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CHAPTER 54

AL-QAMAR

(The Moon)

(55 VERSES)

VERSES 1 - 55

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Qamar (54):

Sura Al-Qamar (55 verses) was revealed in Makkah.¹

In a Hadeeth, Abu Abdullah^{-asws} (6th Imam) says: 'Fourteen companions of Al-Aqba² gathered on the night of the fourteenth of Zilhijja, and they said to the Prophet^{-saww}, 'There is none from the Prophets^{-as} except that he^{-as} had a miracle to show, so what is your^{-saww} miracle in this night of yours^{-saww}?'

The Prophet^{-saww} said: 'What is it which you want?' They said, 'If there is Power in your^{-saww} Lord^{-azwj}, then order the moon that it should split into two pieces'.

Jibraeel^{-as} descended and said: 'O Muhammad^{-saww}! Allah^{-azwj} Conveys Greetings to you^{-saww} and is Saying to you^{-saww}: 'I^{-azwj} have Commanded everything to be obedient to you^{-saww}, therefore raise your^{-saww} head, and order the moon that it should split into two pieces'. So it split into two pieces. The Prophet^{-saww} performed Sajdah in appreciation to Allah^{-azwj}, and our^{-asws} Shias (also) did Sajdah. Then the Prophet^{-saww} raised his^{-saww} head, and they raised their heads. Then they said: 'Return it to what it was!' He^{-saww} returned it to what it was. Then they said, 'Break its head!' He^{-saww} ordered it, and it split'.

The Prophet^{-saww} performed Sajdah in appreciation to Allah^{-azwj}, and our^{-asws} Shias (also) did Sajdah. They said, 'O Muhammad^{-saww}! When our travellers come back from Syria and the Yemen, we will ask them what they saw in this night. So if they have (also) seen the like of what we saw, we will know that it is from your^{-saww} Lord^{-azwj}. And if they did not see the like

¹ تفسير القمي، ج 2، ص: 341

² Those who had plotted to murder Rasool-Allah^{-saww} by pushing him^{-saww} into the ravine.

of what we saw, we will know that it is sorcery which you^{-saww} have enchanted us with. Therefore Allah^{-azwj} Revealed: ***The time approached [54:1]*** – up to the end of the Chapter”.³

The interpreters (of the Quran) and the narrators (of the Hadeeth) are united, except for Ata’a and Al-Husayn Al-Balkhy regarding His^{-azwj} Words: ***The time approached and the moon split apart [54:1]*** that the Polytheists gathered one night coming to the Prophet^{-saww} and they said: ‘If you^{-saww} were truthful, then split the moon for us into two parts’. He^{-saww} said: ‘If I^{-saww} were to do that, will you believe?’ They said, ‘Yes’. So, he^{-saww} gestured with his^{-saww} finger and it split into two parts, seen free between the two splits”.

And in a report, half was upon Abu Qubays and half upon (mount) Qayqan, and in a report half was upon Al-Safa and Half upon Al-Marwa. He^{-saww} said: ‘Bear witness! Bear witness!’ The people said, ‘Muhammad^{-saww} has bewitched us!’ A man said, ‘If Muhammad^{-saww} has bewitched you, then he^{-saww} cannot have bewitched all of them’.

And that was before the Emigration, and it remained for a measurement of what is between Al-Asr to the night and they were looking at it and saying, ‘This is continuous sorcery’. So, it was Revealed: ***‘And if they see a Sign they turn aside and are saying, ‘Continuous sorcery!’ [54:2]*** – the Verse.

And in a report – travellers came from every direction, and there was no one except he informed them that they had seen the like of what they saw”.⁴

‘From Amir Al-Momineen^{-asws} having said: ‘The souls of the Qadiriites (Fatalists) are being presented to the Fire morning and evening until the Establishment of the Hour. So, when the Hour is Established, they would be Punished along with the people of the Fire by a variety of the Punishments, and they would be saying, ‘O our Lord^{-azwj}! You^{-azwj} are Punishing us with a special torment, and You^{-azwj} should torment us with a general torment’. So, He^{-azwj} would Respond to them: ***“Taste the touch of ‘Saqr’ (Inferno of Hell)!” [54:48] Surely, We Created all things in a Pre-determined measure [54:49]”***.⁵

In the interpretation of the Holy Verse: ***We will be Sending a she-camel as a trial for them, therefore watch them and be patient [54:27]***, Imam^{-asws} says: All of them (nation of Prophet Salih^{-as} after killing the She-Camel) died in the blink of an eye, their young ones as well as their old ones. There did not remain for them a she-camel, or a sheep, or anything except that Allah^{-azwj} Destroyed it. They had all died in their homes and on their beds. Then Allah^{-azwj} Sent upon them Fire along with the Scream from the sky. So, it burnt all of them, and this was their story’.⁶

For detailed Ahadeeth on the story of Prophet Salih^{-as}, refer to Ahadeeth under Chapter 7 (Al-Araaf), Verses 73 to 79.

³ Bihar Al-Anwaar – V 17, The book of our Prophet^{-saww}, P 2 Ch 3 H 1

⁴ Bihar Al-Anwaar – V 17, The book of our Prophet^{-saww}, P 2 Ch 3 H 11

⁵ Bihar Al-Anwaar – V 5, The book of Justice, Ch 3 H 50

⁶ Al Kafi – H 14662

MERITS

ابن بابويه: بإسناده، عن يزيد بن خليفة، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة اقْتَرَبَتِ السَّاعَةُ أخرجه الله من قبره على ناقة من نوق الجنة».

Ibn Babuwayh, by his chain, from Yazeed Bin Khalifat, from

Abu Abdullah^{-asws} having said: 'The one who recites: **The time approached [54:1]** (Surah Al-Qamar), Allah^{-azwj} would Bring him out from his grave upon a she-camel from the she-camels of the Paradise'.⁷

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة بعثه الله تعالى يوم القيامة و وجهه كالقمر ليلة البدر، مسفراً على وجه الخلائق،

And from Khawas Al-Quran –

It has been reported from the Prophet^{-saww} having said: 'The one who recites this Chapter (Surah Al-Qamar), Allah^{-azwj} the Exalted would Resurrect him on the Day of Judgement, and his face would be like the moon on the night of the full moon, continuously emitting light from his face upon the creatures.

و من قرأها كل ليلة كان أفضل، و من كتبها يوم الجمعة وقت الصلاة الظهر و جعلها في عمامته أو تعلقها، كان وجيهاً أينما قصد و طلب».

And one who recites it every night, it would be better. And one who writes it on the Day of Friday at the time of the Al-Zohr Salat, and keeps it in his turban or attaches it (as an amulet), he would be reasonable, wherever he may intend and seek'.⁸

و قال رسول الله (صلى الله عليه و آله): «من كتبها يوم الجمعة وقت الظهر و تركها في عمامته، أو علقها عليه، كان وجيهاً عند الناس محبوباً».

And Rasool-Allah^{-saww} said: 'One who writes it (Surah Al-Qamar) on the Day of Friday at the time of Al-Zohr Salat and leaves it in his turban, or attaches it (as an amulet), would be a reasonable one and will be loved by the people'.⁹

و قال الصادق (عليه السلام): «من كتبها يوم الجمعة عند صلاة الظهر و علقها على عمامته، كان عند الناس وجيهاً و مقبولاً، و سهلت عليه الأمور الصعبة بإذن الله تعالى».

And Al-Sadiq^{-asws} said: 'The one who writes it on the Day of Friday during Al-Zohr Salat, and attaches it upon his turban, would become acceptable in the presence of the people and his difficult affairs would be made easy by the Permission of Allah^{-azwj}'.¹⁰

⁷ ثواب الأعمال: 116.

⁸ Tafseer Al Burhan – H10257

⁹ خواص القرآن: 52 «مخطوط».

¹⁰ خواص القرآن: 9 «مخطوط».

VERSES 1 & 2

اَقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ {1}

The time approached and the moon split apart [54:1]

وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ {2}

And if they see a Sign they turn aside and are saying, 'Continuous sorcery!' [54:2]

ثم قال علي بن إبراهيم: حدثنا حبيب بن الحسن بن أبان الأجري، قال: حدثنا محمد بن هشام، عن محمد، قال: حدثنا يونس، قال: قال [إلي] أبو عبد الله (عليه السلام): «اجتمع أربعة عشر رجلاً أصحاب العقبة ليلة أربع عشرة من ذي الحجة، فقالوا للنبي (صلى الله عليه وآله): ما من نبي إلا وله آية، فما آيتك في ليلتك هذه؟

Then Ali Bin Ibrahim said, 'It has been narrated to us by Habeeb Ibn Al-Hassan Bin Aban Al-Ajary, from Muhammad Bin Hisham, from Muhammad, from Yunus who said,

'Abu Abdullah^{-asws} said to me: 'Fourteen companions of Al-Aqba¹¹ gathered on the night of the fourteenth of Zilhijja, and they said to the Prophet^{-saww}, 'There is none from the Prophets^{-as} except that he^{-as} had a miracle to show, so what is your^{-saww} miracle in this night of yours^{-saww}?'

فقال [النبي (صلى الله عليه وآله)]: ما الذي تريدون؟ فقالوا: إن يكن لك عند ربك قدر فأمر القمر أن ينقطع قطعتين.

Prophet^{-saww} said: 'What is it which you want?' So, they said, 'If there is Power in your^{-saww} Lord^{-azwj}, then order the moon that it should split into two pieces'.

فهبط جبرئيل (عليه السلام)، و قال: يا محمد، إن الله يقرئك السلام و يقول لك: إني قد أمرت كل شيء بطاعتك، فرفع رأسه فأمر القمر أن ينقطع قطعتين، فانقطع قطعتين، فسجد النبي (صلى الله عليه وآله) شكراً [لله]، و سجد شيعتنا، ثم رفع النبي (صلى الله عليه وآله) رأسه و رفعوا رؤسهم، ثم قالوا: يعود كما كان. فعاد كما كان، ثم قالوا: ينشق رأسه! فأمره فانشق،

Jibraeel^{-as} descended and said: 'O Muhammad^{-saww}! Allah^{-azwj} Conveys Greetings to you^{-saww} and is Saying to you^{-saww}: 'I^{-azwj} have Commanded everything to be obedient to you^{-saww}, therefore raise your^{-saww} head, and order the moon that it should split into two pieces. So, it split into two pieces. The Prophet^{-saww} performed Sajdah in appreciation to Allah^{-azwj}, and our^{-asws} Shias (also) did Sajdah. Then the Prophet^{-saww} raised his^{-saww} head, and they raised their heads. Then they said: 'Return it to what it was!' So he^{-saww} returned it to what it was. Then they said, 'Break its head!' So he^{-saww} ordered it, and it split'.

فسجد النبي (صلى الله عليه وآله) شكراً لله، و سجد شيعتنا، فقالوا: يا محمد، حين تقدم سفارنا من الشام و اليمن نسألك ما رأوا في هذه الليلة، فإن يكونوا رأوا مثل ما رأينا، علمنا أنه من ربك، و إن لم يروا مثل ما رأينا، علمنا أنه سحر سحرنا به فأنزل الله: اَقْتَرَبَتِ السَّاعَةُ إِلَى آخِرِ السُّورَةِ».

¹¹ Those who had plotted to murder Rasool-Allah^{-saww} by pushing him^{-saww} into the ravine.

The Prophet^{-saww} performed Sajdah in appreciation to Allah^{-azwj}, and our^{-asws} Shias (also) did Sajdah. They said, 'O Muhammad^{-saww}! When our travellers come back from Syria and the Yemen, we will ask them what they saw in this night. So, if they have (also) seen the like of what we saw, we will know that it is from your^{-saww} Lord^{-azwj}. And if they did not see the like of what we saw, we will know that it is sorcery which you^{-saww} have enchanted us with. Therefore, Allah^{-azwj} Revealed: ***The time approached [54:1]*** – up to the end of the Chapter'.¹²

الشيخ في (أماليه): عن أحمد بن محمد بن محمد بن الصلت، قال: حدثنا ابن عقدة، يعني أحمد بن محمد بن سعيد، قال: حدثني علي بن محمد بن علي الحسيني، قال: حدثنا جعفر بن محمد بن عيسى، قال: حدثنا عبيد الله بن علي، عن علي بن موسى، عن أبيه، عن جده، عن آبائه، عن علي (عليهم السلام)، قال: انشق القمر بمكة، فلقطين، فقال رسول الله (صلى الله عليه وآله): اشهدوا، اشهدوا بهذا».

Al-Sheykh (Al-Sadouq) in his Amaali – From Ahmad Bin Muhammad Bin Al-Salt, from Ibn Uqdat, meaning Ahmad Bin Muhammad Bin Saeed, from Ali Bin Muhammad Bin Ali Al-Husayni, from Ja'far Bin Muhammad Bin Isa, from Ubeydullah Bin Ali,

'From Ali^{-asws} Bin Musa^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'The moon split into two halves at Makkah, so Rasool-Allah^{-saww} said: 'Bear witness! Bear witness of this!'¹³

محمد بن إبراهيم النعماني، قال: حدثنا أحمد بن محمد بن سعيد، قال: حدثنا القاسم بن محمد بن الحسين بن حازم، قال: حدثنا عبيس بن هشام الناشري، عن عبد الله بن جبلة، عن عبد الصمد بن بشير، عن أبي عبد الله جعفر بن محمد (عليهما السلام) و قد سأله عمارة الحمداني، فقال [له]: أصلحك الله، إن ناسا يعيروننا و يقولون: إنكم تزعمون أنه سيكون صوت من السماء.

Muhammad Bin Ibrahim Al-Nu'mani, from Ahmad Bin Muhammad Bin Saeed, from Al-Qasim Bin Muhammad Bin Al-Husayn Bin Hazim, from Ubays Bin Hisham Al-Nashiry, from Abdullah Bin Jabalat, from Abdul Samad Bin Basheer,

'Abu Abdullah^{-asws} Ja'far^{-asws} Bin Muhammad^{-asws} (replied) when Amarat Al-Hamdany asked him^{-asws}, 'May Allah^{-azwj} Keep you^{-asws} well! The people are reporting that you^{-asws} are claiming that there will happen to be a voice from the sky?'

فقال له: «لا ترو عني، و ارو عن أبي، كان أبي يقول: هو في كتاب الله عز و جل: إِنَّ نَشْأَ نُزِّلَ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

He^{-asws} said: 'Do not report it from me^{-asws}, and report it from my^{-asws} father^{-asws}. My^{-asws} father^{-asws} had said: 'It is in the Book of Allah^{-azwj} Mighty and Majestic: ***If We Desired to, We would Send down upon them a Sign from the sky, so their necks would be humbled to it [26:4].***

فيؤمن أهل الأرض جميعا للصوت [الأول]، فإذا كان من الغد صعد إبليس اللعين حتى يتوارى في جو السماء، ثم ينادي: ألا إن عثمان قتل مظلوما، فاطلبوا بدمه،

On that day, all the people of the earth would believe in the first voice. But, when it would be the next day, Iblees^{-la} the Accursed would ascend until he^{-la} would hide in the

¹² تفسير القمي 1: 341

¹³ الأمالي 1: 351.

atmosphere of the sky. Then he^{-la} would call out, 'Indeed! Usman had been killed as an oppressed one so avenge his blood.

فيرجع من أراد الله عز و جل به شراً، و يقولون هذا سحر الشيعة، و حتى يتناولونا، و يقولون: هو من سحرهم، و هو قول الله عز و جل: وَ إِنَّ يَرَوْا آيَةً يُغَرِّضُوا وَ يَقُولُوا سِحْرٌ مُسْتَقَرٌّ».

Allah^{-azwj} would Return the ones for whom He^{-azwj} Intends Punishment, and they would be saying, 'This is sorcery of the Shias!', to the extent that they would be addressing us^{-asws}, and they would be saying, 'He^{-asws} is from their sorcery'. And these are the Words of Allah^{-azwj} Mighty and Majestic: **And if they see a Sign they turn aside and are saying, 'Continuous sorcery!' [54:2]**.¹⁴

VERSES 3 - 8

وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ ۖ وَكُلُّ أَمْرٍ مُسْتَقَرٌّ {3}

And they are belying it and following their whims; and every matter has an Ordained term [54:3]

وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ {4}

And there had come to them from the news wherein was deterrence [54:4]

حِكْمَةٌ بِالْعَمَةِ ۖ فَمَا تُغْنِ التُّذُرُ {5}

Being a perfect Wisdom – but warning did not avail (them) [54:5]

فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ نُّكْرٍ {6}

Therefore, turn away from them. On a Day the Caller would call them to an abhorrent thing, [54:6]

خُشْعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنْتَشِرٌ {7}

Their eyes would be humble. They would be coming out from the graves as if they are scattered locusts [54:7]

مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِرٌ {8}

¹⁴ الغيبة: 20 / 261

Hastening to the Caller. The Kafirs (non-believers) would be saying, 'This is a difficult day!' [54:8]

علي بن إبراهيم: قوله تعالى: وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ، أي كانوا يعملون برأيهم، و يكذبون أنبيائهم: وَ لَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ، أي منعظ.

Ali Bin Ibrahim –

The Words of the Exalted: ***And they are belying it and following their whims [54:3], i.e., they used to follow their opinions, and were belying their Prophets^{-as}, And there had come to them from the news wherein was deterrence [54:4] - i.e., advice.***

و قوله تعالى: فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ نُكِرٍ قال: الإمام [إذا خرج] يدعوهم إلى ما ينكرون.

And the Words of the Exalted: ***Therefore, turn away from them. A Day the Caller would call them to an abhorrent thing, [54:6], said, 'The Imam^{-asws}, when he^{-ajfj} comes out, (He^{-ajfj}) would be calling them to what they used to deny'.¹⁵***

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِثَابٍ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنْ ثَوْبَانَ بْنِ أَبِي فَاخْتَةَ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ (عليه السلام) يُحَدِّثُ فِي مَسْجِدِ رَسُولِ اللَّهِ (صلى الله عليه وآله) قَالَ حَدَّثَنِي أَبِي أَنَّهُ سَمِعَ أَبَاهُ عَلِيَّ بْنَ أَبِي طَالِبٍ (عليه السلام) يُحَدِّثُ النَّاسَ قَالَ إِذَا كَانَ يَوْمَ الْقِيَامَةِ بَعَثَ اللَّهُ تَبَارَكَ وَ تَعَالَى النَّاسَ مِنْ حُفَرِهِمْ غُرْلًا مُجْمَعًا جُرْدًا مُرْدًا فِي صَعِيدٍ وَاحِدٍ يَسُوفُهُمُ الثُّورُ وَ يَجْمَعُهُمُ الظُّلْمَةُ حَتَّى يَقِفُوا عَلَى عَقَبَةِ الْمَحْشَرِ

A number of our companions, from Sahl Bin Ziyad, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ib, from Abu Ubeyda Al-Haza'a, from Suweyr Bin Abu Fakhta who said:

I heard Ali^{-asws} Bin Al-Husayn^{-asws} narrating in the Masjid of the Rasool^{-saww} Allah^{-azwj} saying: 'Narrated to me^{-asws} by my^{-asws} father^{-asws}, and he^{-asws} heard it from his^{-asws} father^{-asws} Ali^{-asws} Bin Abu Talib^{-asws} narrating to the people saying: 'When it will be the Day of Judgement, Allah^{-azwj} will Resurrect the people from their graves in their isolation, without beards, in one plane, being driven by the light, and Gather them in the darkness until they are paused upon the hurdle on the Plains of Resurrection.

فَيَرْكَبُ بَعْضُهُمْ بَعْضًا وَ يَزْدَحْمُونَ دُوَهَا فَيَمْنَعُونَ مِنَ الْمَضِيِّ فَتَشْتَدُّ أَنْفَاسُهُمْ وَ يَكْثُرُ عَرْقُهُمْ وَ تَضِيقُ بِهِمْ أُمُورُهُمْ وَ يَشْتَدُّ صَجِيحُهُمْ وَ تَرْتَفِعُ أَصْوَاتُهُمْ قَالَ وَ هُوَ أَوَّلُ هَوَلٍ مِنْ أَهْوَالِ يَوْمِ الْقِيَامَةِ

So, some of them will climb upon the others, becoming over crowded. They will be prevented from passing. Their breathing will be heavy and they will sweat profusely, and their affairs would be constricted, their noises would intensify, and their voices would be raised. He^{-asws} said: 'This will be the first horrors from the horrors of the Day of Judgement'.

قَالَ فَيُشْرِفُ الْجَبَّارُ تَبَارَكَ وَ تَعَالَى عَلَيْهِمْ مِنْ فَوْقِ عَرْشِهِ فِي ظِلَالٍ مِنَ الْمَلَائِكَةِ قِيَامُ مَلَكًا مِنَ الْمَلَائِكَةِ فَيَنَادِي فِيهِمْ يَا مَعْشَرَ الْخَلَائِقِ أَنْصِتُوا وَ اسْتَمِعُوا مُنَادِيَ الْجَبَّارِ

تفسير القمي 2: 341. ¹⁵

He-asws said: 'The Compeller-azwj Blessed and Exalted will Attend to them from above His-azwj Throne in the shadow of the Angels, so He-azwj would Command an Angel from the Angels who would call out among them: 'O group of creatures! Listen, and listen intently to the Caller of the Compeller-azwj'.

قَالَ فَيَسْمَعُ آخِرُهُمْ كَمَا يَسْمَعُ أَوَّلُهُمْ قَالَ فَتَنْكَسِرُ أَصْوَاتُهُمْ عِنْدَ ذَلِكَ وَتُخْشَعُ أَبْصَارُهُمْ وَتَضْطَرِبُ فَرَائِصُهُمْ وَتَفْرَعُ قُلُوبُهُمْ وَ يَرْفَعُونَ رُءُوسَهُمْ إِلَى نَاحِيَةِ الصَّوْتِ مُهْطِعِينَ إِلَى الدَّاعِ قَالَ فَعِنْدَ ذَلِكَ يَقُولُ الْكَافِرُ هَذَا يَوْمٌ عَسِيرٌ

He-asws said: 'So the last of them would hear it just as the first of them'. He-asws said: 'Their voices would break up due to that, and they will anxiously look around and their body parts would become restless, and their hearts would be in a panic, and they will be raising their heads towards the direction of the voice hastening to the Caller'. He-asws said: 'So when that happens, *The Kafirs (non-believers) would be saying, 'This is a difficult day!' [54:8].*¹⁶

VERSES 9 & 10

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ {9}

Before them the people of Noah belied. They belied Our servant and they said, 'Insane', and he was tormented severely [54:9]

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرَ {10}

Then he supplicated to his Lord: 'I am overcome, so Help!' [54:10]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي نَصْرِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: لَبِثَ فِيهِمْ نُوحٌ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَاماً يَدْعُوهُمْ سِرّاً وَ عَلَانِيَةً، فَلَمَّا أَبَوْا وَ عَتَوْا قَالَ: رَبِّ إِنِّي مَغْلُوبٌ فَانْتَصِرْ

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin Usman, from Ismail Al Ju'fy,

'From Abu Ja'far-asws having said: 'Noah-as: **remained among them for a thousand years less fifty years [29:14]**, calling them privately and openly. So, when they refused and were insolent, he-asws said: 'Lord-azwj! **'I am overcome, so Help!' [54:10]**'.¹⁷

: رَوَى أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ كَانَ جَالِساً فِي بَعْضِ مَجَالِسِهِ بَعْدَ رُجُوعِهِ عَنِ التَّهَرَّوَانِ فَجَرَى الْكَلَامَ حَتَّى قِيلَ: لِمَ لَا حَارَبْتَ أَبَا بَكْرٍ وَ عُمَرَ كَمَا حَارَبْتَ طَلْحَةَ وَ الزُّبَيْرَ وَ مُعَاوِيَةَ؟.

(The book) 'Al-Ihtijaj' – It is reported that Amir Al-Momineen-asws was seated in one of his-asws gathering after his-asws return from (the battle of) Al-Naharwan. The talk flowed until it was said, 'Why didn't you-asws battle against Abu Bakr and Umar just as you-asws battled against Talha, and Al-Zubeyr and Muawiya?'

¹⁶ Al Kafi – H 14527

¹⁷ H 8 – تفسير نور الثقلين، ج 5، ص: 177

فَقَالَ عَلَيْهِ السَّلَامُ: إِنِّي كُنْتُ لَمْ أَزَلْ مَظْلُومًا مُسْتَأْثَرًا عَلَى حَقِّي، فَقَامَ إِلَيْهِ أَشْعَثُ بْنُ قَيْسٍ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! لِمَ لَمْ تَضْرِبْ بِسَيْفِكَ وَ تَطْلُبَ بِحَقِّكَ؟!

He^{-asws} said: 'I^{-asws} have not ceased to be oppressed, preferred over upon my^{-asws} rights'. Ash'as Bin Qays^{-la} stood up to him^{-asws} and said, 'O Amir Al-Momineen^{-asws}! Why did you^{-asws} not strike with your^{-asws} sword and sought your^{-asws} right?'

فَقَالَ: يَا أَشْعَثُ! قَدْ قُلْتَ قَوْلًا فَاسْمَعْ الْجَوَابَ وَ عِةَ وَ اسْتَشْعِرِ الْحُجَّةَ، إِنَّ لِي أُسْوَةً بِسَيِّئَةٍ مِنَ الْأَنْبِيَاءِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ:

He^{-asws} said: 'O Ash'as^{-la} ! You have said a word, so listen to the answer, and retain it, and realise the argument. There are exemplary examples for me^{-asws} from the Prophets^{-as}, may the Salawat of Allah^{-azwj} be upon them^{-as} all.

أَوَّلُهُمْ: نُوحٌ عَلَيْهِ السَّلَامُ حَيْثُ قَالَ: أَنِّي مَغْلُوبٌ فَانْتَصِرْ، فَإِنْ قَالَ قَائِلٌ: إِنَّهُ قَالَ لِعَبْرٍ خَوْفٍ فَقَدْ كَفَرَ، وَ إِلَّا فَالْوَصِيُّ أَعْدَرُ.

The first of them^{-as} is Noah^{-as} when he^{-as} said: '**I am overcome, so Help!**' [54:10]. So if a speaker were to say he^{-as} had said to for other than fear, so he has blasphemed, and except for the successor^{-asws} there is an excuse.

وَ ثَانِيهِمْ: لُوطٌ عَلَيْهِ السَّلَامُ حَيْثُ قَالَ: لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ. فَإِنْ قَالَ قَائِلٌ: إِنَّهُ قَالَ هَذَا لِعَبْرٍ خَوْفٍ فَقَدْ كَفَرَ، وَ إِلَّا فَالْوَصِيُّ أَعْدَرُ.

And their^{-as} second is Lut^{-as} when he^{-as} said: '**If only there was strength for me against you, or a recourse to a strong support**' [11:80], So, if a speaker were to say that Lut^{-as} said it for other than fear, he has blasphemed, and except for the successor^{-asws} there is an excuse.

وَ ثَالِثُهُمْ: إِبْرَاهِيمُ خَلِيلُ اللَّهِ حَيْثُ قَالَ: وَ اعْتَرِلْكُمُ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ. فَإِنْ قَالَ قَائِلٌ: إِنَّهُ قَالَ هَذَا لِعَبْرٍ خَوْفٍ فَقَدْ كَفَرَ، وَ إِلَّا فَالْوَصِيُّ أَعْدَرُ.

And their^{-as} third is Ibrahim^{-as} the Friend of Allah^{-azwj} when he^{-as} said: **And I will withdraw from you and what you call on besides Allah, [19:48]**. So, if a speaker were to say he^{-as} said this for other than fear, he has blasphemed, and except for the successor^{-asws}, there is an excuse.

وَ رَابِعُهُمْ: مُوسَى عَلَيْهِ السَّلَامُ حَيْثُ قَالَ: فَفَرَزْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ. فَإِنْ قَالَ قَائِلٌ: إِنَّهُ قَالَ هَذَا لِعَبْرٍ خَوْفٍ فَقَدْ كَفَرَ، وَ إِلَّا فَالْوَصِيُّ أَعْدَرُ.

And their^{-as} fourth is Musa^{-as} when he^{-as} said: '**So I fled from you when I feared you. [26:21]**. So, if a speaker were to say he^{-as} said this for other than fear, he has blasphemed, and except for the successor^{-asws} there is an excuse.

وَ خَامِسُهُمْ: أَخُوهُ هَارُونُ عَلَيْهِ السَّلَامُ حَيْثُ قَالَ: ابْنُ أُمِّ إِنْ الْقَوْمَ اسْتَضَعْفُونِي وَ كَادُوا يَقْتُلُونِي. فَإِنْ قَالَ قَائِلٌ: إِنَّهُ قَالَ هَذَا لِعَبْرٍ خَوْفٍ فَقَدْ كَفَرَ، وَ إِلَّا فَالْوَصِيُّ أَعْدَرُ.

And their^{-as} fifth one is his^{-as} brother^{-as} Haroun^{-as} when he^{-as} said: **He said: 'Son of my mother! Surely the people weakened me and they almost killed me, [7:150]**. So, if a

speaker were to say he^{-as} said this for other than fear, so he has blasphemed, and except for the successor^{-asws} there is an excuse.

و سَادِسُهُمْ: أَخِي مُحَمَّدٌ سَيِّدُ الْبَشَرِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَيْثُ دَهَبَ إِلَى الْغَارِ وَ نَوَّمَنِي عَلَى فِرَاشِهِ، فَإِنْ قَالَ قَائِلٌ: إِنَّهُ دَهَبَ إِلَى الْغَارِ لِعَدُوٍّ خَوْفٍ فَقَدْ كَفَرَ، وَ إِلَّا فَالْوَصِيُّ أُعْذِرُ.

And their^{-as} sixth is my^{-asws} brother^{-saww} Muhammad^{-saww}, chief of the mortals, when he^{-saww} went to the cave and made me^{-asws} sleep upon his^{-saww} bed. So, if a speaker were to say he^{-saww} went to the cave for other than fear, so he has blasphemed, and except for the successor^{-asws} there is an excuse.

فَقَامَ إِلَيْهِ النَّاسُ بِاجْمَعِهِمْ فَقَالُوا: يَا أَمِيرَ الْمُؤْمِنِينَ! قَدْ عَلِمْنَا أَنَّ الْقَوْلَ قَوْلُكَ وَ نَحْنُ الْمُدْنِيُونَ التَّائِبُونَ، وَ قَدْ عَذَرَكَ اللَّهُ!

The people in their entirety stood up to him^{-asws} and they said, ‘O Amir Al-Momineen^{-asws}! You^{-asws} have taught us that the (final) word is your^{-asws} word, and we are the sinners, the repentant, and Allah^{-azwj} has Excused you^{-asws}!’¹⁸

قال: فانتھوا بعلي عليه السلام إلى أبي بكر وهو يقول: أما والله لو وقع سيفي في يدي لعلمتم أنكم لن تصلوا إلى هذا أبداً. أما والله ما ألوم نفسي في جهادكم، ولو كنت استمكنت من الأربعين رجلاً لفرقت جماعتكم، ولكن لعن الله أقواماً بايعوني ثم خذلوني. ولما أن بصر به أبو بكر صاح: (خلوا سبيله) فقال علي عليه السلام: يا أبا بكر، ما أسرع ما توثبت على رسول الله بأي حق وبأي منزلة دعوت الناس إلى بيعتك؟ ألم تبايعني بالأمس بأمر الله وأمر رسول الله؟

Amir-ul-Momineen^{-asws} establishes his^{-asws} argument on the Qureysh

They ended up with Ali^{-asws} to Abu Bakr, and he^{-asws} was saying, ‘But, by Allah^{-azwj}, if my^{-asws} sword was present in my^{-asws} hands, you would have known that you would have never arrived at this stage, ever. But, by Allah^{-azwj}, I^{-asws} do not blame myself^{-asws} in fighting against you. And if there had been forty men (in my support) I^{-asws} would have been able to disperse your group, but may Allah^{-azwj} Curse the people who paid allegiance to me^{-asws} and then abandoned me^{-asws}’. When Abu Bakr saw him^{-asws}, he shouted, ‘Release him^{-asws}!’ Ali^{-asws} said: ‘O Abu Bakr, with what ease you have gone against the Messenger of Allah^{-saww}. With what right, and with which status have you called the people to your allegiance?’ Did you not pay allegiance to me^{-asws} yesterday by the order of the Messenger of Allah^{-azwj}?’

وقد كان قنفذ لعنه الله ضرب فاطمة عليها السلام بالسوط - حين حالت بينه وبين زوجها وأرسل إليه عمر: (إن حالت بينك وبينه فاطمة فاضربها) - فأجأها قنفذ لعنه الله إلى عضادة باب بيتها ودفعها فكسر ضلعها من جنبها فألقت جنبها من بطنها. فلم تزل صاحبة فراش حتى ماتت صلى الله عليها من ذلك شهيدة.

And Qunfuz did hit (Syeda) Fatima^{-asws} with the whip when she^{-asws} came between him and her^{-asws} husband^{-asws}, and Umar had sent him with a message, ‘If (Syeda) Fatima^{-asws} comes between you and him^{-asws}, hit her^{-asws}’. Qunfuz, may Allah^{-azwj} Curse him, forced her^{-asws} to take refuge behind the door of her^{-asws} house, and he pushed it. The ribs on her^{-asws} side

¹⁸ Bihar Al-Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 1

broke, and as a result of which (Mohsin^{-asws}) was martyred. She^{-asws} did not cease being bed-ridden as a result, until she^{-asws} passed away from that as a martyr’.

قال: ولما انتهى بعلي عليه السلام إلى أبي بكر انتهره عمر وقال له: بايع ودع عنك هذه الأباطيل فقال عليه السلام له: فإن لم أفعل فما أنتم صانعون ؟ قالوا: نقتلك ذلاً وصغاراً فقال عليه السلام: إذا تقتلون عبد الله وأخاه رسولاً. فقال أبو بكر: أما عبد الله فنعم، وأما أخو رسول الله فما نقر بهذا قال: أبحدون أن رسول الله صلى الله عليه وآله أخى بيني وبينه ؟ قال: نعم. فأعاد ذلك عليهم ثلاث مرات. ثم أقبل عليهم علي عليه السلام فقال: يا معشر المسلمين والمهاجرين والأنصار، أنشدكم الله، أسمعتم رسول الله صلى الله عليه وآله يقول يوم غدیر خم كذا وكذا وفي غزوة تبوك كذا وكذا ؟ فلم يدع عليه السلام شيئاً قاله فيه رسول الله صلى الله عليه وآله علانية للعامة إلا ذكرهم إياه. قالوا: اللهم نعم.

When they ended up with Ali^{-asws} to Abu Bakr, Umar rebuked him^{-asws}, ‘Pay allegiance, and stay away from these vanities. Ali^{-asws} said: ‘And if I^{-asws} do not do this, what will you do?’ He said, ‘We will kill you^{-asws} with humiliation and degradation’. He^{-asws} said: ‘Will you kill the servant of Allah^{-azwj} and the brother of His^{-azwj} Messenger^{-saww}?’ Abu Bakr said, ‘As for being a servant of Allah^{-azwj}, it is correct, but as for being a brother of the Messenger of Allah^{-saww}, we do not accept it’.

He^{-asws} said: ‘Are you denying that the Messenger of Allah^{-saww} established brotherhood between myself^{-asws} and himself^{-saww}?’ He said, ‘Yes’. He^{-asws} repeated that thrice to him. Then Ali^{-asws} addressed them by saying: ‘O group of Muslims, and the ‘Al-Mahajir’ and the ‘Al-Ansar’. I^{-asws} would like you all to swear to Allah^{-azwj}, did you all not hear the Messenger of Allah^{-saww} say on the Day of Ghadeer Khumm such and such, and during the expedition of Tabuk, such and such?’ He^{-asws} did not leave out anything that the Messenger of Allah^{-saww} had said in the open, except that he^{-asws} reminded them of it. They said, ‘Our Allah^{-azwj}, yes’.¹⁹

VERSES 11 - 16

فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ {11}

So, We Opened the gates of the sky with water pouring down [54:11]

وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ {12}

And We Burst the ground with springs, so the water gathered upon a Pre-determined matter [54:12]

وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسُرٍ {13}

And We Carried him upon (a ship) of panels and nails [54:13]

¹⁹ THE BOOK OF SULAYM BIN QAYS AL-HILALI, H. 4.

تَجْرِي بِأَعْيُنِنَا جَزَاءً لِمَنْ كَانَ كُفِرَ {14}

Sailing before Our eyes, being a Recompense for who was denied [54:14]

وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدَكِّرٍ {15}

And We have Left it as a Sign, so is there anyone to take heed? [54:15]

فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ {16}

So how was My Punishment and Warning? [54:16]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي نَصْرِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي حَمَزَةَ الثُّمَالِيِّ عَنْ أَبِي رَزِينٍ الْأَسَدِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) أَنَّهُ قَالَ إِنَّ نُوحًا (صلوات الله عليه) لَمَّا فَرَّغَ مِنَ السَّفِينَةِ وَكَانَ مِيعَادُهُ فِيهَا بَيْنَهُ وَبَيْنَ رَبِّهِ فِي إِهْلَاكِ قَوْمِهِ أَنَّ يَفُورَ التَّنُّورُ فَقَالَ امْرَأَتُهُ إِنَّ التَّنُّورَ قَدْ فَارَ فَقَامَ إِلَيْهِ فَخَتَمَهُ فَقَامَ الْمَاءُ

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan Bin Usmaan, from Abu Hamza Al-Thumali, from Abu Razeyn Al-Asadi, who has narrated the following:

Amir Al-Momineen^{-asws} said: ‘When Noah^{-asws} was free from building the ship and there were (many) seasons between him^{-as} and his^{-as} Lord^{-azwj} for the destruction of his^{-as} people, the overflowing of the oven. His^{-as} wife said, ‘The oven has overflowed’. So he^{-as} stood up and covered it. The water was contained.

وَأَدْخَلَ مَنْ أَرَادَ أَنْ يَدْخُلَ وَأَخْرَجَ مَنْ أَرَادَ أَنْ يَخْرُجَ ثُمَّ جَاءَ إِلَى خَاتَمِهِ فَنَزَعَهُ

And he^{-as} entered into the ship whosoever that he^{-as} wanted to, and exited from it whosoever he^{-as} wanted to. Then he^{-as} came to his^{-as} covering and took it off.

يَقُولُ اللَّهُ عَزَّ وَجَلَّ فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسُرٍ

Allah^{-azwj} Mighty and Majestic is Saying: ***So We Opened the gates of the sky with water pouring out [54:11] And We Burst the ground with springs, so the water gathered upon a Pre-determined matter [54:12] And We Carried him upon (a ship) of panels and nails [54:13].***

قَالَ وَكَانَ نَجْرُهَا فِي وَسْطِ مَسْجِدِكُمْ وَ لَقَدْ نَقَصَ عَنْ دُرْعِهِ سَبْعُمِائَةِ ذِرَاعٍ.

He^{-asws} said: ‘And he^{-as} had built it in the middle of your Masjid (Al-Kufa) and it was of seven hundred cubits’.²⁰

²⁰ Al Kafi – H 14870

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: لَمْ تَنْزِلْ قَطْرَةٌ مِنَ السَّمَاءِ مِنْ مَطَرٍ إِلَّا بِعَدَدٍ مَعْدُودٍ وَ وَزْنٍ مَعْلُومٍ، إِلَّا مَا كَانَ مِنْ يَوْمِ الطُّوفَانِ عَلَى عَهْدِ نُوحٍ عَلَيْهِ السَّلَامُ فَإِنَّهُ نَزَلَ مَاءٌ مِنْهُمْ بِلَا وَزْنٍ وَ لَا عَدَدٍ

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘No drop of rain from the sky has descended except by a known counted number, except what was from the day of the flood in the era of Noah^{-as}, for it descended as **water pouring out [54:11]** with neither a (measured) weight nor number’^{.21}

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: كَانَ أَبِي يَكْرَهُ أَنْ يَتَدَاوَى بِالْمَاءِ الْمُرِّ وَ بِمَاءِ الْكَبْرِيتِ وَ كَانَ يَقُولُ: إِنَّ نُوحًا لَمَّا كَانَ الطُّوفَانُ دَعَا الْمِيَاءَ فَأَجَابَتْ كُلُّهَا إِلَّا الْمَاءَ الْمُرَّ وَ الْمَاءَ الْكَبْرِيتَ فَدَعَا عَلَيْهِمَا فَلَعَنَهُمَا.

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from one who mentioned it,

‘From Abu Abdullah^{-asws} having said: ‘My^{-asws} father^{-asws} used to dislike being treated by the bitter water and by the water of sulphur, and he^{-asws} was saying: ‘Noah^{-as}, when it was the flood, called (all) the waters, so all of them responded except the bitter water and the water of sulphur, so he^{-asws} supplicated against them and cursed them’^{.22}

VERSE 17

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ {17}

And We have Eased the Quran for the Zikr, so is there one who will take advice? [54:17]

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ كَرَّرَ ذَلِكَ فِي كُلِّ قِصَّةٍ اشْعَارًا بِأَنْ تَكْذِيبَ كُلَّ رَسُولٍ مَقْتَضٍ لِنُزُولِ الْعَذَابِ وَ اسْتِمَاعِ كُلِّ قِصَّةٍ مُسْتَدْعٍ لِلذِّكْرِ وَ الْإِقْبَاطِ لئَلَّا يَغْلِبَهُمُ السُّهُو وَ الْغَفْلَةُ وَ هَكَذَا تَكَرَّرَ قَوْلُهُ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ وَ وَيْلٌ لِّلْمُكْذِبِينَ* وَ نَحْوَهَا. وَلَقَدْ جَاءَ آلُ فِرْعَوْنَ النَّذِيرُ اكْتَفَى بِذِكْرِهِمْ عَنْ ذِكْرِ الْعِلْمِ بِأَنَّهُ أَوَّلَى بِذَلِكَ. كَذَّبُوا بِآيَاتِنَا كُلِّهَا قِيلَ يَعْنِي الْآيَاتِ التَّسْعِ. وَ فِي الْكَافِي عَنْ الْبَاقِرِ عَلَيْهِ السَّلَامُ يَعْنِي الْأَوْصِيَاءَ عَلَيْهِمُ السَّلَامُ كُلَّهُمْ.

In Tafseer Safi, it is:

And We have certainly made the Qur'an easy for remembrance, so is there any who will remember (54:17)? Allah^{-azwj} Repeated this in every story to indicate that denying every messenger necessitates the descent of punishment, and listening to every story calls for remembrance and admonition, and to renew the warning and awakening so that forgetfulness and heedlessness do not overcome them. And thus is the repetition of His statement, **“Then which of the favours of your Lord would you deny (55)?” And woe, that Day, to the deniers (77)** and similar to these. **And indeed, there came to the people of Pharaoh the warnings (54:41).** He was satisfied with mentioning them instead of

16 H – تفسير نور الثقلين، ج 5، ص: 181 21

13 H – تفسير نور الثقلين، ج 5، ص: 179 22

mentioning Him, knowing that He was more deserving of that. **They denied all of Our signs (54:42)**. It was said that it means the nine signs. In Al-Kafi, on the authority of Al-Baqir^{-asws}, it means they denied all of the Imams^{-asws} (guardians), peace be upon them.²³

VERSES 18 - 21

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ {18}

(People of) Ad belied, so how was My Punishment and Warning? [54:18]

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُسْتَمِرٍّ {19}

We Sent upon them a wind (called) Sarsar, during a Day of continuous bad omen [54:19]

تَنْزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُنْقَعِرٍ {20}

Snatching the people as if they were torn trunks of palm trees [54:20]

فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ {21}

So How was My punishment and Warning? [54:21]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِثَابٍ وَهَشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ 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 وَالذَّبُورِ وَقُلْتُ إِنَّ النَّاسَ يَذْكُرُونَ أَنَّ الشَّمَالَ مِنَ الْجَنَّةِ وَالْجَنُوبَ مِنَ النَّارِ فَقَالَ إِنَّ لِلَّهِ عَزَّ وَجَلَّ جُنُودًا مِنْ رِيَّاحٍ يُعَذِّبُ بِهَا مَنْ يَشَاءُ مِنْ عَصَاهُ وَ لِكُلِّ رِيحٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهَا فَإِذَا أَرَادَ اللَّهُ عَزَّ وَجَلَّ أَنْ يُعَذِّبَ قَوْمًا بِنَوْعٍ مِنَ الْعَذَابِ أَوْحَى إِلَى الْمَلَكِ الْمُوَكَّلِ بِذَلِكَ النَّوعِ 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'.

²³ تفسير الصافي، ج5، ص: 104

قَالَ وَ لِكُلِّ رِيحٍ مِنْهُنَّ اسْمٌ أَمْ مَا تَسْمَعُ قَوْلَهُ تَعَالَى كَذَبْتَ عَادَ فَكَيْفَ كَانَ عَذَابِي وَ نَذِيرٌ إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحاً صَرْصَراً فِي يَوْمٍ مُسَمِّمٍ وَ قَالَ الرِّيحُ الْعَقِيمُ وَ قَالَ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ وَ قَالَ فَأَصَابَهَا إِعْصَارٌ 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] We Sent upon them a wind (called) Sarsar, during 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 رِيحٌ رَحْمَةٌ لَوَاقِحُ وَ غَيْرُ ذَلِكَ يُنْشِئُهَا بَيْنَ يَدَيِ رَحْمَتِهِ مِنْهَا مَا يُهَيِّجُ السَّحَابَ لِلْمَطَرِ وَ مِنْهَا رِيحٌ تَحْسِبُ السَّحَابَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ رِيحٌ تَعْصِرُ السَّحَابَ فَتَمْطُرُهُ بِإِذْنِ اللَّهِ وَ مِنْهَا رِيحٌ بِمَا 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 وَ الْجَنُوبُ وَ الصَّبَا وَ الدَّبُورُ فَإِنَّمَا هِيَ أَسْمَاءُ الْمَلَائِكَةِ الْمُؤَكَّلِينَ بِمَا إِذَا أَرَادَ اللَّهُ أَنْ يُهَبِّئَ شَمَالاً أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الشَّمَالُ فَيَهْبِطُ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ 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 فَهَبِطَ 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 فَهَبِطَ 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 دَبُورًا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الدَّبُورُ فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الدَّبُورِ حَيْثُ يُرِيدُ اللَّهُ مِنَ الْبَرِّ وَالْبَحْرِ

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 الدَّبُورِ 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.’²⁴

في عيون الاخبار في باب ما جاء عن الرضا عليه السلام من خبر الشامي و ما سأل عنه أمير المؤمنين عليه السلام حديث طويل وفيه ثم قام إليه رجل آخر فقال: يا أمير المؤمنين أخبرني عن يوم الاربعاء وتطيرنا منه وثقله وأى اربعاء هو ؟

In Uyoon Al-Akhbar, in the chapter in which has come from Al-Reza^{-asws} the Hadeeth of the Syrian and what he asked Amir Al-Momineen^{-asws} – a lengthy Hadeeth – and in it is: ‘Then another man stood up, so he said, ‘O Amir Al-Momineen^{-asws}! Inform me about the day of Wednesday, and we are pessimistic about it and its weight (upon us), and which Wednesday was it?’

قال: آخر أربعاء في الشهر وهو الحاق، وفيه قتل قابيل هابيل أخاه إلى أن قال عليه السلام: ويوم الاربعاء أرسل الله عزوجل الريح على قوم عاد.

He^{-asws} said; ‘The last Wednesday of the Month, and it is the decline. And it was during it that Qabeel^{-la} killed his^{-la} brother Habeel^{-as}’ – until he^{-asws} said: ‘And on the day of Wednesday Allah^{-azwj} Mighty and Majestic Sent the Wind upon the people of Aad’.²⁵

[الثعلبي] باسناد أبي حمزة الثمالي قال: حدثني محمد بن سفيان، عن محمد بن قرظة بن كعب، عن أبيه، عن رسول الله صلى الله عليه قال: انتزعت الريح الناس من قبورهم.

Al Sa’alby – By a chain of Abu Hamza Al Sumaly, from Muhammad Bin Sufyan, from Muhammad Bin Qartaz Bin Ka’ab, from his father,

‘From Rasool-Allah^{-saww} having said: ‘The (Sarsar) wind removed the people from their graves’.²⁶

VERSE 22

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ {22}

²⁴ Al Kafi – H 14511

²⁵ Tafseer Noor Al Saqalayn – CH 54 H 25

²⁶ Tafseer Abu Hamza Al Sumali - Hadeeth No. 310 – (Non-Shiah Source)

And We have Eased the Quran for the Zikr, so is there one who will take advice? [54:22]

VERSES 23 - 31

كَذَّبَتْ ثَمُودُ بِالنُّذُرِ {23}

(The people of) Samood belied the Warning [54:23]

فَقَالُوا أَبَشَرًا مِّنَّا وَاحِدًا نَّتَّبِعُهُ إِنَّا إِذَا لَفِيَ ضَلَالٍ وَسُعُرٍ {24}

So, they said, 'Is it one person from us we should be following? Surely then we would be in straying and madness [54:24]

أَلْقَى الذِّكْرَ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌّ {25}

Has the Zikr been Cast unto him from between us? But, he is an insolent liar!' [54:25]

سَيَعْلَمُونَ غَدًا مِّنَ الْكَذَّابِ الْأَشِرِّ {26}

They will come to know tomorrow, who is the liar, the insolent one [54:26]

إِنَّا مُرْسِلُو النَّاقَةِ فِتْنَةً لَهُمْ فَارْتَبِعْهُمْ وَاصْطَبِرْ {27}

We will be Sending a she-camel as a trial for them, therefore watch them and be patient [54:27]

وَنَبِّئُهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شِرْبٍ مُحْتَضَرٌ {28}

And inform them that the water is to be divided between them - every drink shall be regulated [54:28]

فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ {29}

But they called their companion, so he came and hamstrung (it) [54:29]

فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ {30}

So how was My punishment and Warning? [54:30]

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُخْتَطِرِ {31}

We Sent single scream upon them, so they were like dry fragments of the carpenter [54:31]

عَلِيٌّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنِ الْحَسَنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ كَذَبَتْ قَوْمُ النَّذِيرِ فَقَالُوا أَيْ بَشَرًا مِنَّا وَاحِدًا تَتَّبِعُهُ إِنَّا إِذَا لَفِيَ ضَلَالٍ وَ سُعْرٍ أَلْقَى الذِّكْرَ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشَرُّ قَالَ هَذَا كَانَ بِمَا كَذَّبُوا بِهِ صَالِحًا وَمَا أَهْلَكَ اللَّهُ عَزَّ وَ جَلَّ قَوْمًا قَطُّ حَتَّى يَبْعَثَ إِلَيْهِمْ قَبْلَ ذَلِكَ الرَّسُولَ

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

Abu Abdullah^{-asws} said when it was said to him^{-asws}: ***(The people of) Samood belied the Warning [54:23] So they said, 'Is it one person from us we should be following? Surely then we would be in straying and madness [54:24] Has the Zikr been Cast unto him from between us? But, he is an insolent liar!' [54:25]***, he^{-asws} said: 'This is what they belied Salih^{-as} with, and Allah^{-azwj} Mighty and Majestic does not Destroy a people at all until He^{-azwj} Sends to them, before that, the Rasool^{-as}.

فَيَخْتَجِعُوا عَلَيْهِمْ فَبَعَثَ اللَّهُ إِلَيْهِمْ صَالِحًا فَدَعَاهُمْ إِلَى اللَّهِ فَلَمْ يُجِيبُوا وَ عَتَوْا عَلَيْهِ وَ قَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَخْرُجَ لَنَا مِنْ هَذِهِ الصَّخْرَةِ نَاقَةً عَشْرَاءَ

They argued against them (the Rasools^{-as}), so Allah^{-azwj} Sent Salih^{-as} to them. He^{-as} called them towards Allah^{-azwj}. They did not respond and were insolent to him^{-as}, and said, 'We will not believe you^{-as} until you^{-as} bring out for us from this rock a tame she-camel'.

وَ كَانَتِ الصَّخْرَةُ يُعْظَمُوهَا وَ يَعْبُدُوهَا وَ يَدْعُونَ عِنْدَهَا فِي رَأْسِ كُلِّ سَنَةٍ وَ يَجْتَمِعُونَ عِنْدَهَا فَقَالُوا لَهُ إِنْ كُنْتَ كَمَا نَزَعُمُ نَبِيًّا رَسُولًا فَادْعُ لَنَا إِلَهَكَ حَتَّى تَخْرُجَ لَنَا مِنْ هَذِهِ الصَّخْرَةِ الصَّمَاءِ نَاقَةً عَشْرَاءَ فَأَخْرَجَهَا اللَّهُ كَمَا طَلَبُوا مِنْهُ

And it was a rock which they used to magnify and worship and make their sacrifices near to its peak every year, and they used to gather around it. They said, 'If you^{-as} are as you are alleging to be, a Prophet^{-as}, a Rasool^{-as}, so call upon your^{-as} Lord^{-azwj} for us until He^{-azwj} Brings out for us from this solid rock a tame she-camel'. So Allah^{-azwj} Brought it out as they had sought from him^{-as}.

ثُمَّ أَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَيْهِ أَنْ يَا صَالِحُ قُلْ لَهُمْ إِنَّ اللَّهَ قَدْ جَعَلَ لِهَذِهِ النَّاقَةِ [مِنَ الْمَاءِ] شَرْبَ يَوْمٍ وَ لَكُمْ شَرْبَ يَوْمٍ وَ

Then Allah^{-azwj} Blessed and Exalted Revealed unto him^{-as}: "O Salih^{-as}! Tell them that Allah^{-azwj} has Made a share for this she-camel, from the water, that it would drink from it one day and for you would be to drink for a day".

كَانَتِ النَّاقَةُ إِذَا كَانَ يَوْمُ شَرْبِهَا شَرِبَتِ الْمَاءَ ذَلِكَ الْيَوْمَ فَيَحْلُبُوهَا فَلَا يَبْقَى صَغِيرٌ وَ لَا كَبِيرٌ إِلَّا شَرِبَ مِنْ لَبَنِهَا يَوْمَهُمْ ذَلِكَ فَإِذَا كَانَ اللَّيْلُ وَ أَصْبَحُوا عَدَوْا إِلَى مَا فِيهِمْ فَشَرِبُوا مِنْ ذَلِكَ الْيَوْمَ وَ لَمْ تَشْرَبِ النَّاقَةُ ذَلِكَ الْيَوْمَ فَمَكَثُوا بِذَلِكَ مَا شَاءَ اللَّهُ

And the day which was designated for the she-camel to drink, it would drink the water during that day. They would then milk her, and there did not remain any young one or old

one except that he drank from her milk in the day of theirs when it was the night time. And in the morning, they would drink from the water, and the she-camel would not drink from it during that day. So that situation prevailed until such time as Allah^{-azwj} so Desired it to.

ثُمَّ إِنَّهُمْ عَتَوُا عَلَى اللَّهِ وَ مَنَى بَعْضُهُمْ إِلَى بَعْضٍ وَ قَالُوا اعْقِرُوا هَذِهِ النَّاقَةَ وَ اسْتَرْيَحُوا مِنْهَا لَا نَرْضَى أَنْ يَكُونَ لَنَا شَرْبٌ يَوْمَ

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

ثُمَّ قَالُوا مَنْ الَّذِي يَلِي قَتْلَهَا وَ نَجْعَلْ لَهُ جُعَلًا مَا أَحَبَّ فَجَاءَهُمْ رَجُلٌ أَحْمَرٌ أَشْقَرُ أَرْزُقٌ وَ لَدُنْهُ زَيْلٌ لَا يُعْرِفُ لَهُ أَبٌ يُقَالُ لَهُ قُدَّارٌ شَقِيٌّ مِنَ الْأَشْقِيَاءِ مَشْتُومٌ عَلَيْهِمْ فَجَعَلُوا لَهُ جُعَلًا

Then they said, 'Who is the one who can kill it, and we will make a reward to be for him whatever he likes!' So there came to them a red, blonde, blue-eyed man, of an adulterous birth, whose father was unknown, called Qudaar. A wretched one of all wretched ones of a sinister character, and they made a reward for him, for it.

فَلَمَّا تَوَجَّهَتِ النَّاقَةُ إِلَى الْمَاءِ الَّذِي كَانَتْ تَرُدُّهُ تَرَكَهَا حَتَّى شَرِبَتِ الْمَاءَ وَ أَقْبَلَتْ رَاجِعَةً فَقَعَدَ لَهَا فِي طَرِيقِهَا فَضْرَبَهَا بِالسَّيْفِ ضَرْبَةً فَلَمْ تَعْمَلْ شَيْئًا فَضْرَبَهَا ضَرْبَةً أُخْرَى فَقَتَلَهَا وَ خَرَّتْ إِلَى الْأَرْضِ عَلَى جَنْبِهَا وَ هَرَبَ فَصِيلُهَا حَتَّى صَعِدَ إِلَى الْجَبَلِ فَرَعَى ثَلَاثَ مَرَّاتٍ إِلَى السَّمَاءِ

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

وَ أَقْبَلَ قَوْمٌ صَالِحٌ فَلَمْ يَبْقَ أَحَدٌ مِنْهُمْ إِلَّا شَرِكُهُ فِي ضَرْبَتِهِ وَ اقْتَسَمُوا حِمْمَهَا فِيمَا بَيْنَهُمْ فَلَمْ يَبْقَ مِنْهُمْ صَغِيرٌ وَ لَا كَبِيرٌ إِلَّا أَكَلَ مِنْهَا فَلَمَّا رَأَى ذَلِكَ صَالِحٌ أَقْبَلَ إِلَيْهِمْ فَقَالَ يَا قَوْمَ مَا دَعَاكُمْ إِلَى مَا صَنَعْتُمْ أَ عَصَيْتُمْ رَبَّكُمْ

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

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

Then Allah^{-azwj} Blessed and Exalted Revealed unto Salih^{-as}: "Your^{-as} people have been tyrannous and rebellious, and killed the she-camel that was Sent to them as a Proof to them, and there was no harm in it for them, and there were great benefits from it for them. So, tell them that I^{-azwj} will be Sending upon you all My^{-azwj} Punishment after three days, and if they were to repent and return (from their ways), I^{-azwj} shall Accept their repentance and

Prevent it from them, and if they do not repent and do not return (from their ways), I^{-azwj} will Send to them My^{-azwj} Punishment on the third day”.

فَأَتَاهُمْ صَالِحٌ (عليه السلام) فَقَالَ لَهُمْ يَا قَوْمِ إِنِّي رَسُولُ رَبِّكُمْ إِلَيْكُمْ وَهُوَ يَقُولُ لَكُمْ إِنَّ أَنْتُمْ تُبْذَلُونَ وَرَجَعْتُمْ وَاسْتَغْفَرْتُمْ غَفَرْتُ لَكُمْ وَ تَبَيَّنَ عَلَيْكُمْ

Salih^{-as} came and said to them: ‘O people! I^{-as} am a Rasool^{-as} of your Lord^{-azwj}. He^{-azwj} is Saying to you all that if you were to repent and return (from your ways) and seek Forgiveness, He^{-azwj} would Forgive you all and Turn towards you (Mercifully)’.

فَلَمَّا قَالَ لَهُمْ ذَلِكَ كَانُوا أَعْتَىٰ مَا كَانُوا وَ أَحْبَبَتْ وَ قَالُوا يَا صَالِحُ إِنَّا بِمَا تَعِدُنَا إِن كُنْتَ مِنَ الْمُرْسَلِينَ [الصَّادِقِينَ] قَالَ يَا قَوْمِ إِنَّكُمْ تُصْبِحُونَ غَدًا وَ وُجُوهُكُمْ مُصْفَرَّةٌ وَ الْيَوْمَ الثَّانِي وَ وُجُوهُكُمْ مُحْمَرَّةٌ وَ الْيَوْمَ الثَّالِثُ وَ وُجُوهُكُمْ مُسْوَدَّةٌ

But, when he^{-as} said that to them they became more rebellious and treacherous than what they had been and said, ‘O Salih^{-as}! Let it come to us, what you^{-as} are calling for us, if you^{-as} are from the Rasools^{-as}, the truthful ones. He^{-as} said: ‘O people! When you wake up tomorrow morning your faces would be yellow, and on the second day your faces would be red, and on the third day your faces would be black’.

فَلَمَّا أَنْ كَانَ أَوَّلُ يَوْمٍ أَصْبَحُوا وَ وُجُوهُهُمْ مُصْفَرَّةٌ فَمَشَىٰ بَعْضُهُمْ إِلَىٰ بَعْضٍ وَ قَالُوا قَدْ جَاءَكُمْ مَا قَالَ لَكُمْ صَالِحٌ فَقَالَ الْعُتَاةُ مِنْهُمْ لَا نَسْمَعُ قَوْلَ صَالِحٍ وَ لَا نَقْبَلُ قَوْلَهُ وَ إِنْ كَانَ عَظِيمًا

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

فَلَمَّا كَانَ الْيَوْمَ الثَّانِي أَصْبَحَتْ وَ وُجُوهُهُمْ مُحْمَرَّةٌ فَمَشَىٰ بَعْضُهُمْ إِلَىٰ بَعْضٍ فَقَالُوا يَا قَوْمِ قَدْ جَاءَكُمْ مَا قَالَ لَكُمْ صَالِحٌ فَقَالَ الْعُتَاةُ مِنْهُمْ لَوْ أَهْلَكْنَا جَمِيعًا مَا سَمِعْنَا قَوْلَ صَالِحٍ وَ لَا تَرَكْنَا آلِهَتَنَا الَّتِي كَانُوا آبَاؤُنَا يَعْبُدُونَهَا وَ لَمْ يَتُوبُوا وَ لَمْ يَرْجِعُوا

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

فَلَمَّا كَانَ الْيَوْمَ الثَّالِثُ أَصْبَحُوا وَ وُجُوهُهُمْ مُسْوَدَّةٌ فَمَشَىٰ بَعْضُهُمْ إِلَىٰ بَعْضٍ وَ قَالُوا يَا قَوْمِ أَتَاكُمْ مَا قَالَ لَكُمْ صَالِحٌ فَقَالَ الْعُتَاةُ مِنْهُمْ قَدْ أَتَانَا مَا قَالَ لَنَا صَالِحٌ

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

فَلَمَّا كَانَ نِصْفُ اللَّيْلِ أَتَاهُمْ جَبْرِيلُ (عليه السلام) فَصَرَحَ بِهِمْ صَرْحَةً حَرَقَتْ تِلْكَ الصَّرْحَةَ أَسْمَاعَهُمْ وَ قَلَعَتْ قُلُوبَهُمْ وَ صَدَعَتْ أَكْبَادَهُمْ وَ قَدْ كَانُوا فِي تِلْكَ الثَّلَاثَةِ الْأَيَّامِ قَدْ تَخَطَّوْا وَ تَكَفَّوْا وَ عَلِمُوا أَنَّ الْعَذَابَ نَازِلٌ بِهِمْ

When it was the middle of the night, Jibraeel^{-as} came upon them and screamed out a loud scream at them which broke their eardrums, and split their hearts, and ruptured their livers. And during those three days they had been applying camphor upon themselves, and shrouding themselves, and they knew that the Punishment would be descending upon them.

فَمَاتُوا أَجْمَعُونَ فِي طَرْفَةِ عَيْنٍ صَغِيرَةٍ وَكَبِيرَةٍ فَلَمْ يَبْقَ لَهُمْ نَاعِقَةٌ وَ لَا رَاغِبَةٌ وَ لَا شَيْءٌ إِلَّا أَهْلَكَهُ اللَّهُ فَأَصْبَحُوا فِي دِيَارِهِمْ وَ مَضَاجِعِهِمْ مَوْتَى أَجْمَعِينَ ثُمَّ أَرْسَلَ اللَّهُ عَلَيْهِم مَعَ الصَّيْحَةِ النَّارَ مِنَ السَّمَاءِ فَأَخْرَقَتْهُمْ أَجْمَعِينَ وَ كَانَتْ هَذِهِ قِصَّتُهُمْ.

All of them died in the blink of an eye, their young ones as well as their old ones. There did not remain for them a she-camel, or a sheep, or anything except that Allah^{-azwj} Destroyed it. They had all died in their homes and on their beds. Then Allah^{-azwj} Sent upon them Fire along with the Scream from the sky. So, it burnt all of them, and this was their story'.²⁷

For detailed Ahadeeth on the story of Prophet Salih^{-as}, refer to Ahadeeth under Chapter 7, Verses 73 to 79.

The one worse than the slayer of the she-camel

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

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

'The Prophet^{-saww} said: 'O Ali^{-asws}! The most wretched of the former ones is the slayer of the she-camel, and most cruel one of the later ones would be your^{-asws} murderer (Abdul Rahman Ibn Muljim^{-la})'.²⁸

VERSES 32 - 39

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدْكِرٍ {32}

And We have Eased the Quran for the Zikr, so is there one who will take advice? [54:32]

كَذَّبَتْ قَوْمُ لُوطٍ بِالَّذُرِّ {33}

The people of Lut belied the Warning [54:33]

²⁷ Al Kafi – H 14662

²⁸ المناقب 3: 309.

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ ۖ نَجَّيْنَاهُمْ بِسَحَرٍ {34}

Surely, We Sent a hailstorm upon them, except the family of Lut. We Rescued them before daybreak [54:34]

نِعْمَةً مِنْ عِنْدِنَا ۚ كَذَلِكَ نَجْزِي مَنْ شَكَرَ {35}

Being a Favour from Us. Like that do We Recompense one who is thankful [54:35]

وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنُّذُرِ {36}

And We had Warned them of Our Seizure, but they disputed the Warning [54:36]

وَلَقَدْ رَاوَدُوهُ عَنْ ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذُرِ {37}

And they endeavoured to turn him from his guests, but We Blinded their eyes; so taste My Punishment and Warning [54:37]

وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ مُسْتَقَرٌّ {38}

And by the morning, the Ordained Punishment had seized them [54:38]

فَذُوقُوا عَذَابِي وَنُذُرِ {39}

Therefore, taste My Punishment and Warning [54:39]

هُمُ الَّذِينَ قَالَ اللَّهُ لِمُوسَىٰ إِنَّهُ أَنَا اللَّهُ فَاعْبُدْنِي وَأَقِمِ صَلَاةَ لِقَوْمٍ يُذَكَّرُونَ (عليه السلام) قَالَ إِنَّ اللَّهَ نَعَىٰ بَعَثَ أَرْبَعَةَ أَمْلَاحٍ فِي إِهْلَاكِ قَوْمِ لُوطٍ جِبْرِئِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ وَكَرُوبِيلَ (عليهم السلام) فَمَرُّوا بِإِبْرَاهِيمَ (عليه السلام) وَهُمْ مُعْتَمِدُونَ فَسَلَّمُوا عَلَيْهِ فَلَمْ يَغْرِفْهُمْ وَ رَأَىٰ هَيْئَةً حَسَنَةً فَقَالَ لَا يَخْدُمُ هَؤُلَاءِ أَحَدٌ إِلَّا أَنَا بِنَفْسِي وَ كَانَ صَاحِبَ أَطْيَافٍ فَشَوَىٰ لَهُمْ عِجْلًا سَمِينًا حَتَّىٰ أَنْصَبَهُ ثُمَّ قَرَّبَهُ إِلَيْهِمْ فَلَمَّا وَصَعَهُ بَيْنَ أَيْدِيهِمْ رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَ أَوْجَسَ مِنْهُمْ خِيفَةً

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

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

he saw that their hands were not extended towards it, he deemed them strange and was apprehensive from the [11:70].

فَلَمَّا رَأَى ذَلِكَ جِبْرِئِيلُ (عليه السلام) حَسَرَ الْعِمَامَةَ عَنْ وَجْهِهِ وَ عَنْ رَأْسِهِ فَعَرَفَهُ إِبْرَاهِيمُ (عليه السلام) فَقَالَ أَنْتَ هُوَ فَقَالَ نَعَمْ وَ مَرَّتْ امْرَأَتُهُ سَارَةً فَبَشَّرَهَا بِإِسْحَاقَ وَ مِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ فَقَالَتْ مَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَأَجَابُوهَا بِمَا فِي الْكِتَابِ الْغَزِيرِ فَقَالَ إِبْرَاهِيمُ (عليه السلام) لَهُمْ فِيمَاذَا جِئْتُمْ قَالُوا لَهُ فِي إِفْلَاقِ 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 هَلْ يَكُونُكُمْ فَقَالَ جِبْرِئِيلُ (عليه السلام) لَا قَالَ فَإِنْ كَانُوا خَمْسِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا ثَلَاثِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا عِشْرِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا خَمْسَةً قَالَ لَا قَالَ فَإِنْ كَانُوا وَاحِدًا قَالَ لَا قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنَنْجِيَنَّهُ وَ أَهْلَهُ 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.

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

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

فَنَدِمَ عَلَى عَرْضِهِ عَلَيْهِمُ الْمَنْزِلَ وَ قَالَ أَيُّ شَيْءٍ صَنَعْتُ آتِي بِهِمْ قَوْمِي وَ أَنَا أَعْرِفُهُمْ فَالْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ وَ قَدْ قَالَ جِبْرِئِيلُ (عليه السلام) لَا نَعْجَلْ عَلَيْهِمْ حَتَّى يَشْهَدَ ثَلَاثَ شَهَادَاتٍ فَقَالَ جِبْرِئِيلُ (عليه السلام) هَذِهِ وَاحِدَةٌ

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

ثُمَّ مَشَى سَاعَةً ثُمَّ التَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ فَقَالَ جِبْرِيلُ (عليه السلام) هَذِهِ اثْنَتَانِ ثُمَّ مَضَى فَلَمَّا بَلَغَ بَابَ الْمَدِينَةِ التَفَتَ 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 رَأَوْهُمْ امْرَأَتُهُ رَأَتْ هَيْئَهُ فَصَعِدَتْ فَوْقَ السَّطْحِ وَ صَعِفَتْ فَلَمْ يَسْمَعُوا فَدَخَنَتْ فَلَمَّا رَأَوْا الدُّخَانَ أَقْبَلُوا يُهْرَعُونَ إِلَى الْبَابِ فَتَنَزَّلَتْ إِلَيْهِمْ فَقَالَتْ عِنْدَهُ قَوْمٌ مَا رَأَيْتُ قَطُّ أَحْسَنَ مِنْهُمْ هَيْئَةً

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

فَجَاءُوا إِلَى الْبَابِ لِيَدْخُلُوها فَلَمَّا رَأَوْهُمْ لُوطٌ قَامَ إِلَيْهِمْ فَقَالَ يَا قَوْمِ قَاتِلُوا اللَّهَ وَ لَا تَحْزُونِ فِي صِغِيرِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ فَقَالَ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَدَعَاهُمْ إِلَى الْحَلَالِ

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

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

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

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

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

قَالَ فَأَمْرُهُ فَتَحَمَلَ وَ مِنْ مَعَهُ إِلَّا امْرَأَتَهُ قَالَ ثُمَّ أَفْتَلَعَهَا جِبْرَائِيلُ بِجَنَاحَيْهِ مِنْ سَبْعِ أَرْضِينَ ثُمَّ رَفَعَهَا حَتَّى سَمِعَ أَهْلُ السَّمَاءِ الدُّنْيَا نُبَاحَ الْكِلَابِ وَ صِيَاخَ الدِّيَكَةِ ثُمَّ قَلَبَهَا وَ أَمْطَرَ عَلَيْهَا وَ عَلَى مَنْ حَوْلَ الْمَدِينَةِ حِجَارَةً مِنْ سِجِّيلٍ.

He^{-asws} said; 'So he (Jibraeel^{-as}) commanded him to carry with him those who were with him^{-as} except for his^{-as} wife. Then Jibraeel^{-as}, by his^{-as} wings, uprooted from the seventh firmament, then raised it until the inhabitants of the sky heard the barking of the dogs and the crowing of the roosters. Then he^{-as} overturned it, and rained upon it and upon the surrounding areas of the city, stones of clay'.²⁹

VERSE 40

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ {40}

And We have Eased the Quran for the Zikr, so is there one who will take advice? [54:40]

VERSES 41 & 42

وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذُرُ {41}

And the warning had come to the people of Pharaoh [54:41]

كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخَذَ عَزِيزٌ مُقْتَدِرٍ {42}

They belied Our Signs, all of them, so We Seized them, being a Mighty, Powerful Seizure [54:42]

Nine Signs to the people of Pharaoh^{-la}

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

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

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

²⁹ Al Kafi – V 8 H 14953 (Extract)

قلت: العصا، و إخراج يده من جيبه بيضاء، و الجراد، و القمل، و الضفادع، و الدم، و رفع الطور، و المن و السلوى آية واحدة، و فلق البحر. قالوا: صدقت».

I^{-asws} said: 'The staff, and his^{-as} bringing our his^{-as} hand from his^{-as} pocket as white, and the locusts, and the lice, and the frogs, and the blood, and raising the (mount) Toor, and the manna and the quails being one Sign, and splitting the sea'. They said, 'You^{-asws} speak the truth'.³⁰

The Signs to the people in the era of Rasool-Allah^{-saww} and afterwards

Ahmad Bin Mihran, from Abdul Azeem Bin Abdullah Al Hasany, from Musa Bin Muhammad Al Ijaly, from Yunus Bin Yaquoub, raising it,

'From Abu Ja'far^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **They belied Our Signs, all of them [54:42]** – Meaning the successors^{-asws}, all of them^{-asws}'.³¹

قال: و سمعته يقول: «كذبوا بآياتنا كلها، في بطن القرآن، أن كذبوا بالأوصياء كلهم».

He (the narrator) said, 'And I heard him (Abu Ja'far^{-asws}) saying: **'They belied Our Signs, all of them [54:42]**, in the esoteric (Meaning) of the Quran, they were belying the successors^{-asws}, all of them^{-asws}'.³²

و قال علي بن إبراهيم: الآيات: أمير المؤمنين و الأئمة (عليهم السلام)، و الدليل على ذلك قول أمير المؤمنين (عليه السلام): «ما لله آية أكبر مني».

And Ali Bin Ibrahim said,

'The Signs are Amir-Al-Momineen^{-asws} and the Imams^{-asws}, and the evidence upon that are the words of Amir-Al-Momineen^{-asws}: 'There is no 'Sign' of Allah^{-azwj} greater than I^{-asws}!'³³

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن أبي عمير أو غيره، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: كان أمير المؤمنين (صلوات الله عليه) يقول: ما لله عز و جل آية هي أكبر مني، و لا لله من نبأ أعظم مني».

Muhammad Bin Yaquoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Abu Umeyr or someone else, from Muhammad Bin Al Fazeyl, from Abu Hamza,

From Abu Ja'far^{-asws} having said, Amir-Al-Momineen^{-asws} was saying: 'There is no 'Sign' of Allah^{-azwj} Mighty and Majestic which is greater than I^{-asws}, nor a News from Allah^{-azwj} greater than I^{-asws}!'³⁴

³⁰ قرب الاسناد: 133.

³¹ Al Kafi V 1 – The Book Of Divine Authority CH 18 H 2

³² (Extract) تفسير القمّي 1: 199.

³³ تفسير القمّي 1: 309.

³⁴ (Extract) الكافي 1: 161 / 3.

VERSES 43 - 45

أَكْفَارُكُمْ خَيْرٌ مِنْ أُولَئِكُمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ {43}

Are your Kafirs better than those, or is there an exemption for you all in the Psalms? [54:43]

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ {44}

Or are they saying, 'We will all get together, helping each other'? [54:44]

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ {45}

The gathering would soon be defeated, and they will turn back [54:45]

علي بن إبراهيم، قوله تعالى: أَكْفَارُكُمْ مخاطبة لقريش خيرٌ مِنْ أُولَئِكُمْ يعني هذه الأمم الهالكة أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ أي في الكتب لكم براءة أن لا تهلكوا كما هلكوا،

Ali Bin Ibrahim –

Regarding the Words of the Exalted: **Are your Kafirs [54:43]** - Addressing the Quraysh, **better than those** - Meaning these destroyed communities, **or is there an exemption for you all in the Psalms? [54:43]** i.e., in the Book for you, exemption that you will not be Destroyed like they were Destroyed.

فقال قريش: قد اجتمعنا لنتنصر و نقتلك يا محمد، فأنزل الله: أَمْ يَقُولُونَ يا محمد نَحْنُ جَمِيعٌ مُنْتَصِرُونَ سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ يعني يوم بدر حين هزموا و أسروا و قتلوا

So, Quraysh said, 'We have gathered for helping each other, and we will kill you'-saww, O Muhammad'-saww! Therefore, Allah'-azwj Revealed: **Or are they saying [54:44]** - O Muhammad'-saww! **'We will all get together, helping each other'? [54:44]** **The gathering would soon be defeated, and they will turn back [54:45]** - Meaning, on the day of Badr where they were defeated, captured and killed'.³⁵

In a lengthy Hadeeth, it is:

انتقم الله لموسى عليه السلام من فرعون، وانتقم لمحمد صلى الله عليه واله من الفراعنة: " سيهزم الجمع ويولون الدبر " كان لموسى عليه السلام عصا، ولمحمد صلى الله عليه واله ذو الفقار،

تفسير القمي 2: 342 35

Allah^{-azwj} Avenged for Musa^{-as} from Pharaoh^{-la} and Avenged for Muhammad^{-saww} from the pharaohs (tyrannical rulers): ***The gathering would soon be defeated, and they will turn back [54:45]***. For Musa^{-as} was a staff and for Muhammad^{-saww} was Zulfiqar (the sword).

خلف موسى عليه السلام هارون عليه السلام في قومه، وخلف محمد صلى الله عليه واله عليا عليه السلام في قومه: "أنت مني بمنزلة هارون من موسى"

Musa^{-as} made Haroun^{-as} a Caliph among his^{-as} people, and Muhammad^{-saww} made Ali^{-asws} a Caliph among his^{-saww} people: 'You^{-asws} are from me^{-saww} at the status of Haroun^{-as} from Musa^{-as}'.

وكان لموسى عليه السلام اثنا عشر نقيباً، ولمحمد صلى الله عليه واله اثنا عشر إماماً،

There were twelve captains for Musa^{-as}, and for Muhammad^{-saww} were twelve Imams^{-asws}

وكان لموسى عليه السلام اثنا عشر نقيباً، ولمحمد صلى الله عليه واله اثنا عشر إماماً،

There were twelve captains for Musa^{-as}, and for Muhammad^{-saww} were twelve Imams^{-asws}.

كان لموسى عليه السلام انفلاق البحر في الارض: "فانفلق فكان كل فرق" ولمحمد صلى الله عليه واله انشقاق القمر في السماء وذلك أعجب: "اقتربت الساعة وانشق القمر" العصا بلغت البحر فانفلق: "فاضرب بعصاك البحر" وأشار بالاصبع إلى القمر فانشق،

And for Musa^{-as} was splitting of the sea in the earth: ***So it parted, and each part [26:63]***, and for Muhammad^{-saww} was splitting of the moon in the sky, and that is stranger: ***The time approached and the moon split apart [54:1]***. The staff reached the sea, and it split: ***"Strike the sea with your staff!" [26:63]***, and he^{-saww} gestured by the fingers and the moon split apart.

وقال موسى عليه السلام: "رب اشرح لي صدري" وقال الله له: "ألم نشرح لك صدرك"

And Musa^{-as} said: ***'Lord! Expand my chest for me [20:25]***, and Allah^{-azwj} Said to him^{-saww}: ***'Did We not Expand your chest for you? [94:1]***.

وقال لموسى وهارون عليهما السلام: "فقلوا له قولاً لنا" وقال لمحمد صلى الله عليه واله واغلظ عليهم * ولا تطع كل حلاف

And He^{-azwj} Said to Musa^{-as} and Haroun^{-as}: ***But speak to him gentle words, [20:44]***, and He^{-azwj} Said to Muhammad^{-saww} and Harsh upon them: ***And do not heed a despicable oath-monger [68:10]***.

وأعطى الله موسى عليه السلام المن والسلوى، وأحل الغنائم لمحمد صلى الله عليه واله ولائته، ولم يحل لاحد قبله،

And Allah^{-azwj} Gave Musa^{-as} the Manna and the Quails, and He^{-azwj} Legalised the war booty for Muhammad^{-saww} and for his^{-saww} community, and did not Legalise it for anyone before him^{-saww}.

وقال في حق موسى: "وظللنا عليهم الغمام" يعني في التيه، والتبي صلى الله عليه واله كان يسير الغمام فوقه،

And He^{-azwj} Said regarding the rights of Musa^{-as}: **And We Shaded the clouds upon them [7:160]**, meaning in the wilderness, and the Prophet^{-saww} was such that the cloud travelled above him^{-saww} (an extract).³⁶

VERSES 46 & 47

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرٌ {46}

But, the Hour is their Promise, and the Hour would be more grievous, more bitter (for them) [54:46]

إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ {47}

Surely, the criminals are in straying and frenzy [54:47]

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

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

'Abu Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} that: 'The Prophet^{-saww} said to Ali^{-asws}: 'O Ali^{-asws}! And the criminals, they are the deniers of your^{-asws} Wilayah''.³⁷

محمد بن أبي عبد الله، عن موسى بن عمران، عن النوفلي، عن السكوني قال: قال أبو عبد الله عليه السلام: وجدت لاهل القدر أسماء في كتاب الله: "إن المجرمين في ضلال وسعر يوم يسحبون في النار على وجوههم ذوقوا مس سقر إنا كل شيء خلقناه بقدر " فهم المجرمون.

Muhammad Bin Abu Abdulla, from Musa Bin Imran, from Al Nowfaly, from Al Saknuay who said,

'Abu Abdullah^{-asws} said: 'I^{-asws} found names for the people of Pre-determination, in the Book of Allah^{-azwj}: **Surely, the criminals are in straying and frenzy [54:47] On the Day they would come to be in the Fire upon their faces: "Taste the touch of 'Saqaar' (Inferno of Hell)!" [54:48] Surely, We Created all things in a Pre-determined measure [54:49].** They are the criminals".³⁸

³⁶ Bihar Al Anwaar – V 2, The book of our Prophet-saww, Ch 11 H 96

³⁷ (Extract) تفسير القمي 2: 395.

³⁸ Bihar Al-Anwaar – V 5, The book of Justice, Ch 1 H 25

VERSE 48

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ {48}

On the Day they would come to be in the Fire upon their faces: "Taste the touch of 'Saqr' (Inferno of Hell)!" [54:48]

وَبِإِسْنَادِهِ إِلَى ابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ فِي جَهَنَّمَ لَوَادِيًا لِلْمُنْكَرِينَ يُقَالُ لَهُ سَقَرٌ: شَكَا إِلَى اللَّهِ شِدَّةَ حَرِّهِ وَ سَأَلَهُ أَنْ يَأْذَنَ لَهُ أَنْ يَتَنَفَّسَ فَتَنَفَّسَ فَأَخْرَقَ جَهَنَّمَ،

And by his chain up to Ibn Bukeyr,

'From Abu Abdullah^{-asws} having said: 'In Hell there is a valley for the deniers (of the Wilayah of Ali^{-asws}), called Saqr (Inferno). It complained to Allah^{-azwj} of the intensity of its heat and asked Him^{-azwj} if He^{-azwj} could Permit it to breathe (exhale). So it exhaled and Hell was inflamed".³⁹

علي بن إبراهيم، قال: أخبرنا الحسين بن محمد، عن المعلى بن محمد، عن الحسين بن علي الوشاء، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، في قوله تعالى: سَأْصَلِّيهِ سَقَرٌ وَ مَا أَدْرَاكَ مَا سَقَرٌ لَا تُبْقِي وَ لَا تَذَرُ لَوَاحَةً لِّلْبَشَرِ، قال: «يراه أهل المشرق كما يراه أهل المغرب، إنه إذا كان في سقر يراه أهل المشرق و أهل المغرب و تبين حاله». و المعنى في هذه الآيات جميعها حبت.

Ali Bin Ibrahim (Tafseer Qummi) said, 'Al-Husayn Bin Muhammad informed us from Al-Moala Bin Muhammad, from Al-Husayn Bin Ali Al-Washa, from Muhammad Bin Al-Fazeyl, from Abu Hamza, who has narrated the following:

'Abu Ja'far^{-asws} regarding the Words of the Exalted: ***I will Make him arrive to Saqr (Inferno) [74:26] And what will make you realize what is Saqr? [74:27] It neither lets remain nor spares (anyone) [74:28] Scorching for the person [74:29]***, he^{-asws} said: 'The people of the east will see it just as the people of the west. So, when he is in Saqr (Inferno of Hell), the people in the east of it would see the people in the west of it and discuss their situation'. And the Meaning of all these Verses is for Hibter (Abu Bakr)'.⁴⁰

VERSES 49 - 53

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ {49}

Surely, We Created all things in a Pre-determined measure [54:49]

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ {50}

And Our Command is not, except one, like the blink of the eye [54:50]

³⁹ H 40 – تفسير نور الثقلين، ج5، ص: 187

⁴⁰ (Extract) (تأويل الآيات 2: 734 / 6)

وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مُدْكِرٍ {51}

And We have already Destroyed your adherents, but is there anyone taking heed? [54:51]

وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ {52}

And everything they had done is in the scriptures [54:52]

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌّ {53}

And everything small and big is Written [54:53]

ابن بابويه، قال: حدثنا أبو الحسن محمد بن إبراهيم بن إسحاق الفارسي العزائمى، قال: حدثنا أبو سعيد أحمد بن محمد بن ربيع النسوي، قال: حدثنا عبد العزيز بن يحيى التميمي بالبصرة، و أحمد بن إبراهيم بن معلى بن أسد العمي، قال: حدثنا محمد بن زكريا الغلابي، قال: حدثنا أحمد بن عيسى بن زيد، قال: حدثنا عبد الله بن موسى بن عبد الله بن حسن، عن أبيه، عن آبائه، عن الحسن بن علي، عن علي بن أبي طالب (عليهم السلام)، أنه سئل عن قول الله عز و جل: إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ، فقال: «يقول الله عز و جل: إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ لِأَهْلِ النَّارِ بِقَدَرٍ أَعْمَالِهِمْ».

Ibn babuwayh, from Abu Al-Hassan Muhammad Bin Ibrahim Bin Is'haq Al-Farsy Al-Aza'imy, from Abu Saeed Ahmad Bin Muhammad Bin Rameeh Al-Nasuiy, from Abdul Aziz Bin Yahya Al-Tamimy at Al-Basra, and Ahmad Bin Ibrahim Ibn Moala Bin Asad Al-Amy, from Muhammad Bin Zakariya Al-Ghalaby, from Ahmad Bin Isa Bin Zayd, from Abdullah Bin Musa Bin Abdullah Bin Hasan, from his father, from his forefathers,

'Al-Hassan^{-asws} Bin Ali^{-asws}, from Ali^{-asws} Bin Abu Talib^{-asws} who was asked about the Words of Allah^{-azwj} Mighty and Majestic: ***Surely We Created all things in a Pre-determined measure [54:49]***, so he^{-asws} said: 'Allah^{-azwj} Mighty and Majestic is Saying: "Surely We^{-azwj} Created all things for the inhabitants of the Fire in accordance to their deeds'.⁴¹

و عنه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (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 أبي عبد الله (عليه السلام)، قال: سألته، عن الرقى أ تدفع من القدر شيئاً؟ فقال: «هي من القدر».

And from him, from Ali Bin Ahmad Bin Muhammad Bin Umran Al-Daqaq, from Muhammad Bin Abu Abdullah Al-Kufy, from Musa bin Umran Al-Nakhai'e, from his uncle Al-Husayn Bin Yazeed Al-Nowfaly, from Ali Bin Salim,

'Abu Abdullah^{-asws} said, (when) I asked him^{-asws} about the charms, do they repel anything from that which is Pre-determined?' So he^{-asws} said: 'It is from the Pre-determination'.

و قال (عليه السلام): «إن القدرية مجوس هذه الأمة، و هم الذين أرادوا أن يصفوا الله بعدله، فأخرجوه من سلطانه، و فيهم نزلت هذه الآية يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ».

And he^{-asws} said: 'The Qadiriyya (Fatalists) are the Magians of this community, and they are the ones who wanted to Describe Allah^{-azwj} by His^{-azwj} Justice, but took Him^{-azwj} out of His^{-azwj}

التوحيد: 30 / 382. ⁴¹

Authority, and it is with regards to them that these Verses were Revealed: ***On the Day they would come to be in the Fire upon their faces: "Taste the touch of 'Saqaar' (Inferno of Hell)!" [54:48] Surely We Created all things in a Pre-determined measure [54:49]***.⁴²

إِبْرَاهِيمُ النَّخَعِيُّ عَنْ عَلْقَمَةَ عَنِ ابْنِ عَبَّاسٍ فِي حَبَرٍ أَنَّهُ أَتَى بِرَاهِبٍ قَرِيسِيَّاءَ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَ فَلَمَّا رَأَهُ قَالَ مَرْحَبًا بِبَحِيرَاءِ الْأَصْغَرِ أَيْنَ كِتَابُ شَمْعُونِ الصَّفَا قَالَ وَ مَا يُدْرِيكَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ إِنَّ عِنْدَنَا عِلْمَ جَمِيعِ الْأَشْيَاءِ وَ عِلْمَ جَمِيعِ تَفْسِيرِ الْمَعَانِي

Ibrahim Al Nakhaie, from Alqamah, from Ibn Abbas, in a Hadeeth,

'They came with a monk to Amir Al-Momineen^{-asws}. When he^{-asws} saw him, he^{-asws} said: 'Welcome to Baheera the smaller! Where is the book of Shamoun Al-Saffa^{-as}?' He said, 'And what made you^{-asws} know, O Amir Al-Momineen^{-asws}? He^{-asws} said: 'In our^{-asws} possession is knowledge of entirety of the things, and knowledge of entirety of interpretation of the meanings'.

فَأَخْرَجَ الْكِتَابَ وَ أَمِيرُ الْمُؤْمِنِينَ وَقَفَ فَقَالَ عَ أَمْسِكِ الْكِتَابَ مَعَكَ ثُمَّ قَرَأَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَمَضَى فِيهَا قَضَى وَ سَطَرَ فِيهَا كَتَبَ أَنَّهُ بَاعِثٌ فِي الْأُمَمِينَ رَسُولًا مِنْهُمْ يُعَلِّمُهُمُ الْكِتَابَ وَ الْحِكْمَةَ وَ يَدُلُّهُمْ عَلَى سَبِيلِ اللَّهِ لَا قُطْرَ وَ لَا غَلِيظَ

So, he brought out the book, and Amir Al-Momineen^{-asws} was standing. He^{-asws} said: 'Withhold the book with you'. Then he^{-asws} read: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. It has been Decreed among what is Decreed, and it is written among what is written (in the Guarded Tablets), there will be Sent among the illiterates, a Rasool^{-saww} from them, teaching them the Book, and the Wisdom, and point them upon the Way of Allah^{-azwj}, neither being rude nor harsh'.

وَ ذَكَرَ مِنْ صِفَاتِهِ وَ اخْتِلَافِ أُمَّتِهِ بَعْدَهُ إِلَى أَنْ قَالَ ثُمَّ يَظْهَرُ رَجُلٌ مِنْ أُمَّتِهِ بِشَاطِئِ الْفُرَاتِ يَأْتُرُ بِالْمَعْرُوفِ وَ يَنْهَى عَنِ الْمُنْكَرِ وَ يَقْضِي بِالْحَقِّ وَ ذَكَرَ مِنْ سِيرَتِهِ

And he mentioned from his^{-saww} description and differing of his^{-saww} community after him^{-saww} until he said: 'Then a man from his^{-saww} community would appear at the banks of the Euphrates, enjoining with the good and forbidding from the evil, and he^{-asws} will judge with the truth', and he^{-asws} mentioned his^{-asws} ways.

ثُمَّ قَالَ وَ مَنْ أَدْرَكَ ذَلِكَ الْعَبْدَ الصَّالِحَ فَلْيَنْصُرْهُ فَإِنَّ نَصْرَتَهُ عِبَادَةٌ وَ الْقَتْلُ مَعَهُ شَهَادَةٌ

Then he said, 'And whoever comes across that righteous servant, so let him help him^{-asws}, for helping him^{-asws} is an act of worship and being killed with him^{-asws} is martyrdom'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَجْعَلْنِي عَنْدَهُ مُنْسِيًّا الْحَمْدَ لِلَّهِ الَّذِي ذَكَرَ عَبْدَهُ فِي كُتُبِ الْأَنْبِيَاءِ فَقُتِلَ الرَّجُلُ فِي صِفِّينَ.

Amir Al-Momineen^{-asws} said: 'The Praise is for Allah^{-azwj} Who did not Make me^{-asws} to be forgotten in His^{-azwj} Presence. The Praise is for Allah^{-azwj} Who Mentioned His^{-azwj} servant in the Books of the righteous'. The man was killed in Siffeen".⁴³

VERSES 54 & 55

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ {54}

Surely the pious would be in Gardens and Rivers [54:54]

فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ {55}

In a truthful seat, in the Presence of a Powerful King [54:55]

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام)، قلت: إِنَّ الْمُتَّقِينَ؟ قال: «نحن و الله و شيعتنا، ليس على ملة إبراهيم غيرنا، و سائر الناس منها برآء».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl,

I asked from Abu Al-Hassan^{-asws} ‘(What about): ***Surely the pious [54:54]?***’ He^{-asws} said: ‘By Allah^{-azwj!} Us^{-asws} and our^{-asws} Shias. There is none upon the Religion of Ibrahim^{-as} apart from us^{-asws}, while the rest of the people are remote from it’.⁴⁴

محمد بن العباس: عن محمد بن عمران بن أبي شيبه، عن زكريا بن يحيى، عن عمرو بن ثابت، عن أبيه، عن عاصم بن ضمرة، قال: إن جابر بن عبد الله، قال: كنا عند رسول الله (صلى الله عليه و آله) في المسجد، فذكر بعض أصحابه الجنة فقال النبي (صلى الله عليه و آله): «إن أول أهل الجنة دخولا إليها علي بن أبي طالب (عليه السلام)».

Muhammad Bin Al-Abbas, from Muhammad Bin Umran Bin Abu Shayba, from Zakariyya Bin Yahya, from Amro Bin Sabit, from his father, from Aasim Bin Zamrat, from Jabir Bin Abdullah who said,

‘I was in the presence of Rasool-Allah^{-saww} in the Masjid, and one of his^{-saww} companions mentioned the Paradise. So, the Prophet^{-saww} said: ‘The first of the people of the Paradise to enter into it would be Ali^{-asws} Bin Abu Talib^{-asws}’.

فقال أبو دجانة الأنصاري: يا رسول الله، [أليس] أخبرتنا أن الجنة محرمة على الأنبياء حتى تدخلها، و على الأمم حتى تدخلها أمناك؟

So Abu Dajjana Al-Ansary said, ‘O Rasool-Allah^{-saww}! (But) did you^{-saww} not inform us that the Paradise is forbidden unto (all) the Prophets^{-as} until you^{-saww} enter it, and (forbidden) unto the (other) communities until your^{-saww} community enters it?’

فقال (صلى الله عليه و آله): «بلى، يا أبا دجانة، أما علمت أن الله عز و جل لواء من نور، و عمودا من نور، خلقهما الله تعالى قبل أن يخلق السماوات و الأرض بألفي عام، مكتوب على ذلك اللواء: لا إله إلا الله، محمد رسول الله، خير البرية آل محمد، صاحب اللواء علي، و هو إمام القوم».

⁴³ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 58 H 4 h

⁴⁴ الكافي 1: 91 / 361

So he^{-saww} said: 'Yes, O Abu Dajjana! But, do you know that Allah^{-azwj} Mighty and Majestic has a Flag of Light, and a Column of Light, both of which have been Created by Allah^{-azwj} the Exalted before He^{-azwj} Created the skies and the earth by two thousand years? It is Inscribed upon that Flag: "There is no god except for Allah^{-azwj}, Muhammad^{-saww} is Rasool-Allah^{-saww}, the best of the creatures are the Progeny^{-asws} of Muhammad^{-saww}, Master of the Flag is Ali^{-asws} and he^{-asws} is the Imam^{-asws} of the people"'

فقال علي (عليه السلام): «الحمد لله الذي هدانا بك يا رسول الله، و شرفنا». فقال [النبي] (صلى الله عليه و آله): «أبشر يا علي، ما من عبد ينتحل مودتك إلا بعثه الله معنا يوم القيامة».

So Ali^{-asws} said: 'The Praise is for Allah^{-azwj} Who Guided us through you^{-saww}, O Rasool-Allah^{-saww}, and Honoured us'. So, the Prophet^{-saww} said: 'Receive glad tidings, O Ali^{-asws}! There is none from the servants who has your^{-asws} cordiality except that Allah^{-azwj} would Resurrect him to be with us^{-asws} on the Day of Judgement'.

و جاء في رواية أخرى: «يا علي أما علمت أنه من أحبنا و انتحل محبتنا أسكنه الله معنا». و تلا هذه الآية: إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَ نَهْرٍ فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ.

And it has come in another report – He^{-saww} said: 'O Ali^{-asws}! But, do you^{-asws} know that the one who loves us^{-asws} and displays love for us^{-asws}, Allah^{-azwj} would Settle him with us^{-asws}?'. And he^{-saww} recited this Verse: ***Surely the pious would be in Gardens and Rivers [54:54] In a truthful seat, in the Presence of a Powerful King [54:55]***.⁴⁵

الشيخ الأجل شرف الدين النجفي: عن الشيخ أبي جعفر الطوسي (رحمه الله)، قال: رويناه بالإسناد إلى جابر بن عبد الله (رضي الله عنه)، قال: قال رسول الله (صلى الله عليه و آله) لعلي (عليه السلام): « [يا علي] من أحبك و تولاك أسكنه الله معنا في الجنة». ثم تلا رسول الله (صلى الله عليه و آله) إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَ نَهْرٍ فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ.

Al-Sheykh Al-A'jal-Shar Al-Deen Al-Najafy, from Al-Sheykh Abu Ja'far Al-Toosy, reporting by a chain going up to Jabir Bin Abdullah who said,

'Rasool-Allah^{-saww} said to Ali^{-asws}: 'O Ali^{-asws}! The one who loves you^{-asws}, and befriends you^{-asws}, Allah^{-azwj} would Settle him with us^{-asws} in the Paradise'. Then he^{-saww} recited ***Surely the pious would be in Gardens and Rivers [54:54] In a truthful seat, in the Presence of a Powerful King [54:55]***'.⁴⁶

⁴⁵ تأويل الآيات 2: 629 / 2

⁴⁶ تأويل الآيات 2: 629 / 1.