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CHAPTER 72

AL-JINN

(Jinn- Sprites)

(28 VERSES)

VERSES 1 – 28

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Jinn (72):

Sura Al-Jinn (28 verses) was revealed in Makkah.¹

Jinns came to Rasool-Allah^{-saww}, and greeted and expressed belief, and he^{-saww} taught them the Laws of Al-Islam. Then it was revealed unto the Prophet^{-saww}: **Say: 'It is Revealed unto me that a number of the Jinn listened intently [72:1] - the Chapter (Whole of Surah Al-Jinn (72). Thus, Allah^{-azwj} Related their words, and Made Rasool-Allah^{-saww} the Guardian over them, and they used to regularly return to Rasool-Allah^{-saww} every time.**

Rasool-Allah^{-saww} instructed Amir Al-Momineen^{-asws} that he^{-asws} should teach them and make them understand, for among them are Momineen, and the Kafirs, and Hostile ones (Nasibis), and Jews, and Christians, and Magians, and they are the children of the Jaan (predecessors of the Jinn)'. And Imam^{-asws} was asked about the Momineen of the Jinn, 'Will they be entering the Paradise?' He^{-asws} said: 'No, but there are pavilions from Allah^{-azwj} Between the Paradise and the Fire. They would be in it, the Momineen of the Jinn, and the mischief makers of the Shias''.²

MERITS

ابن بابويه: بإسناده، عن حنان بن سدير، عن أبي عبد الله (عليه السلام)، قال: «من أكثر قراءة قل أَوْحِيَ إِلَيَّ لم يصبه في الحياة الدنيا شيء من أعين الجن و لا نفثهم و لا سحرهم و لا كيدهم، و كان مع محمد (صلى الله عليه و آله)، فيقول: يا رب لا أريد منه بدلا، و لا أبغي عنه حولا».

Ibn Babuwayh, by his chain, from Hanaan Bin Sudeyr, who has narrated the following:

¹ تفسير القمي، ج 2، ص: 388

² Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 37

'Abu Abdullah^{-asws} having said: 'The one who frequents in the recitation of: **Say: 'It is Revealed unto me [72]** (Surah Al-Jinn), will neither be affected in the life of the world by anything from the evil eye of the Jinn, nor their whisperings, nor their sorcery, nor their plots, and as if he is with Muhammad^{-saww}, so he is saying, 'O Lord^{-azwj}. I do not want anyone else in exchange for him^{-saww}, nor do I want to turn around from him^{-saww}'.³

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان له من الأجر بعدد كل جني و شيطان صدق بمحمد (صلى الله عليه و آله) أو كذب به عتق رقبة، و أمن من الجن».

And from Khawas Al-Quran –

It has been reported from the Prophet^{-saww} having said: 'The one who recites this Chapter (Surah Al-Jinn), would have for himself the Recompense of the number of every Jinn and Satan who ratified or denied Muhammad^{-saww}, and freed the slaves, and the Believers from the Jinn'.⁴

و قال رسول الله (صلى الله عليه و آله): «من قرأها كان له أجر عظيم، و أمن على نفسه من الجن».

And Rasool-Allah^{-saww} said: 'The one who recites it would have a great Recompense for himself, and would have safety upon himself from the Jinn'.⁵

و قال الصادق (عليه السلام): «قراءتها تحرب الجنان من الموضع،

And Al-Sadiq^{-asws} said: 'The recitation of it (Surah Al-Jinn) makes the Jinn flee from the place.

و من قرأها و هو قاصد إلى سلطان جائر أمن منه،

And one who recites it and he was being harassed by an unjust authority, would be safe from him.

و من قرأها و هو مغفل سهل الله عليه خروجه،

And one who recites it and he was in uncertainty, Allah^{-azwj} would Ease a way out for him.

و من أدمن في قرائتها و هو في ضيق فتح الله له باب الفرج بإذن الله تعالى».

And one who habitually recites it and he was in straitened circumstances, Allah^{-azwj} would Open the door of the relief for him, by the Permission of Allah^{-azwj}.⁶

³ (ثواب الأعمال: 120).

⁴ (خواص القرآن)

⁵ Tafseer Al Burhan – H 11122

⁶ (خواص القرآن: 11 «مخطوط»).

VERSE 1

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا {1}

Say: 'It is Revealed unto me that a number of the Jinn listened intently and they said, 'We heard an amazing recitation!' [72:1]

Background report

قال: قوله تعالى: وَ إِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ، إلى قوله تعالى: فَلَمَّا قُضِيَ، أي فرغ وَلَوْأَ إِلَى قَوْمِهِمْ مُنْذِرِينَ قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا إلى قوله تعالى: أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ، فهذا كله حكاية عن الجن، و كان سبب نزولها أن رسول الله (صلى الله عليه و آله) خرج من مكة إلى سوق عكاظ، و معه زيد بن حارثة، يدعو الناس إلى الإسلام، فلم يجبه أحد، و لم يجد من يقبله، ثم رجع إلى مكة، فلما بلغ موضعا [يقال] له: وادي مجنة تهجد بالقرآن في جوف الليل،

(Ali Bin Ibrahim) said, 'Regarding the Words of the Exalted: **And when We Turned a number of the Jinn towards you listening to the Quran [46:29]** - up to His^{-azwj} Words: **They are in clear straying' [46:32]** – So all this is the story from the Jinn. And the reason for its Revelation is that Rasool-Allah^{-saww} went out from Makkah to the market of Akaaz, and with him^{-saww} was Zayd Bin Haris, calling the people to Al-Islam, but not one person responded to him^{-saww}, nor did they find anyone who accepted it. Then he^{-saww} returned to Makkah. So when he^{-saww} reached a place called the Valley of Majnat, he^{-saww} prayed the night Salat in the middle of the night with the (recitation of) the Quran.

فمر به نفر من الجن، فلما سمعوا قراءة رسول الله (صلى الله عليه و آله)، استمعوا له، فلما سمعوا قراءته، قال بعضهم لبعض: أَنْصِتُوا، يعني اسكتوا: فَلَمَّا قُضِيَ، أي فرغ: وَلَوْأَ إِلَى قَوْمِهِمْ مُنْذِرِينَ قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنْزِلَ مِنْ بَعْدِ مُوسَى مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَ إِلَى طَرِيقٍ مُسْتَقِيمٍ يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَ آمِنُوا بِهِ، إلى قوله تعالى: أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ،

A number of jinn passed by. So, when they heard the recitation of Rasool-Allah^{-saww} they listened intently to it. After listening to his^{-saww} recitation they said to each other, **'Listen!'** - Meaning, 'maintain silence'. **So when it (recitation) ended, they turned back towards they people, warning them [46:29] They said, 'O our people! We heard a Book Revealed from after Musa, ratifying what was before it, Guiding to the Truth and to a Straight Path [46:30] O our people! Answer the Call of Allah and believe in Him [46:31]** - up to His^{-azwj} Words: **They are in clear straying' [46:32]**.

فجاءوا إلى رسول الله (صلى الله عليه و آله)، و أسلموا و آمنوا، و علمهم شرائع الإسلام، فأنزل على نبيه قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ، السورة كلها، فحكى [الله] عز و جل قولهم و ولى عليهم رسول الله (صلى الله عليه و آله) و كانوا يعودون إلى رسول الله (صلى الله عليه و آله) في كل وقت،

So, they came to Rasool-Allah^{-saww}, and greeted and expressed Eman, and he^{-saww} taught them the Laws of Al-Islam. Then it was revealed unto the Prophet^{-saww}: **Say: 'It is Revealed unto me that a number of the Jinn listened intently [72:1]** - the Chapter (Whole of Surah Al-Jinn (72). Thus Allah^{-azwj} Related their words, and Made Rasool-Allah^{-saww} the Guardian over them, and they used to regularly return to Rasool-Allah^{-saww} every time.

فَأَمَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أمير المؤمنين (عليه السلام) أن يعلمهم و يفقههم، فمنهم مؤمنون و كفارون و ناصبون، و يهود و نصارى و مجوس، و هم ولد الجان.

So Rasool-Allah^{-saww} instructed Amir Al-Momineen^{-asws} that he^{-asws} should teach them and make them understand, for among them are Momineen, and the Kafirs, and Hostile ones (Nasibis), and Jews, and Christians, and Magicians, and they are the children of the Jaan⁷.⁸

VERSES 2 - 4

يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا {2}

Guiding to the right way, so we (jins) believe in it, and we will never associate any one with our Lord [72:2]

وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا {3}

And that He - Exalted be the Majesty of our Lord - has neither taken a female companion, nor a son [72:3]

وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا {4}

And that our foolish ones were saying an enormity (outrageous things) upon Allah [72:4]

ثم قال علي بن إبراهيم: حدثنا علي بن الحسين، عن أحمد بن أبي عبد الله، عن الحسين بن سعيد، عن النضر بن سويد، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، في قول الجن: «وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا فَقَالَ: «شيء كذبه الجن فقصة الله كما قالوا».

Then Ali Bin Ibrahim (Tafseer Qummi) said, 'Ali Bin Al-Husayn narrated to us, from Ahmad Bin Abu Abdullah, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Abdullah Bin Sinan, who has narrated:

'Abu Abdullah^{-asws}, regarding the words of the Jinn: **And that He - Exalted be the Majesty of our Lord [72:3]**. He^{-asws} said: 'Something which the Jinn belied, so Allah^{-azwj} Related their story just as they said'.⁹

VERSES 5 & 6

وَأَنَّا ظَنَنَّا أَن لَّنْ تَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا {5}

⁷ The clan of Jaan – predecessors of the Jinn who had been expelled from the earth. See Hadeeth in Surah Baqarah 2:30 to 2:33

⁸ تفسير القمّي 2: 298

⁹ (تفسير القمّي 2: 388)

And surely, we (Momin jins) never thought that the humans and the Jinn would be saying a lie upon Allah' [72:5]

وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنْسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا {6}

And it so happened that men from the humans were seeking refuge with the person from the Jinn, so it increased them in burden [72:6]

علي بن إبراهيم: عن أحمد بن الحسين، عن فضالة، عن أبان بن عثمان، عن زرارة، قال: سألت أبا جعفر (عليه السلام) عن قول الله: وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنْسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا

Ali Bin Ibrahim, from Ahmad Bin Al-Husayn, from Fazalat, from Aban Bin Usman, from Zurara who said,

'I asked Abu Ja'far^{-asws} about the Words of Allah^{-azwj}: ***And it so happened that men from the humans were seeking refuge with the person from the Jinn, so it increased them in burden [72:6].***

قال: «كان الجن ينزلون على قوم من الإنس يعوذون برجال من الجن فزادوهم رهقا» قال- كان الرجل ينطلق إلى الكاهن الذي يوحى إليه الشيطان فيقول: قل لشیطانك: فلان قد عاذ بك».

He^{-asws} said: 'The Jinn used to descend upon a community from the humans seeking refuge with the person from the Jinn, so it increased their wrongdoing. The men went to the soothsayers whom the Satan^{-la} had inspired, and they would say, 'Say to your Satan^{-la}, 'So and so has sought refuge with you (jins)'.¹⁰

مُحَمَّدٌ عَنْ أَحْمَدَ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ ذَرِيحٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يُعَوِّذُ بَعْضَ وَلَدِهِ وَ يَقُولُ عَزَمْتُ عَلَيْكَ يَا رِيحُ وَ يَا وَجَعُ كَائِنًا مَا كُنْتَ بِالْعَزِيمَةِ الَّتِي عَزَمَ بِهَا عَلَيَّ بُنْ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) رَسُولُ رَسُولِ اللَّهِ (صلى الله عليه وآله) عَلَى جَنِّ وَادِي الصَّبْرِ فَأَجَابُوا وَ أَطَاعُوا لَمَّا أُجِبَتْ وَ أَطْعَتْ وَ خَرَجَتْ عَنِ ابْنِي فَلَانَ ابْنِ ابْنَتِي فَلَانَةَ السَّاعَةِ السَّاعَةِ.

Muhammad, from Ahmad, from Ibn Mahboub, from Jameel Bin Saaleh, from Zareeh who said:

'I heard Abu Abdullah^{-asws} seeking refuge for one of his^{-asws} sons and he^{-asws} was saying:

'I^{-asws} am resolved against you, O wind, and O pain, whatever creature you are, with the determination which Ali^{-asws} Bin Abu Talib^{-asws} and the Rasool-Allah^{-saww} held against the Jinn in the valley of Al-Sabrah.

So, they answered, and they obeyed. You answer and obey, and go away from my^{-asws} son so and so, so of my^{-asws} daughter so and so, at this very moment, at this very moment".¹¹

¹⁰ (تفسير القمّي 2: 389).

¹¹ Al Kafi H 14494

VERSES 7 - 9

وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَنْ لَنْ يَبْعَثَ اللَّهُ أَحَدًا {7}

And they thought just as you thought, that Allah will never Send anyone [72:7]

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا {8}

And we touched the sky, but we found it filled with strong guards and meteors (and shootings stars) [72:8]

وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ۖ فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَصَدًا {9}

And we (jins) used to sit in (some of the) sittings from it. But, one who tries to listen it now, would find meteors waiting for him [72:9]

وَعَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ حَدِيثٌ طَوِيلٌ وَأَمَّا أَخْبَارُ السَّمَاءِ فَإِنَّ الشَّيَاطِينَ كَانَتْ تَقْعُدُ مَقَاعِدَ اسْتِزَاقِ السَّمْعِ إِذْ ذَاكَ وَهِيَ لَا تُحْجَبُ وَلَا تُرْجَمُ بِالنُّجُومِ، وَإِنَّمَا مُبْعَثٌ مِنْ اسْتِزَاقِ السَّمْعِ لِقَوْلِهِ يَفْعَلُ فِي الْأَرْضِ سَبَبٌ يُشَاكِلُ الْوَحْيَ مِنْ خَبَرِ السَّمَاءِ، وَ يُلَبِّسُ عَلَى أَهْلِ الْأَرْضِ مَا جَاءَهُمْ عَنِ اللَّهِ لِإِثْنَابِ الْحَقِّ وَ نَقْيِ الشُّبُهَةِ، وَ كَانَ الشَّيْطَانُ يَسْتَرْقُ الْكَلِمَةَ الْوَاحِدَةَ مِنْ خَبَرِ السَّمَاءِ، وَ يَلْبِسُ عَلَى أَهْلِ الْأَرْضِ مَا جَاءَهُمْ عَنِ اللَّهِ مِنْ خَبَرِ السَّمَاءِ بِمَا يَخْدُثُ مِنَ اللَّهِ فِي خَلْقِهِ

And from Abu Abdullah^{-asws}, there is a lengthy Hadeeth, (in which he^{-asws} is saying): 'And as for the news of the sky, so the satans used to sit in sittings, stealing the hearing, when that (happened), and they were neither veiled nor stoned by the stars (meteors). And rather, there was forbiddance from the stealing lest there would occur in the earth a reason resembling the Revelation to the news of the sky, and it would be clothed (fabricated) upon the people of the earth what had come to them from Allah^{-azwj} from the news of the sky with what had occurred from Allah^{-azwj} among His^{-azwj} creatures.

فَيَحْتَطِفُهَا ثُمَّ يَهْبِطُ بِهَا إِلَى الْأَرْضِ فَيَقْدِفُهَا إِلَى الْكَاهِنِ فَإِذَا قَدْ زَادَ كَلِمَاتٍ مِنْ عِنْدِهِ فَيَحْتَطِفُ الْحَقَّ بِالْبَاطِلِ فَمَا أَصَابَ الْكَاهِنُ مِنْ خَبَرٍ بِمَا كَانَ يُخْبِرُ بِهِ فَهُوَ بِمَا آدَاهُ إِلَيْهِ شَيْطَانُهُ بِمَا سَمِعَهُ، وَ مَا أَخْطَأَ فِيهِ فَهُوَ مِنْ بَاطِلٍ مَا زَادَ فِيهِ

So he would snatch it, then descend with it to the earth, and he would cast it to the soothsayer. So when the sentences had increased from his presence, he would mix the Truth with the falsehood. So whatever the soothsayer got correct from a news from what he had informed with, so it was from what was given to him by his satan from what he had heart. And whatever he erred in, so it was from a falsity what he had added in it.

فَمَنْذُ مُبْعَثِ الشَّيَاطِينِ عَنِ اسْتِزَاقِ السَّمْعِ انْقَطَعَتِ الْكِهَانَةُ، فَقَالَ: كَيْفَ صَعِدَتِ الشَّيَاطِينُ إِلَى السَّمَاءِ وَ هُمْ أَمْثَالُ النَّاسِ فِي الْخَلْقَةِ وَ الْكُفَّافَةِ وَ قَدْ كَانُوا يَنْبُونُ لِشَيْمَانَ بْنِ دَاوُدَ عَلَيْهِمَا السَّلَامُ مِنَ الْبِنَاءِ مَا يَعْجُرُ عَنْهُ وَلَدُ آدَمَ؟

So since the satans were forbidden from stealing the hearing, the soothsayer was cut off. He said, 'How can the satans ascend to the sky and they are like the people in the creation and the density, and they used to build for Suleyman^{-as} Bin Dawood^{-as} such building what the sons of Adam^{-as} were frustrated from?'

قَالَ: غُلِظُوا لِسُلَيْمَانَ لَمَّا سَخَّرُوا، وَ هُمْ خُلُقٌ رَقِيقٌ غِذَاؤُهُمُ التَّنَسُّمُ، وَ الدَّلِيلُ عَلَى ذَلِكَ صُغُوذُهُمْ إِلَى السَّمَاءِ لِاسْتِزَاقِ السَّمْعِ وَ لَا يَقْدِرُ الْجِسْمُ الْكَثِيفُ عَلَى الِارْتِفَاءِ إِلَيْهِ إِلَّا بِسُلَّمٍ أَوْ بِسَبَبٍ.

He^{-asws} said: 'They were angry to Suleyman^{-as} when he^{-as} subjugated them, and they are of a feeble creation, their food is tasteless, and the evidence upon that is their ascent to the sky to steal the hearing, and the dense body is not able upon the rising to it except by a ladder or a means'.¹²

VERSES 10 - 13

وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَن فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا {10}

And we (Monin jins) do not know whether evil is intended with ones in the earth or whether their Lord Intends rightful Guidance with them [72:10]

وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ ۖ كُنَّا طَرَائِقَ قَدَدًا {11}

And surely, from us (jins) are the righteous ones, and from us are ones besides that. We happen to be on different ways [72:11]

وَأَنَّا ظَنَنَّا أَن لَّن نُّعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَن نُّعْجِزَهُ هَرَبًا {12}

And surely, we (moin jins) thought that we will never (be able to) frustrate Allah in the earth, and we will never (be able to) escape Him by fleeing [72:12]

وَأَنَّا لَمَّا سَمِعْنَا الْهُدَى آمَنَّا بِهِ ۖ فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا {13}

And we, when we (momin jins) heard the Guidance, we believed in it. So, one who believes in his Lord, then he will neither fear loss nor any burden [72:13] _ see the Hadith in Appendix I.

علي بن إبراهيم، قال: حدثنا محمد بن جعفر، قال: حدثنا محمد بن عيسى، عن زياد، عن الحسن بن علي بن فضال، عن ابن بكير، عن الحسن بن زياد، قال: سمعت أبا عبد الله (عليه السلام) يقول في قوله: وَأَنَّا لَا نَدْرِي أَ شَرٌّ أُرِيدَ بِمَن فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا، فقال: «لا، بل والله شر أريد بهم حين بايعوا معاوية و تركوا الحسن بن علي (عليهما السلام)».

Ali Bin Ibrahim said, 'Muhammad Bin Ja'far narrated to us, from Muhammad Bin Isa, from Ziyad, from Al-Hassan Bin Ali Bin Fazaal, from Ibn Bakeyr, from Al-Hassan Bin Ziyad who said:

'I heard Abu Abdullah^{-asws} saying regarding His^{-azwj} Words: ***And we do not know whether evil is intended with ones in the earth or whether their Lord Intends rightful Guidance with them [72:10]***, so he^{-asws} said: 'No, but evil is what was intended with them where they pledged allegiance to Muawiya, and left Al-Hassan^{-asws} Bin Ali^{-asws}'.

قوله: فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا قَالَ: الْبَخْسُ، النِّقْصَانُ، وَ الرَّهَقُ: الْعَذَابُ.

His^{-azwj} Words: ***So one who believes in his Lord, then he will neither fear loss nor any burden [72:13]***, he^{-asws} said: 'Al-Bakhs – The loss, and Al-Rahq is the Punishment'.¹³

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام)، قال: قلت: قوله: أَنَا لَمَّا سَمِعْنَا الْهُدَى آمَنَّا بِهِ قَالَ: «الهُدَى: الْوَلَايَةُ، آمَنَّا بِمَوْلَانَا فَمَنْ آمَنَ بِوَلَايَةِ مَوْلَاهُ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا». قلت: تنزيل؟ قال: «لا، تأويل».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl, who has narrated:

'From Abu Al-Hassan Al-Maazy^{-asws} (7th Imam^{-asws}), he (the narrator) said, 'I said, '(What about) His^{-azwj} Words: ***And we, when we heard the Guidance, we believed in it [72:13]***, he^{-asws} said: 'The Guidance is the Wilayah. (They said), 'We believed in our Master (Ali^{-asws}), so the one who believes in the Wilayah of his Master^{-asws}, so he should neither fear loss nor Punishment'. I said, '(This is) Revelation?' He^{-asws} said: 'No, interpretation'.¹⁴

See, additional Ahadeeth in Appendix II:

VERSES 14 & 15

وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ ۖ فَمَنْ أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا {14}

And surely, from us (monin jins) are the submitters, and from us are the deviated ones. So one who submits, then they are seeking the rightful Guidance [72:14]

وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا {15}

And as for the deviated ones, so they would be fuel for Hell [72:15]

علي بن إبراهيم، قال: حدثنا محمد بن همام، قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا جعفر بن عبد الله، قال: حدثنا محمد بن عمر، عن عباد بن صهيب، عن جعفر بن محمد، عن أبيه (عليهما السلام)، في قول الله عز و جل: فَمَنْ أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا: «أي الذين أقروا بولايتنا فأولئك تَحَرَّوْا رَشَدًا وَ أَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا معاوية و أصحابه

¹³ (تفسير القمّي 2: 391، 389)

¹⁴ (Extract) (الكافي 1: 369 / 91).

Ali Bin Ibrahim said, 'Muhammad Bin Hamaam narrated to us from Ja'far Bin Muhammad Bin Malik, from Ja'far Bin Abdullah, from Muhammad Bin Umar, from Abad Bin Saheyb, who has said:

'From, Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: ***So one who submits, then they are seeking the rightful Guidance [72:14], i.e., the ones who accepts our^{-asws} Wilayah, then they are seeking the rightful Guidance [72:14] And as for the deviated ones, so they would be fuel for Hell [72:15] - Muawiya and his companions'***.¹⁵

VERSES 16 & 17

وَأَنْ لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا {16}

And if they are steadfast upon the right Way, We (Allah) would Quench them (with) abundant water [72:16]

لِنَفْتِنَهُمْ فِيهِ ۚ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا {17}

For Us to Try them regarding him (Amir Al-Momineen^{-asws}). And one who turns away from Zikr of his Lord, He (Allah^{-azwj}) would Thrust him into the ever-increasing Punishment [72:17]

أَحْمَدُ بْنُ مِهْرَانَ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحُسَيْنِيِّ عَنْ مُوسَى بْنِ مُحَمَّدٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ مَنْ ذَكَرَهُ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِهِ تَعَالَى وَ أَنْ لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا قَالَ يَعْني لَوْ اسْتَقَامُوا عَلَى وِلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ أَمِيرِ الْمُؤْمِنِينَ وَ الْأَوْصِيَاءِ مِنْ وُلْدِهِ (عليهم السلام) وَ قَبِلُوا طَاعَتَهُمْ فِي أَمْرِهِمْ وَ تَهَيَّيْهُمْ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا

Ahmad Bin Mihran, from Abdul Azeem Bin Abdullah Al Hasany, from Musa Bin Muhammad, from Yunus Bin Yaqoub, from the one who mentioned it,

(It has been narrated) from Abu Ja'far^{-asws} regarding the Words of the Exalted: ***And if they are steadfast upon the right Way, We would Quench them (with) abundant water [72:16].*** He^{-asws} said: 'It Means if they (people) were to be steadfast upon the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws} Amir Al-Momineen^{-asws}, and the successors^{-asws} from his^{-asws} sons^{-asws}, and accept to be in their^{-asws} obedience regarding their^{-asws} orders and their prohibitions, ***We would Quench them (with) abundant water [72:16].***

يَقُولُ لَأَشْرَبَنَّا قُلُوبَهُمُ الْإِيمَانَ وَ الطَّرِيقَةُ هِيَ الْإِيمَانُ بِوِلَايَةِ عَلِيٍّ وَ الْأَوْصِيَاءِ .

He^{-azwj} is Saying: "We^{-azwj} would Make their hearts to drink the *Eman*", and the doctrine, it is the belief in the Wilayah of Ali^{-asws} and the successors^{-asws}.¹⁶

¹⁵ (تفسير القمّي 2: 389)

¹⁶ Al Kafi V 1 – The Book Of Divine Authority CH 30 H 1

أَحْمَدُ بْنُ مِهْرَانَ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحُسَيْنِيِّ عَنْ مُوسَى بْنِ مُحَمَّدٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ أَنَّ لَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَاهُم مَاءً غَدَقًا يَقُولُ لَأَشْرَبْنَا قُلُوبَهُمُ الْإِيمَانَ وَ الطَّرِيقَةُ هِيَ وَلَايَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ الْأَوْصِيَاءِ (عليهم السلام) .

Ahmad Bin Mihran, from Abdul Azeem Bin Abdullah Al Hasany, from Musa Bin Muhammad, from Yunus Bin Yaquob, from the one who mentioned,

‘From Abu Ja’far^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **And if they are steadfast upon the right Way, We would Quench them (with) abundant water [72:16]**. He^{-azwj} is Saying: ‘We would give their hearts to drink the *Eman*’, and the *Tareeqa* (right way), it is Wilayah of Ali^{-asws} Bin Abu Talib^{-asws} and the successors^{-asws}.¹⁷

و عنه: بالإسناد، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل: وَ أَنَّ لَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَاهُم مَاءً غَدَقًا: «يعني لأمددناهم علما، كي يتعلموه من الأئمة (عليهم السلام)».

From him, by the chain, from Abu Baseer, who has said:

‘I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **And if they are steadfast upon the right Way, We would Quench them (with) abundant water [72:16]**, he^{-asws} said: ‘It Means: “We^{-azwj} would Extend to them the Knowledge in order to learn it from the Imams^{-asws}’.¹⁸

و عنه: عن أحمد بن محمد، عن محمد بن خالد، عن محمد بن علي، عن محمد بن مسلم، عن يزيد العجلي، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ أَنَّ لَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَاهُم مَاءً غَدَقًا، قال: «لأدقناهم علما كثيرا يتعلمونه من الأئمة (عليهم السلام)».

And from him, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Muhammad Bin Ali, from Muhammad Bin Muslim, from Bureyd Al-Ajaly who said:

‘I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **And if they are steadfast upon the right Way, We would Quench them (with) abundant water [72:16]**, he^{-asws} said: ‘Make them taste a lot of knowledge which they would learn from the Imams^{-asws}’.

قلت: قوله: لِنَفْتِنَهُمْ فِيهِ؟ قال: «إنما هؤلاء يفتنهم فيه، يعني المنافقين».

I said, ‘(What about) His^{-azwj} Words: **For Us to Try them regarding him?**’ He^{-asws} said: ‘It is about those who have been tried with regarding him^{-asws} (Ali^{-asws}) - meaning the hypocrites’.¹⁹

محمد بن العباس، قال: حدثنا علي بن عبد الله، عن إبراهيم بن محمد، عن إسماعيل بن يسار، عن علي بن جعفر، عن جابر الجعفي، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: وَ مَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَاباً صَعَدًا، قال: «من أعرض عن علي (عليه السلام) يسلكه العذاب الصعد، و هو أشد العذاب».

¹⁷ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 39

¹⁸ (تأويل الآيات 2: 727).

¹⁹ (تأويل الآيات 2: 728).

Muhammad Bin Al-Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ismail Bin Tasaar, from Ali Bin Ja'far, from Jabir Al-Ju'fy who said:

'I asked Abu Ja'far^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **For Us to Try them regarding him. And one who turns away from Zikr of his Lord, He would Thrust him into the ever-increasing Punishment [72:17]**, he^{-asws} said: 'The one who turns aside from Ali^{-asws}, He^{-azwj} would Thrust him into an ever-increasing Punishment, and it is the severest Punishment'.²⁰

محمد بن يعقوب: عن محمد بن علي بن معمر، عن محمد بن علي بن عكاية التميمي، عن الحسين بن النضر الفهري، عن أبي عمرو الأزاعي، عن عمرو بن شمر، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، عن أمير المؤمنين (عليه السلام)، في خطبة الوسيلة، قال أمير المؤمنين (عليه السلام) فَأَنَا الذِّكْرُ الَّذِي عَنْهُ ضَلَّ وَ السَّبِيلُ الَّذِي عَنْهُ مَالَ وَ الْإِيمَانُ الَّذِي بِهِ كَفَرَ وَ الْقُرْآنُ الَّذِي إِيَّاهُ هَجَرَ وَ الدِّينُ الَّذِي بِهِ كَذَّبَ وَ الصِّرَاطُ الَّذِي عَنْهُ نَكَبَ

Muhammad Bin Yaqoub, from Muhammad Bin Al-Bin Mo'mar, from Muhammad Bin Ali Bin Akayat Al-Tameemi, from Al-Husayn Al-Nazar Al-Fahry, from Abu Amro Al-Awza'ie, from Amro Bin Shimr, from Jabir Bin Yazeed,

Abu Ja'far^{-asws}, from Amir-Al-Momineen^{-asws} in Sermon of the Means (خطبة الوسيلة), Amir-Al-Momineen^{-asws} said: 'So I^{-asws} am the Zikr from which he went astray, and the *Sabeel* from which he deviated, and the Eman which he denied, and the Quran from which he forsook, and the Religion which he belied, and the Path from which he digressed!'.²¹

محمد بن يعقوب: عن علي بن محمد، عن علي بن العباس، عن الحسين بن عبد الرحمن، عن سفيان الحريري، عن أبيه، عن سعد الخفاف، عن أبي جعفر (عليه السلام) - في حديث طويل - قال: «نحن ذكر الله، ونحن أكبر».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Ali Bin Al-Abbas, from Al-Husayn Bin Abdul Rahman, from Sufyan Al-Hureyri, from his father, from Sa'ad Al-Khafaf,

'From Abu Ja'far^{-asws} – in a lengthy Hadeeth – He^{-asws} said: 'we^{-asws} are the Zikr of Allah^{-azwj}, we^{-asws} are the greatest (Zikr)'.²²

VERSE 18

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا {18}

And surely, the places of Sajdah are for Allah, therefore do not call upon anyone (else) with Allah [72:18]

²⁰ (تأويل الآيات 2: 6 / 729)

²¹ (Extract) الكافي 8: 4 / 27

²² الكافي 2: 1 / 437

The Altered Verse

و عنه: عن محمد بن أبي بكر، عن محمد بن إسماعيل، عن عيسى بن داود النجار، عن الإمام موسى بن جعفر (عليهما السلام)، في قول الله عز و جل: **وَ أَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا**، قال: «سمعت أبي جعفر بن محمد (عليهما السلام) يقول: هم الأوصياء الأئمة منا واحد فواحد، فلا تدعوا إلى غيرهم فتكونوا كمن دعا مع الله أحدا، هكذا نزلت».

And from him, from Muhammad Bin Abu Bakr, from Muhammad Bin Ismail, from Is Bin Dawood Al-Najaar, who has said:

‘The Imam Musa^{-asws} Bin Ja’far^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **And surely the places of Sajdah are for Allah, therefore do not call upon anyone (else) with Allah [72:18]**, he^{-asws} said: ‘I^{-asws} heard Abu Ja’far Muhammad^{-asws} saying: ‘These are the successors^{-asws}, the Imams^{-asws} from us^{-asws}, one, by one, **therefore do not call upon anyone other than them, for you will be like one who calls upon someone (else) along with Allah [72:18]** – this is how it was Revealed’.²³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الْحَسَنِ (عليه السلام) فِي قَوْلِهِ **وَ أَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا** قَالَ هُمْ الْأَوْصِيَاءُ .

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Al Fuzayl,

‘From Abu Al-Hassan^{-asws} regarding His^{-azwj} Words: **And surely the places of Sajdah are for Allah, therefore do not call upon anyone (else) with Allah [72:18]**. He^{-asws} said: ‘They^{-asws} are the successors^{-asws}’.²⁴

علي بن إبراهيم، قال: حدثني أبي، عن الحسين بن خالد، عن أبي الحسن الرضا (عليه السلام)، قال: «المساجد: الأئمة (عليهم السلام)».

Ali Bin Ibrahim said, ‘Al-Husayn Bin Khalid narrated to me, who has said:

‘Abu Al-Hassan Al-Reza^{-asws} having said: ‘The: **places of Sajdah [72:18]** - The Imams^{-asws}’.²⁵

علي بن إبراهيم، قال: حدثنا محمد بن همام، قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا جعفر بن عبد الله، قال: حدثنا محمد بن عمر، عن عباد بن صهيب، عن جعفر بن محمد، عن أبيه (عليهما السلام)، في قول الله عز و جل: **وَ أَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا** أي الأحد مع آل محمد، فلا تتخذوا من غيرهم إماما.

Ali Bin Ibrahim said, ‘Muhammad Bin Hamaam narrated to us from Ja’far Bin Muhammad Bin Malik, from Ja’far Bin Abdullah, from Muhammad Bin Umar, from Abad Bin Saheyb, who has said:

‘Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **And surely the places of Sajdah are for Allah, therefore do not call**

²³ (تأويل الآيات 2: 729/8).

²⁴ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 65

²⁵ (تفسير القمي 2: 39).

upon anyone (else) with Allah [72:18], i.e., anyone else with the Progeny^{-asws} of Muhammad^{-saww}, so do not take anyone other than them^{-asws} as an Imam'.²⁶

The body parts for Sajdah

عن زرقان صاحب ابن أبي دؤاد و صديقه بشدة، قال: رجع ابن أبي داود ذات يوم من عند المعتصم و هو مغتم، فقلت له في ذلك، فقال: وددت اليوم أني قد مت منذ عشرين سنة. قال: قلت له: و لم ذاك؟ قال: لما كان من هذا الأسود أبي جعفر بن محمد بن علي بن موسى اليوم بين يدي أمير المؤمنين المعتصم، قال: قلت له: و كيف كان ذلك؟

From Zarqaan, a companion of Ibn Abu Dawood and his friend Bashada who said,

'One day Ibn Abu Dawood came back from the presence of Al-Mo'tasim, and he was gloomy, so I spoke to him with regards to that. He said, 'Today I wished that I had died twenty years ago'. I said to him, 'And why is that?' He said, 'It was because of this blackie (Nauzobillah) Abu Ja'far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Musa^{-asws} who was in front of the commander of the faithful Al-Mo'tasim'. I said, 'And how was that?'

قال: إن سارقاً أقر على نفسه بالسرقة، و سأل الخليفة تطهيره بإقامة الحد عليه، فجمع لذلك الفقهاء في مجلسه، و قد أحضر محمد بن علي،

He said, 'A thief had accepted the theft by himself and asked the Caliph to purify him by establishing the Limit upon him. Thus, for that, the jurists gathered in his gathering, and Muhammad^{-asws} Bin Ali^{-asws} was present.

فسألنا عن القطع في أي موضع يجب أن يقطع. قال: فقلت: من الكرسوع [قال: و ما الحجة في ذلك؟ قال: قلت: لأن اليد هي الأصابع و الكف إلى الكرسوع] لقول الله في التيمم: **فَامْسَحُوا بِوُجُوهِكُمْ وَ أَيْدِيكُمْ**، و اتفق معي على ذلك قوم.

So he (the Caliph) asked us about the cutting-off, which place is it obligatory to cut?' So I said, 'From the wrist'. He said, 'And what is the proof for that?' I said, 'Because the hand is the fingers and the palm up to the wrist, as per the Words of Allah^{-azwj} regarding the **Tayammum: then wipe your faces and your hands [4:43]**'. And a group formed a consensus of agreeing with me'.

و قال آخرون: بل يجب القطع من المرفق. قال: و ما الدليل على ذلك؟ قالوا: لأن الله لما قال: **وَ أَيْدِيَكُمْ إِلَى الْمَرَافِقِ** في الغسل دل ذلك على أن حد اليد هو المرفق.

And the others said, 'But, it is obligatory to cut from the elbows'. He said, 'And what is the evidence upon that?' They said, 'Because when Allah^{-azwj} Said: **and your hands up to the elbows [5:6]** regarding the washing, that proves that the limit of the hand is to the elbows'.

قال: فالتفت إلى محمد بن علي، فقال: ما تقول في هذا، يا أبا جعفر؟ فقال: «قد تكلم القوم فيه يا أمير المؤمنين». قال: دعني مما تكلموا به، أي شيء عندك: قال: «اعفني عن هذا، يا أمير المؤمنين». قال: أقسمت عليك بالله لما أخبرت بما عندك فيه.

(تفسير القمّي 2: 389) ²⁶

He (the narrator) said, 'He (the Caliph) turned towards Muhammad^{-asws} Bin Ali^{-asws}, so he said, 'What are you^{-asws} saying with regards to this, O Abu Ja'far^{-asws}?' So he^{-asws} said: 'The people have spoken with regards to this, O commander of the faithful'. He said, 'Leave me from what they spoke by. Which thing is with you^{-asws}?' He^{-asws} said: 'Excuse me from this, O commander of the faithful'. He said, 'I adjure you^{-asws} with Allah^{-azwj} to inform me of what is with you^{-asws}'.

فقال: «اما إذا أقسمت علي بالله إني أقول إنهم أخطأوا فيه السنة، فإن القطع يجب أن يكون من مفصل اصول الأصابع، فيترك الكف». قال: و ما الحجة في ذلك؟

He^{-asws} said: 'But, as you have sworn to me^{-asws} by Allah^{-azwj}, I^{-asws} am saying that they have erred regarding the Sunnah, for the cutting is obligatory from the root of the fingers, so you leave the palm'. He said, 'And what is the proof of that?'

قال: «قول رسول الله (صلى الله عليه و آله): السجود على سبعة أعضاء: الوجه، و اليدين، و الركبتين، و الرجلين. فإذا قطعت يده من الكرسوع، أو المرفق لم يبق له يد يسجد عليها، و قال الله تبارك و تعالى: وَ أَنَّ الْمَسَاجِدَ لِلَّهِ يعني به هذه الأعضاء السبعة التي يسجد عليها، فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا و ما كان لله لم يقطع».

He^{-asws} said: 'The words of Rasool-Allah^{-saww}: 'The Sajdah is upon seven parts – The Face, the two hands, and the two knees, and the two feet'. So if you were to cut-off the hand from the wrists, or the elbows, there would not remain any hand for him to do the Sajda with. And Allah^{-azwj} Blessed and Exalted says: **And surely the places of Sajdah are for Allah [72:18]**, Meaning by it, these seven parts which are utilised for the Sajda. **Therefore do not call upon anyone (else) with Allah [72:18]**, and whatever was for Allah^{-azwj} cannot be cut-off'.

قال: فأعجب المعتصم ذلك، فأمر بقطع يد السارق من مفصل الأصابع دون الكف.

He (the narrator) said, 'So that astounded Al-Mo'tasim, and he ordered for the hand of the thief to be cut-off from the roots of the fingers, below the wrist'.²⁷

The correct way to pray the Salat (الصلاة)

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، قال: قال أبو عبد الله (عليه السلام) لي يوماً: «يا حماد، تحسن أن تصلي؟». فقلت: يا سيدي، إني أحفظ كتاب حريز في الصلاة، فقال: «لا بأس عليك يا حماد، قم فصل»

Muhammad Bin Yaqoub (Al-Kafi), from Ali Bin Ibrahim (Tafseer Qummi), from his father, from Hamaad Bin Isa who said:

'Abu Abdullah^{-asws} said to me one day: 'Are you good in your Salat?' So I said, 'O my Chief^{-asws}! I have memorised the book of Hareyz regarding the Salat'. So he^{-asws} said: 'That is not a problem, O Hammad. Arise, and Pray'.

قال: فقامت بين يديه متوجها إلى القبلة، فاستفتحت الصلاة، فركعت و سجدت، فقال: «يا حماد لا تحسن أن تصلي، ما أفبح بالرجل منكم يأتي عليه ستون سنة أو سبعون سنة فلا يقيم صلاة واحدة بحدودها تامة؟!». عليه

So, he (Hammad) said, 'I stood up in front of him^{-asws}, and directed myself to the Qiblah. So, I began the Salat, performed *Ruku* and *Sajdah*'. So, he^{-asws} said: 'O Hamaad! Your Salat is not good. How ugly it is for the man from among you, who has come to the age of sixty years, or seventy years, and he still cannot establish one Salat with all of its limits?'

قال حماد: فأصابني في نفسي الذل، فقلت: جعلت فداك، فعلمتني الصلاة، فقام أبو عبد الله (عليه السلام) مستقبلاً القبلة منتصباً، فأرسل يديه جميعاً على فخذه، قد ضم أصابعه و قرب بين قدميه حتى كان بينهما قدر ثلاث أصابع منفرجات، و استقبل بأصابع رجليه جميعاً القبلة، لم يحرفهما عن القبلة، و قال بخشوع: «الله أكبر»

Hamaad said, 'I was struck with the disgrace regarding myself, so I said, 'May I be sacrificed for you^{-asws}, so teach me the Salat'. Abu Abdullah^{-asws} faced the Qiblah upright, and placed both his^{-asws} hand upon his^{-asws} thighs, combined his^{-asws} fingers, and kept his^{-asws} feet close to each other to the extent that there was in between them a space of three fingers, and with all of his^{-asws} toes facing the Qiblah, not diverting them from the Qiblah. And he^{-asws} said with humility: 'Allah^{-azwj} is Greatest (الله أكبر).

ثم قرأ الحمد بترتيل، و قل هو الله أحد، ثم صبر هنيئة بقدر ما يتنفس و هو قائم، ثم رفع يديه حيال وجهه، و قال: «الله أكبر» و هو قائم،

Then he^{-asws} recited Al-Hamd slowly (Tarteel), and 'Say He^{-azwj} Allah^{-azwj} is One (قل هو الله أحد). Then he^{-asws} paused momentarily, in a measurement of breathing whilst still standing, then raised his^{-asws} hand towards his^{-asws} face and said: 'Allah^{-azwj} is Greatest (الله أكبر) while still standing.

ثم ركع و ملأ كفيه من ركبتيه منفرجات، و رد ركبتيه إلى خلفه حتى استوى ظهره حتى لو صب عليه قطرة من ماء أو دهن لم تزل لاستواء ظهره، و مد عنقه و غمض عينيه، ثم سبح ثلاثاً بترتيل، فقال: «سبحان ربي العظيم و بحمده»

Then he^{-asws} performed *Ruku* and covered his^{-asws} knees with his^{-asws} palms, and pressed them backwards until his^{-asws} back was even to the extent that had a drop of water or oil fallen upon it, it would not have slid from his^{-asws} back. And he^{-asws} stretched his^{-asws} neck and closed his^{-asws} eyes, then Glorified three times at a slow pace: 'Glory be to the Magnificent Lord^{-azwj} and with my^{-asws} Praise' (سبحان ربي العظيم و بحمده).

ثم استوى قائماً، فلما استمكن من القيام قال: «سمع الله لمن حمده» ثم كبر و هو قائم، و رفع يديه حيال وجهه.

Then he^{-asws} stood upright. When he^{-asws} was in the upright position, he^{-asws} said: 'Allah^{-azwj} Hears the one who Praises Him^{-azwj}' (سمع الله لمن حمده), then exclaimed Takbeer (الله أكبر) while standing, and raised his^{-asws} hands to his^{-asws} face'.

ثم سجد و بسط كفيه مضمومتي الأصابع بين يدي ركبتيه حيال وجهه، فقال: «سبحان ربي الأعلى و بحمده» ثلاث مرات، و لم يضع شيئاً من جسده على شيء منه، و سجد على ثمانية أعظم: الكفين و الركبتين و أنامل إبهامي الرجلين و الجبهة و الأنف،

Then he^{-asws} performed Sajdah and placed his^{-asws} palms with his^{-asws} fingers closed, in front of his^{-asws} knees, next to his^{-asws} face, so he^{-asws} said: 'Glory be to my^{-asws} Lord^{-azwj}, the Elevated, with my^{-asws} Praise (سبحان ربي الأعلى و بحمده) three times, and did not place anything from his^{-asws} body upon anything from it, and prostrated upon eight body parts – The two palms, and the two knees, and the big toes of his^{-asws} two feet, and the forehead, and the nose.

و قال: «سبعة منها فرض يسجد عليها، و هي التي ذكرها الله في كتابه فقال: وَ أَنَّ الْمُسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا و هي الجبهة و الكفان و الركبتان و الإبهامان، و وضع الأنف على الأرض سنة».

And he^{-asws} said: 'Seven of these are obligatory to prostrate by, and this is what Allah^{-azwj} has Mentioned in His^{-azwj} Book, so He^{-azwj} Said: **And surely the places of Sajdah are for Allah, therefore do not call upon anyone (else) with Allah [72:18]**, and these are the forehead, and the two palms, and the two knees, and the two big toes; and the placing of the nose upon the ground is Sunnah'.

ثم رفع رأسه من السجود، فلما استوى جالسا قال: «الله أكبر» ثم قعد على فخذه الأيسر، و قد وقع ظاهر قدمه الأيمن على بطن قدمه الأيسر، و قال: «استغفر الله ربي و أتوب إليه» ثم كبر و هو جالس، و سجد السجدة الثانية، و قال كما قال في الأولى، و لم يضع شيئا من بدنه على شيء منه في ركوع و لا سجود، و كان مجنحا، و لم يضع ذراعيه على الأرض،

Then he^{-asws} raised his^{-asws} head from the Sajdah. So when he was seated upright, he^{-asws} said: 'Allah^{-azwj} is Greatest' (الله أكبر), then seated upon his^{-asws} left thigh, and had placed the back of his^{-asws} right foot upon the sole of his^{-asws} left foot, and said: 'I^{-asws} seek Forgiveness of Allah^{-azwj} and repent to Him^{-azwj}' (استغفر الله ربي و أتوب إليه), then exclaimed Takbeer (الله أكبر) while seated, and prostrated the second Sajdah, and said as he^{-asws} had said in the first (Sajdah), and did not place anything of his^{-asws} body upon anything from it, neither in the Ruku nor the Sajdah, and as if he^{-asws} had wings, and did not place his^{-asws} arms on the ground.

فصلى ركعتين على هذا، و يداه مضمومتا الأصابع و هو جالس في التشهد، فلما فرغ من التشهد سلم، فقال: «يا حماد، هكذا صل».

So he^{-asws} prayed two cycles upon that (procedure), and the fingers of his^{-asws} hands were close side by side whilst he^{-asws} was seated during the 'Tashahhud'. So when he^{-asws} was free from the Tashahhud, he^{-asws} sent the greetings'. Then he^{-asws} said: 'O Hamad! Pray Salat like this'.²⁸

VERSE 19

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا {19}

And that when Abdullah (Rasool Allah) stood calling (to) him (Amir Al-Momineen^{-asws}), they almost became crowding upon him [72:19]

²⁸ (الكافي 3: 8/311)

علي بن إبراهيم، قال: حدثنا محمد بن همام، قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا جعفر بن عبد الله، قال: حدثنا محمد بن عمر، عن عباد بن صهيب، عن جعفر بن محمد، عن أبيه (عليهما السلام)، في قول الله عز و جل: **وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ** يعني رسول الله (صلى الله عليه وآله) يدعوهم إلى ولاية أمير المؤمنين (عليه السلام) كأدوا قريش يَكُونُونَ عَلَيْهِ لِيَدَأُ أي يتعادون عليه،

Ali Bin Ibrahim said, 'Muhammad Bin Hamaam narrated to us from Ja'far Bin Muhammad Bin Malik, from Ja'far Bin Abdullah, from Muhammad Bin Umar, from Abad Bin Saheyb, who has said:

'Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **And that when Abdullah stood calling (to) him** – Meaning Rasool-Allah^{-saww} calling them to the Wilayah of Amir Al-Momineen^{-asws}, **they almost became crowding upon him [72:19]** – i.e. they were hostile against him^{-saww}'.²⁹

حدثنا ابراهيم بن هاشم عن اعمش بن عيسى عن حماد الطيافي عن الكلبي عن ابي عبد الله عليه السلام قال قال لي كم لحمد اسم في القرآن قال قلت اسمان أو ثلث فقال يا كلبي له عشرة اسماء

It has been narrated to us by Ibrahim Bin Haashim, from A'amsh Bin Isa, from Hamaad Al-Taaafi, from Al-Kalby, who has narrated:

Abu Abdullah^{-asws} said to me: 'How many names are there in the Quran for (name of) Muhammad^{-saww}?' I said, 'Two names or three'. He^{-asws} said: 'O Kalby, for him^{-saww} there are ten names.

وما محمد الا رسول قد خلت من قبله الرسل

And Muhammad is not except for a Rasool; the Rasools have already passed away before him [3:144].

ومبشرا برسول يأتي من بعدى اسمه احمد

And: **giving glad tidings of a Rasool to come after me, his name being Ahmad'. [61:6]**

ولما قام عبد الله كادوا يكونون عليه لبدا

And: **surely when Abdullah stood calling (to) him, they almost became crowding upon him [72:19]**

وطه ما انزلنا عليك القرآن لتشتقى

And: **Ta Ha [20:1] We have not Revealed the Quran unto you for you to be distressed [20:2]**

ويس والقرآن الحكيم انك لمن المرسلين على صراط مستقيم

And: **Ya Seen [36:1] By the Wise Quran [36:2] You are one of the Rasools [36:3] Upon a Straight Path [36:4]**

²⁹ (تفسير القمّي 2: 389)

ون والقلم وما يسطرون وما انت بنعمة ربك بمجنون

And: **Noon! By the Pen, and what they will be writing! [68:1] By the Grace of your Lord you are not insane! [68:2]**

ويا ايها المنزل

And: **O Muzzammil! [73:1]**

ويا ايها المدثر

And: **O Muddasar! [74:1]**

وانا انزلنا ذكرا رسولا فالذكر اسم من اسماء محمد صلى الله عليه وآله نحن اهل الذكر فستل يا كلبي عما بدا لك

And: **Allah has Sent down to you a Zikr [65:10] A Rasool [65:11].** So the 'Zikr' is a name from the names of Muhammad^{-saww}. We^{-asws} are the 'Ahl Al-Zikr' (Family of Zikr), therefore ask, O Kalby, about whatever comes to you'.

قال فانسيت والله القرآن كله فما حفظت منه حرفا اسئله عنه.

He (the narrator) said, 'But I forgot, by Allah^{-azwj}, the Quran, all of it, and I could not recall a sentence I could ask him^{-asws} about'.³⁰

VERSES 20 - 23

قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا {20}

Say: 'But rather, I call my Lord and I do not associate anyone with the Ahad (Alone)' [72:20]

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا {21}

Say: 'I cannot not control for you, neither harm nor rightful Guidance' [72:21]

قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا {22}

Say: 'Surely no one can ever protect me from Allah, and I will never find a shelter from besides Him' [72:22]

³⁰ Basaair Al Darajaat – P 10 Ch 18 H 26

إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَاتِهِ ۚ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا
{23}

It is only a delivery from Allah and His Message. And one who disobeys Allah and His Rasool, then for him is Fire of Hell, abiding therein for ever [72:23]

علي بن إبراهيم، قال: حدثنا محمد بن همام، قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا جعفر بن عبد الله، قال: حدثنا محمد بن عمر، عن عباد بن صهيب، عن جعفر بن محمد، عن أبيه (عليهما السلام)، في قول الله عز و جل: قال: قُلْ إِنَّمَا أَدْعُوا رَبِّي، قال: إنما أَدْعُو أمر ربي لا أَمْلِكُ لَكُمْ إِن تَوَلَّيْتُمْ عَنْ وِلَايَةِ عَلِيٍّ ضَرًّا وَلَا رَشَدًا

Ali Bin Ibrahim said, 'Muhammad Bin Hamaam narrated to us from Ja'far Bin Muhammad Bin Malik, from Ja'far Bin Abdullah, from Muhammad Bin Umar, from Abad Bin Saheyb, who has said:

'Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **Say: 'But rather, I call my Lord** - he^{-asws} said: 'But rather I^{-saww} call for the Command of my^{-saww} Lord^{-azwj}. **and I do not associate anyone with Him'** [72:20] **Say: 'I cannot not control for you** – if you turn away from the Wilayah of Ali^{-asws}, **neither harm nor rightful Guidance'** [72:21].

قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ إِن كُنتُمْ مَا أَمَرْتُ بِهِ وَ لَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا يَعْنِي مَأْوَى

Say: 'Surely no one can ever protect me from Allah – if I^{-saww} were to conceal what I^{-saww} have been Commanded with, **and I will never find a shelter from besides Him'** [72:22] – meaning refuge.

إِلَّا بَلَاغًا مِّنَ اللَّهِ أبلغكم ما أمرني الله به من ولاية علي بن أبي طالب (عليه السلام) وَ مَنْ يَعْصِ اللَّهَ وَ رَسُولَهُ فِي وِلَايَةِ عَلِيٍّ (عليه السلام) فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا.

It is only a delivery from Allah - I^{-saww} am delivering what I^{-saww} have been Commanded with, from the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}. **And one who disobeys Allah and His Rasool** – regarding the Wilayah of Ali^{-asws}, **then for him is Fire of Hell, abiding therein for ever [72:23]**'.³¹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنِ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْقُضَيْلِ عَنْ أَبِي الْحَسَنِ الْمَاضِي (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) دَعَا النَّاسَ إِلَى وِلَايَةِ عَلِيٍّ فَاجْتَمَعَتْ إِلَيْهِ قُرَيْشٌ فَقَالُوا يَا مُحَمَّدُ أَغْفِنَا مِنْ هَذَا فَقَالَ هُمْ رَسُولُ اللَّهِ (صلى الله عليه وآله) هَذَا إِلَى اللَّهِ لَيْسَ إِلَيَّ فَاتَّخُمُوهُ وَ خَرَجُوا مِنْ عِنْدِهِ

Ali Bin Muhammad, from some of our companions, from Ibn Mahboub, from Muhammad Bin Al Fuzayl,

(It has been narrated) from Abu Al-Hassan Al-Maazy^{-asws} (7th Imam^{-asws}), said, 'I asked Him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **Say: 'I cannot not control for you, neither harm nor rightful Guidance'** [72:21]. He^{-asws} said: 'Rasool-Allah^{-saww} called the

³¹ (تفسير القمي 2: 389)

people to the Wilayah of Ali^{-asws}. So the Quraysh gathered to him^{-saww} and they said, 'O Muhammad^{-saww}! Excuse us from this!' But Rasool-Allah^{-saww} said to them: 'This is up to Allah^{-azwj}, it isn't to me^{-saww}'. So they accused him^{-saww} and went out from his^{-saww} presence.

فَأَنْزَلَ اللَّهُ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا. قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ إِذَا عَصَيْتُهُ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ فِي عَالِي قُلْتُ هَذَا تَنْزِيلٌ قَالَ نَعَمْ

Thus, Allah^{-azwj} Revealed: **Say: 'I cannot not control for you, neither harm nor rightful Guidance' [72:21] Say: 'Surely no one can ever protect me from Allah, and I will never find a shelter from besides Him' [72:22] It is only a delivery from Allah and His Message regarding Ali [72:23]**. I said, 'This is Revelation?' He^{-asws} said: 'Yes'.

ثُمَّ قَالَ تَوَكُّدًا وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فِي وَلَايَةِ عَلِيٍّ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا

Then he^{-asws} said: 'An emphasis - **And one who disobeys Allah and His Rasool** - regarding the Wilayah of Ali^{-asws}, **then for him is Fire of Hell, abiding therein for ever [72:23]**'.³²

VERSE 24

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا {24}

Until when they see what they are being threatened with, then they would come to know who is with weaker helpers and fewer number [72:24]

عَلِيٌّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنِ ابْنِ حُبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي الْحَسَنِ الْمَاضِي (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا يَعْنِي بِذَلِكَ الْقَائِمُ وَأَنْصَارُهُ

Ali Bin Muhammad, from some of our companions, from Ibn Mahboub, from Muhammad Bin Al Fuzayl,

'From Abu Al-Hassan Al-Maazy^{-asws} (7th Imam^{-asws}), said, 'I asked Him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **Until when they see what they are being threatened with, then they would come to know who is with weaker helpers and fewer number [72:24]**. (He^{-asws} said): 'It Means by that Al-Qaim^{-asws} and his^{-asws} helpers'.³³

علي بن إبراهيم، قال: حدثنا محمد بن همام، قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا جعفر بن عبد الله، قال: حدثنا محمد بن عمر، عن عباد بن صهيب، عن جعفر بن محمد، عن أبيه (عليهما السلام)، قال النبي (صلى الله عليه و آله): يا علي، أنت قسيم النار، تقول: هذا لي و هذا لك

Ali Bin Ibrahim said, 'Muhammad Bin Hamaam narrated to us from Ja'far Bin Muhammad Bin Malik, from Ja'far Bin Abdullah, from Muhammad Bin Umar, from Abad Bin Saheyb, who has said:

³² Al Kafi V 1 – The Book Of Divine Authority CH 108 H 91 (Extract)

³³ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 91 (Extract)

'Ja'far-asws Bin Muhammad-asws, from his-asws father-asws: 'The Prophet-saww said: 'O Ali-asws! You-asws are the distributor of the Fire (Hell). You-asws will be saying (to it): 'This one is for me-asws, and this one is for you'.

قالوا: فمتى يكون ما تعدنا به من أمر علي و النار؟

They (Quraysh) said, 'When will it happen, what you-saww are threatening us with, of the matter of Ali-asws and the Fire?'

فأنزل الله حَتَّى إِذَا رَأَوْا مَا يُوعَدُونَ يَعْنِي الْمَوْتَ وَالْقِيَامَةَ فَسَيَعْلَمُونَ يَعْنِي فَلَانَا وَ فَلَانَا وَ معاوية و عمرو بن العاص و أصحاب الضغائن من قريش مَنْ أَضْعَفُ ناصِراً وَ أَقْلُ عَدَداً.

So Allah-azwj Revealed: **Until when they see what they are being threatened with** – meaning the death and the Day of Judgment, **then they would come to know** – meaning so and so (Abu Bakr), and so and so (Umar), and so and so (Usman), and Muawiya, and Amro Bin Al-Aas, and the owners of the grudges from Quraysh, **who is with weaker helpers and fewer number [72:24]**.³⁴

VERSES 25 - 28

قُلْ إِنْ أَدْرِي أَقْرَبُ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا {25}

Say: 'I (Rasool Allah) don't know if it is near, what you are being Threatened (with), or whether my Lord has Made a term for it [72:25]

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا {26}

(He is) Knower of the unseen, and He does not Reveal His hidden matters upon anyone [72:26]

إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا {27}

Except one He Chooses from a Rasool, for He would Make a guard (Amir Al-Momineen-asws) to travel in front of him and from behind him [72:27]

لِيَعْلَمَ أَنَّ قَدْ أَبْلَغُوا رَسُولَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَخْصَىٰ كُلَّ شَيْءٍ عَدَدًا {28}

For Him to Know that they have delivered the Messages of their Lord, and He Encompasses whatever is with them, and He Counts the number of all things [72:28]

³⁴ (تفسير القمي 2: 389)

علي بن إبراهيم، قال: حدثنا محمد بن همام، قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا جعفر بن عبد الله، قال: حدثنا محمد بن عمر، عن عباد بن صهيب، عن جعفر بن محمد، عن أبيه (عليهما السلام)، قالوا: فمتى يكون ذلك؟ قال الله محمد (صلى الله عليه وآله): قُلْ إِنْ أَدْرِي أَقْرَبُ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا قَالَ: أَجَلًا عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنْ ارْتَضَى مِنْ رَسُولٍ يَعْنِي عَلِيًا الْمُرْتَضَى مِنَ الرَّسُولِ (صلى الله عليه وآله) وَهُوَ مِنْهُ،

Ali Bin Ibrahim said, 'Muhammad Bin Hamaam narrated to us from Ja'far Bin Muhammad Bin Malik, from Ja'far Bin Abdullah, from Muhammad Bin Umar, from Abad Bin Saheyb, who has said:

'Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}: 'They (Quraysh) said, 'So when will that take place?' Allah^{-azwj} Said to Muhammad^{-saww}: **Say: 'I don't know if it is near, what you are being Threatened (with), or whether my Lord has Made a term for it [72:25] (He is) Knower of the unseen, and He does not Reveal His hidden matters upon anyone [72:26] Except one He Chooses from a Rasool, for He would Make a guard to travel in front of him and from behind him [72:27]** Meaning Ali^{-asws}, the chosen one from the Rasool^{-saww}, and he^{-asws} is from him^{-saww}.

قال الله: فَإِنَّهُ يَسْتَلْثَمُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ رَصَدًا قَالَ: فِي قَلْبِهِ الْعِلْمُ، وَ مِنْ خَلْفِهِ الرِّصْدُ يَعْلَمُهُ عِلْمُهُ، وَ يَرْقُ الْعِلْمُ زَقَا، وَ يَعْلَمُهُ اللَّهُ إِيَّاهُمَا،

Allah^{-azwj} Said: **for surely He makes a guard to march before him and after him.** He^{-asws} said: 'In his^{-saww} heart is the Knowledge, and one behind him^{-saww} is the guard who knows his^{-saww} Knowledge, and he^{-asws} distributes the Knowledge with a distribution, and Allah^{-azwj} Taught him^{-asws} by inspiration.

و الرصد: التعليم من النبي (صلى الله عليه وآله) لِيَعْلَمَ النَّبِيُّ (صلى الله عليه وآله) أَنَّ قَدْ أُنْزِلَتْ رِسَالَاتٌ رَحِمَ وَأَحَاطَ عَلَيَّ (عليه السلام) بِمَا لَدَى الرَّسُولِ مِنَ الْعِلْمِ وَأَخْصَى كُلَّ شَيْءٍ عَدَدًا مَا كَانَ أَوْ يَكُونُ مِنْذُ يَوْمِ خَلَقَ اللَّهُ آدَمَ إِلَى أَنْ تَقُومَ السَّاعَةُ مِنْ فِتْنَةٍ أَوْ زَلْزَلَةٍ أَوْ خَسْفٍ أَوْ قَذْفٍ، أَوْ أُمَّةٍ هَلَكَتْ فِيمَا مَضَى أَوْ تَهْلِكُ فِيمَا بَقِيَ، وَ كَمِ مِنْ إِمَامٍ جَائِرٍ أَوْ عَادِلٍ يَعْرِفُهُ بِاسْمِهِ وَ نَسَبِهِ،

And the guard, is the teacher from the Prophet^{-saww}, **For Him to Know [72:28]**, the Prophet^{-as}, **that they have delivered the Messages of their Lord, and He – Ali^{-asws}, Encompasses whatever is with the Rasool^{-saww} from the Knowledge, and He Counts the number of all things [72:28]** – whatever has happened since the day Allah^{-azwj} Created Adam^{-as} up to the Establishment of the Hour – from either a Fitna, or an earthquake, or a submergence, or eruption, or a community destroyed in the past or would be destroyed in the future, and how may tyrannical or just imams there would be. He^{-asws} recognises him by his name and his lineage.

و من يموت موتاً أو يقتل قتلاً، و كم من إمام مخدول لا يضره خذلان من خذله، و كم من إمام منصور لا ينفعه نصر من نصره».

And whether one would be dying a (natural) death, or killed by a killing, and how many Imams^{-asws} would be abandoned, not being harmed by the abandonment of the one who abandons him^{-asws}, and how many Imams^{-asws} would be helped, not benefitting by the help of the one who helps him^{-asws},³⁵

(تفسير القمي 2: 389) ³⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ مَجْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائٍ عَنْ سَدِيرِ الصَّيْرِيِّ قَالَ سَمِعْتُ هُمْرَانَ بْنَ أَعْيَنَ يَسْأَلُ أَبَا جَعْفَرٍ (عليه السلام) فَقَالَ لَهُ هُمْرَانُ أَرَأَيْتَ قَوْلَهُ جَلَّ دِكْرُهُ عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا

Muhammad Bin Yahya, from Abdullah Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Sadeyr Al Sayrafi who said,

‘I heard Humran Bin Ayn asking Abu Ja’far^{-asws}. Humran said to him^{-asws}, ‘What is your^{-asws} view of the Words of the Mighty and Majestic: **(He is) Knower of the unseen, and He does not Reveal His hidden matters upon anyone [72:26]?**’

فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) إِلَّا مَنْ ارْتَضَى مِنْ رَسُولٍ وَكَانَ وَاللَّهِ مُحَمَّدٌ مِمَّنْ ارْتَضَاهُ وَ أَمَّا قَوْلُهُ عَالِمُ الْغَيْبِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ عَالِمٌ بِمَا غَابَ عَنْ خَلْقِهِ فِيمَا يَقْدِرُ مِنْ شَيْءٍ وَ يُقْضِيهِ فِي عِلْمِهِ قَبْلَ أَنْ يَخْلُقَهُ وَ قَبْلَ أَنْ يُقْضِيَهُ إِلَى الْمَلَائِكَةِ

So, Abu Ja’far^{-asws} said: **‘Except one He Chooses from a Rasool [72:27]**. And it was so, by Allah^{-azwj}, Muhammad^{-saww} was from the ones He^{-azwj} Chose. And as for His^{-azwj} Words **[72:26] The Knower of the unseen!** So Allah^{-azwj} Mighty and Majestic is a Knower of whatever is unseen from His^{-azwj} creatures with regards to whatever He^{-azwj} Determines from something and Ordains it in His^{-azwj} Knowledge before He^{-azwj} Creates it, and before He^{-azwj} Exposes it to the Angels.

فَذَلِكَ يَا هُمْرَانُ عِلْمٌ مَوْقُوفٌ عِنْدَهُ إِلَيْهِ فِيهِ الْمَشِئَةُ فَيُقْضِيهِ إِذَا أَرَادَ وَ يَبْدُو لَهُ فِيهِ فَلَا يُخْصِيهِ

So that, O Humran, is a Knowledge Paused in His^{-azwj} Presence. To it, with regards to it, is the Desire. So He^{-azwj} Ordains it whenever He^{-azwj} Intends and Originates for it regarding it, and He^{-azwj} Changes His^{-azwj} Decision for it with regards to it, and it is not Ordained.

فَأَمَّا الْعِلْمُ الَّذِي يُقَدِّرُهُ اللَّهُ عَزَّ وَ جَلَّ فَيُقْضِيهِ وَ يُخْصِيهِ فَهُوَ الْعِلْمُ الَّذِي انْتَهَى إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) ثُمَّ إِلَيْنَا .

So, as for the knowledge which Allah^{-azwj} Mighty and Majestic Determines, so He^{-azwj} Ordains it, and Accomplishes it. Thus it is the Knowledge which ended up to Rasool-Allah^{-saww}, then to us^{-asws}.³⁶

حدثنا أحمد بن محمد عن عمر بن عبد العزيز عن محمد بن الفضيل عن أبي حمزة قال سمعت أبا عبد الله عليه السلام يقول والله لا يكون عالم جاهلا ابدا عالم بشئ جاهل بشئ

It has been narrated to us Ahmad Bin Muhammad Bin Muhammad, from Umar Bin Abdul Azeez, from Muhammad Bin Al-Fazeyl, from Abu Hamza who said:

‘I heard Abu Abdullah^{-asws} say: ‘By Allah^{-azwj}, the *Aalim* (knowledgeable one) cannot be ignorant ever, or being knowledgeable in something while being ignorant in something’.

ثم قال الله اجل واعز واعظم واكرم من ان يفرض طاعة عبد يحجب عنه علم سمائه وارضه ثم قال لا يحجب ذلك عنه.

³⁶ Al Kafi V 1 – The Book Of Divine Authority CH 45 H 2 (Extract)

Then said: 'Allah^{-azwj} is more Majestic, and more Strong, and more Magnificent, and more Generous from having necessitated the obedience to a servant^{-asws}, but would Veil from him^{-asws} knowledge of His^{-azwj} skies and His^{-azwj} Earth'. Then said: 'That is not veiled from him^{-asws}'.³⁷

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ سَهْلِ بْنِ الْحَارِثِ عَنِ الدِّهْلَاقِ مَوْلَى الرِّضَا (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُ الرِّضَا (عَلَيْهِ السَّلَام) يَقُولُ لَا يَكُونُ الْمُؤْمِنُ مُؤْمِنًا حَتَّى يَكُونَ فِيهِ ثَلَاثُ خِصَالٍ سُنَّةٌ مِنْ رَبِّهِ وَ سُنَّةٌ مِنْ نَبِيِّهِ وَ سُنَّةٌ مِنْ وَلِيِّهِ

Ali Bin Muhammad Bin Bundar, from Ibrahim Bin Is'haq, from Sahl Bin Al Haris,

(It has been narrated) from Al-Dilhat a slave of Al-Reza^{-asws} who said, 'I heard Al-Reza^{-asws} saying: 'A *Momin* cannot happen to be (a *Momin*) until there happen to be three characteristics in him – a Sunnah from his Lord^{-azwj}, and a Sunnah from His^{-azwj} Prophet^{-saww}, and a Sunnah from His^{-azwj} Guardian^{-asws}.

فَأَمَّا السُّنَّةُ مِنْ رَبِّهِ فَكَتْمَانُ سِرِّهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ

So as for the Sunnah from his Lord^{-azwj}, so it is the concealment of His^{-azwj} Secrets. Allah^{-azwj} Mighty and Majestic Says [72:26] ***The Knower of the unseen! So He does not Reveal His secrets to any, [72:27] Except to him whom He chooses from the Messenger.***

وَأَمَّا السُّنَّةُ مِنْ نَبِيِّهِ فَمُدَارَاةُ النَّاسِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَ نَبِيَّهِ (صلى الله عليه وآله) بِمُدَارَاةِ النَّاسِ فَقَالَ خُذِ الْعَفْوَ وَ أْمُرْ بِالْعُرْفِ وَ أَمَّا السُّنَّةُ مِنْ وَلِيِّهِ فَالَصَّبْرُ فِي الْبَأْسَاءِ وَ الضَّرَاءِ .

And as for the Sunnah from His^{-azwj} Prophet^{-saww}, so it is the politeness with the people, for Allah^{-azwj} Mighty and Majestic Commanded His^{-azwj} Prophet^{-saww} with being polite with the people, so He^{-azwj} Said [7:199] ***Take to Forgiveness and enjoin good and turn aside from the ignorant.*** And as for the Sunnah of His^{-azwj} Guardian^{-asws}, so it is the patience during the destitution and the adversities'.³⁸

Appendix I: The Story of a Momin

الخَرَاجُ وَ الْجَرَاجُ رُوي أَنَّ دَاوُدَ الرَّقِّيَّ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ لِي مَا لِي أَرَى لَوْنَكَ مُتَغَيِّرًا قُلْتُ غَيْرُهُ دَيْنٌ فَاضِحٌ عَظِيمٌ وَ قَدْ هَمَمْتُ بِرُكُوبِ الْبَحْرِ إِلَى السَّنْدِ لِإِثْنَانِ أَخِي فَلَانٍ قَالَ إِذَا شِئْتَ قُلْتُ يُرَوِّعُنِي عَنْهُ أَهْوَالُ الْبَحْرِ وَ زَلَالُهُ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported that Dawood Al Raqy said,

'I was in the presence of Abu Abdullah^{-asws}. He^{-asws} said to me: 'What is the matter I^{-asws} see your colour to have changed?' I said, 'Large shameful debt has changed it, and I have thought of sailing the sea to Al-Sind to go to my brother so and so'. He^{-asws} said: 'Whenever you like'. I said, 'The horrors of the sea have scared me from it, and its turbulence'.

قَالَ إِنَّ الَّذِي يَحْفَظُ فِي الْبَرِّ هُوَ حَافِظٌ لَكَ فِي الْبَحْرِ يَا دَاوُدُ لَوْ لَا اسْمِي وَ رُوحِي لَمَا اطَّردَتِ الْأَنْهَارُ وَ لَا أُنِيعَتِ الْيَمَارُ وَ لَا احْضَرَتِ الْأَشْجَارُ

³⁷ Basaair Al Darajaat - P 3 CH 5 H 2

³⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 39

He^{-asws} said: 'The One^{-azwj} Who Protects you in the land would Protect you in the sea! Had it not been for my^{-asws} name and my^{-asws} soul, neither the rivers would have been steady, nor would the fruits have grown, nor would the trees have turned green'.

قَالَ دَاوُدُ فَرَكِبْتُ الْبَحْرَ حَتَّى إِذَا كُنْتُ بِحَيْثُ مَا شَاءَ اللَّهُ مِنْ سَاحِلِ الْبَحْرِ بَعْدَ مَسِيرَةِ مِائَةٍ وَ عِشْرِينَ يَوْمًا خَرَجْتُ قَبْلَ الزَّوَالِ يَوْمَ الْجُمُعَةِ فَإِذَا السَّمَاءُ مُنْعِمَةٌ وَإِذَا نُورٌ سَاطِعٌ مِنْ قَرْنِ السَّمَاءِ إِلَى جَدَدِ الْأَرْضِ وَإِذَا صَوْتُ خَفِيٍّ يَا دَاوُدُ هَذَا أَوَانُ قَضَاءِ دَيْنِكَ فَارْفَعْ رَأْسَكَ قَدْ سَلِمْتَ

Dawood said, 'I sailed the sea until when I was from the coast what Allah^{-azwj} so Desired, after a journey of one hundred and twenty days, I came out before the midday of the day of Friday, there, the sky was cloudy, and there was a shining light from top of the sky to base of the earth, and there was a hidden voice (saying): 'O Dawood! This is the time of paying off your debts, so raise your head, you are safe!'

قَالَ فَرَفَعْتُ رَأْسِي وَ نُودِيتُ عَلَيْكَ بِمَا وَرَاءَ الْأَكْمَةِ الْحُمْرَاءِ فَأَتَيْتُهَا فَإِذَا صَفَائِعٌ مِنْ ذَهَبٍ أَحْمَرٍ مَمْسُوحٌ أَحَدُ جَانِبَيْهِ وَ فِي الْجَانِبِ الْآخِرِ مَكْتُوبٌ هَذَا عَطَاؤُنَا فَأَمْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ

He (the narrator) said, 'I raised my head, and I was called out to: 'Upon you is to be behind the red heap (hill)! I went to it and there was a platelet of red gold. One of its sides was wiped clean, and in the other side was written: ***This is Our Gift, so either confer or withhold, without a Reckoning [38:39].***

فَقَبَضْتُهَا وَ لَهَا قِيَمَةٌ لَا تُحْصَى فَقُلْتُ لَا أُخْبِرُ فِيهَا حَتَّى آتِيَ الْمَدِينَةَ فَقَدِمْتُهَا فَدَخَلْتُ عَلَيْهِ فَقَالَ لِي يَا دَاوُدُ إِنَّمَا عَطَاؤُنَا لَكَ الثَّوْرُ الَّذِي سَطَعَ لَكَ- لَا مَا ذَهَبْتَ إِلَيْهِ مِنَ الذَّهَبِ وَ الْفِضَّةِ وَ لَكِنَّ هُوَ لَكَ هَنِيئًا مَرِيئًا عَطَاءً مِنْ رَبِّكَ كَرِيمٍ فَاحْمَدِ اللَّهَ

I took possession of it and there was a value for it, which cannot be counted. I said, 'I will not narrate regarding it until I come to Al-Medina'. I arrived at it and entered to see him^{-asws}. He^{-asws} said to me: 'O Dawood! But rather, our^{-asws} gift to you is the light which shone for you, not what you went to it, from the gold and silver. But it is for you welcomingly, wholesomely, being a gift from a Benevolent Lord^{-azwj}. So, praise Allah^{-azwj}!'

قَالَ دَاوُدُ فَسَأَلْتُ مُعْتَبَرًا خَادِمَهُ فَقَالَ كَانَ فِي ذَلِكَ الْوَقْتِ يُخْبِرُ أَصْحَابَهُ مِنْهُمْ خَيْمَةً وَ حُمْرَانُ وَ عَبْدُ الْأَعْلَى مُقْبِلًا عَلَيْهِمْ بِوَجْهِهِ يُخْبِرُهُمْ بِمِثْلِ مَا دَكَّرْتُ

Dawood said, 'I asked his^{-asws} servant Mo'tab. He said, 'During that time he^{-asws} was narrating to his^{-asws} companions, from them being Khaysama, and Humrn, and Abdul A'ala, facing to them with his^{-asws} face, narrating to them with the like of what you mentioned'.

فَلَمَّا خَضَرَتِ الصَّلَاةُ قَامَ فَصَلَّى بِحِمِّ فَسَأَلْتُ هَؤُلَاءِ جَمِيعًا فَحَكَوْا لِي الْحِكَايَةَ.

When the Salat presented. He^{-asws} stood up and prayed Salat (leading) them. I asked them all, and they (all) narrated the story to me".³⁹

³⁹ Bihar Al Awaar – V 46, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 120

Appendix II: Miscellaneous Ahadeeth regarding the Jinn

فقال قيس: إن الله عز وجل بعث محمدا رحمة للعالمين، فبعثه إلى الناس كافة، إلى الجن والأنس والأحر والأبيض، واختاره لنبوته واختصه برسالته.

(Sulaym Bin) Qays said,

‘Surely Allah^{-azwj} Mighty and Majestic Sent Muhammad^{-saww} as a Mercy to the Worlds. So He^{-azwj} Sent him^{-saww} to the people for all the beings, to the Jinn, and the humans, and the red, and the black, and the white, and Chose him^{-saww} for Prophet-hood, and Honoured him^{-saww} by His^{-azwj} Message.

فكان أول من صدقه وآمن به ابن عمه علي بن أبي طالب وكان أبو طالب عمه يذب عنه ويمتنع منه ويحول بين كفار قريش وبينه أن يروعه أو يؤذوه ويأمره بتبليغ رسالات ربه.

So the first one to ratify him^{-saww}, and believe in him^{-saww} was the son^{-asws} of his^{-saww} uncle^{-asws} Ali^{-asws} bin Abu Talib^{-asws}, and his^{-saww} uncle Abu Talib^{-asws} used to defend him^{-saww} and prevent (the enemies) from him^{-saww} and he^{-asws} was a shield between the infidels of Quraysh and him^{-saww}, so that they do not frightened him^{-saww} or hurt him^{-saww}, and ordered him^{-saww} to preach the Message of his^{-saww} Lord^{-azwj}.⁴⁰

حدثنا احمد بن محمد بن علي بن الحكم عن مالك بن عطية عن ابي حمزة الثمالي قال كنت استأذن على ابي جعفر عليه السلام فقبل عنده قوم اثبت قليلا حتى يخرجوا فخرج قوم انكروهم ولم اعرفهم ثم اذن لي

Narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Maalik Bin Atiya, from Abu Hamza Al-Thumaly who said:

‘I asked for permission to see Abu Ja’far^{-asws}. I was told that there is a group with him which will stay for a little while, so wait until they leave. A group came out that I did not get involved with and did not recognise them. Then permission was given to me.

فدخلت عليه فقلت جعلت فداك هذا زمان بني امية وسيفهم يقطر دما فقال لي يا ابا حمزة هولاء وفد شيعتنا من الجن جاؤا يستلوننا عن معالم دينهم.

I entered to see him^{-asws}. I said to him, ‘May I be sacrificed for you^{-asws}, these are the times of the Clan of Umayya^{-la}, and their swords are dripping with blood.’ He^{-asws} said to me: ‘O Abu Hamza, this is a delegation from our^{-asws} Shias from among the Jinn who came to us^{-asws} to learn their Religion.’⁴¹

حدثنا ابراهيم بن هاشم بن عمرو بن عثمان عن ابراهيم بن ايوب بن عمرو بن شمر عن جابر عن ابي جعفر عليه السلام قال بينا امير المؤمنين عليه السلام على المنبر إذ اقبل ثعبان من ناحية باب من ابواب المسجد فهم الناس ان يقتلوه فارسل امير المؤمنين عليه السلام إليهم ان كفوا فكفوا واقبل الثعبان ينساب حتى انتهى إلى المنبر فتطاول وسلم على امير المؤمنين عليه السلام فاشار امير المؤمنين بيده فنظر الناس والثعبان في اصل المنبر حتى فرغ على امير المؤمنين عليه السلام من خطبته

⁴⁰ Kitaab Sulaym Bin Qays Al Hilali – H 26

⁴¹ Basaair Al Darajaat P 2 CH 18 H 3

Narrated to us Ibrahim Bin Hashaam, from Amro Bin Usmaan, from Ibrahim Bin Ayub, from Amro Bin Shimir, from Jabir who has said:

Abu Ja'far^{-asws} said: 'Amir-al-Momineen^{-asws} was on the Pulpit when a snake came up on a door from the doors of the Mosque. The people wanted to kill it. Amir-al-Momineen^{-asws} sent someone to them to stop. They stopped, and the snake glided across until it ended up near Amir-al-Momineen^{-asws}, raised itself and greeted Amir-al-Momineen^{-asws}. Amir-al-Momineen^{-asws} gestured by his^{-asws} hand. The people and the snake looked on at the origin of the Pulpit, until Amir-al-Momineen^{-asws} was free from delivering his^{-asws} sermon.

ثم اقبل عليه فقال له من انت قال انا عمرو بن عثمان خليفتك على الجن وان ابى مات واوصاني ان آتيك فاستطلع رأيك فقد اتيتك يا امير المؤمنين فما تأمرني به وما ترى

Then he^{-asws} turned towards it and said to it: 'Who are you?' It said, 'I am Amro Bin Usmaan, your^{-asws} Caliph to the Jinn, and my father died, and he had bequeathed to me that I should come to you^{-asws} in order to survey your^{-asws} opinion. So I have come to you^{-asws}, O Amir-al-Momineen^{-asws}. What are your orders for me and what do you^{-asws} see (that I should do)?'

فقال له امير المؤمنين عليه السلام اوصيك بتقوى الله و ان تنصرف فتقوم مقام ابيك في الجن فانك خليفتي عليهم قال فودع امير المؤمنين وانصرف فهو خليفته على الجن فقلت له جعلت فداك فيأتيك عمرو وذلك الواجب عليه قال نعم.

Amir-al-Momineen^{-asws} said to it: 'My^{-asws} bequest to you is to fear Allah^{-azwj} and that when you leave, you will be standing in the place of your father among the Jinn, for you are my^{-asws} Caliph to them'. Abu Ja'far^{-asws} said: 'Amir-al-Momineen^{-asws} allowed him to be and he was his^{-asws} Caliph to the Jinn.' I said to him, 'May I be sacrificed for you^{-asws}, does Amro come to you^{-asws} and is that an obligation upon him?' He^{-asws} said: 'Yes.'⁴²

حدثنا احمد بن محمد عن القاسم بن يحيى عن الحسن بن راشد عن يعقوب بن ابراهيم بن محمد بن عبد الله بن جعفر بن ابي طالب قال سمعت ابراهيم بن وهب وهو يقول خرجت وانا اريد ابا الحسن عليه السلام بالعريض فانطلقت حتى اشرفت على قصر بني سراة ثم انحدرت الوادي فسمعت صوتا لا ارى شخصه وهو يقول يا ابا جعفر صاحبك خلف القصر عند السدة فافراه منى السلام فالتفت فلم ار احدا

Narrated to us Ahmad Bin Muhammad, from Al-Qasim Bin Yahya, from Al-Hassan Bin Rashid, from Yaqoub Bin Ibrahim Bin Muhammad Bin Abdullah Bin Ja'far Bin Abu Talib who said, 'I heard Ibrahim Bin Wahab and he was saying:

'I went out seeking Abu Al-Hassan^{-asws} by the wide roads but did not meet him^{-asws} until I was led to the mansion of the clan of Saraat, then I descended into a valley. I heard a voice but did not see the person, and he was saying, 'O Abu Ja'far, your companion is behind the mansion in the embankment. He greeted me. I turned around but I did not see any one.

ثم رد على الصوت باللفظ الذى كان ثم فعل ذلك ثلثا فاقشعر جلدى ثم انحدرت في الوادي حتى اتيت قصد رأى الطريق الذى خلف القصر ولم اطاء في القصر ثم اتيت السد نحو السمرات ثم انطلقت قصد الغدير فوجدت خمسين حيات روافع من عند الغدير ثم استمعت فسمعت كلاما ومراجعة فطفقت بنعلى لسمع وطئى فسمعت ابا الحسن يتنحى فتنحيت واجبته ثم نظرت وهجمت فإذا حيه متعلقه بساق شجرة

⁴² Basaair Al Darajaat P 2 CH 18 H 7

Then there was a verbal response to the voice as before. Then that was done three times. It raised my skin hair. Then I descended into the valley until I came inadvertently to the road behind the mansion and did not come to the mansion. Then I came to the Samaraat dam. Then I intended to go to Al-Ghadeer wherein I found fifty live snakes. Then I listened intently to hear the words. I heard Abu Al-Hassan^{-asws}, he^{-asws} was humming to them and replying by humming sounds. But when I tried to look, a snake came forward towards me from the trunk of the tree.

فقال لا تخشى ولا ضاير فرمت بنفسها ثم نهضت على منكبيه ثم ادخلت رأسها في اذنه فأكثر من الصغير فأجاب بلى قد فصلت بينكم ولا يبغي خلاف ما اقول الا ظالم ومن ظلم في دينه فله عذاب النار في اخرته مع عقاب شديد اعاقبه اياه وأخذ ماله ان كان له حتى يتوب فقلت باي انت وامى الكم عليهم طاعة فقال نعم والذى اكرم محمدا بالنبوة واعز عليا بالوصية والولاية انهم لا طوع لنا منكم يا معشر الانس وقليل ما هم.

He^{-asws} said: 'Do not be afraid, it will not harm you, pelt (with a stone) it by yourself'. Then I stood up in their presence. Then it entered its head in his^{-asws} ear. There was a whistling sound. He^{-asws} replied: 'Yes, no one will rebel against what I^{-asws} say except for the unjust, and one who is unjust in world, for him is the torment of the Fire in the hereafter along with harsh Punishment. You have to take his wealth and he has to repent'. I said, 'May my father and my mother be sacrificed for you^{-asws}, is it upon them to obey?' He^{-asws} said: 'Yes, by the One Who^{-azwj} Honoured Muhammad^{-saww} with Prophet-hood, and Honoured Ali^{-asws} by the Trusteeship and the Wilayah, they are more obedient to us^{-asws} than you, O Humans, and they are only a few of them'.⁴³

ابن محبوب عن جميل بن صالح عن الوليد بن صبيح عن أبي عبد الله (عليه السلام) قال إن الله عز وجل أوحى إلى سليمان بن داود (عليهما السلام) أن آية موتك أن شجرة تخرج من بيت المقدس يقال لها الخرنوبة قال فنظر سليمان يوماً فإذا الشجرة الخرنوبة قد طلعت من بيت المقدس فقال لها ما اسمك قالت الخرنوبة قال فوئى سليمان مديراً إلى محرابه فقام فيه متكى على عصاه فقبض روحه من ساعته قال

Ibn Mahboub, from Jameel Bin Saleh, from Al-Waleed Bin Sabeeh, who has reported the following:

Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Revealed unto Suleiman Bin Dawood^{-as} that: "The sign of your^{-as} death is a tree which will come out from Bayt Al-Maqdas called *Al-Kharnouba*". Suleyman^{-as} looked around one day and there was *Al-Kharnouba* tree which had emerged from Bayt Al-Maqdas. So he^{-as} said to it: 'What is your name?' It said, 'Al-Kharnouba'. Suleiman^{-as} turned back to his^{-as} Prayer Niche and stood leaning upon his staff. His^{-as} soul was Captured (passed away) in that moment.

فجعلت الجنى والانس يخدمونه ويسعون في أمره كما كانوا وهم يظنون أنه حي لم يموت يغدون ويروحون وهو قائم ثابت حتى دبت الأرضة من عصاه فأكلت منسأته فانكسرت وخر سليمان إلى الأرض فلا تسمع لقوله عز وجل فلما خر تبينت الجن أن لو كانوا يعلمون الغيب ما لبثوا في العذاب المهين.

The Jinn and the human beings kept on serving him^{-as} and were striving in his^{-as} command as before, and they were thinking that he^{-as} was alive and had not died. The morning came and passed, and he^{-as} was still standing still, until the woodworm gnawed away at his^{-as} staff and it broke, and Suleiman^{-as} fell down upon the ground. Have you not heard the Statement of

⁴³ Basaair Al Darajaat P 2 CH 18 H 15

the Mighty and Majestic: ***So when he fell down, it was clear to the Jinn that had they known the unseen, they would not have remained in the abasing torment [34:14].***⁴⁴

سئل العالم عليه السلام عن مؤمني الجن يدخلون الجنة؟ فقال: لا، ولكن لله حظائر بين الجنة والنار يكون فيها مؤمنو الجن وفساق الشيعة.

I asked the knowledgeable one^{-asws} (Aalim) about the Momin Jinn, will he be entering the Paradise?' So he^{-asws} said: 'No. But, Allah^{-azwj} has hangers between the Paradise and the Fire in which will be the Momin Jinn and the evil-doers (Fasiq) Shias'.⁴⁵

⁴⁴ Al Kafi – H 14562

⁴⁵ Bihar Al Anwaar – V8 CH P 335 H1