones of clay'.³³

و عنه: بهذا الإسناد، عن الحسن بن محبوب، عن مالك بن عطية، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام): «فقال رسول الله (صلى الله عليه وآله): يا جبرئيل، و أين كانت قريتهم من البلاد؟ فقال جبرئيل: كان موضع قريتهم في موضع بحيرة طبرية اليوم، و هي في نواحي الشام، قال:

And from him, by this chain, from Al-Hassan Bin Mahboub, from Malik Bin Atiyya, from Abu Hamza Al-Sumaly,

'Abu Ja'far^{-asws} has said: 'Rasool-Allah^{-saww} said: 'O Jibraeel^{-as}! And where was their village from the cities (of today)?' So Jibraeel^{-as} said: 'The place of their village was in a place called the Sea of Galilee today, and it is around Syria'.

فقال له رسول الله (صلى الله عليه وآله): أ رأيتك حين قلبتها، في أي موضع من الأرضين وقعت القرية و أهلها؟ فقال: يا محمد، وقعت فيما بين بحر الشام إلى مصر، فصارت تلولا في البحر».

Rasool-Allah^{-saww} said to him^{-as}: 'Did you^{-as} see, when you^{-as} overturned them, in which place of the firmaments did the village and its inhabitants end up in?' So he^{-as} said: 'O Muhammad^{-saww}! They ended up in what is between the sea of Syria and Egypt. (The village called) Taloula ended up in the sea'.³⁴

و عنه: قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن أحمد بن محمد بن أبي نصر، عن أبان، عن أبي بصير، و غيره، عن أحدهما (عليهما السلام)، قال: «إن الملائكة لما جاءت في هلاك قوم لوط قالوا: إنا مهلكو أهل هذه القرية. قالت سارة، و عجبت من قلتهم و كثرة أهل القرية، فقالت: و من يطبق قوم لوط؟ فبشروها بإسحاق و من وراء إسحاق يعقوب، فصكت وجهها، و قالت: عجز عقيم، و هي يومئذ ابنة تسعين سنة، و إبراهيم يومئذ ابن عشرين و مائة سنة،

And from him who said, 'My father narrated to us, from Sa'd Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban, from Abu Baseer, and someone else,

One of the two of them^{-asws} (5th Or 6th Imam^{-asws}) having said: 'When the Angels came in for the destruction of the people of Lut^{-as}, they said: 'We will be destroying the people of this village'. Sara^{-as} said, wondering at their few number and the huge number of the people of the village: 'And who endures the people of Lut^{-as}?' So they gave her the good news of Is'haq^{-as}, and from after Is'haq^{-as} of Yaqoub^{-as}. **and she slapped her face and said, '(I am) a barren woman, old!' [51:29].** And in those days she^{-as} was ninety years of age, and Ibrahim^{-as} was one hundred and twenty years old''.³⁵

في كتاب علل الشرايع بإسناده إلى أبي بصير عن أبي جعفر عليه السلام حديث طويل وفيه قال أبو بصير: فقلت له: جعلت فداك فهل كان أهل قرية لوط كلهم هكذا يعملون؟ فقال: نعم إلا أهل البيت منهم مسلمين أما تسمع لقوله تعالى: " فأخرجنا من كان فيها من المؤمنين فما وجدنا فيها غير بيت من المسلمين ".

In the book IIIAl-Al-Sharai'e, by his chain going up to Abu Baseer,

³³ Al Kafi – V 8 H 14953

³⁴ علل الشرائع: 5/ 550.

³⁵ (Extract) علل الشرائع: 6/ 551.

'Abu Ja'far^{-asws} – a lengthy Hadeeth, and in it Abu Baseer said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Did all the people of Lut^{-as} used to act like this?' So he^{-asws} said: 'Yes, except for the People of the Household of the submitters among them. But, have you not heard the Words of the Exalted: **But We did not find therein apart from a (single) household of the submitters [51:36]**'.³⁶

سعد بن عبد الله، قال: حدثني أحمد بن محمد بن عيسى، عن محمد وغيره، عن الحسن بن أحمد المنقري، عن يونس بن ظبيان، قال: سمعت أبا عبد الله (عليه السلام) يقول: «لم ينزل من السماء شيء أقل ولا أعز من ثلاثة أشياء: أما أولها فالتسليم، والثانية البر، والثالثة اليقين، إن الله عز وجل يقول في كتابه: فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ».

Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Muhammad and someone else, from the one who narrated to him, from Al-Husayn Bin Ahmad Al-Munqary, from Yunus Bin Zibyan who said,

'I heard Abu Abdullah^{-asws} saying: 'There did not descend from the sky anything, neither less nor dearer than three things. As for the first of it, so it is the submission; and the second one is the righteousness; and the third is the conviction. Allah^{-azwj} Mighty and Majestic is Saying in His^{-azwj} Book: **But We did not find therein apart from a (single) household of the submitters [51:36]**'.³⁷

VERSES 38 - 46

وَفِي مُوسَىٰ إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ {38}

And regarding Musa, when We Sent him to Pharaoh with a clear Authorisation [51:38]

بصائر الدرجات مُحَمَّدُ بْنُ الْحَسَنِ عَنْ حَمَّادٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِيهِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ: قُلْتُ لَهُ جُعِلْتُ فِدَاكَ - النَّبِيُّ ص وَرِثَ عِلْمَ النَّبِيِّينَ كُلِّهِمْ قَالَ لِي نَعَمْ قُلْتُ مِنْ لَدُنْ آدَمَ إِلَىٰ أَنْ انْتَهَىٰ إِلَىٰ نَفْسِهِ قَالَ نَعَمْ وَرِثَهُمُ النَّبِيُّوَةُ وَ مَا كَانَ فِي آبَائِهِمْ مِنَ النَّبِيُّوَةِ وَالْعِلْمِ

(The book) 'Basaair Al-Darajaat' – Muhammad Bin Al Hassan, from Hammad, from Ibrahim Bin Abdul Hameed, from his father,

'From Abu Al-Hassan^{-asws} the 1st, he (the narrator) said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! The Prophet^{-saww} inherited the knowledge of Prophets^{-as}, all of them^{-as}?' He^{-asws} said: 'Yes'. He^{-asws} said: 'From Adam^{-as} until ending to himself^{-saww}?' He^{-asws} said: 'Yes, he^{-saww} inherited them^{-saww} and whatever was from their^{-as} fathers^{-as}, of the Prophet-hood and the knowledge'.

قَالَ مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا وَ قَدْ كَانَ مُحَمَّدٌ ص أَعْلَمَ مِنْهُ

He^{-asws} said: 'Allah^{-azwj} did not Send any Prophet^{-as} except and Muhammad^{-saww} was more knowledgeable than him^{-as}'.

³⁶ Tafseer Noor Al Saqalayn – CH 51 H 41

³⁷ مختصر بصائر الدرجات: 93

قَالَ قُلْتُ إِنَّ عِيسَى ابْنَ مَرْيَمَ كَانَ يُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ قَالَ صَدَقْتَ وَ سُلَيْمَانُ بْنُ دَاوُدَ كَانَ يُفْهِمُ كَلَامَ الطَّيْرِ قَالَ وَ كَانَ رَسُولُ اللَّهِ ص يُقَدِّرُ عَلَى هَذِهِ الْمَنَازِلِ فَقَالَ إِنَّ سُلَيْمَانَ بْنَ دَاوُدَ قَالَ لِهَذِهِ حِينَ فَقَدَهُ وَ شَكَ فِي أَمْرِ مَا لِي لَا أَرَى الْهَذْهَذَ أَمْ كَانَ مِنَ الْغَائِبِينَ

He (the narrator) said, I said, 'Isa^{-as} Bin Maryam^{-as} used to revive the dead by the Permission of Allah^{-azwj}'. He^{-asws} said: 'You speak the truth'. I said, 'Suleiman^{-as} Bin Dawood^{-as} used to understand the speech of the birds'. He^{-asws} said: 'And Rasool-Allah^{-saww} had the power over all these. Suleiman^{-as} Bin Dawood^{-as} said to the Hoopoe bird when he^{-as} was on the verge of losing his^{-as} command: ***'What is the matter I cannot see the hoopoe, or was it from the absentees? [27:20].***

وَ كَانَتِ الْمَرْدَةُ وَ الرِّيحُ وَ النَّملُ وَ الْإِنْسُ وَ الْجِنُّ وَ الشَّيَاطِينُ لَهُ طَائِعِينَ وَ غَضِبَ عَلَيْهِ فَقَالَ لَأَعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْجَنَّهُ أَوْ لَيَأْتِيَنِي بِسُلْطَانٍ مُبِينٍ

And the soft winds, and the turbulent winds, and the ants, and the humans, and the Jinn, and the devils were obedient to him^{-as}. And (he) was angry with it (the hoopoe), and he^{-as} said: ***I will either punish it with a severe punishment, or I shall slaughter it, or it should come to me with a clear authorisation' (for its absence) [27:21].***

وَ إِنَّمَا غَضِبَ عَلَيْهِ لِأَنَّهُ كَانَ يَدُلُّهُ عَلَى الْمَاءِ فَهَذَا وَ هُوَ طَيْرٌ قَدْ أُعْطِيَ مَا لَمْ يُعْطِ سُلَيْمَانُ وَ إِنَّمَا أَرَادَهُ لِيَدُلَّهُ عَلَى الْمَاءِ فَهَذَا لَمْ يُعْطِ سُلَيْمَانُ وَ كَانَتِ الْمَرْدَةُ لَهُ طَائِعِينَ وَ لَمْ يَكُنْ يَعْرِفُ الْمَاءَ تَحْتَ الْهَوَاءِ وَ كَانَتِ الطَّيْرُ تَعْرِفُهُ

He^{-as} was angry with it because it was a guide for him^{-as} over the water, and this one, and it was a bird, it was given that which was not given to Suleyman^{-as} and it was the wind, and the ant, and the Jinn, and the human, and the devils, and they were obedient to him^{-as}, and it was not for them to understand the water underneath the air, and it was the bird which understood it'.

إِنَّ اللَّهَ يَقُولُ فِي كِتَابِهِ وَ لَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمَةٌ بِهِ الْمَوْتَى فَقَدْ وَرَّثْنَا نَحْنُ هَذَا الْقُرْآنَ فَعِنْدَنَا مَا تُسِيرُ بِهِ الْجِبَالُ وَ تُقَطِّعُ بِهِ الْبُلْدَانَ وَ يُحْيِي بِهِ الْمَوْتَى بِإِذْنِ اللَّهِ وَ نَحْنُ نَعْرِفُ مَا تَحْتَ الْهَوَاءِ وَ إِنَّ كَانَ فِي كِتَابِ اللَّهِ لَآيَاتٌ مَا يُرَادُ بِهَا أَمْرٌ مِنَ الْأُمُورِ الَّتِي أَعْطَاهَا اللَّهُ الْمَاضِينَ النَّبِيِّينَ وَ الْمُرْسَلِينَ إِلَّا وَ قَدْ جَعَلَهُ اللَّهُ ذَلِكَ كُلَّهُ لَنَا فِي أَمِّ الْكِتَابِ

Allah^{-azwj} has Said in His^{-azwj} Book: ***And even though the Quran is such, the mountain can be moved by it, or the land can be travelled by it, or the dead can be made to speak by it [13:31].*** We^{-asws} have inherited this Quran and in it is what one can cut off the mountains with and cut off the countries with, and revive with it the dead by the Permission of Allah^{-azwj}, and we^{-asws} are aware of the water under the air, and in the Book of Allah^{-azwj} are Verses with which he^{-saww} could command anything by it that Allah^{-azwj} had Given to the Prophet^{-as} and the Rasools^{-as} before but Allah^{-azwj} has Made all of that to be for us^{-asws} in the Mother of the Book.

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ وَ مَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَ الْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ ثُمَّ قَالَ جَلَّ وَ عَزَّ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَنَحْنُ الَّذِينَ اصْطَفَيْنَا اللَّهُ فَقَدْ وَرَّثْنَا عِلْمَ هَذَا الْقُرْآنِ الَّذِي فِيهِ تِبْيَانُ كُلِّ شَيْءٍ.

Allah^{-azwj} Blessed and Exalted Says in His^{-azwj} Book: ***And there is nothing hidden in the sky and the earth except it is in a Clarifying Book [27:75].*** Then the Mighty and Majestic Said:

Then We Gave the Book as an inheritance to those We Chose from among Our servants [35:32]. So, we^{-asws} are the ones Chosen by Allah^{-azwj} and Made to inherit this knowledge of the Quran in which is the explanation of all things³⁸.

فَتَوَلَّىٰ بِرُكْنِهِ وَقَالَ سَاحِرٌ أَوْ مَجْنُونٌ {39}

But he turned back along with his supporters and said, ‘(He is either) a sorcerer or a madman’ [51:39]

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ {40}

So We Seized him and his armies and We Hurlled them into the sea, and he was hosted and hurled them into the deep (sea) and he was blameworthy [51:40]

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ {41}

And among (the people of) Aad, when We Sent upon them the destructive (Al-Aqeem) wind [51:41]

مَا تَذَرُ مِنْ شَيْءٍ أَنتَ عَلَيْهِ إِلَّا جَعَلْتَهُ كَالرِّيمِ {42}

It did not leave anything it came upon except it made it to be like dust [51:42]

وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ {43}

And regarding Samood, when it was said to them: ‘Enjoy yourselves for a while’ [51:43]

فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنْظُرُونَ {44}

But they exceeded from the Command of their Lord, so the thunderbolt seized them and they were looking on [51:44]

فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْتَصِرِينَ {45}

So, they were neither able to stand up nor help each other [51:45]

وَقَوْمَ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ {46}

³⁸ Bihar Al-Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 7

And the people of Noah from before (them), they were a transgressing people [51:46]

The destructive winds of Allah^{-azwj}

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى بْنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِثَابٍ وَهَشَامِ بْنِ سَالِمٍ عَنْ أَبِي بصيرٍ قَالَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ab and Hashaam Bin Saalim, from Abu Baseer who said:

سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ الرِّيحِ الْأَرْبَعِ الشَّمَالِ وَالْجَنُوبِ وَالصَّبَا وَالْدُبُورِ وَ قُلْتُ إِنَّ النَّاسَ يَذْكُرُونَ أَنَّ الشَّمَالَ مِنَ الْجَنَّةِ وَالْجَنُوبَ مِنَ النَّارِ فَقَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ جُنُودًا مِنْ رِيَّاحٍ يُعَذِّبُ بِهَا مَنْ يَشَاءُ مِنْ عَصَاهُ وَلِكُلِّ رِيَّاحٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهَا فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعَذِّبَ قَوْمًا بَنُوْعٍ مِنَ الْعَذَابِ أَوْحَى إِلَى الْمَلَكِ الْمُوَكَّلِ بِذَلِكَ النَّوْعِ مِنَ الرِّيحِ الَّتِي يُرِيدُ أَنْ يُعَذِّبَ بِهَا قَالَ فَيَأْمُرُهَا الْمَلَكُ فَيَهْبِجُ كَمَا يَهْبِجُ الْأَسَدُ الْمُغَضَّبُ

‘I asked Abu Ja’far^{-asws} about the four types of winds – the North, the South, *Al-Saba* and *Al-Dabour*, and I said that the people are mentioning that the North (wind) is from the Paradise, and the South (wind) is from the Fire’. So he^{-asws} said: ‘Allah^{-azwj} has armies of winds by which He^{-azwj} Punishes whomsoever that He^{-azwj} so Wishes to from the ones who disobey Him^{-azwj}, and from every wind from these is an Angel allocated to it. So if Allah^{-azwj} Intends to Punish a people by some kind of torment, He^{-azwj} Reveals to the Angel in charge of that particular type of the winds by which He^{-azwj} Intends to Punish them by. So the Angel orders it and it get excited like a lion gets excited when bothered’.

قَالَ وَ لِكُلِّ رِيَّاحٍ مِنْهُمْ اسْمٌ أَمَا تَسْمَعُ قَوْلَهُ تَعَالَى كَذَبْتَ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَ نَذِيرٌ إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيَّاحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُسْتَمِرٍّ وَ قَالَ الرِّيحُ الْعَقِيمَ وَ قَالَ رِيَّاحٌ فِيهَا عَذَابٌ أَلِيمٌ وَ قَالَ فَأَصَابَهَا إِغْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ وَ مَا ذُكِرَ مِنَ الرِّيحِ الَّتِي يُعَذِّبُ اللَّهُ بِهَا مَنْ عَصَاهُ

He^{-asws} said: ‘And for every wind from these is a name. Have you not heard the Words of the High^{-azwj}: **(People of) Ad belied, so how was My punishment and Warning? [54:18] For We sent against them a furious wind Sarsara, on a Day of continuous bad luck [54:19].** And Said: **the destructive wind (Al-Aqeem) [51:41].** And Said: **a (blast of) wind wherein is a painful Punishment [46:24].** And Said: **‘Then a tornado in which is fire, hits it, so it gets incinerated [2:266].** And (others) from winds which have not been Mentioned by which Allah^{-azwj} Punishes the ones who disobey Him^{-azwj}’.

قَالَ وَ لِلَّهِ عَزَّ ذِكْرُهُ رِيَّاحٌ رَحْمَةٌ لَوَاقِعٌ وَ غَيْرُ ذَلِكَ يَنْشُرُهَا بَيْنَ يَدَيِ رَحْمَتِهِ مِنْهَا مَا يَهْبِجُ السَّحَابَ لِلْمَطَرِ وَ مِنْهَا رِيَّاحٌ تَحْسِسُ السَّحَابَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ رِيَّاحٌ تَغْصِرُ السَّحَابَ فَتَمْطُرُهُ بِإِذْنِ اللَّهِ وَ مِنْهَا رِيَّاحٌ مِمَّا عَدَّدَ اللَّهُ فِي الْكِتَابِ

He^{-asws} said: ‘And Allah^{-azwj} Mighty is His^{-azwj} mention has winds of Mercy which occur, and others besides that which He^{-azwj} Displays His^{-azwj} Mercy. From these is that which incites clouds for the rain, and from these is a wind which holds up the clouds in between the sky and the earth, and the winds which squeeze the clouds so they make rain by the Permission of Allah^{-azwj}, and from these are winds which Allah^{-azwj} has Counted in His^{-azwj} Book.

فَأَمَّا الرِّيحُ الْأَرْبَعُ الشَّمَالُ وَالْجَنُوبُ وَالصَّبَا وَالْدُبُورُ فَإِنَّمَا هِيَ أَسْمَاءُ الْمَلَائِكَةِ الْمُوَكَّلِينَ بِهَا فَإِذَا أَرَادَ اللَّهُ أَنْ يُهَبِّ شَمَالًا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الشَّمَالُ فَيَهْبِطُ عَلَى النَّبْتِ الْحَرَامِ قَعَامَ عَلَى الرُّجْنِ الشَّامِيِّ فَصَرْبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيَّاحُ الشَّمَالِ حَيْثُ يُرِيدُ اللَّهُ مِنَ الْبَرِّ وَ الْبَحْرِ

As for the four winds – the North, and the South, and *Al-Saba*, and *Al-Dabour*, so these are the names of the Angels who have been allocated to these. So if Allah^{-azwj} Intends the North wind to blow, He^{-azwj} Commands the Angel whose name is the North (*Al-Shimaal*), so he descends upon the Sacred House (*Al-Bayt Al-Haram*), stands upon the *Al-Shamy* corner of it and flaps his wings. So the North wind disperses in the land and the sea wherever Allah^{-azwj} Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ جَنُوباً أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الْجَنُوبُ فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الْجَنُوبِ فِي الْبَرِّ وَ الْبَحْرِ حَيْثُ يُرِيدُ اللَّهُ

And if Allah^{-azwj} Intends to Send the South winds, He^{-azwj} Commands the Angel whose name is the South (*Al-Junoub*), so he descends upon the Sacred House (*Al-Bayt Al-Haram*), stands upon the *Al-Shamy* corner of it and flaps his wings. So the South wind disperses in the land and the sea wherever Allah^{-azwj} Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ رِيحَ الصَّبَا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الصَّبَا فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الصَّبَا حَيْثُ يُرِيدُ اللَّهُ جَلَّ وَ عَزَّ فِي الْبَرِّ وَ الْبَحْرِ

And if Allah^{-azwj} Intends to Send *Al-Saba* wind, He^{-azwj} Commands the Angel whose name is *Al-Saba*, so he descends upon the Sacred House, stands upon the *Al-Shamy* corner of it and flaps his wings. So the *Al-Saba* wind disperses in the land and the sea wherever Allah^{-azwj} Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ دُبُوراً أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الدُّبُورُ فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الدُّبُورِ حَيْثُ يُرِيدُ اللَّهُ مِنَ الْبَرِّ وَ الْبَحْرِ

And if Allah^{-azwj} Intends to Send *Daboura*, He^{-azwj} Commands the Angel whose name is *Al-Dabour*, so he descends upon the Sacred House, stands upon the *Al-Shamy* corner of it and flaps his wings. So *Al-Dabour* wind disperses in the land and the sea wherever Allah^{-azwj} Desires it to’.

ثُمَّ قَالَ أَبُو جَعْفَرٍ (عليه السلام) أَمَا تَسْمَعُ لِقَوْلِهِ رِيحُ الشَّمَالِ وَ رِيحُ الْجَنُوبِ وَ رِيحُ الدُّبُورِ وَ رِيحُ الصَّبَا إِنَّمَا تُضَافُ إِلَى الْمَلَائِكَةِ الْمُؤَكَّلِينَ بِهَا.

Then Abu Ja’far^{-asws} said: ‘As for your hearing their words – the North wind, and the South wind, and *Al-Dabour* wind, and *Al-Saba* wind, but rather these are the Angels who have been entrusted with these.³⁹

VERSES 47 - 49

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ {47}

And the sky, We Built it by Hand, and We are the Expanders [51:47]

³⁹ Al Kafi – H 14511

وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ {48}

And the earth, We Spread it out, so how excellent are the spreaders [51:48]

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ {49}

And from all things, We Created pairs, perhaps you would take heed [51:49]

بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رحمه الله)، قال: حدثنا محمد ابن أبي عبد الله الكوفي، قال: حدثنا محمد بن إسماعيل، قال: حدثنا الحسين بن الحسن، قال: حدثنا بكر، عن أبي عبد الله البرقي، عن عبد الله بن بحر، عن أبي أيوب الخزاز، عن محمد بن مسلم، قال: سألت أبا جعفر (عليه السلام) فقلت: قوله عز وجل: يا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي؟

Ibn Babuwayh said, 'It was narrated to us by Ali Bin Ahmad Bin Muhammad Bin Umran Al Daqaq, from Muhammad Ibn Abu Abdullah Al Kufy, from Muhammad Bin Ismail, from Al Husayn Bin Al Hassan, from Bakr, from Abu Abdullah Al Barqy, from Abdullah Bin Bahr, from Abu Ayoub Al Khazaz, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far^{-asws}, so I said, 'The Words of the Mighty and Majestic: **He said: O Iblees! What prevented you performing Sajdah to what I Created with My Two hands? [38:75]'**

فقال: «اليد في كلام العرب القوة والنعمة. قال: وَادْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ وَ قَالَ: وَ السَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ أَيْ بِقُوَّةٍ وَ إِنَّا لَمُوسِعُونَ وَ قَالَ: وَ أُيِّنَهُمْ رُوحًا مِنْهُ أَيْ قَوَاهِم. وَ يُقَالُ: لِفُلَانٍ عِنْدِي يَدٌ بِيضَاءُ، أَيْ نِعْمَةٌ».

So he^{-asws} said: 'The 'hand' in the speech of the Arabs is (means) the strength and the favour. He^{-azwj} Said: **and remember Our servant Dawood, the possessor of the hand (strength) [38:17].** And Said: **And the sky, We Built it by Hand** – i.e., by Strength, **and We are the Expanders [51:47].** And Said: **and He Supported them with a Spirit from Him [58:22],** i.e., Strengthened them. And it is said, 'For so and so there is a white hand with me', i.e., a favour'.⁴⁰

وَ الْأَرْضَ فَرَشْنَاهَا أَيْ مَهْدْنَاهَا لِيَسْتَقَرُّوا عَلَيْهَا فَنِعْمَ الْمَاهِدُونَ أَيْ نَحْنُ

And the earth, We Spread it out, - i.e. cradled it for them to be settled upon it - so how excellent are the spreaders [51:48] – i.e., We^{-azwj} are.

وَ مِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ أَيْ نَوْعَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ فَتَعَلَّمُوا أَنَّ التَّعَدُّدَ مِنْ خَوَاصِّ الْمُمَكِّنَاتِ وَ أَنَّ الْوَاجِبَ بِالذَّاتِ لَا يَقْبَلُ الْإِنْقِسَامَ وَ التَّعَدُّدَ

And from all things, We Created pairs, [51:49]. So they learned that pluralism is one of the properties of possibilities, and that the duty in particular does not accept division and plurality.

معاني الأخبار: 8 / 15، التوحيد: 1 / 153⁴⁰

و رُوِيَ عَنِ الرِّضَا عَلَيْهِ السَّلَامُ فِي حُطْبَةٍ طَوِيلَةٍ قَدْ تَقَدَّمَ فِي كِتَابِ التَّوْحِيدِ مَشْرُوحاً وَ مُضَادَّتِهِ بَيْنَ الْأَشْيَاءِ عُرِفَ أَنْ لَا ضِدَّ لَهُ وَ بِمُقَارَنَتِهِ بَيْنَ الْأَشْيَاءِ عُرِفَ أَنْ لَا قَرِينَ لَهُ ضَادَّ النُّورِ بِالظُّلُمَةِ وَ الْيُسْرَ بِالْعُسْرِ وَ الْحَيَاةَ بِالْمَوْتِ وَ الصَّرَدَ بِالْحُزْرِ مُؤَلِّفًا بَيْنَ مُتَعَادِيَاتِهَا مُفَرِّقًا بَيْنَ مُتَدَانِيَاتِهَا دَالَّةً بِتَفْرِيقِهَا عَلَى مُفَرِّقِهَا وَ بِتَأْلِيفِهَا عَلَى مُؤَلِّفِهَا وَ ذَلِكَ قَوْلُهُ وَ مِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ.

And it is reported from Al-Reza^{-asws} in a lengthy sermon which has already preceded in the book of Tawheed, annotated: 'And by His^{-azwj} Contradicting between the things, it is known that there is no opponent for Him^{-azwj}, and by His^{-azwj} Pairing between the things, it is known that there is no pair for Him^{-azwj}. The light contradicts with the darkness, and the dry with the wet, and the coarse with the soft, and the cold with the hot, being a compilation between its antagonists and separation between its descriptions, evidencing by their individualism based upon their separation, and by their compilation upon its compilation, and that is His^{-azwj} Word: **And from all things, We Created pairs, perhaps you would take heed [51:49].**⁴¹

VERSE 50

فَفِرُّوا إِلَى اللَّهِ إِنَّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ {50}

Therefore, flee to Allah, surely, I am a clear warner to you from Him [51:50]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ فَرُّوا إِلَى اللَّهِ إِنَّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ قَالَ حُجُّوا إِلَى اللَّهِ عَزَّ وَ جَلَّ .

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Al Jaroud,

'From Abu Ja'far^{-asws}, he (the narrator) said, '(What about): **Therefore, flee to Allah, surely I am a clear warner to you from Him [51:50]?**' He^{-asws} said: 'Be a pilgrim to Allah^{-azwj} Mighty and Majestic'.⁴²

و عنه في (الفيقيه): بإسناده، عن زيد بن علي، عن أبيه (عليه السلام)، في قوله تعالى: فَرُّوا إِلَى اللَّهِ إِنَّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ: «يعني حجوا إلى بيت الله، يا بني إن الكعبة بيت الله، فمن حج بيت الله فقد قصد إلى الله، و المساجد بيوت الله، فمن سعى إليها فقد سعى إلى الله و قصد إليه».

And from him, by his chain,

'Zayd, the son Of Ali^{-asws}, from his father^{-asws} Ali^{-asws} regarding the Words of the Exalted: **Therefore, flee to Allah, surely I am a clear warner to you from Him [51:50]**, he^{-asws} said: 'It Means go for Hajj to the House of Allah^{-azwj}. O my^{-asws} son! The Kabah is the House of Allah^{-azwj}, so the one who performs Hajj of the House of Allah^{-azwj}, so he has aimed to Allah^{-azwj}. And the Masjids are the Houses of Allah^{-azwj}, so the one who runs towards these, so he has run towards Allah^{-azwj}, and aimed towards Him^{-azwj}'.⁴³

⁴¹ Bihar Al Anwaar – V 57 The book of creation - Ch 31 H 1

⁴² Al Kafi – V 4 – The Book of Hajj Ch 28 H 21

⁴³ من لا يحضره الفقيه 1: 603 / 127.

VERSES 51 - 55

وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ ۚ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ {51}

And do not make another god to be with Allah. I (Rasool Allah) am a clear warner to you from Him [51:51]

كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجُنُّونٌ {52}

Similar to that, there did not come any Rasool from before them except they said, '(He is either) a sorcerer or a madman' [51:52]

أَتَوَصَّوْا بِهِ ۚ بَلْ هُمْ قَوْمٌ طَاغُونَ {53}

Have they been bequeathed with it? But, they are a transgressing people [51:53]

فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ {54}

So turn away from them (nonbelievers), for you are not with a blame [51:54]

وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ {55}

And continue to remind, for surely the Zikr benefits the Momineen [51:55]

حدثنا احمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد عن ابن ابي حمزة عن ابي بصير عن ابي عبد الله عليه السلام قال ان الله تبارك وتعالى قال لنبيه فتول عنهم فما انت بملوم اراد ان يعذب اهل الارض ثم بدا لله فنزلت الرحمة فقال ذكر يا محمد فان الذكرى تنفع المؤمنين

Ahmad Bin Muhammad Narrated to us, from Al-Hasan Bin Saeed, from Al-Qasim Bin Muhammad, from Ibn Abu Hamza, from Abu Baseer, who has said:

Abu Abdullah^{-asws} having said: 'Surely Allah^{-azwj} Said to His^{-azwj} Prophet^{-saww}: **So turn away from them, for you are not with a blame [51:54]**. Allah^{-azwj} Intended to Punish the inhabitants of the Earth, then Allah^{-azwj} Adopted a more kind Approach and Sent down the Mercy, therefore He^{-azwj} Said: **And continue to remind – O Muhammad^{-saww}, for surely the Zikr benefits the Momineen [51:55]**.

فرجعت من قابل فقلت لابي عبد الله عليه السلام جعلت فداك اني حدثت اصحابنا فقالوا بدا لله ما لم يكن في علمه

I returned to the subject. I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}, I narrated to our companions, they said, 'It seems that it was not in Allah^{-azwj}'s Knowledge'.

قال فقال أبو عبد الله عليه السلام ان الله علمين علم عنده لم يطلع عليه احدا من خلقه وعلم نبذه إلى ملائكته ورسله فما نبذه إلى ملائكته فقد انتهى إلينا.

He (the narrator) said, 'Abu Abdullah^{-asws} said: 'The Knowledge of Allah^{-azwj} is of two types – a Knowledge which is with Him^{-azwj} and none from the creation gets it, and a knowledge He^{-azwj} has Given to His^{-azwj} Angels and His^{-azwj} Rasools^{-as}. He^{-azwj} did not Give it to them but it reached to us^{-asws}'.⁴⁴

وَ هَذَا الْإِسْنَادُ عَنْ أَبَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَهْمًا قَالَا إِنَّ النَّاسَ لَمَّا كَذَّبُوا رَسُولَ اللَّهِ (صلى الله عليه وآله) هَمَّ اللَّهُ تَبَارَكَ وَ تَعَالَى بِهَلَاكِ أَهْلِ الْأَرْضِ إِلَّا عَلِيًّا فَمَا سِوَاهُ يَقُولُهُ فَتَوَلَّى عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ ثُمَّ بَدَأَ لَهُ فَرَحِمَ الْمُؤْمِنِينَ ثُمَّ قَالَ لِنَبِيِّهِ (صلى الله عليه وآله) وَ دَكَّرَ فَإِنَّ الدَّكْرَ تَنْفَعُ الْمُؤْمِنِينَ.

And by this chain, from Abaan, from Abu Baseer, who has said:

Abu Ja'far^{-asws} and Abu Abdullah^{-asws}, both of them^{-asws} said: 'When the people belied Rasool-Allah^{-saww}, Allah^{-azwj} Blessed and Exalted Decided to Destroy the people of the earth except for Ali^{-asws} and no one else, by His^{-azwj} Statement: ***So turn away from them, for you are not with a blame [51:54]***. Then Changed (His^{-azwj} Decision) for them, so He^{-azwj} was Merciful to the Momineen. Then He^{-azwj} Said to His^{-azwj} Prophet^{-saww}: ***And continue to remind, for surely the Zikr benefits the Momineen [51:55]***.⁴⁵

ابن بابويه، قال: حدثنا أبو محمد جعفر بن أحمد بن علي الفقيه (رضي الله عنه) عنه، قال: حدثنا أبو محمد الحسن بن محمد بن علي بن صدقة القمي، قال: حدثني أبو عمرو محمد بن عمرو بن عبد العزيز الأنصاري الكنجي، قال: حدثني من سمع الحسن بن محمد النوفلي يقول: قدم سليمان المروزي متكلم خراسان على المأمون- و ذكر الحديث مع الإمام الرضا (عليه السلام)، و سليمان المروزي- إلى أن قال الرضا (عليه السلام): «رويت عن أبي عبد الله (عليه السلام)، أنه قال: [إن] الله عز و جل علمين، علما مخزوننا مكنونا لا يعلمه إلا هو، من ذلك يكون البداء، و علما علمه ملائكته و رسله، فالعلماء من أهل بيت نبيك يعلمونه».

Ibn Babuwayh said, 'It was narrated to us by Abu Muhammad Ja'far Bin Ahmad Bin Ali, the jurist, from Abu Muhammad Al Hassan Bin Muhammad Bin Ai Bin Sadaqa Al Qummi, from Abu Amro and Muhammad Bin Amro Bin Abdul Aziz Al Ansari Al Kanji, from one who heard Al Hassan Bin Muhammad Al Nowfali saying,

'Suleyman Al-Marouzy, the speaker of Khurasan, proceeded to Al-Mamoun' – and he mentioned the Hadeeth of the Imam Al-Reza^{-asws} with Suleyman Al-Marouzy, until Al-Reza^{-asws} said: 'It is reported from Abu Abdullah^{-asws} having said: 'For Allah^{-azwj} there are two (types of) Knowledge) – a Knowledge treasured, concealed, none knows it except Him^{-azwj}. From that, the Change (of Decision) occurs; and a Knowledge He^{-azwj} Made it known to His^{-azwj} Angels and His^{-azwj} Rasools^{-as}, so the knowledgeable ones^{-asws} from the Household of your Prophet^{-saww} are knowing it''.

قال سليمان: أحب أن تنزع لي من كتاب الله تعالى، قال: قول الله تعالى لنبيه (صلى الله عليه وآله): فَتَوَلَّى عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ، أراد هلاكهم ثم بدا لله تعالى فقال: وَ دَكَّرَ فَإِنَّ الدَّكْرَ تَنْفَعُ الْمُؤْمِنِينَ».

⁴⁴ Basaair Al Darajaat – P 2 CH 21 H 4

⁴⁵ Al Kafi V 8 – H 14526

Suleyman said, 'I would love it if you could pull it for me from the Book of Allah^{-azwj} the Exalted'. He^{-asws} said: 'The Words of the Exalted to His^{-azwj} Prophet^{-saww}: **So turn away from them, for you are not with a blame [51:54]**. He^{-azwj} Wanted to Destroy them. The there was a Change for Allah^{-azwj} the Exalted, so He^{-azwj} Said: **And continue to remind, for surely the Zikr benefits the Momineen [51:55]**'.⁴⁶

For detailed Ahadeeth on Change of Allah^{-azwj}'s Decision, refer to Al Kafi V 1 The book of Tawheed, Ch 24 –

[https://hubeali.com/books/English-Books/AlKafiVol1/AlKafiV1-TheBookOfTawheed\(3\).pdf](https://hubeali.com/books/English-Books/AlKafiVol1/AlKafiV1-TheBookOfTawheed(3).pdf)

VERSE 56

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ {56}

And I have not Created the Jinn and the Humans except to be worshipping Me [51:56]

فَنَسَحْتُ هَذِهِ الْآيَةَ مَا تَقَدَّمَهَا وَ نَسَخَ قَوْلُهُ تَعَالَى وَ مَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ قَوْلُهُ عَزَّ وَ جَلَّ وَ لَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَنْ رَحِمَ رَبُّكَ وَ لِذَلِكَ خَلَقْتُهُمْ أَيُّ لِلرَّحْمَةِ خَلَقْتُهُمْ

This Verse Abrogated what preceded it. And Words of the Exalted: **And I have not Created the Jinn and the Humans except to be worshipping Me [51:56]**, is Abrogated by Words of Mighty and Majestic: **and they will not stop differing [11:118] Except the one whom your Lord shows Mercy, and it is for that He Created them. [11:119], i.e., He^{-azwj} Created them for the Mercy. (an extract).**⁴⁷

و عنه، قال: حدثنا محمد بن موسى بن المتوكل (رضي الله عنه)، قال: حدثنا علي بن الحسين السعدآبادي، عن أحمد بن أبي عبد الله البرقي، عن الحسن بن علي بن فضال، عن ثعلبة بن ميمون، عن جميل بن دراج، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل: وَ مَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ، قال: «خلقهم للعبادة». قلت: خاصة أم عامة؟ قال: «لا، بل عامة».

And from him, from Muhammad Bin Musa Bin Al-Mutawakkal, from Ali Bin Al-Husayn Al-Asadabady, from Ahmad Bin Abu Abdullah Al-Barqy, from Al-Hassan Bin Ali Bin Fazal, from Sa'albat Al-Maymoun, from Jameel Bin Daraaj,

'Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic **[51:56] And I have not Created the Jinn and the Humans except that they should worship**, he^{-asws} said: 'Created them for the worship'. I said, 'In particular, or generally?' He^{-asws} said: 'No, but, generally (for worship)'.⁴⁸

⁴⁶ عيون أخبار الرضا (عليه السلام) 1: 181 / 1

⁴⁷ Bihar Al-Anwaar V 90 – The Book of Quran – Ch 129 H 2

⁴⁸ علل الشرائع: 12 / 14.

ابن بابويه، قال: حدثنا محمد بن أحمد الشيباني (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا موسى بن عمران النخعي، عن عمه الحسين بن يزيد النوفلي، عن علي بن سالم، عن أبيه، عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام)، عن قول الله عز و جل: وَ مَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ، قال: «خلقهم ليأمرهم بالعبادة».

Ibn Babuwayh, from Muhammad Bin Ahmad Al-Shaybani, from Muhammad Bin Abu Abdullah Al-Kufy, from Musa Bin Imran Al-Nakha'i'e, from his uncle Al-Husayn Bin Yazeed Al-Nowfaly, from Ali Bin Salim, from his father, from Abu Baseer who said,

'I asked Abu Abdullah^{-asws} about the Words of the Mighty and Majestic: **And I have not Created the Jinn and the Humans except to be worshipping Me [51:56]**, he^{-asws} said: 'Created them for Commanding them for the worship'.⁴⁹

(تحفة الإخوان) قال: ذكر بعض المفسرين، بخذف الإسناد، عن أبي بصير، عن الصادق جعفر بن محمد (عليهما السلام)، أنه قال: أخبرني عن خلق آدم، كيف خلقه الله تعالى؟

(The book) Tohaft Al Ikhwan, said, 'Some of the interpreters (of the Quran) have mentioned, by a deleted chain, from Abu Baseer,

'From Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}, he (the narrator) said, 'Inform me about the creation of Adam^{-as}. How did Allah^{-azwj} the Exalted Created him^{-as}?'

قال: «إن الله تعالى لما خلق نار السموم، و هي نار لا حر لها و لا دخان، فخلق منها الجان، فذلك معنى قوله تعالى: وَ الْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ و سماه مارجا، و خلق منه زوجة و سماها مارجة، فواقعها فولدت الجان،

He^{-asws} said: 'Allah^{-azwj} the Exalted, when He^{-azwj} Created the toxic fire, and it is a fire with neither any heat for it nor any smoke, so He^{-azwj} Created the Jaan (predecessor of the Jinn) from it, and that is the Meaning of the Words of the Exalted: **And the Jaan, We Created him from before, from the toxic fire [15:27]**, and Named him as Marijaa, and Created his spouse from him and Named her as Marijat. He copulated with her and she gave birth to the Jaan.

ثم ولد الجان ولدا و سماه الجن، و منه تفرعت قبائل الجن، و منهم إبليس اللعين، و كان يولد الجان الذكر و الأنثى، و يولد الجن كذلك توأمين، فصاروا تسعين ألفا ذكرا و أنثى، و ازدادوا حتى بلغوا عدة الرمال.

Then the Jaan begot a son and named his as Jinn, and from him branched out the tribes of the Jinn, and from them is Iblees^{-la} the Accursed. And it was so that the Jaan used to beget the males and the females, and the Jinn like that (beget) twins (both). So, they became ninety thousand males and females, and they increased until they reached the number of the (grains of) sand.

و تزوج إبليس بامرأة من ولد الجان يقال لها: لها بنت روحا بن سلساسل، فولدت منه بيلقيس و طونة في بطن واحد، ثم شعلا و شعيلة في بطن واحد، ثم دوهر و دوهرة في بطن واحد، ثم شوظا و شيطرة في بطن واحد، ثم فقطس و فقطسة في بطن واحد،

And Iblees^{-la} married a woman from the children of the Jaan called Lahba daughter of Rawha Bin Salsasil, and begot Bayalqees and Townat from him, in one pregnancy, then (begot)

⁴⁹ (Extract) علل الشرائع: 10 / 13

Sha'la and Shaeelat in one pregnancy, then Dowhar and Dowharat in one pregnancy, then Showza and Shayzat in one pregnancy, then Faqtas and Faqtasat in one pregnancy.

فكثر أولاد إبليس (لعنة الله) حتى صاروا لا يحصون، وكانوا يهيمنون على وجوههم كالذر، و النمل، و البعوض، و الجراد، و الطير، و الذباب. وكانوا يسكنون المفاوز و القفار، و الحياض، و الآجام، و الطرق، و المزابل، و الكنف، و الأنهار، و الآبار، و النوايس، و كل موضع وحش، حتى امتلأت الأرض منهم.

Thus, the children of Iblees^{-la} became abundant to the extent they became uncountable, and they were wandering around like the particles, and the ants, and the mosquitoes, and the locusts, and the bird, and the flies. And they used to dwell in the desert, and the wilderness, and the lakes, and the bushes, and the roads, and the dump-yards, and the toilets, and the rivers, and the wells, and the cemeteries, and every desolate place, until the earth was filled from them.

ثم تمثلوا بولد آدم بعد ذلك، و هم على صور الخيل، و الحمير، و البغال، و الإبل، و المعز، و البقر، و الغنم، و الكلاب، و السباع، و السلاحف.

Then they resembled themselves with the children of Adam after that, and they were upon the horses, and the donkeys, and the mules, and the camels, and the goats, and the cows, and the sheep, and the dogs, and the lions, and the turtles.

فلما امتلأت الأرض من ذرية إبليس (لعنة الله) أسكن الله الجان الهواء دون السماء، و أسكن ولد الجن في سماء الدنيا، و أمرهم بالعبادة و الطاعة و هو قوله تعالى: **وَ مَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ.**

So when the earth was filled up from the offspring of Iblees^{-la}, Allah^{-azwj} Settled the Jaan in the atmosphere below the sky, and Settled the children of Jinn in the sky of the world, and Commanded them with the worship and the obedience, and these are the Words of the Exalted: ***And I have not Created the Jinn and the Humans except to be worshipping Me [51:56].***

و كانت السماء تفتخر على الأرض، و تقول: إن ربي رفعتني فوقك، و أنا مسكن الملائكة، و في العرش و الكرسي و الشمس و القمر و النجوم، و خزائن الرحمة، و مني ينزل الوحي.

And it so happened that the sky used to price upon the earth and it was saying, 'My Lord^{-azwj} Raised me above you and I am the dwelling of the Angels, and in me is the Throne, and the Chair, and the sun, and the moon, and the stars, and the Treasures of the Mercy, and from me comes down the Revelation'.

فقالت الأرض: إن ربي بسطني و استودعني عروق الأشجار و النبات و العيون، و خلق في الثمرات و الأنهار و الأشجار. فقالت لها السماء: ليس عليك أحد يذكر الله تعالى؟

The earth said, 'My Lord^{-azwj} Spread me and Deposited in me the veins of the trees, and the vegetation, and the springs, and Created in me the fruits, and the rivers, and the trees'. So the sky said to it, 'Isn't there anyone upon you Mentioning Allah^{-azwj} the Exalted?'

فقالت الأرض: يا رب، إن السماء تفتخر علي، إذ ليس علي أحد يذكرك. فنوديت الأرض: أن اسكني، فإني أخلق من أدنك صورة لا مثل لها من الجن، و أرزقه العقل و العلم و الكتاب و اللسان، و انزل عليه من كلامي، ثم أملاً بطنك و ظهرك و شرقك و غربك على مزاج تربك في اللون، و الحرية، و السرية، و افتخري يا أرض على السماء بذلك.

So the earth said, 'O Lord^{-azwj}! The sky is priding upon me when there isn't anyone upon me Mentioning You^{-azwj}!' So He^{-azwj} Called out to the earth: "Calm down, for I^{-azwj} will be Creating from your crust an image, there would be no resemblance for it from the Jinn, and I^{-azwj} will Grace him the intellect, and the knowledge, and the Book, and the languages, and Send down My^{-azwj} Speech upon him. Then I^{-azwj} shall Fill your belly and your back, and your east and your west, upon overwhelming varieties of colours, and the freedom and the secrecy. And pride yourself, O earth, upon the sky with that!"

ثم استقرت الأرض و سألت ربما أن يهبط إليها خلقا، فأذن لها بذلك، على أن يعبدوه و لا يعصوه-

Then the earth was tranquil and asked its Lord^{-azwj} to Send down creatures upon it, so He^{-azwj} Permitted it with that, upon a Stipulation that they would be worshipping Him^{-azwj} and will not disobey Him^{-azwj}.

قال- و هبط الجن و إبليس اللعين و سكنا الأرض، فأعطوا على ذلك العهد، و نزلوا و هم سبعون ألف قبيلة يعبدون الله حق عبادته دهرًا طويلاً.

He^{-asws} said: 'And there descended the Jinn, and Iblees^{-la} the Accursed, and settled in the earth. So they exceeded the pact upon that, and they descended, and they were seventy thousand tribes worshipping Allah^{-azwj} rightful of His^{-azwj} worship for a long time.

ثم رفع الله إبليس إلى سماء الدنيا لكثرة عبادته، فعبد الله تعالى فيها ألف سنة، ثم رفع إلى السماء الثانية، فعبد الله تعالى فيها ألف سنة، و لم يزل يعبد الله في كل سماء ألف سنة حتى رفعه الله إلى السماء السابعة،

Then Allah^{-azwj} Raised Iblees^{-la} to the sky of the world due to the frequency of his^{-la} worship. So he^{-la} worshipped Allah^{-azwj} the Exalted therein for a thousand years. Then he^{-la} was Raised to the second sky, and he^{-la} worshipped Allah^{-azwj} the Exalted therein for a thousand years. And he^{-la} did not cease to worship Allah^{-azwj} in every sky for a thousand years until Allah^{-azwj} Raised him^{-la} to the seventh sky.

و كان أول يوم في السماء الأولى السبت، و الأحد في الثانية، حتى كان يوم الجمعة صير في السماء السابعة، و كان يعبد الله حق عبادته، و يوحد حقه توحيداً، و كان بمنزلة عظيمة حتى إذا مر به جبرئيل و ميكائيل، يقول بعضهم لبعض: لقد أعطي هذا العبد من القوة على طاعة الله و عبادته ما لم يعط أحد من الملائكة.

And the first day in the first sky was the Saturday, and the Sunday was in the second (sky), until it was the day of Friday, he^{-la} came to be in the seventh sky. And he^{-la} used to worship Allah^{-azwj} as it rightful of His^{-azwj} worship, and he^{-la} extolled His^{-azwj} Tawheed as is right of His^{-azwj} Tawheed, and he^{-la} used to be at a great status to the extent that when Jibraeel^{-as} and Mikaeel^{-as} passed by him^{-la}, they^{-as} were saying to each other: 'This servant has been Given from the strength upon the obedience of Allah^{-azwj} and His^{-azwj} worship what no one from the Angels has been Given'.

فلما كان بعد ذلك بدهر طويل، أمر الله تعالى جبرئيل أن يهبط إلى الأرض، و يقبض من شرقها و غربها و قعرها و بسطها قبضة، ليخلق منها خلقا جديدا، ليجعله أفضل الخلاقين».

So when it was a long time after that, Allah^{-azwj} the Exalted Commanded Jibraeel^{-as} that He^{-azwj} Descend to the earth and capture a handful from its east and its west, and its bottom and its surface, in order to Create from it a new creature, to Make him as the most superior of the creatures”⁵⁰.

ثُمَّ قَالَ عَزَّ وَ جَلَّ: «وَالَّذِينَ مِنْ قَبْلِكُمْ» قَالَ: وَ خَلَقَ الَّذِينَ مِنْ قَبْلِكُمْ مِنْ سَائِرِ أَصْنَافِ النَّاسِ لَعَلَّكُمْ تَتَّقُونَ.

The Allah^{-azwj} Mighty and Majestic Said: **and those from before you**. He^{-asws} said: ‘And Created from before you, from the rest of the varieties of the people **that you may be fearing**.

قَالَ: لَهَا وَجْهَانِ: أَحَدُهُمَا خَلْقُكُمْ، وَ خَلَقَ الَّذِينَ مِنْ قَبْلِكُمْ- لَعَلَّكُمْ- كُلُّكُمْ- تَتَّقُونَ، أَيِ لِيَتَّقُوا كَمَا قَالَ اللَّهُ تَعَالَى: «وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ»

He^{-asws} said: ‘For it there are two aspects – One of the two is – ‘Created you and Created those from before you, perhaps all of you would be fearing’ – i.e. in order that you would be fearing just as Allah^{-azwj} the Exalted Said: **And I have not Created the Jinn and the Humans except to be worshipping Me [51:56]**.

وَالْوَجْهَ الْآخَرَ: اعْبُدُوا [رَبَّكُمْ] الَّذِي خَلَقَكُمْ، وَ الَّذِينَ مِنْ قَبْلِكُمْ، أَيِ اعْبُدُوهُ لَعَلَّكُمْ تَتَّقُونَ النَّارَ وَ «لَعَلَّ» مِنَ اللَّهِ وَاجِبٌ- لِأَنَّهُ أَكْرَمُ مِنْ أَنْ يُعَيِّي عَبْدَهُ بِلَا مَنَافَعَةٍ وَ يُطْمَعُهُ فِي فَضْلِهِ ثُمَّ يُخَيِّبُهُ،

And the other aspect – ‘Worship your Lord^{-azwj} Who Created you, and those from before you’, i.e. worship Him^{-azwj}, perhaps you would be fearing the Fire. **‘that you may’**, from Allah^{-azwj}, is an Obligation, because He^{-azwj} is more Benevolent than that He^{-azwj} would Mean His^{-azwj} servant without a benefit and Feed him from His^{-azwj} Grace, then disappoint him.

أَ لَا تَرَاهُ كَيْفَ فَبَحَ مِنْ عَبْدٍ مِنْ عِبَادِهِ، إِذَا قَالَ لِرَجُلٍ: أَخْدُمْنِي لَعَلَّكَ تَنْتَفِعُ بِي وَ بِخِدْمَتِي، وَ لَعَلِّي أَنْفَعُكَ بِهَا. فَيَخْدُمُهُ، ثُمَّ يُخَيِّبُهُ وَ لَا يَنْفَعُهُ، فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَكْرَمُ فِي أَعْمَالِهِ، وَ أَبْعَدُ مِنَ الْقَبِيحِ فِي أَعْمَالِهِ مِنْ عِبَادِهِ.

Have you not seen how ugly is a servant from His^{-azwj} servants when he says to a man, ‘Serve me, perhaps you would benefit with me and by serving me, and perhaps I shall benefit you with it’. So, he serves him, then he disappoints him and does not benefit him. Surely, Allah^{-azwj} Mighty and Majestic is more Benevolent in His^{-azwj} Deeds and more remote from the ugliness in His^{-azwj} Deeds than His^{-azwj} servants are.⁵¹

و عنه، قال: حدثنا الشريف أبو علي محمد بن أحمد بن محمد بن زيادة بن عبد الله بن الحسن ابن الحسين بن علي بن الحسين بن علي أبي طالب (عليهم السلام)، قال: حدثنا علي بن محمد بن قتيبة النيسابوري، عن الفضل بن شاذان، عن محمد بن أبي عمير، قال: سألت أبا الحسن موسى بن جعفر (عليهما السلام)، عن معنى قول رسول الله (صلى الله عليه و آله): «الشقي من شقي في بطن أمة، و السعيد من سعد في بطن أمة؟».

⁵⁰ تحفة الإخوان: 62 «مخطوط».

⁵¹ Tafseer Imam Hassan Al Askari^{asws} – S 71

And from him, from Al-Shareef Abu Ali Muhammad Bin Ahmad Bin Ziyadat Bin Abdullah Bin Al-Hassan Ibn Al-Husayn Bin Ali Bin Al-Husayn Bin Ali Bin Abu Talib ^{-asws}. He said, 'Ali Bin Muhammad Quteyba Al-Neysapuri narrated to us, from Al-Fazal Bin Shazan, from Muhammad Bin Abu Umeyr who said,

'I asked Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} about the Meaning of the words of Rasool-Allah^{-saww}: 'The wretched is a wretch in the womb of his mother, and the fortunate is the one fortunate in his mother's womb?'

فقال: «الشقي من علم الله و هو في بطن أمه أنه سيعمل أعمال الشقياء، و السعيد من علم الله و هو في بطن أمه أنه سيعمل أعمال السعداء».

He^{-asws} said; 'The wretch, from the Knowledge of Allah^{-azwj} while he is in the womb of his mother that he would be doing the wretched deeds. And the fortunate one from the Knowledge of Allah^{-azwj}, and while he is in the womb of his mother, that he would be doing the pleasurable deeds'.

قلت [له]: فما معنى قوله (صلى الله عليه و آله): «اعملوا فكل ميسر لما خلق له». فقال: إن الله عز و جل خلق الجن و الإنس ليعبدوه، و لم يخلقهم ليعصوه، و ذلك قوله عز و جل: وَ مَا خَلَقْتُ الْجِنَّ وَ الْإِنْسَ إِلَّا لِيَعْبُدُونِ، فيسر، كلا لما خلق له، فالويل لمن استحب العمى على الهدى».

I said, 'So what is the Meaning of his^{-saww} words: 'Work, for every facility has been Created for it'. So he^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Created the Jinn and the Humans to worship Him^{-azwj}, and He^{-azwj} did not Create them to disobey Him^{-azwj}, and these are the Words of the Mighty and Majestic: **And I have not Created the Jinn and the Humans except to be worshipping Me [51:56]**, so He^{-azwj} Facilitated everything what was Created for it. So woe be upon the one who prefers the blindness rather than the Guidance'.⁵²

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا محمد بن إسماعيل البرمكي، قال: حدثني الحسين بن الحسن، قال: حدثنا عبد الله بن داهر، قال: حدثني الحسين بن يحيى الكوفي، قال: حدثني قثم بن قتادة، عن عبد الله بن يونس، عن أبي عبد الله (عليه السلام)، قال: «بيننا أمير المؤمنين (عليه السلام) يخطب على منبر الكوفة، إذ قام رجل يقال له ذعلب، ذرب اللسان، بليغ في الخطاب، شجاع القلب، فقال: يا أمير المؤمنين، هل رأيت ربك؟

Ibn Babuwayh, from Ali Bin Ahmad Bin Muhammad Bin Imran Al-Daqaq, from Muhammad Bin Abu Abdullah Al-Kufy, from Muhammad Bin Ismail Al-Barmakky, from Al-Husayn Bin Al-Hassan, from Abdullah Bin Dahar, from Al-Husayn Bin Yahya Al-Kufy, from Qasam Bin Qatada, from Abdullah Bin Yunus,

'Abu Abdullah^{-asws} has said: 'Once Amir-Al-Momineen^{-asws} was preaching upon the Pulpit of Al-Kufa, when a man called Za'lab stood up. He was of fluent tongue, eloquent speech, and brave of heart. He said, 'O Amir-Al-Momineen^{-asws}, have you^{-asws} seen your^{-asws} Lord^{-azwj}?'

فقال: وملك يا ذعلب ما كنت أعبد ربا لم أره.

So he^{-asws} said: 'Woe be unto you, O Za'lab, I^{-asws} have never worshipped a Lord^{-azwj} I^{-asws} have not seen'.

قال: يا أمير المؤمنين كيف رأيته؟ فقال: وملك يا ذعلب، لم تره العيون بمشاهدة الأبصار، و لكن رأته القلوب بحقائق الإيمان،

He said, 'O Amir Al-Momineen^{-asws}, how do you^{-asws} visualise Him^{-azwj}?' So he^{-asws} said: 'Woe be unto you, O Za'lab! You will never see Him^{-azwj} with the eyes like the visions visualise, but, the hearts see Him^{-azwj} with the realities of the Eman'.⁵³

حدثنا محمد بن احمد الشيباني رضى الله عنه قال: حدثنا محمد بن أبي عبد الله الكوفي قال: حدثنا موسى بن عمران النخعي، عن عمه الحسين بن يزيد النوفلي عن علي بن سالم عن أبيه عن أبي بصير قال: سألت أبا عبد الله "ع" عن قول الله عزوجل: (وما خلقت الجن والانس إلا ليعبدون) قال: خلقهم ليأمرهم بالعبادة، قال: وسألته عن قوله الله عزوجل (ولا يزالون مختلفين إلا من رحم ربك) ولذلك خلقهم؟ قال: ليفعلوا ما يستوجبون به رحمته فيرحمهم

Muhammad Bin Ahmad Al Shaybany narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Musa Bin Imran Al Nakhai'e, from his uncle Al Husayn Bin Yzeed Al Nowfaly, from Ali Bin Saalim, from his father, from Abu Baseer who said,

'I asked Abu Abdullah^{-asws} about the Words of the Mighty and Majestic [51:56] **And I have not Created the Jinn and the Humans except that they should worship**, Imam^{-asws} said: 'Created them for Commanding them for the worship'.

قال: و سألته عن قوله عز و جل: وَ لَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَنْ رَحِمَ رَبُّكَ وَ لِذَلِكَ خَلَقَهُمْ ، قال: «خلقهم ليفعلوا ما يستوجبون [به] رحمته فيرحمهم».

(The narrator) said, 'And I asked him^{-asws} about the Words of the Mighty and Majestic [11:118] **and they will not stop differing [11:119] Except those upon whom your Lord has Mercy; and for this did He create them**, Imam^{-asws} said: 'Created them so that they would do what would oblige His^{-azwj} Mercy upon them, so that He^{-azwj} would be Merciful to them'.⁵⁴

حدثنا محمد بن احمد الشيباني رضى الله عنه قال: حدثنا محمد بن أبي عبد الله الكوفي قال: حدثنا موسى بن عمران النخعي، عن عمه الحسين بن يزيد النوفلي عن علي بن سالم عن أبيه عن أبي بصير قال: سألت أبا عبد الله "ع" عن قول الله عزوجل: (وما خلقت الجن والانس إلا ليعبدون) قال: خلقهم ليأمرهم بالعبادة، قال: وسألته عن قوله الله عزوجل (ولا يزالون مختلفين إلا من رحم ربك) ولذلك خلقهم؟ قال: ليفعلوا ما يستوجبون به رحمته فيرحمهم

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'I asked Abu Abdullah^{-asws} about the Words of the Mighty and Majestic [51:56] **And I have not Created the Jinn and the Humans except that they should worship**, Imam^{-asws} said: 'Created them for Commanding them for the worship'.

قال: و سألته عن قوله عز و جل: وَ لَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَنْ رَحِمَ رَبُّكَ وَ لِذَلِكَ خَلَقَهُمْ ، قال: «خلقهم ليفعلوا ما يستوجبون [به] رحمته فيرحمهم».

⁵³ التوحيد: 2 / 308

⁵⁴ Illal Al Sharaie – V 1 Ch 9 H 10

(The narrator) said, 'And I asked him^{-asws} about the Words of the Mighty and Majestic [11:118] and they will not stop differing [11:119] Except those upon whom your Lord has Mercy; and for this did He create them, Imam^{-asws} said: 'Created them so that they would do what would obligate His^{-azwj} Mercy upon them, so that He^{-azwj} would be Merciful to them'.⁵⁵

VERSES 57 - 60

مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعِمُونِ {57}

'I do not want any sustenance from them, and I do not want that they should feed me [51:57]

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ {58}

Surely Allah, He is the Sustainer, with the Powerful Strength [51:58]

فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ {59}

Surely, the ones unjust have committed sins similar to the sins of their companions, therefore they should not be hastening (the Punishment) [51:59]

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوْعَدُونَ {60}

So, woe be unto those who commit Kufr, of their Day which they are Promised' [51:60]

أبي، عن سعد، عن ابن نوح، عن ابن أبي عمير، عن هشام بن الحكم، عن أبي عبد الله عليه السلام قال: كان رجل في الزمن الأول طلب الدنيا من حلال فلم يقدر عليها، وطلبها من حرام فلم يقدر عليها، فأتاه الشيطان فقال له: يا هذا إنك قد طلبت الدنيا من حلال فلم تقدر عليها، وطلبتها من حرام فلم تقدر عليها، أفلا أدلك على شيء تكثر به دنياك ويكثر به تبعك؟ قال: بلى.

My father, from Sa'ad, from Ibn Nuh, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

'From Abu Abdullah^{-asws} having said: 'There was a man during the former times who sought the world from Permissible means, but he was not able upon it, and he sought it from Prohibited means, but he was (still) not able upon it.

Then Satan^{-la} came to him and said to him, 'O you! You have sought the world from Permissible means, but were not able upon it, and you sought it from Prohibited means, but you were (still) not able upon it. So, shall I^{-la} point you upon something by which your world would be abundance, and your followers would be abundant?' He said, 'Yes'.

⁵⁵ Illal Al Sharaie – V 1 Ch 9 H 10

قال: تبتدع ديناً وتدعو إليه الناس. ففعل فاستجاب له الناس وأطاعوه وأصاب من الدنيا، ثم إنه فكر فقال: ما صنعت ؟ ابتدعت ديناً ودعوت الناس ما أرى لي توبة إلا أن آتي من دعوته إليه فأرده عنه.

He^{-la} said, 'Begin a religion and call the people to it'. He did so, and the people responded to him, and obeyed him, and he attained from the world. Then he thought, and he said (to himself), 'What have I done? I began a religion and called the people. I do not see a repentance for me except if I go to the one I called to it, and I return him from it'.

فجعل يأتي أصحابه الذين أجابوه فيقول لهم، إن الذي دعوتكم إليه باطل وإنما ابتدعته فجعلوا يقولون له: كذبت وهو الحق ولكنك شككت في دينك فرجعت عنه.

So, he went to his companions, the ones who had responded to him, and he said to them, 'That which I called you all to, is false, and rather I innovated it'. But, they were saying to him, 'You are lying, and it is the truth. But, you doubted in your religion, so you returned from it'.

فلما رأى ذلك عمد إلى سلسلة فوتد لها وتدا ثم جعلها في عنقه وقال: لا أحلها حتى يتوب الله عز وجل علي فأوحى الله عز وجل إلى نبي من الأنبياء: قل لفلان: وعزني لو دعوتني حتى تنقطع أوصالك ما استجبت لك حتى ترد من مات على ما دعوته إليه فيرجع عنه.

When he saw that, he deliberated to a chain and pegged it (in the ground), and tied it, then made it to be in his neck, and said, 'I will not release it until Allah^{-azwj} Mighty and Majestic Turns (Accepts my repentance) to Me^{-azwj}'. Allah^{-azwj} Mighty and Majestic Revealed unto a Prophet^{-as} from the Prophets: "Say to so and so, by My^{-azwj} Mighty and My^{-azwj} Majesty! Even if you were to supplicate to me until your joints are broken, I^{-azwj} will not Answer (Forgive) you until you return (all the) ones who died upon what you called them to, and they return from it".^{56 57}

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، عن سهل بن زياد الآدمي، عن مبارك مولى الرضا (عليه السلام)، عن الرضا علي بن موسى (عليه السلام)، قال: «لا يكون المؤمن مؤمناً حتى يكون فيه ثلاث خصال: سنة من ربه، و سنة من نبيه، و سنة من وليه.

Ibn Babuwayh said, 'Ali Bin Ahmad Bin Muhammad narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Sahl Bin Ziyad Al Adamy, from Mubarak,

A (devout) slave of Al-Reza^{-asws} (reports) from Al-Reza Ali^{-asws} Bin Musa^{-asws} having said: 'A Believer cannot become a Believer until there are three characteristics in him (that he adheres to) – A Sunnah from his Lord^{-azwj}, and a Sunnah from his Prophet^{-saww}, and a Sunnah from his Guardian^{-asws}.

فأما السنة من ربه فكتمان السر، قال الله عز وجل: عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ، و أما السنة من نبيه فمداراة الناس، فإن الله عز وجل أمر نبيه (صلى الله عليه وآله) بمداراة الناس، فقال: خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ، و أما السنة من وليه فالصبر على البأساء والضراء، يقول الله عز وجل: وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَ حِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ.

⁵⁶ Bihar Al-Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 16

⁵⁷ Al Mahaasin – V 1 Bk 5 H 70

As for the Sunnah from his Lord^{-azwj}, so it is the concealment of the secret. Allah^{-azwj} Mighty and Majestic **[72:26] The Knower of the unseen! So He does not Reveal His secrets to any, [72:27] Except to him whom He chooses from the Rasool.** And as for the Sunnah from his Prophet^{-saww}, so it is the concealment from the people, for Allah^{-azwj} Mighty and Majestic Commanded His^{-azwj} Prophet^{-saww} for concealment from the people, so He^{-azwj} Said **[7:199] Take to Forgiveness and enjoin good and turn aside from the ignorant.** And as for the Sunnah from his Guardian^{-asws}, so it is the patience upon the evil and adversities. Allah^{-azwj} Mighty and Majestic Says **[2:177] and the patient in tribulation and adversity. Such are the people of truth, the pious'**.⁵⁸

علي بن إبراهيم، عن محمد بن عيسى بن عبيد، عن يونس، عن حريز عن زرارة قال: سألت أبا عبد الله عليه السلام عن الحلال والحرام فقال: حلال محمد حلال أبدا إلى يوم القيامة، وحرامه حرام أبدا إلى يوم القيامة، لا يكون غيره ولا يجيء غيره، وقال: قال علي عليه السلام: ما أحد ابتدع بدعة إلا ترك بها سنة

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa ibn 'Ubayd from Yunus from Hariz from Zurara who has said the following:

'Once I asked Imam Abu 'Abd Allah^{-asws}, recipient of divine supreme covenant, about lawful and unlawful matters and he said, **'Whatever the Holy Prophet^{-saww}, recipient of divine supreme covenant, has made lawful will remain lawful forever until the Day of Judgement and whatever he has made unlawful will remain unlawful forever until the Day of Judgement.** There will be no one other than him and there will come no one other than him.' He said that Imam Ali^{-asws} has said, **'No one has established any innovation (heresy) without abandoning an established noble tradition (of Rasool Allah^{-saww})'**.⁵⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا رَأَيْتُمْ أَهْلَ الرَّيْبِ وَ الْبِدْعِ مِنْ بَعْدِي فَأَظْهِرُوا الْبَرَاءَةَ مِنْهُمْ وَ أَكْثِرُوا مِنْ سَبِّهِمْ وَ الْقَوْلِ فِيهِمْ وَ الْوَقِيعَةَ وَ بَاهْتُوهُمْ كَيْلًا يَطْمَعُوا فِي الْفَسَادِ فِي الْإِسْلَامِ وَ يَحْذَرَهُمُ النَّاسُ وَ لَا يَتَعَلَّمُوا مِنْ بَدْعِهِمْ يَكْتَسِبِ اللَّهُ لَكُمْ بِذَلِكَ الْحَسَنَاتِ وَ يَرْفَعُ لَكُمْ بِهِ الدَّرَجَاتِ فِي الْآخِرَةِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Sirham, from;

Abu Abdullah^{-asws} has narrated that Rasool-Allah^{-saww} said: 'Whenever you see the people of the doubts and the innovation from after me^{-saww}, so display the disownment from them, and frequent from insulting them, and speaking regarding them, and the encountering them, and the defaming them, perhaps they would not covet (plant) the mischief in Al-Islam, and caution the people not to learn from their innovations, Allah^{-azwj} would Write the good deeds for you due to that, and Raise the levels for you in the Hereafter due to that'.⁶⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ بَعْضِ أَصْحَابِهِ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ حُبُوبٍ رَفَعَهُ عَنْ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) أَنَّهُ قَالَ إِنَّ مِنْ أْبْعَضِ الْخَلْقِ إِلَى اللَّهِ عَزَّ وَ جَلَّ لَرَجُلَيْنِ رَجُلٌ وَكَلَهُ اللَّهُ إِلَى نَفْسِهِ

⁵⁸ معاني الأخبار: 1/184، عيون أخبار الرضا (عليه السلام) 1: 256/9

⁵⁹ A-Kafi, Vol. 1, H 175, Ch. 19, h19

⁶⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 4

فَهُوَ جَائِرٌ عَنْ قَصْدِ السَّبِيلِ مَشْغُوفٌ بِكَلَامٍ بِدْعَةٍ قَدْ هَبَجَ بِالصَّوْمِ وَالصَّلَاةِ فَهُوَ فِتْنَةٌ لِمَنْ افْتَتَنَ بِهِ ضَالٌّ عَنْ هُدًى مَنْ كَانَ قَبْلَهُ مُضِلٌّ لِمَنْ افْتَدَى بِهِ فِي حَيَاتِهِ وَ بَعْدَ مَوْتِهِ حَمَالٌ خَطَايَا غَيْرِهِ زَهْنٌ بِخَطِيئَتِهِ

Muhammad Bin Yahya, from one of his companions, and Ali Bin Ibrahim, from his father, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa, from;

Abu Abdullah^{-asws} and Ali Bin Ibrahim, from his father, from Ibn Mahboub, raising it from Amir Al-Momineen^{-asws} having said:

'The most Hateful of the creatures to Allah^{-azwj} Mighty and Majestic are two (types of) men – A man whom Allah^{-azwj} Leaves him to himself. So he is biased from the purpose of the Way, pre-occupying himself with the innovative speech. He would be fondly attached with the Fasting and the praying of *Salat*, but he would be a sedition for the ones who are tempted by him. He is straying from the guidance of the ones who were before him, causing to stray the ones who follow him during his lifetime and after his death, bearing the errors of others, encumbered with his own errors'.

وَرَجُلٌ قَمَشَ جَهْلًا فِي جَهْلَالِ النَّاسِ عَانٍ بِأَغْبَاشِ الْفِتْنَةِ قَدْ سَمَّاهُ أَشْبَاهُ النَّاسِ عَالِمًا وَ لَمْ يَغْنُ فِيهِ يَوْمًا سَالِمًا بَكَرَ فَاسْتَكْثَرَ مَا قَلَّ مِنْهُ خَيْرٌ بِمَا كَثُرَ حَتَّى إِذَا ارْتَوَى مِنْ آجَنِ وَ اكْتَنَزَ مِنْ غَيْرِ طَائِلٍ جَلَسَ بَيْنَ النَّاسِ قَاضِيًا ضَامِنًا لِتَحْلِيلِ مَا التَّبَسَّ عَلَى غَيْرِهِ إِنْ خَالَفَ قَاضِيًا سَبَقَهُ لَمْ يَأْمَنْ وَ أَنْ يَنْقُصَ حُكْمَهُ مَنْ يَأْتِي بَعْدَهُ كَفَعْلِهِ بِمَنْ كَانَ قَبْلَهُ

And a man who displays ignorance among the ignorant people assisted by the darkness of the existing '*Fitna*' strife. Those who resemble the people call him a 'scholar', but he has not enriched in it (the knowledge) even for one complete day. So he has accumulated early, a lot of what a little from it would be better than a lot, to the extent that when he is saturated from the putrid and accumulated (useless knowledge) without a benefit, he sits between the people as a judge, guaranteeing to rid the confusion of others. And if he opposes a judge preceding him, there is no security that his own judgment would not be broken by the one who would come after him, just like his own deed with the one who was before him.

وَ إِنْ نَزَلَتْ بِهِ إِحْدَى الْمُبْهَمَاتِ الْمُعْضَلَاتِ هَيَّأَ لَهَا حَشَوًا مِنْ رَأْيِهِ ثُمَّ قَطَعَ بِهِ فَهُوَ مِنْ لَبْسِ الشُّبُهَاتِ فِي مِثْلِ غَزْلِ الْعَنْكَبُوتِ لَا يَدْرِي أَصَابَ أَمْ أَخْطَأَ لَا يَحْسِبُ الْعِلْمُ فِي شَيْءٍ بِمَا أَنْكَرَ وَ لَا يَرَى أَنَّ وَرَاءَ مَا بَلَغَ فِيهِ مَذْهَبًا إِنْ قَاسَ شَيْئًا بِشَيْءٍ لَمْ يُكْذِبْ نَظَرُهُ

And if there descends with him one of the ambiguities and the dilemmas, he would generate a statement for it from his own opinion, then disassociate with it. Thus, he is one who wears the confusion like the web of a spider, not knowing whether he has got it right or erred. He does not reckon that there is knowledge in something from what he has denied, nor does he consider that behind what has reached him is a Religion, nor if he were to compare something with something that his view could be a lie.

وَ إِنْ أَظْلَمَ عَلَيْهِ أَمْرٌ اكْتَنَمَ بِهِ لِمَا يَعْلَمُ مِنْ جَهْلِ نَفْسِهِ لِكَيْلًا يُقَالَ لَهُ لَا يَعْلَمُ ثُمَّ جَسَرَ فَقَصَصَ فَهُوَ مِفْتَاحُ عَشَوَاتِ رِكَابِ شُبُهَاتِ خَبَاطِ جَهَالَاتٍ لَا يَعْتَذِرُ بِمَا لَا يَعْلَمُ فَيَسْلَمُ وَ لَا يَعْضُ فِي الْعِلْمِ بِضُرْسٍ قَاطِعٍ فَيَعْتَمُ يَدْرِي الرِّوَايَاتِ دُرُو الرِّيحِ الْهَشِيمِ تَبْكِي مِنْهُ الْمَوَارِيثُ وَ تَصْرُحُ مِنْهُ الدِّمَاءُ

And if a matters is opaque (unclear) upon him, he would conceal it due to what he knows from his own ignorance of it, so that perhaps it would be said, 'He does not know'. Then he becomes audacious and he passes a judgment. Thus it (becomes) a key of inability to see,

riding the confusion in blind ignorance, not excusing himself from what he does not know. He does not bite into the knowledge with cutting teeth, so he splatters out the reports (Ahadeeth) like the wind scattering the wildfires. The inheritances (of the people) weep due to it, and blood (murder cases etc.) scream out due to it.

يُسْتَحَالُ بِقَضَائِهِ الْفَرْجُ الْحَرَامُ وَ يُحَرَّمُ بِقَضَائِهِ الْفَرْجُ الْحَلَالُ لَا مَلِيءٌ بِإِصْدَارِ مَا عَلَيْهِ وَرَدَ وَ لَا هُوَ أَهْلٌ لِمَا مِنْهُ فَرَطَ مِنْ ادِّعَائِهِ عِلْمَ الْحَقِّ .

He makes the Prohibited illicit relations to be permissible by his judgment, and he prohibits the Permissible legal relations by his judgment. Neither can he be relied upon for the implementations that arrive from him, nor is he rightful of what is overdone from him, from his claims of the truthful knowledge'.⁶¹

⁶¹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 6