

TABLE OF CONTENTS

CHAPTER 51	2
AL-ZARIYAAT	2
(60 VERSES)	2
MERITS.....	2
VERSES 1 - 6	3
VERSES 7 – 9.....	4
VERSES 10 - 14	6
VERSES 15 - 21	7
VERSES 22 & 23	8
VERSES 24 - 37	9
VERSES 38 – 47.....	14
VERSES 48 - 55	16
VERSES 56 - 60	17

CHAPTER 51**AL-ZARIYAAT****(60 VERSES)****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ****MERITS**

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

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

'Abu Abdullah^{asws} having said: 'The one who recites Surah Al-Zariyaat (Chapter 51) during his day, or during his night, Allah^{azwj} would Correct his life for him, and Give from extensive sustenance, and Light up his grave with a lantern which would illuminate up to the Day of Judgement'.¹

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

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (Al-Zariyaat:51), Allah^{azwj} the High would Give him ten Rewards for every wind which descended and flowed in the world'.²

و قال رسول الله (صلى الله عليه و آله): «من كتبها في إناء و شربها زال عنه وجع البطن، و إن علقت على الحامل المتعسرة ولدت سريعا».

And Rasool-Allah^{saww} said: 'The one who writes it (Chapter 51) in a container and drinks it (water), his stomach pain would go away. And if it is attached (Amulet) upon the pregnant (woman) with obstruction (in birth), would give birth easily'.³

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

And Al-Sadiq^{asws} said: 'The one who writes it (Chapter 51) for the patient in the pangs of death, Allah^{azwj} would ease it for him. And if it is written and attached (Amulet) upon the divorced woman, she would be placed quickly, by the Permission of Allah^{azwj}'.⁴

¹ ثواب الأعمال: 115

² خواص القرآن

³ Tafseer Al Burhan – H 10105

⁴ خواص القرآن 9: «مخطوط»

VERSES 1 - 6

وَالذَّارِيَّاتِ ذُرُورًا {1} فَالْحَامِلَاتِ وِقْرًا {2} فَالْجَارِيَّاتِ يُسْرًا {3} فَالْمُقَسَّمَاتِ أَمْرًا {4} إِنَّمَا تُوعَدُونَ لَصَادِقٍ {5} وَإِنَّ الدِّينَ لَوَاقِعٌ {6}

[51:1] I swear by Al-Zariyaat which scatters far and wide, [51:2] Then those bearers bearing the load [51:3] Then those that flow easily, [51:4] Then those who distribute by Our Command; [51:5] What you are Promised with is most surely true, [51:6] And the Religion must most surely come about.

cfد علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن جميل، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ الذَّارِيَّاتِ ذُرُورًا، فقال: «إن ابن الكواء سأل أمير المؤمنين (عليه السلام) عن الذاريات ذروراً، فقال: هي الريح، و عن الحاملات وقرأ، فقال: هي السحاب، و عن الجاريات يسراً فقال: هي السفن، و عن المقسمات أمراً، فقال: الملائكة».

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

'Abu Abdullah^{asws} regarding the Words of the High **[51:1] I swear by Al-Zariyaat which scatters far and wide**, so he^{asws} said: 'Ibn Kawa asked Amir-ul-Momineen^{asws} about **[51:1] I swear by Al-Zariyaat which scatters far and wide**, so he^{asws} said: 'It is the wind'. And about **[51:2] Then those bearers bearing the load**, he^{asws} said: 'It is the clouds'. And about **[51:3] Then those that flow easily**, he^{asws} said; 'It is the ships'. And about **[51:4] Then those who distribute by Our Command**, he^{asws} said: 'The Angels'.

و هو قسم كله و خير إنما تُوعَدُونَ لَصَادِقٌ وَإِنَّ الدِّينَ لَوَاقِعٌ يعني المجازاة و المكافأة.

(Ali Bin Ibrahim) said, 'And all of this is a Swear and the news **[51:5] What you are Promised with is most surely true, [51:6] And the Religion must most surely come about**, Meaning the Recompense and the Reward'.⁵

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

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

'Al-Sadiq^{asws} said regarding the Words of Allah^{azwj} Mighty and Majestic **[51:4] Then those who distribute by Our Command**, he^{asws} said: 'The Angels distribute sustenance between the emergence of the dawn and the sunrise. So the one who sleeps in between these two (times), has slept from his sustenance'.⁶

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

Al-Tabarsy said,

⁵ تفسير القمّي 2: 327.

⁶ التهذيب 2: 139 / 541.

'Abu Ja'far^{asws} and Abu Abdullah^{asws} both said: 'It is not permissible for anyone that he should swear, except by Allah^{azwj} the High. And Allah^{azwj} the High Swear by whatsoever He^{azwj} may so Desire from his creation'.⁷

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

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

'Abu Ja'far^{asws} has said: 'The Words of the Mighty and Majestic **[51:5] What you are Promised with is most surely true, regarding Ali^{asws} – this is how it was Revealed**'.⁸

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، قال: حدثنا عبد الكريم بن عبد الرحيم، عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة، قال: «سمعت أبا جعفر (عليه السلام) يقول في قول الله عز و جل: إِنَّمَا تُوعَدُونَ لَصَادِقٍ، يعني في علي (عليه السلام): وَ إِنَّ الدِّينَ لَوَاقِعٌ يعني عليا، و علي هو الدين».

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

'I heard Abu Ja'far^{asws} saying regarding the Words of Allah^{azwj} Mighty and Majestic **[51:5] What you are Promised with is most surely true**, 'It Means regarding Ali^{asws}. And **[51:6] And the Religion must most surely come about, It Means Ali^{asws}, and Ali^{asws} is the Religion (الدين)**'.⁹

VERSES 7 – 9

وَالسَّمَاءِ ذَاتِ الْحُبُكِ {7} إِنَّكُمْ لَفِي قَوْلٍ مُخْتَلِفٍ {8} يُؤَفِّكُ عَنْهُ مَنَ أْفِكَ {9}

[51:7] I swear by the sky full of ways [51:8] Most surely you are at variance with each other in what you say, [51:9] He is turned away from it who would be turned away

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

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

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Blessed and High, he^{asws} said: 'And as for His^{asws} Words **[51:8] Most surely you are at variance with each other in what you say for it is Ali^{asws}, meaning they differed about him^{asws}** and there were differences in this community regarding his^{asws} Wilayah. The one who was steadfast

⁷ مجمع البيان 9: 23.

⁸ تأويل الآيات 2: 614 / 1

⁹ تفسير القمي 2: 329.

on the Wilayah of Ali^{asws} will enter the Paradise, and one who opposed the Wilayah of Ali^{asws} will enter the Fire.

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

And as for His^{azwj} Words **[51:9] He is turned away from it who would be turned away. It means Ali^{asws} one who turns away from his^{asws} Wilayah has turned away from the Paradise, for that is His^{azwj} Statement **[51:9] He is turned away from it who would be turned.**¹⁰**

علي بن إبراهيم، قال: حدثني أبي، عن الحسين بن خالد، عن أبي الحسن الرضا (عليه السلام)، قال: قلت له: أخبرني عن قول الله عز وجل: «وَالسَّمَاءَ ذَاتِ الْحُبُكِ» فقال: هي «محبوكة إلى الأرض»، وشبك بين أصابعه. فقلت: كيف تكون محبوكة إلى الأرض، والله يقول: رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا؟ فقال: «سبحان الله! أليس الله يقول: بِغَيْرِ عَمَدٍ تَرَوْنَهَا؟». قلت: بلى. فقال: «ثم عمد و لكن لا ترونها».

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

'I asked from Abu Al-Hassan Al-Reza^{asws}, 'Inform me about the Words of Allah^{azwj} Mighty and Majestic **[51:7] I swear by the sky full of ways**'. He^{asws} said: 'Linked to the earth' – and clasped his^{asws} fingers together. So I said, 'How can it become linked to the earth, and Allah^{azwj} is Saying **[13:2] Allah is He Who raised the skies without any pillars that you see?**' So he^{asws} said: 'Glory be to Allah^{azwj}! Is Allah^{azwj} not Saying **without any pillars that you see?**' I said, 'Yes'. So he^{asws} said: 'Then there are pillars, but you cannot see them'.

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

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

و عرش الرحمن تبارك و تعالی فوق السماء السابعة، و هو قول الله عز وجل: الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ **طَبَاقًا** وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ فَأَمَّا صَاحِبُ الْأَمْرِ فَرَسُولُ اللَّهِ (صلى الله عليه وآله)، و الوصي بعد رسول الله (صلى الله عليه وآله) قائم على وجه الأرض، فإنما يتنزل الأمر إليه من فوق السماء من بين السماوات و الأرضين». قلت: فما تحتنا إلا أرض واحدة؟ فقال: «ما تحتنا إلا أرض واحدة، و إن الست لهن فوقنا».

And the Throne of the Beneficent, Blessed and high is above the seventh sky, and these are the Words of Allah^{azwj} Mighty and Majestic **[65:12] Allah is He Who**

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

Created seven skies, (in layers) and of the earth the like of them the Command continues to descend among them. So as for the Master of the Command, so it is Rasool-Allah^{saww}, and the successor^{asws} after Rasool-Allah^{saww}, established upon the face of the earth. So the Command Descends upon him^{asws} from above the sky of the (seven) skies and the (seven) earths (firmaments)'. I said, 'So what is underneath us except for one earth?' So he^{asws} said: 'There is nothing underneath us except for one earth, and the six of these are above it'.¹¹

VERSES 10 - 14

قُتِلَ الْخَرَّاصُونَ {10} الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ {11} يَسْأَلُونَ أَيَّانَ يَوْمِ الدِّينِ {12} يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ {13} دُوفُوا فِئْتَنَكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ {14}

[51:10] Cursed be the conjecturers [51:11] Who are in an abyss of neglect [51:12] They ask: When is the Day of Judgement? [51:13] (It is) the Day on which they shall be tried at the Fire. [51:14] Taste your persecution! This is what you wanted to be hastened.

و قال علي بن إبراهيم، في قوله تعالى: قُتِلَ الْخَرَّاصُونَ: الذين يخرصون، بأرائهم من غير علم و لا يقين، الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ، أي في ضلال، و الساهي: الذي لا يذكر الله، و قوله تعالى: يَسْأَلُونَ، يا محمد: أَيَّانَ يَوْمِ الدِّينِ، أي متى يكون يوم الحساب، قال الله: يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ، أي يعذبون دُوفُوا فِئْتَنَكُمْ، أي عذابكم: هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ.

And Ali Bin Ibrahim said –

Regarding the Words of the High **[51:10] Cursed be the conjecturers** are the ones who used to conjecture by their opinions without knowledge and certainty **[51:11] Who are in an abyss of neglect** i.e., in straying and the neglect in which they do not remember Allah^{azwj}. And the Words of the High, O Muhammad^{saww}! **[51:12] They ask: When is the Day of Judgement?** i.e., when will it be the Day of Reckoning. Allah^{azwj} Said **[51:13] (It is) the Day on which they shall be tried at the Fire**, i.e., being Punished **[51:14] Taste your persecution**, i.e., your Punishment **This is what you wanted to be hastened**.¹²

سعد بن عبد الله: عن أبي عبد الله أحمد بن محمد السيارى، عن أحمد بن عبد الله بن قبيصة المهلبى، عن أبيه، عن بعض رجاله، عن أبي عبد الله (عليه السلام)، في باب «1» الكرات، في قول الله عز و جل: عَلَى النَّارِ يُفْتَنُونَ، قال: «يكسرون في الكرة كما يكسر الذهب، حتى يرجع كل شيء إلى شبيهه»، يعني إلى حقيقته.

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

'Abu Abdullah^{asws} in the Chapter of Al-Karaat, regarding the Words of Allah^{azwj} Mighty and Majestic **[51:13] (It is) the Day on which they shall be tried at the Fire**, he^{asws} said: 'They would be broken down just like the breaking down of the gold until everything returns to its likeness - meaning to its reality'.¹³

¹¹ تفسير القمى 2: 328

¹² تفسير القمى 2: 329

¹³ مختصر بصائر الدرجات: 28.

VERSES 15 - 21

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ {15} آخِذِينَ مَا آتَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ {16} كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ {17} وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ {18} وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ {19} وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ {20} وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ {21}

[51:15] Surely those who are pious shall be in Gardens and Fountains. [51:16] Taking what their Lord Gives them; surely they were before that, the doers of good [51:17] They used to sleep but little in the night. [51:18] And in the morning they sought Forgiveness. [51:19] And in their property was a portion due to him who begs and to him who is denied [51:20] And in the earth there are signs for those who are convinced [51:21] And within themselves (too); will you not then see?

الشيخ في (التهذيب): بإسناده، عن محمد بن علي بن محبوب، عن الحسن بن علي، عن العباس بن عامر، عن جابر، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ، قال: «كان القوم ينامون، و لكن كلما انقلب أحدهم، قال: الحمد لله، و لا إله إلا الله، و الله أكبر».

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

'Abu Ja'far^{asws} has said: '**[51:17] They used to sleep but little in the night**, he^{asws} said: 'The people used to be sleeping, but every time one of them tossed and turned, he said, 'The Praise is due to Allah^{azwj}', and there is no god except for Allah^{azwj}, and Allah^{azwj} is Greatest'.¹⁴

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

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

'I heard Abu Abdullah^{asws} saying with regards to the Words of Allah^{azwj} Mighty and Majestic **[51:18] And in the morning they sought Forgiveness**, he^{asws} said: 'During the solitary (الوتر) Prayer, at the end of the night, seventy times'.¹⁵

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

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

'Abu Abdullah^{asws} regarding His^{azwj} Words of the Mighty and Majestic **[51:19] him who begs and to him who is denied**, said: 'The denied – The struggler for the livelihood, who has been prevented from buying and selling'.¹⁶

¹⁴ التهذيب 2: 1384 /335.

¹⁵ التهذيب 2: 498 /130.

¹⁶ الكافي 3: 12 /500.

VERSES 22 & 23

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ {22} فَوَرَبَّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِثْلَ مَا أَنَّكُمْ تَنْطِفُونَ {23}

[51:22] And in the sky is your sustenance and what you are threatened with.

[51:23] And by the Lord of the skies and the earth! It is most surely the truth, similar to what you are speaking about

الشيخ في (التهديب): بإسناده، عن أحمد بن أبي عبد الله، عن القاسم بن يحيى، عن جده الحسن بن راشد، عن أبي بصير، عن أبي عبد الله، عن آبائه (عليهم السلام): «أن أمير المؤمنين (عليه السلام)، قال: إذا فرغ أحدكم من الصلاة، فليرفع يديه إلى السماء، ولينصب في الدعاء». فقال ابن سبأ: يا أمير المؤمنين، أليس الله في كل مكان؟ قال: بلى. قال: فلم يرفع يديه إلى السماء؟ فقال: رزقكم أما تقرأ: وَ فِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ فمن أين يطلب الرزق إلا من موضعه؟ و موضع الرزق و ما وعد الله السماء».

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

‘Abu Abdullah^{asws}, from his forefathers^{asws} having said: ‘Amir-ul-Momineen^{asws} said: ‘When one of you is free from the Prayer, so he should raise his hand to the sky, and he should focus on the supplication’. So Ibn Saba said, ‘O Amir-ul-Momineen^{asws}, Isn’t Allah^{azwj} in every place?’ He^{asws} said: ‘Yes’. He said, ‘So why should he raise his hand towards the sky?’ So he^{asws} said: ‘For your sustenance. But, have you not read **[51:22] And in the sky is your sustenance and what you are threatened with?** So where should he seek the sustenance except from its place? And the place of the sustenance, and what Allah^{azwj} has Threatened, is the sky’.¹⁷

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

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

‘Ali Bin Al-Husayn^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[51:23] And by the Lord of the skies and the earth! It is most surely the truth, similar to what you are speaking about.** He^{asws} said: ‘The Words of the High **It is most surely the truth, it is the rising of Al-Qaim^{asws}**, and it was regarding him^{asws} was Revealed **[24:55] Allah has Promised to those of you who believe and do good that He will most certainly Make them rulers in the earth as He Made rulers those before them, and that He will most certainly establish for them their Religion which He has Chosen for them, and that He will most certainly, after their fear, give them security in exchange’.**¹⁸

¹⁷ التهديب 2: 1315 /322.

¹⁸ تأويل الآيات 2: 4 /615.

VERSES 24 - 37

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ {24} إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ {25} فَرَأَى إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ {26} فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ {27} فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ {28} فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَءٍ فَصَكَتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ {29} قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ {30} قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ {31} قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُجْرِمِينَ {32} لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ {33} مُسَوِّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ {34} فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ {35} فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ {36} وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ {37}

[51:24] Has there come to you a Hadeeth of about the honoured guests of Ibrahim? [51:25] When they entered upon him, they said: Peace. Peace, said he, a strange people. [51:26] Then he turned aside to his family secretly and brought a fat (roasted) calf, [51:27] So he brought it near them. He said: What! will you not eat? [51:28] So he conceived in his mind a fear on account of them. They said: Fear not. And they gave him the good news of a boy possessing knowledge. [51:29] Then his wife came up in great grief, and she struck her face and said: An old barren woman! [51:30] They said: Thus Says your Lord: Surely He is the Wise, the Knowing. [51:31] He said: What is your affair then, O Messengers! [51:32] They said: Surely we are sent to a guilty people, [51:33] That we may send down upon them stones of clay, [51:34] Sent forth from your Lord for the extravagant. [51:35] Then We brought forth such as were therein of the Believers. [51:36] But We did not find therein save a (single) house of those who submitted [51:37] And We left therein a Sign for those who fear the painful Punishment.

مُحَمَّدُ بْنُ بَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ ابْنِ فَضَّالٍ عَنِ دَاوُدَ بْنِ أَبِي بَرِيدٍ وَهُوَ فَرَقْدٌ عَنْ أَبِي بَرِيدٍ الْحَمَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ تَعَالَى بَعَثَ أَرْبَعَةَ مَلَائِكَةٍ فِي إِهْلَاكِ قَوْمِ لُوطٍ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ وَكَرُوبِيلَ (عَلَيْهِمُ السَّلَام) فَمَرُّوا بِإِبْرَاهِيمَ (عَلَيْهِ السَّلَام) وَهُمْ مُعْتَمُونَ فَسَلَّمُوا عَلَيْهِ فَلَمْ يَعْرِفْهُمْ وَرَأَى هَيْئَةً حَسَنَةً فَقَالَ لَا يَخْدُمُ هَؤُلَاءِ أَحَدٌ إِلَّا أَنَا بِنَفْسِي وَكَانَ صَاحِبَ أَضْيَافٍ فَسَوَى لَهُمْ عَجَلًا سَمِينًا حَتَّى أَنْصَجَهُ ثُمَّ قَرَّبَهُ إِلَيْهِمْ فَلَمَّا وَضَعَهُ بَيْنَ أَيْدِيهِمْ رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً

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

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

فَلَمَّا رَأَى ذَلِكَ جِبْرَائِيلُ (عَلَيْهِ السَّلَام) حَسَرَ الْعِمَامَةَ عَنْ وَجْهِهِ وَ عَنْ رَأْسِهِ فَعَرَفَهُ إِبْرَاهِيمُ (عَلَيْهِ السَّلَام) 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 الْعَزِيزِ فَقَالَ إِبْرَاهِيمُ (عَلَيْهِ السَّلَام) لَهُمْ فِيمَا ذَا جِئْتُمْ قَالُوا لَهُ فِي إِهْلَاكِ قَوْمِ لُوطٍ

So 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 تُهْلِكُونَهُمْ فَقَالَ جِبْرَائِيلُ (عليه السلام) لَا قَالَ فَاِنْ كَانُوا خَمْسِينَ قَالَ لَا قَالَ فَاِنْ كَانُوا ثَلَاثِينَ قَالَ لَا قَالَ فَاِنْ كَانُوا عِشْرِينَ قَالَ لَا قَالَ فَاِنْ كَانُوا عَشْرَةً قَالَ لَا قَالَ فَاِنْ كَانُوا خَمْسَةً قَالَ لَا قَالَ فَاِنْ كَانُوا وَاحِدًا قَالَ لَا قَالَ إِنْ فِيهَا لَوْطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لِلنَّجِيَّةِ وَ أَهْلُهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ ثُمَّ مَضُوا

So he^{as} said to them^{as}: 'Suppose there were a hundred Believers 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'. **"[29:32] He said: Surely in it is Lut. They said: We know well who is in it; we shall certainly deliver him and his followers, except his wife; she shall be of those who remain behind"**. Then they^{as} left.

وَ قَالَ الْحَسَنُ الْعَسْكَرِيُّ أَبُو مُحَمَّدٍ لَا أَعْلَمُ ذَا الْقَوْلِ إِلَّا وَ هُوَ يَسْتَبْقِيهِمْ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُجَادِلُنَا فِي قَوْمِ لُوطٍ

And Al-Hassan^{asws} Al-Askari^{asws} Abu Muhammad^{asws} said, and I would not information whether it is the speech except that it has been preserved: 'And it is the Statement of Allah^{azwj} Mighty and Majestic: **"[11:74] he began to plead with Us for Lut's people"**.

فَأْتَوْا لُوطًا وَ هُوَ فِي زُرَاعَةٍ لَهُ قُرْبَ الْمَدِينَةِ فَسَلَّمُوا عَلَيْهِ وَ هُمْ مُعْتَمُونَ فَلَمَّا رَأَوْهُمْ رَأَى هَيْبَةً حَسَنَةً عَلَيْهِمْ عَمَائِمُ بِيضٌ وَ تِيَابُ بِيضٌ فَقَالَ لَهُمُ الْمَنْزِلُ فَقَالُوا نَعَمْ فَتَقَدَّمَهُمْ وَ مَسَوْا خَلْفَهُ فَنَدِمَ عَلَى عَرْضِيهِ عَلَيْهِمُ الْمَنْزِلَ وَ قَالَ أَيُّ شَيْءٍ صَنَعْتُمْ أَتَيْتُمْ قَوْمِي وَ أَنَا أَعْرِفُهُمْ فَالْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ وَ قَدْ قَالَ جِبْرَائِيلُ (عليه السلام) لَا نَعَجَلُ عَلَيْهِمْ حَتَّى يَشْهَدَ ثَلَاثَ شَهَادَاتٍ

So they^{as} came to Lut^{as} whilst he^{as} was in his^{as} farm near the city. So they^{as} greeted him^{as} whilst 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}. 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'.

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

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

ثُمَّ دَخَلَ وَ دَخَلُوا مَعَهُ فَلَمَّا رَأَتْهُمُ امْرَأَتُهُ رَأَتْ هَيْبَةً حَسَنَةً فَصَعِدَتْ فَوْقَ السَّطْحِ وَ صَعِقَتْ فَلَمْ يَسْمَعُوا فَدَخَنَتْ فَلَمَّا رَأَى الدُّخَانَ أَقْبَلُوا يُهْرَعُونَ إِلَى الْبَابِ فَانزَلَتْ إِلَيْهِمْ فَقَالَتْ عِنْدَهُ قَوْمٌ مَا رَأَيْتُ قَطُّ أَحْسَنَ مِنْهُمْ هَيْبَةً

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. So 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 رَأَهُمْ لَوَطُ قَامَ إِلَيْهِمْ فَقَالَ يَا قَوْمِ فَاتَّقُوا اللَّهَ وَ لَا تُخْزُونِ فِي ضَيْفِي أ لَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ فَقَالَ هَؤُلَاءِ بَنَاتِي هُنَّ أَطَهَرُ لَكُمْ فَدَعَاهُمْ إِلَى الْحَلَالِ فَقَالُوا لَقَدْ عَلِمْتُمْ مَا لَنَا فِي بَنَاتِكِ مِنْ حَقٍّ وَ إِنَّكَ لَتَعْلَمُ مَا نُرِيدُ فَقَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ فَقَالَ جِبْرَائِيلُ (عليه السلام) لَوْ يَعْلَمُ أَيُّ قُوَّةٍ لَهُ فَكَاتَرُوهُ حَتَّى دَخَلُوا الْبَيْتَ

They came to the gate, 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^{as} (community's) daughters. They are cleaner for you, so call them to the Permissible'. They said, 'You^{as} are aware that there is no right for us regarding your daughters, and you^{as} well know what we want'. So he^{as} said; 'If I^{as} had strength or support I^{as} would have resorted to a strong corner'. 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 جِبْرَائِيلُ يَا لَوَطُ دَعُهُمْ يَدْخُلُونَ فَلَمَّا دَخَلُوا أَهْوَى جِبْرَائِيلُ بِإِصْبَعِهِ نَحْوَهُمْ فَذَهَبَتْ أَعْيُنُهُمْ وَ هُوَ قَوْلُهُ فَطَمَسْنَا أَعْيُنَهُمْ ثُمَّ نَادَى جِبْرَائِيلُ فَقَالَ إِنَّا رَسُولُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرَ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَ قَالَ لَهُ جِبْرَائِيلُ إِنَّا بُعِثْنَا فِي إِهْلَاكِكُمْ فَقَالَ يَا جِبْرَائِيلُ عَجَلٌ فَقَالَ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أ لَيْسَ 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: **"[54:37] but We blinded their eyes"**. 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 Promised time is the morning. Is not the morning yet?'

قَالَ فَأَمْرَهُ فَحَمَلٌ وَ مَنْ مَعَهُ إِلَّا امْرَأَتُهُ قَالَ ثُمَّ أَقْتَلَعَهَا جِبْرَائِيلُ بِجَنَاحَيْهِ مِنْ سَبْعِ أَرْضِينَ ثُمَّ رَفَعَهَا حَتَّى سَمِعَ أَهْلُ سَمَاءِ الدُّنْيَا نَبَاحَ الْكِلَابِ وَ صِيَاحَ 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'.¹⁹

و عنه: بهذا الإسناد، عن الحسن بن محبوب، عن مالك بن عطية، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام): «فقال رسول الله (صلى الله عليه و آله): يا جبرئيل، و أين كانت قريبتهم من البلاد؟ فقال جبرئيل: كان موضع قريبتهم في موضع بحيرة طبرية اليوم، و هي في نواحي الشام، قال: فقال له رسول الله (صلى الله عليه و آله): أ رأيتك حين قلبتها، في أي موضع من الأرضين وقعت القرية و أهلها؟ فقال: يا محمد، وقعت فيما بين بحر الشام إلى مصر، فصارت تلولاً في البحر».

¹⁹ Al Kafi – H 14953 (Extract)

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

'Abu Ja'far^{asws} has said: 'Rasool-Allah^{saww} said: 'O Jibraeel^{as}! And where was their village from the cities (of today)?' So Jibraeel^{as} said: 'The place of their village was in a place called the Sea of Galilee today, and it is around Syria'. So Rasool-Allah^{saww} said to him^{as}: 'Did you^{as} see, when you^{as} overturned them, in which place of the firmaments did the village and its inhabitants end up in?' So he^{as} said: 'O Muhammad^{saww}! They ended up in what is between the sea of Syria and Egypt. (The village called Taloula) ended up in the sea'.²⁰

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

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

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

فجادل إبراهيم عنهم، و قال: إن فيها لوطا! قال جبرئيل: نحن أعلم بمن فيها. فزاد «1» إبراهيم، فقال جبرئيل: يا إبراهيم، أعرض عن هذا، إنه قد جاء أمر ربك، و إنهم آتيهم عذاب غير مردود».

So Ibrahim^{as} pleaded to them and said: 'But Lot^{as} is among them!' Jibraeel^{as} said: 'We are aware of the ones who are in it'. So Ibrahim^{as} persisted with this, so Jibraeel^{as} said: 'Turn away from this, for the Command of your^{as} Lord^{azwj} has Come, and there will come upon them a Punishment, which cannot be turned back'.

قال: «و إن جبرئيل لما أتى لوطا في هلاك قومه، فدخلوا عليه، و جاءه قومه يهرعون إليه، قام فوضع يده على الباب، ثم ناشدهم، فقال: اتقوا الله و لا تخزونني في ضيفي. قالوا: أ و لم ننهك عن العالمين؟ ثم عرض عليهم بناته نكاحا، قالوا: ما لنا في بناتك من حق، و إنك لتعلم ما نريد، قال: فما منكم رجل رشيد!

He^{asws} said: 'And when Jibraeel^{as} came to Lot^{as} for the destruction of his^{as} people, his^{as} people came rushing in towards him^{as}. So he^{as} placed his^{as} hand upon the door, then adjured them saying: 'Fear Allah^{azwj}! And do not harass my^{as} guests'. They said, 'Did we prevent you^{as} from anything from the world?' Then he^{as} presented to them the daughters of his^{as} people for marriage. They said, 'What is there for us in your (people's) daughters, from the right, and you^{as} well know what we want'. He^{as} said: 'So there is no man among you who is upon the righteousness?'

²⁰ علل الشرائع: 5/550.

قال: فأبوا، فقال: لو أن لي بكم قوة أو أوي إلى ركن شديد، قال: و جبرئيل ينظر إليهم، فقال: لو يعلم أي قوة له. ثم دعاه فأتاه، ففتحوا الباب و دخلوا، فأشار إليهم جبرئيل بيده فرجعوا عمياناً، يلمسون الجدار بأيديهم، يعاهدون الله لئن أصبحنا لا نستبقي أحداً من آل لوط.»

He^{asws} said: 'They refused, so he^{as} said: 'If only I^{as} had the strength for it, I^{as} would have resorted myself^{as} to a difficult corner'. And Jibraeel^{as} was looking at him^{as} and said (to himself); 'If only he^{as} knew the strength for him^{as}. Then he^{as} called them in, opened the door and entered. Jibraeel^{as} gestured towards them (people) with his^{as} hand, so they all became blind. They started groping the walls by their hands (to find their way). Allah^{azwj} Threatened them that when the morning comes, there will not remain anyone from the people of Lot^{as}'.

قال: «لما قال جبرئيل: إنا رسل ربك. قال له لوط: يا جبرئيل عجل. قال: نعم قال: يا جبرئيل عجل. قال: إن موعدهم الصبح أليس الصبح بقريب؟ ثم قال جبرئيل: يا لوط، اخرج منها أنت و ولدك حتى تبلغ موضع كذا و كذا. قال: يا جبرئيل إن حمري ضعاف، قال: ارتحل فاخرج منها. فارتحل حتى إذا كان السحر نزل إليها جبرئيل فأدخل جناحه تحتها حتى إذا استعلت قلبها عليهم، و رمى جدران المدينة بحجارة من سجيل، و سمعت امرأة لوط الهدة فهلكت منها.»

He^{asws} said: 'When Jibraeel^{as} said: 'I^{as} am a Messenger of your^{as} Lord^{azwj}!', Lot^{as} said to him^{as}: 'O Jibraeel^{as}, hurry!' He^{as} said: 'Yes'. He^{as} said: 'O Jibraeel^{as}, hurry!' He^{as} said: 'Their Promised time is the morning. Is the morning nor near?' Then Jibraeel^{as} said: 'O Lot^{as}! You^{as} and your^{as} children should get out from it (the city) until you^{as} reach to such and such a place'. He^{as} said: 'O Jibraeel^{as}! My mule is weak'. He^{as}: 'Depart!' So he^{as} went out from it. He^{as} travelled until when it was the morning, Jibraeel^{as} descended upon them, immersed his^{as} wing under it (the city) until he^{as} overturned it upon them, and the walls of the city rained stones of baked clay, and the wife of Lot^{as} was heard screaming, so she was destroyed from it'.²¹

و عنه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن موسى بن جعفر البغدادي، عن علي بن معبد، عن عبد الله الدهقان، عن درست، عن عطية أخي أبي المغراء، قال: ذكرت لأبي عبد الله (عليه السلام)، المنكوح من الرجال؟ قال: «ليس يبتلي الله عز و جل بهذا البلاء أحداً و له فيه حاجة، إن في أدبارهم أرحاما منكوسة و حياء، أدبارهم كحياء المرأة، و قد شرك فيهم ابن لإبليس يقال له زوال، فمن شرك فيه من الرجال كان منكوحاً، و من شرك فيه من النساء كانت عقيماً من المولود، و العامل بها من الرجال إذا بلغ أربعين سنة لم يتركه، و هم بقية سدوم، أما إنني لست أعني بقيتهم أنهم ولده، و لكن من طينتهم.»

And from him who said, 'My father narrated to us from Muhammad Bin yahya Al-Ataar, from Muhammad Bin Ahmad, from Musa Bin Ja'far Al-Baghdady, from Ali Bin Ma'bad, from Abdullah Al-Dahqan, from Darast, from Atiya the brother of Abu Al-Magra who said,

'I mentioned to Abu Abdullah^{asws}, '(What about) the passive homosexual from the men?' He^{asws} said: 'May Allah^{azwj} not Test anyone with this affliction, and there is a need for it, for there is in their backs a shame, like the backs of the women. And the son of Iblees^{la} called Zawal associated himself regarding this among them, so the ones among the men who associated themselves were the passive homosexuals, and the ones from the women who associated themselves in it were sterile from the birth, and the perpetrator of it from the men, when he reaches the age of forty and did not leave it, and they were of the remainder of Sodom. But I^{asws} do not mean that the rest of them, that they were (like that) from their birth, but from their clay (طينت)'.²¹

²¹ علل الشرائع: 6 / 551

قلت: سدوم التي قلبت عليهم؟ قال: «هي أربع مدائن: سدوم، و صديم، ولدنا، و عسيرا» قال: «فأتاهم جبرئيل (عليه السلام) و هن مقلوبات إلى تخوم الأرضين السابعة، فوضع جناحه تحت السفلى منهن، و رفعهن جميعا حتى سمع أهل السماء الدنيا نباح كلابهم ثم قلبها».

I said, '(What about) Sodom which was overturned upon them?' He^{asws} said: 'These were four cities – Sodom, and Sadeym, and Waladna, and Aseyra. So Jibraeel^{as} came to them, and these were overturned down to the seventh firmament. So he^{as} placed his^{as} wings under the lowest of these, and raised all of them, to the extent that the people of the sky heard the barking of the dogs of the earth, then overturned these'.²²

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

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

'Abu Ja'far^{asws} – a lengthy Hadeeth, and in it Abu Baseer said, 'So I said to him^{asws}, 'May I be sacrificed for you^{asws}! Did all the people of Lot^{as} used to act like this?' So he^{asws} said: 'Yes, except for the People of the Household of the Muslims among them. But, have you not heard the Words of the High [51:36] **But We did not find therein save a (single) house of those who submitted**'.²³

سعد بن عبد الله، قال: حدثني أحمد بن محمد بن عيسى، عن محمد و غيره، عن حدثه، عن الحسين بن أحمد المنقري، عن يونس بن ظبيان، قال: سمعت أبا عبد الله (عليه السلام) يقول: «لم ينزل من السماء شيء أقل و لا أعز من ثلاثة أشياء: أما أولها فالتسليم، و الثانية البر، و الثالثة اليقين، إن الله عز و جل يقول في كتابه: فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ».

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

'I heard Abu Abdullah^{asws} saying: 'There did not descend from the sky anything, neither less nor dearer than three things. As for the first of it, so it is the submission; and the second one is the righteousness; and the third is the conviction. Allah^{azwj} Mighty and Majestic is Saying in His^{azwj} Book [51:36] **But We did not find therein save a (single) house of those who submitted**'.²⁴

VERSES 38 – 47

وَفِي مُوسَىٰ إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ {38} فَتَوَلَّىٰ بُرْكَانِهِ وَقَالَ سَاحِرٌ أَوْ مَجْنُونٌ {39} فَأَخَذْنَاهُ وَجُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ {40} وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ {41} مَا تَدْرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيمِ {42} وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ {43} فَعْتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنْظُرُونَ {44} فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُتَّصِرِينَ {45} وَقَوْمَ نُوحٍ مِنْ قَبْلِ أَن يَبْلُغَ أَشُدَّهُ فَأَخَذْنَا مِنْهُمُ الْوَسْطَىٰ الْفَاسِقِينَ {46} وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ {47}

²² علل الشرائع: 7 / 552

²³ Tafseer Noor Al Saqalayn – CH 51 H 41

²⁴ مختصر بصائر الدرجات: 93

[51:38] And in Musa: When We sent him to Firon with clear authority. [51:39] But he turned away with his forces and said: A magician or a mad man. [51:40] So We seized him and his hosts and hurled them into the sea and he was blameable. [51:41] And in Ad: When We sent upon them the destructive wind. [51:42] It did not leave aught on which it blew, but it made it like ashes. [51:43] And in Samood: When it was said to them: Enjoy yourselves for a while. [51:44] But they revolted against the Commandment of their Lord, so the rumbling overtook them while they saw. [51:45] So they were not able to rise up, nor could they defend themselves [51:46] And the people of Nuh before, surely they were a transgressing people. [51:47] And the heaven, We raised it high with power, and most surely We are the makers of things ample.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ وَهَشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنِ الرِّيَّاحِ الأَرْبَعِ الشَّمَالِ وَالْجَنُوبِ وَالصَّبَا وَالذَّبُورِ وَقُلْتُ إِنَّ النَّاسَ يَذْكُرُونَ أَنَّ الشَّمَالَ مِنَ الْجَنَّةِ وَالْجَنُوبَ مِنَ النَّارِ فَقَالَ إِنَّ لِلَّهِ عَزَّ وَجَلَّ جُنُوداً مِنْ رِيَّاحٍ يُعَذِّبُ بِهَا مَنْ يَشَاءُ مِنْ عَصَاهُ وَلكلِّ رِيحٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهَا فَإِذَا أَرَادَ اللَّهُ عَزَّ وَجَلَّ أَنْ يُعَذِّبَ قَوْمًا بِنَوْعٍ مِنَ الْعَذَابِ أَوْحَى إِلَى الْمَلَكِ المُوَكَّلِ بِذَلِكَ النَّوْعِ مِنَ الرِّيَّاحِ الَّتِي يُرِيدُ أَنْ يُعَذِّبَهُمْ بِهَا قَالَ فَيَأْمُرُهَا الْمَلَكُ فَيَهْبِجُ كَمَا يَهْبِجُ الأَسَدُ المُغَضَّبُ

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:

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

قَالَ وَلكلِّ رِيحٍ مِنْهُنَّ اسْمٌ أَمَا نَسْمَعُ قَوْلَهُ تَعَالَى كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَ نُنذِرُ إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحاً صَرْصَراً فِي يَوْمٍ نَحْسٍ مُسْتَمِرٍّ وَقَالَ الرِّيَّاحِ العَقِيمِ وَقَالَ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ وَقَالَ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ وَمَا ذَكَرَ مِنَ الرِّيَّاحِ 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}: "[54:19] For We sent against them a furious wind (Sarsara), on a Day of violent Disaster", and Said: "[51:41] When We sent upon them the destructive wind (Al-Aqeem)", and Said: "[46:24] a blast of wind in which is a painful punishment," and Said: "[2:266] that it should be caught in a whirlwind, with fire therein, and be burnt up". And (others) from winds which have not been Mentioned by which Allah^{azwj} Punishes the ones who disobey Him^{azwj},²⁵

²⁵ Al Kafi – H 14511

VERSES 48 - 55

وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ {48} وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ {49} فَفَرُّوا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ {50} وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ {51} كَذَلِكَ مَا آتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مَجْنُونٌ {52} أَتَوَاصَوْا بِهِ بَلْ هُمْ قَوْمٌ طَاغُونَ {53} فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ {54} وَذَكَرْنَا لِلدُّكْرَىٰ تَنْفَعُ الْمُؤْمِنِينَ {55}

[51:48] And the earth, We Spread it out; how excellent is its extent [51:49] And of everything We have created pairs that you may be mindful. [51:50] Therefore flee to Allah, surely I am a plain warner to you from Him. [51:51] And do not set up with Allah another god: surely I am a plain warner to you from Him. [51:52] Similarly, there did not come to those before them a Rasool but they said: A magician or a mad man. [51:53] Have they charged each other with this? But, they are an inordinate people. [51:54] Then turn your back upon them for you are not to blame [51:55] And continue to remind, for surely the reminder profits the Believers.

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن محمد بن سنان، عن أبي الجارود، عن أبي جعفر (عليه السلام)، قال: فَفَرُّوا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ، قال: «حجوا إلى الله عز و جل».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Al-Jaroud,

‘Abu Ja’far^{asws} has said: **[51:50] Therefore flee to Allah, surely I am a plain warner to you from Him**, ‘Go on Pilgrimage to Allah^{azwj}, Mighty and Majestic’.²⁶

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

And from him, by his chain,

‘Zayd, the son Of Ali^{asws}, from his father^{asws} Ali^{asws} regarding the Words of the High **[51:50] Therefore flee to Allah, surely I am a plain warner to you from Him**, he^{asws} said: ‘It Means go for the Pilgrimage to the House of Allah^{azwj}. O my^{asws} son! The Kabah is the House of Allah^{azwj}, so the one who Pilgrimages the House of Allah^{azwj}, so he has aimed to Allah^{azwj}. And the Masjids are the Houses of Allah^{azwj}, so the one who runs towards these, so he has run towards Allah^{azwj}, and aimed towards Him^{azwj}’.²⁷

وَ بِهَذَا الْإِسْنَادِ عَنْ أَبَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُمَا قَالَا إِنَّ النَّاسَ لَمَّا كَذَّبُوا بِرَسُولِ اللَّهِ (صلى الله عليه وآله) هَمَّ اللَّهُ تَبَارَكَ وَ تَعَالَىٰ بِهَلَاكِ أَهْلِ الْأَرْضِ إِلَّا عَلِيًّا فَمَا سِوَاهُ بِقَوْلِهِ فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ ثُمَّ بَدَأَ لَهُ فَرَحِمَ الْمُؤْمِنِينَ ثُمَّ قَالَ لِنَبِيِّهِ (صلى الله عليه وآله) وَ ذَكَرْنَا لِلدُّكْرَىٰ تَنْفَعُ الْمُؤْمِنِينَ.

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

Abu Ja’far^{asws} and Abu Abdullah^{asws}, that the two of them^{asws} said: ‘When the people belied the Rasool^{sawww} Allah^{azwj}, Allah^{azwj} Blessed and High Decided to Destroy the

²⁶ الكافي 4: 21 / 256.

²⁷ من لا يحضره الفقيه 1: 127 / 603.

people of the earth except for Ali^{asws} and no one else by His^{azwj} Statement: “[51:54] **Then turn your back upon them for you are not to blame**”. Then Changed it for them so He^{azwj} was Merciful to the Believers. Then He^{azwj} Said to His^{azwj} Prophet^{sawww}: “[51:55] **And continue to remind, for surely the reminder profits the believers**”.²⁸

حدثنا احمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد عن ابن ابي حمزة عن ابي بصير عن ابي عبد الله عليه السلام قال ان الله تبارك وتعالى قال لنبيه فتول عنهم فما انت بملوم اراد ان يعذب اهل الارض ثم بدا الله فنزلت الرحمة فقال ذكر يا محمد فان الذكرى تنفع المؤمنين فرجعت من قابل فقلت لابي عبد الله عليه السلام جعلت فداك انى حدثت اصحابنا فقالوا بدا الله ما لم يكن في علمه قال فقال أبو عبد الله عليه السلام ان الله علم علمه لم يطلع عليه احدا من خلقه و علم نبذه إلى ملائكته ورسله فما نبذه إلى ملائكته فقد انتهى الينا.

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

Abu Abdullah^{asws} having said: ‘Surely Allah^{azwj} Said to His^{azwj} Prophet^{sawww}: “Turn away from them, for you^{sawww} are not to be blamed”. Allah^{azwj} Intended to Punish the inhabitants of the Earth, then Allah^{azwj} Adopted a more kind Approach and Sent down the Mercy. He^{azwj} Said: “[51:55] **And continue to remind, O Muhammad^{sawww}, for surely the reminder profits the believers**”. I returned to the subject. I said to Abu Abdullah^{asws}, ‘May I be sacrificed for you^{asws}, I narrated to our companions, they said, ‘It seems that it was not in Allah^{azwj}’s Knowledge’. Abu Abdullah^{asws} said: ‘The Knowledge of Allah^{azwj} is of two types – a Knowledge which is with Him^{azwj} and none from the creation gets it, and a knowledge He^{azwj} has Given to His^{azwj} Angels and His^{azwj} Rasools^{sa}. He^{azwj} did not Give it to them but it reached to us^{asws}’.²⁹

VERSES 56 - 60

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ {56} مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونَ {57} إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ {58} فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ {59} فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ {60}

[51:56] And I have not Created the Jinn and the Humans except that they should worship [51:57] I do not desire from them any sustenance and I do not desire that they should feed Me. [51:58] Surely Allah is the Bestower of sustenance, the Lord of the Strong Power [51:59] So surely those who are unjust have sinned like the sins of their companions, therefore let them not ask Me to Hasten on. [51:60] Therefore woe to those who disbelieve because of their Day which they are Promised with

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

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

²⁸ Al Kafi – H 14526

²⁹ Basaair Al Darajaat – P 2 CH 21 H 4

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

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

(The narrator) said, 'And I asked him^{asws} about the Words of the Mighty and Majestic **[11:118] and they will not stop differing [11:119] Except those upon whom your Lord has Mercy; and for this did He create them**, he^{asws} said: 'Created them so that they would do what would obligate His^{azwj} Mercy upon them, so that He^{azwj} would be Merciful to them'.³⁰

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

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

'Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[51:56] And I have not Created the Jinn and the Humans except that they should worship**, he^{asws} said: 'Created them for the worship'. I said, 'In particular, or generally?' He^{asws} said: 'No, but, generally (for worship)'.³¹

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

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

'I asked Abu Al-Hassan Musa Bin Ja'far^{asws} about the Meaning of the words of Rasool-Allah^{saww}: 'The wretched is a wretch in the womb of his mother, and the happy is the one happy in his mother's womb?' He^{asws} said; 'The wretch, from the Knowledge of Allah^{azwj} whilst he is in the womb of his mother that he would be doing the wretched deeds. And the happy from the Knowledge of Allah^{azwj}, and whilst he is in the womb of his mother, that he would be doing the pleasurable deeds'.

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

³⁰ علل الشرائع: 10 / 13

³¹ علل الشرائع: 12 / 14

I said, 'So what is the Meaning of his^{saww} words: 'Work, for every facility has been Created for it'. So he^{asws} said: 'Allah^{azwj} Mighty and Majestic Created the Jinn and the Humans to worship Him^{azwj}, and He^{azwj} did not Create them to disobey Him^{azwj}, and these are the Words of the Mighty and Majestic **[51:56] And I have not Created the Jinn and the Humans except that they should worship**, so he^{azwj} Facilitated everything what was Created for it. So woe be upon the one who prefers the blindness rather than the Guidance'.³²

علي بن إبراهيم: قوله تعالى: وَ مَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ، قال: خلقتهم للأمر والنهي والتكليف، وليست خلقه جبر أن يعبدوه، ولكن خلقه اختيار ليختبرهم بالأمر والنهي، ومن يطيع الله ومن يعصي.

Ali Bin Ibrahim –

Regarding the Words of the High **[51:56] And I have not Created the Jinn and the Humans except that they should worship**, he^{asws} said, 'Created them for the Commands, and the Prohibitions, and the exertion, and He^{azwj} did not create Compulsively that they would worship Him^{azwj}, But, He^{azwj} Created the choice for them for the Commands and the Prohibitions, and who obeys Allah^{azwj} and who disobeys'.

قال: وفي حديث آخر، قال: هي منسوخة بقوله تعالى: وَ لَا يَزَالُونَ مُخْتَلِفِينَ ، و قوله تعالى: مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ، و إني لم أخلقهم لحاجة بي إليهم،

He (Ali Bin Ibrahim) said, 'And in another Hadeeth, he^{asws} said: 'This has been Abrogated by the Words of the High **[11:118] and they will not stop differing**. And the Words of the High **[51:57] I do not desire from them any sustenance**, and I^{azwj} did not Created them for any need which I^{azwj} had from them'.

قوله تعالى: فَإِنَّ لِلَّذِينَ ظَلَمُوا آلَ مُحَمَّدٍ حَقَّهُمْ ذُنُوبًا مِثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ، العذاب، ثم قال تعالى: فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ.

The Words of the High **[51:59] So surely those who are unjust to the progeny^{asws} of Muhammad^{saww} of their^{asws} rights have sinned like the sins of their companions, therefore let them not ask Me to Hasten on, the Punishment**. Then the High Said **[51:60] Therefore woe to those who disbelieve because of their Day which they are Promised with**.³³

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا محمد بن إسماعيل اليرمكي، قال: حدثني الحسين بن الحسن، قال: حدثنا عبد الله بن داهر، قال: حدثني الحسين بن يحيى الكوفي، قال: حدثني قثم بن قتادة، عن عبد الله بن يونس، عن أبي عبد الله (عليه السلام)، قال: «بيننا أمير المؤمنين (عليه السلام) يخطب على منبر الكوفة، إذ قام رجل يقال له ذعلب، ذرب اللسان، بليغ في الخطاب، شجاع القلب، فقال: يا أمير المؤمنين، هل رأيت ربك؟ فقال: وبلك يا ذعلب ما كنت أعبد ربا لم أره. قال: يا أمير المؤمنين كيف رأيت؟ فقال: وبلك يا ذعلب، لم تره العيون بمشاهدة الأبصار، و لكن رأته القلوب بحقائق الإيمان،

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

³² التوحيد: 3/356.

³³ - تفسير القمي 2: 331.

'Abu Abdullah^{asws} has said: 'Once Amir-ul-Momineen^{asws} was preaching upon the Pulpit of Al-Kufa, when a man called Za'lab stood up. He was of fluent tongue, eloquent speech, and brave of heart. He said, 'O Amir-ul-Momineen^{asws}, have you^{asws} seen your^{asws} Lord^{azwj}?' So he^{asws} said: 'Woe be unto you, O Za'lab, I^{asws} have never worshipped a Lord^{azwj} I^{asws} have not seen'. He said, 'O Amir-ul-Momineen^{asws}, how do you^{asws} visualise Him^{azwj}?' So he^{asws} said: 'Woe be unto you, O Za'lab! You will never see Him^{azwj} with the eyes like the visions visualise, but, the hearts see Him^{azwj} with the realities of the faith'.³⁴