

TABLE OF CONTENTS

CHAPTER 11	3
HUD ^{SA}	3
(123 VERSES)	3
MERITS.....	3
VERSES 1- 6	4
VERSE 7	5
VERSES 8 - 11	10
VERSE 12.....	11
VERSES 13 - 16	12
VERSE 17.....	13
THE HIGHEST MERIT OF AMIR-UL-MOMINEEN ^{asws} IN THE QURAN AND WITH THE PROPHET ^{saww}	16
VERSE 18 - 22.....	17
VERSE 23 & 24.....	18
VERSES 25 - 35	19
VERSES 36 - 39	22
VERSES 40 - 43	22
VERSES 44 - 46	25
VERSES 47 - 49	27
VERSES 50 - 60	28
VERSES 61 - 68	31
VERSES 69 - 83	38
VERSES 84 - 101	45
VERSES 102 & 103	47
VERSES 104 - 108.....	48

VERSES 109 - 112.....	52
VERSE 113.....	53
VERSES 114 - 117.....	54
VERSES 118 - 122.....	56
VERSE 123.....	58

CHAPTER 11

HUD^{SA}

(123 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

العباشي: عن ابن سنان، عن جابر، عن أبي جعفر (عليه السلام) قال: «من قرأ سورة هود في كل جمعة بعثه الله في زمرة المؤمنين و النبيين، و حوسب حسابا يسيرا، و لم يعرف خطيئة عملها يوم القيامة».

Al Ayyashi, from Ibn Sinan, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who recites Surah Hud^{as} (Chapter 11) during every Friday, Allah^{azwj} would Resurrect him in the group of the Believers and the Prophets^{as}, and Reckon him with an easy reckoning, and his sins which he had committed would not be Accounted (be Overlooked) on the Day of Judgement'.¹

و من كتاب (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة اعطي من الأجر و الثواب بعدد من صدق هودا و الأنبياء (عليهم السلام) و من كذب بهم، و كان يوم القيامة في درجة الشهداء، و حوسب حسابا يسيرا».

And from the book Khawas Al Quran –

'It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (11), would be Given from the Rewards of the number of the ones who ratified Hud^{as}, and the Prophets^{as}, and the ones who belied them. And on the Day of Judgement he would be at the level of the martyrs, and would be Reckoned with an easy Reckoning'.²

و روي عن الصادق (عليه السلام): «من كتب هذه السورة على رق ظبي» و يأخذها معه أعطاه الله قوة و نصرا، و لو حاربه مائة رجل لانتصر عليهم و غلبهم، و إن صاح بهم انهزموا، و كل من رآه يخاف منه».

And it has been reported from Al-Sadiq^{asws} having said: 'The one who writes this Chapter (11) upon a parchment of an antelope, and takes it with him, Allah^{azwj} would Give him the strength and Support. Even if he were to battle against a hundred men, he would be Helped against them and overcome them, and the ones whom he defeated would shriek out, and every one who saw him would be fearful from him'.³

¹ تفسير العياشي 2: 139 / 1.

² عنه جامع الأخبار و الآثار 2: 194 / 4.

³ خواص القرآن: 42 «مخطوط».

VERSES 1- 6

الرِّ كِتَابٌ أَحْكَمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ {1} أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ۗ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ {2} وَأَنْ اسْتَغْفَرُوا رَبَّكُمْ ثُمَّ تَوَبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ ۗ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ {3} إِلَىٰ اللَّهِ مَرْجِعُكُمْ ۗ وَهُوَ عَلِيُّ كُلِّ شَيْءٍ قَدِيرٌ {4} أَلَا إِنَّهُمْ يَتَّخِذُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ ۗ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {5} وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَىٰ اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۗ كُلٌّ فِي كِتَابٍ مُبِينٍ {6}

[11:1] Alif Lam Ra; a Book, its Verses are full of Wisdom, then are explained, from the Wise, the Aware [11:2] That you shall not worship any except for Allah; surely I am a Warner to you from Him and a giver of good news [11:3] And ask Forgiveness from your Lord, then turn repenting to Him; He will Provide you with a goodly provision to an appointed term and Bestow His Grace on every one Endowed with merits; and if you turn back, then surely I fear for you the Punishment of a Big Day [11:4] To Allah is your return, and He has Power over all things [11:5] Indeed they are folding up their chests in order to conceal from Him; Indeed, when they use their garments as a covering, He Knows what they are concealing and what they are making public; He Knows what is in the chests [11:6] And there is no animal in the earth but upon Allah is the sustenance of it, and He Knows its resting place and its depository; all (things) are in a Clarifying Book

ابْنُ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ سَدِيرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّ الْمُشْرِكِينَ كَانُوا إِذَا مَرُّوا بِرَسُولِ اللَّهِ حَوْلَ الْبَيْتِ طَاطَأَ أَحَدُهُمْ ظَهْرَهُ وَرَأْسَهُ هَكَذَا وَغَطَّى رَأْسَهُ بِثَوْبِهِ لَا يَرَاهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَانزَلَ اللَّهُ عَزَّ وَجَلَّ أَلَّا إِنَّهُمْ يَتَّخِذُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ.

Ibn Mahboub, from Jameel Bin Salih, from Sudeyr, who has narrated the following:

Abu Ja'far^{asws} said: 'Jabir Bin Abdullah^{as} has narrated to me^{asws} that when the Polytheists used to pass by the Rasool Allah^{saww}, they would incline their heads and cover their heads with their clothes so that the Rasool-Allah^{saww} would not see (recognise) them. So Allah^{azwj} Mighty and Majestic Revealed: **[11:5] Indeed they are folding up their chests in order to conceal from Him; Indeed, when they use their garments as a covering, He Knows what they are concealing and what they are making public; He Knows what is in the chests'**.⁴

ابن بابويه: في رواية سفيان بن سعيد الثوري، في معنى الر: قال الصادق (عليه السلام): «معناه: أنا الله الرؤوف».

Ibn Babuwayh, in a report of Sufyan Bin Saeed Al Sowry,

(It has been narrated) regarding the Meaning of **[11:1] Alif Lam Ra**, Al-Sadiq^{asws} said: 'It Meaning is: "I^{azwj} am Allah^{azwj} the Kind"⁵.

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) الر كتابٌ أَحْكَمَتْ آيَاتُهُ قال: «هو القرآن» مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ قال: «من عند حكيم خبير» وَأَنْ اسْتَغْفَرُوا رَبَّكُمْ «يعني المؤمنين» و قوله: وَ يُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ «هو علي بن أبي طالب (عليه السلام)».

⁴ Al Kafi – H 14563

⁵ معاني الأخبار: 1 / 22.

العباشي: عن أبي جعفر، عن رجل، عن أبي عبد الله (عليه السلام)، قال: «إن الله خلق السماوات والأرض في ستة أيام، فالسنة تنقص ستة أيام».

Al-Ayyashi, has narrated:

From a man who has said that Abu Ja'far^{asws} has narrated (on behalf of) Abu Abdullah^{asws} that he said: 'Allah^{azwj} Created the skies and the earth in six days, thus the year is six days' short'.⁸

عن الصباح بن سيابة، عن أبي جعفر (عليه السلام)، قال: إن الله خلق الشهور اثني عشر شهراً، و هي ثلاثمائة و ستون يوماً، فحجز عنها ستة أيام خلق فيها السماوات والأرض، فمن ثم تقاصرت الشهور».

From Al-Sabah Bin Sayabat,

'Abu Ja'far^{asws} having said: 'Allah^{azwj} Created the months as twelve months, and these are of three hundred and sixty days. So He^{azwj} Separated six days from it in which He^{azwj} created the skies, and the earth. So from then the months are deficient'.⁹

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد عن النضر بن سويد، عن عاصم بن حميد، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من زعم أن الله من شيء، أو في شيء، أو على شيء، فقد كفر».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Aasim Bin Hameed, from Abu Baseer, who has narrated:

'Abu Abdullah^{asws} has said: 'The one who alleges that Allah^{azwj} is from something, or within something, or upon something, so it is entirely on 'فقد كفر' (he has blasphemed)'.¹⁰

عنه عن عبد الله بن سنان قال سمعتُ أبا عبد الله (عليه السلام) يقول إن الله خلق الخَيْرَ يَوْمَ الأَحَدِ وَ مَا كَانَ لِيُخْلَقَ الشَّرُّ قَبْلَ الخَيْرِ وَ فِي يَوْمِ الأَحَدِ وَ الإِثْنَيْنِ خَلَقَ الأَرْضَيْنِ وَ خَلَقَ أَقْوَاتَهُمَا فِي يَوْمِ الثَّلَاثَاءِ وَ خَلَقَ السَّمَاوَاتِ يَوْمَ الأَرْبَعَاءِ وَ يَوْمَ الخَمِيسِ وَ خَلَقَ أَقْوَاتَهُمَا يَوْمَ الجُمُعَةِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ خَلَقَ السَّمَاوَاتِ وَ الأَرْضَ وَ مَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ.

From him, from Abdullah Bin Sinan who said:

I heard Abu Abdullah^{asws} saying that: 'Allah^{azwj} Created the good on the day of Sunday, and He^{azwj} did not Create the evil before the good. And during the day of Sunday and the Monday Created the firmaments and created their sustenance during the day of Tuesday, and Created the Skies on the day of Wednesday and Thursday, and Created their sustenance on the day of Friday'.¹¹

مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ العَلَاءِ بْنِ رَزِينٍ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ وَ الحَجَّالِ عَنِ العَلَاءِ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ لِي أَبُو جَعْفَرٍ (عليه السلام) كَانَ كُلُّ شَيْءٍ مَاءً وَ كَانَ عَرْشُهُ عَلَى المَاءِ فَأَمَرَ اللهُ عَزَّ ذِكْرُهُ المَاءَ فَاصْطَرَمَ نَاراً ثُمَّ أَمَرَ النَّارَ فَخَمَدَتْ فَارْتَفَعَ مِنْ خُمُودِهَا دُخَانٌ فَخَلَقَ اللهُ السَّمَاوَاتِ مِنْ ذَلِكَ الدُّخَانِ وَ خَلَقَ الأَرْضَ مِنَ الرَّمَادِ ثُمَّ

⁸ تفسير العياشي 2: 6 / 120.

⁹ تفسير العياشي 2: 7 / 120.

¹⁰ الكافي 1: 9 / 99.

¹¹ الكافي 8: 117 / 145.

اِخْتَصَمَ الْمَاءُ وَالنَّارُ وَالرَّيْحُ فَقَالَ الْمَاءُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ وَقَالَتِ الرَّيْحُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ وَقَالَتِ النَّارُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى الرَّيْحِ أَنْتِ جُنْدِي الْأَكْبَرُ .

Muhammad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al-A'ala Bin Razeyn, from Muhammad Bin Muslim and Al-Hajjaal, from Al-A'ala, from Muhammad Bin Muslim who said:

Abu Ja'far^{asws} said to me: 'Everything used to be water, **[11:7] And He is the One Who Created the skies and the earth in six days and His Throne was upon the water - that He might Test you, which of you is best in deeds.** So Allah^{azwj} Mighty is His^{azwj} Mention, Commanded the water, so a fire was ignited. Then He^{azwj} Commanded the fire, so it was extinguished and smoke arose from its subsidence. So Allah^{azwj} Created the Heavens from that smoke, and Created the earth from the ash. Then the water, and the fire, and the wind quarrelled. So the water said, 'I am the greatest army of Allah^{azwj}', and the wind said, 'I am the greatest army of Allah^{azwj}', and the fire said, 'I am the greatest army of Allah^{azwj}'. So Allah^{azwj} Mighty and Majestic Revealed unto the wind: "You are My^{azwj} greatest army".¹²

محمد بن يعقوب: عن محمد بن الحسن، عن سهل بن زياد، عن ابن محبوب، عن عبدالرحمن ابن كثير، عن داود الرقي، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز وجل: «وكان عرشه على الماء فقال: «ما يقولون؟» قلت: يقولون: إن العرش كان على الماء، و الرب فوقه! فقال (عليه السلام): «كذبوا، من زعم هذا فقد صير الله محمولا، و وصفه بصفة المخلوقين، و لزمه أن الشيء الذي يحمله أقوى منه».

Muhammad Bin Yaqoub, from Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ibn Mahboub, from Abdul Rahman Ibn Kaseer, from Dawood Al Raqy who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Might and Majestic **[11:7] and His Throne was upon the water**, so he^{asws} said: 'What are they (people) saying?' I said, 'They are saying that the Throne was upon the water, and the Lord^{azwj} upon it'. So he^{asws} said: 'They are lying! The one who alleges this so he has made Allah^{azwj} as a carried one, and has described Him^{azwj} with the attributes of the created beings, and it necessitates a thing which carries Him^{azwj} to be stronger than Him^{azwj}'.

قلت: بين لي، جعلت فداك، فقال: «إن الله حمل دينه و علمه الماء، قبل أن تكون أرض أو سماء، أو جن أو إنس، أو شمس أو قمر، فلما أراد أن يخلق الخلق نثرهم بين يديه، فقال لهم: من ربكم؟ فأول من نطق رسول الله (صلى الله عليه و آله) و أمير المؤمنين و الأئمة (عليهم السلام) فقالوا: أنت ربنا، فحملهم العلم و الدين.

I said, 'Explain it for me, may I be sacrificed for you^{asws}'. So he^{asws} said: 'Prior to sending His^{azwj} Religion and His^{azwj} Knowledge to the earth or sky, or Jinn or Humans, or sun or moon, Allah^{azwj} Made it to be carried by water. So when He^{azwj} Intended that He^{azwj} would Create the creation, Scattered them in front of Him^{azwj}, so He^{azwj} Said to them: "Who is your Lord^{azwj}!" So the first one to speak was Rasool-Allah^{saww}, and Amir-ul-Momineen^{asws}, and the Imams^{asws}. So they^{asws} said: 'You^{azwj} are our^{asws} Lord^{azwj}!' Thus He^{azwj} Made them to carry the Knowledge and the Religion.

ثم قال للملائكة: هؤلاء حملة ديني و علمي، و أمنائي في خلقي، و هم المسؤولون. ثم قال ليني آدم: أقرؤا الله بالربوبية، و لهؤلاء النفر بالولاية و الطاعة، فقالوا: نعم- ربنا- أقررنا. فقال الله للملائكة: أشهدوا فقالت الملائكة: شهدنا على أن لا يقولوا غدا: إنا كنا عن هذا غافلين، أو يقولوا: إنما أشرك آبائنا من قبل، و كنا ذرية من بعدهم أفتهلكنا بما فعل المبطلون. يا داود، ولايتنا مؤكدة عليهم في الميثاق».

¹² Al Kafi – H 14516

Then He^{azwj} Said to the Angels: “They^{asws} carry My^{azwj} Religion and My^{azwj} Knowledge, and are My^{azwj} Trustees among My^{azwj} creatures, and they^{asws} are to be asked of”. Then He^{azwj} Said to the Children of Adam^{as}: “Do you^{as} accept for Allah^{azwj} with the Lordship, and for these persons^{asws} with the Wilayah and the obedience?” So he^{as} said: ‘Yes – our^{as} Lord^{azwj} – we^{as} accept’. So Allah^{azwj} Said to the Angels: “Testify! And you would not be saying tomorrow that, ‘We were unaware of this’, or be saying, ‘But rather, our fathers associated from before, and we were the offspring from after them. Will You^{azwj} Destroy us with what the false ones had done?’” O Dawood! Our^{asws} Wilayah was Confirmed to them in the Covenant.¹³

و عنه: عن علي بن إبراهيم، عن أبيه، عن القاسم بن محمد، عن المنقري، عن سفيان بن عيينة، عن أبي عبد الله (عليه السلام)، في قول الله عز وجل: لِيَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا، قال: «ليس يعني أكثركم عملاً، و لكن أصوبكم عملاً، و إنما الإصابة خشية الله و النية الصادقة و الحسنة

And from him, from Ali Bin Ibrahim, from his father, from Al-Qasim Bin Muhammad, from Al-Muqary, from Sufyan Bin Ayyayna, who has narrated the following:

‘Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [11:7] **that He might Test you, which of you is best in deeds**, he^{asws} said: ‘It does not Mean which one of you has the most deeds, but the most correct deeds. And the correctness is the humbleness to Allah^{azwj}, and the true intention, and the goodness’.

ثم قال- الإبقاء على العمل حتى يخلص أشد من العمل، ألا و العمل الخالص: الذي لا تريد أن يحمذك عليه أحد إلا الله عز و جل، و النية أفضل من العمل، إلا و إن النية هي العمل- ثم تلا قوله عز و جل- قُلْ كُلُّ يَعْمَلُ عَلَى شَاكِلَتِهِ يَعْنِي عَلَى نِيَّتِهِ».

Then said, ‘And the remaining upon the deed is more difficult than the deed itself, except that the intention, it is the deed’. Then he^{asws} recited the Words of the Mighty and Majestic [17:84] **Say: Every one acts according to his own disposition – Meaning, upon his intention**.¹⁴

ابن بابويه، قال: حدثنا تميم بن عبد الله بن تميم القرشي، قال: حدثنا أبي، عن أحمد بن علي الأنصاري، عن أبي الصلت عبد السلام بن صالح الهروي، قال: سأل المأمون أبا الحسن علي بن موسى الرضا (عليه السلام) عن قول الله عز و جل: وَ هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا.

Ibn Babuwayh said, ‘Tameem Bin Abdullah Bin Tameem al Qarshy narrated to us, from his father, from Ahmad Bin Ali Al Ansary, from Abu Al Salt Abdul Salaam Bin Salih Al Harwy who said,

‘Al-Mamoun asked Abu Al-Hassan Al-Reza^{asws} about the Words of Allah^{azwj} Mighty and Majestic [11:7] **And He is the One Who Created the skies and the earth in six days and His Throne was upon the water - that He might Test you, which of you is best in deeds**.

فقال: «إن الله تبارك و تعالى خلق العرش و الماء و الملائكة قبل خلق السموات و الأرض، و كانت الملائكة تستدل بأنفسها و بالعرش و بالماء على الله عز و جل، ثم جعل عرشه على الماء، ليظهر بذلك قدرته للملائكة، فيعلمون أنه على كل شيء قدير، ثم رفع العرش بقدرته و نقله فجعله فوق السماوات السبع،

¹³ الكافي 1: 7 / 103

¹⁴ الكافي 2: 4 / 13

So he^{asws} said: 'Surely Allah^{azwj} Blessed and High Created the Throne, and the water, and the Angels before He^{azwj} Created the skies and the earth. And the Angels used to infer by themselves, and by the Throne, and by the water, to Allah^{azwj} Mighty and Majestic. Then He^{azwj} Made His^{azwj} Throne to be upon the water, in order to manifest His^{azwj} Power by that to the Angels, so that they would come to know that He^{azwj} has Power over every thing. Then He^{azwj} Raised the Throne by His^{azwj} Power and Transferred it, so He^{azwj} Made it to be above the seventh sky.

و خلق السماوات و الأرض في ستة أيام، و هو مستول على عرشه، و كان قادرا على أن يخلقها في طرفة عين، و لكنه عز و جل خلقها في ستة أيام، ليظهر للملائكة ما يخلقه منها شيئا بعد شيء، فيستدل بحدوث ما يحدث على الله تعالى مرة بعد أخرى، و لم يخلق الله عز و جل العرش لحاجة به إليه، لأنه غني عن العرش و عن جميع ما خلق، و لا يوصف بالكون على العرش، لأنه ليس بجسم، تعالى الله عن صفة خلقه علوا كبيرا،

And He^{azwj} **[11:7] Created the skies and the earth in six days**, and He^{azwj} Took Control upon His^{azwj} Throne. And He^{azwj} has all the Power to Create it in the blink of an eye, but the Mighty and Majestic Created it in six days, in order to Manifest to the Angels what He^{azwj} Created from it, a thing after a thing. So they were evidenced by the occurrence of what occurred, to Allah^{azwj} the High, time and again. And Allah^{azwj} did not Create the Throne for any need of His^{azwj}, because He^{azwj} is above any need of the Throne, and from all of what He^{azwj} Created. He^{azwj} cannot be described to be upon the Throne, because He^{azwj} has no physical form. Elevated is Allah^{azwj} from the attributes of His^{azwj} creatures, Higher and Great.

و أما قوله عز و جل: لِيُبَيِّنَ لَكُمْ أَحْسَنَ عَمَلًا فإنه عز و جل خلق خلقه ليلوهم بتكليف طاعته و عبادته، لا على سبيل الامتحان و التجربة، لأنه لم يزل عليما بكل شيء». فقال المؤمنون: فرجت عني- يا أبا الحسن- فرج الله عنك.

And as for His^{azwj} Words **[11:7] that He might Test you, which of you is best in deeds**, so He^{azwj}, the Mighty and Majestic Created His^{azwj} creatures in order to Test them by the effort of being obedient to Him^{azwj}, and worship of Him^{azwj}, not upon the way of the examination and the experience, because He^{azwj} never ceased to be All-Knowing of every thing'. So Al-Mamoun said, 'You^{asws} have relieved me – O Abu Al-Hassan^{asws} – may Allah^{azwj} Relieve you^{asws}'.¹⁵

و عنه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا محمد بن الحسن الصفار، عن علي بن إسماعيل، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، عن أبي الطفيل، عن أبي جعفر، عن علي بن الحسين (عليهما السلام) قال: «إن الله عز و جل خلق العرش أرباعا، لم يخلق قبله إلا ثلاثة أشياء: الهواء، و القلم، و النور، ثم خلقه من أنوار مختلفة، فمن ذلك النور نور أخضر اخضرت منه الخضرة، و نور أصفر اصفرت منه الصفرة، و نور أحمر احمرت منه الحمرة، و نور أبيض و هو نور الأنوار، و منه ضوء النهار.

And from him (Al Sadouq) who said, 'Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ali Bin Ismail, from Hamaad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Abu Al Tufayl,

(It has been narrated) from Abu Ja'far^{asws}, from Ali^{asws} Bin Al-Husayn^{asws} having said: 'Surely, Allah^{saww} Mighty and Majestic Created the Throne as the fourth, and did not Created before it except for three things – the Air, and the Pen, and the Light. Then He^{azwj} Created a variety of Lights. Thus, from that Light is a Green light, the greenery is green from it; and a Yellow Light, the yellowness is yellow from it; and a Red Light,

¹⁵ عيون أخبار الرضا (عليه السلام) 1: 134 / 33.

the redness is red from it; and a White Light, and it is a light of the Lights, and from it is the illumination of the day.

ثم جعله سبعين ألف طبق، غلظ كل طبق كأول العرش إلى أسفل السافلين، ليس من ذلك طبق إلا يسبح بحمد ربه، و يقده بأصوات مختلفة، و السنة غير مشتبهة، و لو أذن للسان منها فأسمع شيئاً مما تحته لهدم الجبال و المدائن و الحصون، و لخسف البحار، و لأهلك ما دونه.

Then He^{azwj} Made it as seventy thousand layers, the thickness of each layer being like the height of the Throne to its lowest low. There is none from that layer except that it Glorifies with the Praise of its Lord^{azwj}, and Extols His^{azwj} Holiness by different voices, and languages which do not resemble each other. And had a language from it were to call out, a something from it were to be heard from what is beneath it, the mountains would be demolished, and the cities, and the forts, and the oceans would be submerged, and what is besides it would perish.

له ثمانية أركان، على كل ركن منها من الملائكة ما لا يحصي عددهم إلا الله عز و جل، يسبحون في الليل و النهار لا يفترون، و لو أحسن شيء مما فوقه ما قام لذلك طرفة عين، بينه و بين الإحساس الجبروت و الكبرياء و العظمة و القدس و الرحمة ثم العلم، و ليس وراء هذا مقال.

For it (The Throne) are eight corners. Upon each corner from it are (so many) Angels that none can count their number except for Allah^{azwj} Mighty and Majestic. They are Glorifying during the night and the day, not cooling down. And had there been something better than what is above it, they would not stand to that even for the blink of an eye, between Him^{azwj} and the Sense of the Mightiness, and the Greatness, and the Magnificence, and the Holiness, and the Mercy, then the Knowledge. And there is nothing (more) behind this speech¹⁶.

VERSES 8 - 11

وَلَئِنْ أَخْرْنَا عَنْهُمُ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ مَا يَحْبِسُهُ ۗ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {8} وَلَئِنْ أَدْخَأْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكْفُرُ {9} وَلَئِنْ أَدْخَأْنَا نِعْمًا بَعْدَ ضِرَاءٍ مَّسْتَهْزِئَةٍ لَّيَقُولُنَّ دَهَبَ السَّيِّئَاتُ عَنِّي ۚ إِنَّهُ لَفَرِحَ فَخُورٌ {10} إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ {11}

[11:8] And if We Delay from them the Punishment of a numbered group, they would be saying: What prevents it? Indeed! On the Day which is coming to them, it shall not be averted from them, and that which they scoffed at shall surround them [11:9] And if We Make the human being taste Mercy from Us, then Snatch it from him, he is despairing, ungrateful [11:10] And if We Make him taste a Favor after distress has touched him, he will say: The evils are gone away from me. he is exulting, priding [11:11] Except those who are patient and do righteous deeds, for them is Forgiveness and a great Recompense

عن عبد الأعلى الحلبي، قال: قال أبو جعفر (عليه السلام): أصحاب القائم (عليه السلام) الثلاثمائة و البضعة عشر رجلاً، هم و الله الامة المعدادة التي قال الله في كتابه: وَ لَئِنْ أَخْرْنَا عَنْهُمُ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ- قال- يجمعون له في ساعة واحدة قزعا كقزع الخريف.

التوحيد: 1 / 324 .¹⁶

From Abdul A'la Al Halby said,

'Abu Ja'far^{asws} said: 'The companions of Al-Qaim^{asws}, some over three hundred and ten men. By Allah^{azwj}, it is they who are **[11:8] numbered group** which Allah^{azwj} has Spoken of in His^{azwj} Book **[11:8] And if We Delay from them the Punishment of a numbered group** – he^{asws} said: 'They would be gathering at one time like a cloud, like the clouds of the autumn'.¹⁷

قال شرف الدين النجفي: و يؤيده ما رواه محمد بن جمهور، عن حماد بن عيسى، عن حريز، قال: روى بعض أصحابنا، عن أبي عبد الله (عليه السلام) في قوله تعالى: وَ لَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَى أُمَّةٍ مَعْدُودَةٍ. قال: «العذاب هو القائم (عليه السلام)، و هو عذاب على أعدائه، و الامة المعدودة هم الذين يقومون معه، بعدد أهل بدر».

Sharaf Al Deen Al Najafy said – 'And it is supported by what is reported from Muhammad Bin Jamhour, from Hamaad Bin Isa, from Hareyz, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the High **[11:8] And if We Delay from them the Punishment of a numbered group**. He^{asws} said: 'The Punishment – It is Al-Qaim^{asws}, and it is **the Punishment** upon his^{asws} enemies. And the **a numbered group** – they are the ones who would be making a stand along with him^{azwj}, being the number of the people of Badr (313)'.¹⁸

VERSE 12

فَلَعَلَّكَ تَارِكًا بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَانِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنزِلَ عَلَيْهِ كَنْزٌ أَوْ جَاءَ مَعَهُ مَلَكٌ ۗ إِنَّمَا أَنْتَ نَذِيرٌ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ {12}

[11:12] So, perhaps you will leave part of what is Revealed to you and your chest would become straitened by it that they are saying: Why has not a treasure been sent down upon him or an angel come with him? But rather, You are only a warner; and Allah is in Charge of all things

مُحَمَّدٌ بْنُ يَحْيَىٰ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَىٰ الْحَلْبِيِّ عَنْ ابْنِ مُسْكَانَ عَنْ عَمَّارِ بْنِ سُوَيْدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ فِي هَذِهِ الْآيَةِ فَلَعَلَّكَ تَارِكًا بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَ ضَانِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنزِلَ عَلَيْهِ كَنْزٌ أَوْ جَاءَ مَعَهُ مَلَكٌ فَقَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) لَمَّا نَزَلَ قُدَيْدَ قَالَ لِعَلِّي (عليه السلام) يَا عَلِيُّ إِنِّي سَأَلْتُ رَبِّي أَنْ يُوَالِيَ بَيْنِي وَ بَيْنَكَ فَفَعَلَ وَ سَأَلْتُ رَبِّي أَنْ يُوَالِيَ بَيْنِي وَ بَيْنَكَ فَفَعَلَ وَ سَأَلْتُ رَبِّي أَنْ يَجْعَلَكَ وَصِيِّي فَفَعَلَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid and Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Ibn Muskaan, from Ammar Bin Suweyd who said:

'I heard Abu Abdullah^{asws} saying regarding this Verse: **[11:12] So, perhaps you will leave part of what is Revealed to you and your chest would become straitened by it that they are saying: Why has not a treasure been sent down upon him or an Angel come with him?**, When Rasool Allah^{saww} encamped at Qudeyd and said to Ali^{asws}: 'O Ali^{asws}! I^{saww} asked my^{saww} Lord^{azwj} to Establish friendship between me^{asws} and you^{asws}, so He^{azwj} Did it. And I^{saww} asked my^{saww} Lord^{azwj} to Establish

¹⁷ تفسير العنبراني 2: 140/8.

¹⁸ تأويل الآيات 1: 223/3.

brotherhood between me^{saww} and you^{asws}, so he^{azwj} Did it. And I^{saww} asked my^{saww} Lord^{azwj} to Make you^{asws} to be my^{saww} successor, so He^{azwj} Did it.

فَقَالَ رَجُلَانِ مِنْ قُرَيْشٍ وَاللَّهِ لَصَاعٌ مِنْ تَمْرٍ فِي شَنْ بَالٍ أَحَبُّ إِلَيْنَا مِمَّا سَأَلَ مُحَمَّدٌ رَبَّهُ فَهَلَّا سَأَلَ رَبَّهُ مَلَكًا يَعْضُدُهُ عَلَى عَدُوِّهِ أَوْ كَنْزًا يَسْتَعْنِي بِهِ عَنْ فَاقَتِهِ وَاللَّهِ مَا دَعَاهُ إِلَى حَقٍّ وَلَا بَاطِلٍ إِلَّا أَجَابَهُ إِلَيْهِ فَأَنْزَلَ اللَّهُ سُبْحَانَهُ وَتَعَالَى فَعَلَّكَ تَارِكٌ بَعْضٌ مَا يُوحَى إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ إِلَى آخِرِ الْآيَةِ.

Two men¹⁹ from Qureysh said, 'By Allah^{azwj}! A Sa'a (unit of measurement) of dates in a basket is more beloved to us than what Muhammad^{saww} asked his^{saww} Lord^{azwj} for. So, had he^{saww} asked his^{saww} Lord^{azwj} for an Angel to support him^{saww} against his^{saww} enemies, or a treasure to make us to be needless by it from the hunger. By Allah^{azwj}! He^{saww} does not supplicate to Him^{azwj}, be it true or false, but that He^{azwj} Answers him^{saww}. So Allah^{azwj}, Glorious and High Revealed: **[11:12] So, perhaps you will leave part of what is Revealed to you and your chest would become straitened by it – up to the end of the Verse**'.²⁰

VERSES 13 - 16

أَمْ يَقُولُونَ افْتَرَاهُ^ط قُلْ فَأْتُوا بِعَشْرِ سُوَرٍ مِثْلِهِ مُفْتَرِيَاتٍ وَادْعُوا مَنْ اسْتَضَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ {13} قَالَمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أَنْزَلَ اللَّهُ وَأَنْ لَا إِلَهَ إِلَّا هُوَ^ط فَهَلْ أَنْتُمْ مُسْلِمُونَ {14} مَنْ كَانَ يُرِيدِ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفَّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ {15} أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ^ط وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ {16}

[11:13] Or, are they saying: He has forged it? Say: Then bring ten chapters like it of your forgery and call upon whom you can besides Allah, if you are truthful [11:14] So if they do not answer you, then know that it is Revealed by Allah's Knowledge and that there is no god but He; will you then be submitting? [11:15] Whoever desired the life of the world and its finery, We will Pay them in full their deeds therein, and they shall not be made to suffer reduction [11:16] These are they for whom there is nothing in the Hereafter except for the Fire, and fruitless would be what they had done in it, and invalidated, what they had been working

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه و علي بن محمد القاساني جميعا، عن القاسم ابن محمد، عن سليمان بن داود المنقري، عن سفيان بن عيينة، عن أبي عبد الله (عليه السلام) قال: «سأل رجل أبي بعد منصرفه من الموقف، فقال: أ ترى يجيب الله هذا الخلق كله؟

Muhammad Bin Yaquob, from Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al qasany altogether, from Al Qasim Ibn Muhammad, from Sulayman Bin Dawood Al Manqary, from Sufyan Bin Ayayna,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man asked my^{asws} father^{asws} after leaving from the Pausing (during Hajj), so he said, 'Do you^{asws} think that Allah^{azwj} Answers all of these people?'

فقال أبي: ما وقف بهذا الموقف أحد إلا غفر الله له، مؤمنا كان أو كافرا، إلا أنهم في مغفرتهم على ثلاث منازل- و ذكر المنازل الثلاث فقال في الثالثة- و كافر وقف هذا الموقف، زينة الحياة الدنيا، غفر الله له ما تقدم من ذنبه، إن تاب من

¹⁹ The first two

²⁰ الكافي 8: 572 /378

الشرك فيما بقي من عمره، و إن لم يتب وفاه أجره و لم يحرمه أجر هذا الموقف، و ذلك قوله عز و جل: مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَ زِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَ هُمْ فِيهَا لَا يُخْسَرُونَ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَ حَبِطَ مَا صَنَعُوا فِيهَا وَ بَاطِلٌ مَا كَانُوا يَعْمَلُونَ».

So my^{asws} father^{asws} said: 'There is none who has paused at this Pausing Stop except that Allah^{azwj} has Forgiven him, be he a Believer or an Infidel, except that that in their being Forgive are three levels' – and he^{asws} mentioned the third level, so he^{asws} said with regards to the third one – 'And the Infidel pauses at this Pausing Stop, for the finery of the life of the world, Allah^{azwj} Forgive him what had preceeded from his sins, if he repented from the Association (الشرك) regarding what remains from his age. And if he does not repent, his Recompense gets Fulfilled and He^{azwj} does not Forbid him the Recompense of this Pausing Stop. And these are the Words of the Mighty and Majestic **[11:15] Whoever desired the life of the world and its finery, We will Pay them in full their deeds therein, and they shall not be made to suffer reduction [11:16] These are they for whom there is nothing in the Hereafter except for the Fire, and fruitless would be what they had done in it, and invalidated, what they had been working**'.²¹

العياشي: عن عمار بن سويد، قال: سمعت أبا عبد الله (عليه السلام) يقول: «مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَ زِينَتَهَا يَعْنِي فَلَنَا وَ فَلَنَا نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا».

Al Ayyashi, from Amaar Bin Suweyd who said,

'I heard Abu Abdullah^{asws} saying: '**[11:15] Whoever desired the life of the world and its finery, Meaning so and so and so and so We will Pay them in full their deeds therein**'.²²

VERSE 17

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ وَمِنْ قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً ۗ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۗ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ ۗ فَلَا تَكُ فِي مِرْيَةٍ مِنْهُ ۗ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ ۗ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ {17}

[11:17] So the one who was upon a clear Proof from his Lord, and a witness from Him recites it and in front of him is the Book of Musa, a Guide and a Mercy; They are believing in it; and whoever of the clans disbelieves in it, the Fire will be their promised meeting-place. Be not then in doubt thereon: it is the Truth from your Lord, but most of the people are not believing

حدثنا محمد بن الحسين عن عبد الله بن حماد عن ابي الجارود عن الأصبغ بن نباته قال قال امير المؤمنين عليه السلام لو كسرت لى وسادة فقعدت عليها لقضيت بين اهل التورية بتوريتهم واهل الأنجيل بانجيلهم واهل الزبور بزبورهم واهل الفرقان بفرقانهم بقضاء يصعد إلى الله يزهر

It has been narrated to us Muhammad Bin Al-Hassan, from Abdullah Bin Hamaad, from Abu Al-Jaroud, from Al-Asbagh Bin Nabata who said:

'Amir-ul-Momineen^{asws} said: 'If you set up for me^{asws} a platform, I^{asws} would have from there judged between the people of the Torah by their Torah, and the people of the

²¹ الكافي 4: 10 /521

²² تفسير العياشي 2: 11 /142.

Evangel by their Evangel, and the people of the Psalms by their Psalms, and the people of the 'Furqan' (Quran) by the Furqan, decreeing them to follow Allah^{azwj}.

والله ما نزلت آية في كتاب الله في ليل أو نهار الا وقد علمت فيمن انزلت ولا ممن مر على راسه المواسى من قريش الا وقد نزلت فيه آية من كتاب الله تسوقه إلى الجنة أو إلى النار

By Allah^{azwj} no Verse Came down in the Book of Allah^{azwj} in the night or day, except that I^{asws} knew for whom it Came down, and there is no 'Al-Mawasy', head from the (Quraish), who passed by but a Verse Came down regarding him from the Book of Allah^{azwj} herding him to the Paradise or to the Fire'.

فقال إليه رجل فقال يا امير المؤمنين ما الآية التي نزلت فيك قال له اما سمعت الله يقول افمن كان على بينة من ربه ويتلوه شاهد منه قال رسول الله صلى الله عليه وآله على بينة من ربه وانا شاهد له فيه واتلوه معه.

A man stood up to him^{asws} and said, 'O Amir-ul-Momineen^{asws}, what is the Verse which has Come regarding you^{asws}?', He^{asws} said to him: 'But you heard Allah^{azwj} Say **[11:17] So the one who was upon a clear Proof from his Lord, and a witness from Him recites it**, Rasool-Allah^{saww} said: 'Ali^{asws} is Evidence from his^{asws} Lord^{azwj}, and I^{saww} am a witness for him^{asws} with regard to this, and I^{saww} recited with him^{asws},²³

الطبرسي، قال: بالإسناد يرفعه إلى الثقات الذين كتبوا الأخبار أنهم أوضحوا ما وجدوا بأن لهم من أسماء أمير المؤمنين (عليه السلام)، فله ثلاث مائة اسم في القرآن، منها ما رووه بالإسناد الصحيح عن ابن مسعود، قوله تعالى: أَمْ مَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَ يُتْلُوهُ شَاهِدٌ مِنْهُ فَالْبَيِّنَةُ مُحَمَّدٌ (صلى الله عليه وآله)، والشاهد علي (عليه السلام)،

Al-Tabrasy said,

'By the unbroken chain going up to the trustworthy ones who wrote the News (Hadeeth), they have made it clear from what they found of the names of Amir-ul-Momineen^{asws} (in the Quran). So for him^{asws} (were found) three hundred names in the Quran. From these, what has been reported by the correct chain from Ibn Masoud –the Words of the High^{azwj} **[11:17] So the one who was upon a clear Proof from his Lord, and a witness from Him recites it**, so the clear proof (Bayyina) is Muhammad^{saww}, and the witness (Al-Shahid) is Ali^{asws},²⁴

قال أبان: ثم لقيت أبا الطفيل بعد ذلك في منزله، فحدثني في الرجعة عن أناس من أهل بدر وعن سلمان وأبي ذر والمقداد وأبي بن كعب. وقال أبو الطفيل: فعرضت ذلك الذي سمعته منهم على علي بن أبي طالب عليه السلام بالكوفة، فقال لي: (هذا علم خاص يسع الأمة جهله ورد علمه إلى الله تعالى). ثم صدقتني بكل ما حدثوني فيها وقرأ علي بذلك قرأنا كثيرا وفسره تفسيراً شافياً، حتى صرت ما أنا بيوم القيامة بأشد يقيناً مني بالرجعة.

Abaan said, 'Then I met Abu Al-Tufayl after that at his house. He narrated to me regarding the Return (Al-Raj'at) about the people from the combatants of Badr, and from Salman^{ar}, and Abu Dharr^{ar}, and Al-Miqdad^{ar}, and Abu Bin Ka'ab. And Abu Al-Tufayl said, 'I presented that which I had heard from it, to Ali^{asws} Bin Abu Talib^{asws} at Al-Kufa. He^{asws} said to me: 'This is a special knowledge, and there is leeway for the general public to be ignorant of it to refer its knowledge to Allah^{azwj}'. Then he^{asws} ratified to me of all what had been narrated to me regarding it, and read out to me regarding that a lot from the Quran and explained its explanation satisfactorily, to the

²³ Basaair Al Darajaat – P 3 Ch 9 H 2

²⁴ (Extract) الفضائل لابن شاذان: 174

extent that I ended up being more convince about the Return (Al-Raj'at) than the Day of Judgement'.

وكان مما قلت: يا أمير المؤمنين، أخبرني عن حوض رسول الله صلى الله عليه وآله، أفي الدنيا هو أم في الآخرة؟ فقال: بل في الدنيا. قلت: فمن الذائد عنه؟ قال: أنا بيدي هذه، فليردنه أوليائي وليصرفن عنه أعدائي. قلت: يا أمير المؤمنين، قول الله تعالى: (وإذا وقع القول عليهم أخرجنا لهم دابة من الأرض تكلمهم، أن الناس...) الآية، ما الدابة؟ قال: يا أبا الطفيل، اله عن هذا.

And from what I said was, 'O Amir-ul-Momineen^{asws}, inform me about the Fountain of the Messenger of Allah^{saww}, is it in the world or it is in the Hereafter?' He^{asws} said: 'But, it is in the world'. I said, 'So, who is the one who will defend (turn people back) from it?' He^{asws} said: 'I^{asws} will, by these hands of mine^{asws}. So, my^{asws} friends will come near it, and my^{asws} enemies will be turned back from it'. I said, 'O Amir-ul-Momineen^{asws}, the Statement of Allah^{azwj} **[27:82] And when the Word shall come to pass against them, We shall Bring forth for them a walker from the earth that shall speak to them, because people did not have certainty in Our Signs, what is the creature?**' He^{asws} said: 'O Abu Al-Tufayl, refrain from this'.

فقلت: يا أمير المؤمنين، أخبرني به جعلت فداك. قال: هي دابة تأكل الطعام وتمشي في الأسواق وتنكح النساء. فقلت: يا أمير المؤمنين، من هو؟ قال: هو زر الأرض الذي إليه تسكن الأرض. قلت: يا أمير المؤمنين، من هو؟ قال: صديق هذه الأمة وفاروقها ورئيسها وذو قرنهما. قلت: يا أمير المؤمنين، من هو؟ قال: الذي قال الله عز وجل: (ويتلوه شاهد منه)، والذي (عنده علم الكتاب)، والذي جاء بالصدق)، والذي (صدق به) أنا، والناس كلهم كافرون غيري وغيره.

I said, 'O Amir-ul-Momineen^{asws}, inform me about it, may I be sacrificed for you^{asws}'. He^{asws} said: 'It is a creature which eats the food, and walks in the markets, and marries the women'. I said, 'O Amir-ul-Momineen^{asws}, who is he?' He^{asws} said: 'He is a necessity for the earth for it to be tranquil'. I said, 'O Amir-ul-Momineen^{asws}, who is he?' He^{asws} said: 'He is the Truthful (Siddique) of this community and its Differentiator (Farouq), and its chief, and its 'Zukarn'. I said, 'O Amir-ul-Momineen^{asws}, who is he?' He^{asws} said: 'The one about whom Allah^{azwj} Mighty and Majestic has Said **"[11:17] and a witness from Him recites it"**, and the one **"[13:43] and the one who has Knowledge of the Book"**, and the one **[39:33] And he who comes with the Truth and (he who) ratifies it**, it is I^{asws}, and all of the people disbelieved apart from me^{asws}, and him^{saww}.

قلت: يا أمير المؤمنين، فسمه لي. قال: قد سميت له لك. يا أبا الطفيل، والله لو دخلت على عامة شيعتي الذين بهم أقاتل، الذين أقرؤا بطاعتي وسموني (أمير المؤمنين) واستحلوا جهاد من خالفني، فحدثتهم شهرا ببعض ما أعلم من الحق في الكتاب الذي نزل به جبرئيل على محمد صلى الله عليه وآله وبعض ما سمعت من رسول الله صلى الله عليه وآله لتفرقوا عني حتى أبقى في عصابة حق قليلة، أنت وأشباهك من شيعتي.

I said, 'O Amir-ul-Momineen^{asws}, name him for me'. He^{asws} said; 'I^{asws} have named him for you. O Abu Al-Tufayl, by Allah^{azwj}, if the general public of the Shiah who have fought by my^{asws} side come to me^{asws}, those that have accepted to be obedient to me^{asws}, and call me^{asws} Amir-ul-Momineen, and consider it lawful to fight against the one who opposes me^{asws}, if I^{asws} were to narrate to them for months some of what I^{asws} know from the truth regarding the book which Jibraeel descended with upon Mohammed^{saww}, and some of what I^{asws} heard from Rasool-Allah^{saww}, they will disperse from me^{asws} until there will remain only a few of the truthful ones, you and those like you from my^{asws} Shiah'.

ففزعنا وقلت: يا أمير المؤمنين، أنا وأشباهي نتفرق عنك أو نثبت معك؟ قال: لا، بل تثبتون. ثم أقبل علي فقال: إن أمرنا صعب مستصعب لا يعرفه ولا يقر به إلا ثلاثة: ملك مقرب أو نبي مرسل أو عبد مؤمن نجيب امتحن الله قلبه للإيمان. يا أبا الطفيل، إن رسول الله صلى الله عليه وآله قبض فارتد الناس ضلالاً وجهالاً، إلا من عصمه الله بنا أهل البيت.

I panicked and said, 'O Amir-ul-Momineen^{asws}, I and those like me, we will disperse from you^{asws}, or will we remain steadfast with you^{asws}?' He^{asws} said: 'No, but you will remain steadfast'. Then he^{asws} turned towards me and said: 'Our^{asws} matters are difficult, and become more difficult, none understand it nor accept it except for three – an Angel of Proximity, or a 'Mursil Prophet^{as}', or a Believer whose heart was Tested with faith by Allah^{azwj}. O Abu Al-Tufayl, when Rasool-Allah^{saww} passed away, the people turned apostate by straying and ignorance, except for the ones whom Allah^{azwj} Protected by us^{asws}, the People^{asws} of the Household'.²⁵

أفضل مناقب أمير المؤمنين (ع) في القرآن وعند النبي (ص)

THE HIGHEST MERIT OF AMIR-UL-MOMINEEN^{asws} IN THE QURAN AND WITH THE PROPHET^{saww}

سليم قال: جاء رجل إلى علي بن أبي طالب وأنا أسمع، فقال: أخبرني يا أمير المؤمنين بأفضل منقبة لك؟ قال: ما أنزل الله في من كتابه. قال: وما أنزل الله فيك؟

Sulaym said, 'A man came up to Ali^{asws} Bin Abu Talib^{asws}, and I was listening, so he said, 'Inform me, O Amir-ul-Momineen^{asws}, of the highest merit for you'. He^{asws} said: 'What Allah^{azwj} has Revealed regarding me^{asws} from His^{azwj} book'. He asked, 'And what has Allah^{azwj} Revealed regarding you^{asws}?'

قال: قوله: (أفمن كان على بينة من ربه ويتلوه شاهد منه)، أنا الشاهد من رسول الله صلى الله عليه وآله. وقوله: (ومن عنده علم الكتاب)، إياي عنى. ولم يدع شيئاً مما ذكر الله فيه إلا ذكره.

He^{asws} said: 'His^{azwj} Words: **[11:17] So the one who was upon a clear Proof from his Lord, and a witness from Him recites it, I^{asws} am the Witness from the Rasool Allah^{saww}. And His^{azwj} Words: **[13:43] and the one who has Knowledge of the Book**, it means me^{asws}'. And he^{asws} did not leave out anything from what Allah^{azwj} had Mentioned regarding him^{asws}, except that he^{asws} mentioned it'.²⁶**

الشيخ المفيد (في أماليه)، قال: أخبرنا أبو الحسن علي بن بلال المهلبى، قال: حدثنا علي بن عبد الله بن أسد الإصفهاني، قال: حدثنا إبراهيم بن محمد الثقفي، قال: حدثنا إسماعيل بن أبان، قال: حدثنا الصباح بن يحيى المزني، عن الأعمش، عن المنهال بن عمرو، عن عباد بن عبد الله، قال: قام رجل إلى أمير المؤمنين (عليه السلام) فقال: يا أمير المؤمنين، أخبرني عن قول الله تعالى: أَمْ مَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَ يُتْلُوهُ شَاهِدٌ مِنْهُ.

Al Sheykh Al Mufeed, in his Amaali, said, 'Abu Al Hassan Ali Bin Bilal Al Mahalby informed us, from Ali Bin Abdullah Bin Asan Al Isfahani, from Ibrahim Bin Muhammad Al Saqafy, from Ismail Bin Aban, from Al Sabaah Bin Yahya Al Mazny, from Al Amsh, from Al Minhal Bin Amro, from Abaad Bin Abdullah who said,

²⁵ Kitaab Sulaym Bin Qays Al Hilali – A historical Journey (Extract)

²⁶ Kitaab Sulaym Bin Qays Al Hilali – H 60

'A man stood up to Amir-ul-Momineen^{asws}, so he said, 'O Amir-ul-Momineen^{asws}! Inform me about the Words of Allah^{azwj} [11:17] **So the one who was upon a clear Proof from his Lord, and a witness from Him recites it**.

قال: قال: «رسول الله (صلى الله عليه وآله) الذي كان على بيته من ربه، وأنا الشاهد له و منه، و الذي نفسي بيده ما أحد جرت عليه المواسي من قريش إلا و قد أنزل الله فيه من كتابه طائفة. و الذي نفسي بيده لئن تكونوا تعلمون ما قضى الله لنا أهل البيت على لسان النبي الأمي أحب إلي من أن يكون لي ملء هذه الرحبة ذهباً، و الله ما مثلنا في هذه الأمة إلا كمثل سفينة نوح و كباب حطة في بني إسرائيل».

He^{asws} said: 'Rasool-Allah^{saww} was the one upon a clear Proof from his^{saww} Lord^{azwj}, and I^{asws} am the witness for him^{saww} and from him^{saww}. By the One in Whose^{azwj} Hand is My^{asws} soul, there is not one from the Qureysh against whom it flowed, except that Allah^{azwj} Revealed it from His^{azwj} Book, (against) a whole group. By the One in Whose^{azwj} Hand is my^{asws} soul, if that were to transpire what Allah^{azwj} has Decreed for us^{asws} the People^{asws} of the Household, upon the tongue of the Prophet^{saww}, would be more beloved to me^{asws} than this (whole) place filled with gold. By Allah^{azwj}! There is no example for us^{asws} in this community except like the example of the ship of Noah^{as} and like the door of Hitta among the Children of Israel'.²⁷

العباشي: عن بريد بن معاوية العجلي، عن أبي جعفر (عليه السلام)، قال: «الذي على بيته من ربه رسول الله (صلى الله عليه وآله)، و الذي تلاه من بعده الشاهد منه أمير المؤمنين (عليه السلام) ثم أوصياؤه واحدا بعد واحد».

Al Ayyashi, from Yazeed Bin Muawiya Al Ajaly,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who was upon a clear Proof from his^{azwj} Lord^{azwj} is Rasool-Allah^{saww}, and the one who recited it from after him^{saww}, the witness from him^{saww}, is Amir-ul-Momineen^{asws}, then his^{asws} successors^{asws}, one^{asws} after one^{asws}'.²⁸

VERSE 18 - 22

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ ۗ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ {18} الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ {19} أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ۗ يَضَاعَفُ لَهُمُ الْعَذَابُ ۗ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ {20} أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ {21} لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمْ الْآخْسَرُونَ {22}

[11:18] And who is more unjust than he who forges a lie against Allah? These shall be Presented to their Lord, and the witnesses shall be saying: These are they who lied against their Lord. Indeed, the curse of Allah is upon the unjust [11:19] The ones who are turning (people) away from the Way of Allah and seeking to make it crooked; and they are disbelievers in the Hereafter [11:20] These shall not escape in the earth, nor shall they have any guardians besides Allah; the Punishment shall be Increased for them, they could not bear to hear and they were not seeing [11:21] These are they who have incurred loss for themselves, and what they were forging is gone from them [11:22] Undoubtedly, in the Hereafter they would be the greatest losers

²⁷ الأمالي: 5/145، شواهد التنزيل 1: 375/276

²⁸ تفسير العباسي 2: 12/142.

العباشي: عن أبي عبيدة، قال: سألت أبا جعفر (عليه السلام) عن قوله: وَ مَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أُولَئِكَ يُعْرَضُونَ عَلَى رَبِّهِمْ إِلَى قَوْلِهِ: يَبْعُوثُهَا عَوَجًا «1». قال: «أَي يَطْلُبُونَ لِسَبِيلِ اللَّهِ زِيغًا عَنِ الْإِسْتِقَامَةِ، يَحْرِفُونَهَا بِالتَّأْوِيلِ وَ يَصِفُونَهَا بِالْإِنْحِرَافِ عَنِ الْحَقِّ وَ الصَّوَابِ».

Al Ayyashi, from Abu Ubeyda who said,

'I asked Abu Ja'far^{asws} about His^{azwj} Words [11:18] **And who is more unjust than he who forges a lie against Allah? These shall be Presented to their Lord – up to His^{azwj} Words [11:19] and seeking to make it crooked**. He^{asws} said: 'That is, they are seeking for the Way of Allah^{azwj} to deviate from its integrity, distorting it by the explanations and describing it by the divergence from the Truth and the correctness'.²⁹

و عن النبي (صلى الله عليه و آله) في خبر: «أَنَّ اللَّهَ تَعَالَى فَرَضَ عَلَى الْخَلْقِ خَمْسَةَ، فَأَخَذُوا أَرْبَعَةَ وَ تَرَكُوا وَاحِدًا، فَسَأَلُوا عَنِ الْأَرْبَعَةِ، قَالَ: الصَّلَاةُ وَ الزَّكَاةُ وَ الْحَجُّ وَ الصَّوْمُ». قَالُوا: فَمَا الْوَاحِدُ الَّذِي تَرَكُوا؟ قَالَ: «وَلَايَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ» قَالُوا: هِيَ وَاجِبَةٌ مِنَ اللَّهِ تَعَالَى؟ قَالَ: «نَعَمْ، قَالَ اللَّهُ: وَ مَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا» الْآيَاتِ.

And from the Prophet^{saww} in a Hadeeth having said: 'Surely Allah^{azwj} the High Obligated upon the creatures, five (matters). So they grabbed four but left one'. So he^{saww} was asked about the four. He^{saww} said: 'The Prayer, and the Zakat, and the Hajj, and the Fasts'. They said, 'So what is the one which they left?' He^{saww} said: 'Wilayah of Ali^{asws} Bin Abu Talib^{asws}'. They said, 'Is this an obligation from Allah^{azwj} the High?' He^{saww} said: 'Yes! Allah^{azwj} Says [11:18] **And who is more unjust than he who forges a lie against Allah?** – the Verse'.³⁰

العباشي: عن أبي عبد الله (عليه السلام) في قوله تعالى: وَ يَقُولُ الْأَشْهَادُ. قَالَ: «هَمُّ الْأُئِمَّةِ (عَلَيْهِمُ السَّلَامُ): هُوَ لَا إِلَهَ إِلَّا اللَّهُ كَذَّبُوا عَلَى رَبِّهِمْ».

Al Ayyashi,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the High [11:18] **and the witnesses**. He^{asws} said: 'They^{asws} are the Imams^{asws} who **shall be saying: These are they who lied against their Lord**'.³¹

VERSE 23 & 24

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ {23} مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصْمَىٰ وَالْبَصِيرِ وَالسَّمِيعِ ۗ هَلْ يَسْتَوِيَانِ مَثَلًا ۗ أَفَلَا تَتَذَكَّرُونَ {24}

[11:23] **Surely, the ones who believe and do righteous deeds and humble themselves to their Lord, these are the dwellers of the Paradise, in it they will abide eternally [11:24] The example of the two sects is like the blind and the deaf, and the seeing and the hearing: are they equal in comparison? Will you not then ponder?**

²⁹ Tafseer Al Burhan – H 5065

³⁰ مناقب ابن شهر آشوب 3: 199.

³¹ تفسير العباسي 2: 11/142.

حدثنا احمد بن محمد عن الحسين بن سعيد عن حماد بن عيسى عن الحسين بن المختار عن زيد الشحام عن ابي عبد الله عليه السلام قال قلت له ان عندنا رجلا يسمى كاليبا فلا نتحدث عنكم شيئا الا قال انا اسلم فسمينا كليب التسليم قال فترحم عليه ثم قال اتدرون ما التسليم فسكتنا فقال هو والله الاخبات قول الله الذين آمنوا وعملوا الصالحات واخبتوا إلى ربهم

It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hamaad Bin Isa, from Al-Husayn Bin Al-Mukhtaar, from Zayd Al-Shahaam, who has narrated:

'I said to Abu Abdullah^{asws} that, 'Among us is a man called Kalyba. We do not narrate anything from you^{asws}, but he says, 'انا اسلم' 'I submit (accept)'. We call him Kaleyb the submitter'. He^{asws} invoked mercy upon him, then said: 'Do you know what is the submission?' We remained silent. He^{asws} said: 'By Allah^{azwj}, it is the humbleness. The Words of Allah^{azwj} [11:23] **Surely the ones who believe and do righteous deeds and humble themselves to their Lord**'.³²

VERSES 25 - 35

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ {25} أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ أَلِيمٍ {26} فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بِآدَائِهِ الرَّأْيِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ {27}

[11:25] And We had Sent Noah to his people (saying): I am a plain warner for you [11:26] That you shall not worship any except for Allah. I fear for you the Punishment of a Painful Day [11:27] But the chiefs of those who disbelieved from among his people said: We do not see you but a person like ourselves, and we do not see any have followed you but those who are the meanest of us at first opinion and we do not see in you any excellence over us; but, we guess you are liars

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَآتَانِي رَحْمَةً مِنْ عِنْدِهِ فَعَمَّيْتُ عَلَيْكُمْ أَنْلَزْتُكُمْ هَا وَأَنْتُمْ لَهَا كَارِهُونَ {28} وَيَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدِ الَّذِينَ آمَنُوا إِنَّهُمْ مُلَاقُوا رَبِّهِمْ وَلَكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ {29}

[11:28] He said: O people! Tell me if I was upon a clear Proof from my Lord, and He has Granted me Mercy from His Presence and it has been obscured from you; shall we compell you to (accept) it whilst you are averse to it? [11:29] And, O people! I do not ask you for wealth in return for it; my Recompense is upon Allah and I am not going to drive away those who believe; they shall meet their Lord, but I see you as a people who are ignorant

وَيَا قَوْمِ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ أَفَلَا تَذَكَّرُونَ {30} وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذَا لَمِنَ الظَّالِمِينَ {31}

[11:30] And, O people! Who will help me against Allah if I drive them away? Will you not then mind? [11:31] And I do not say to you that I have the Treasures of Allah nor do I do know the unseen, nor am I saying that I am an Angel, nor am I saying about those whom your eyes belittle (that) Allah will never Grant them (any) good - Allah Knows what is within their own selves - for then I would be from the unjust

³² Basaair Al Darajaat – P 10 Ch 20 H 28

قَالُوا يَا نُوحُ قَدْ جَادَلْتَنَا فَأَكْثَرْتَ جِدَالَنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ {32} قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ {33} وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ {34} أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَعَلَيَّ إِجْرَامِي وَأَنَا بَرِيءٌ مِمَّا تُجْرِمُونَ {35}

[11:32] They said: O Noah! You have disputed with us and lengthened the dispute with us, therefore bring upon us what you threaten us with, if you are of the truthful ones [11:33] He said: But rather, Allah would Bring it upon you if He so Desires to, and you will not be escaping [11:34] And my advice will not profit you if I wanted to advise you if Allah intended that He should Leave you to go astray; He is your Lord, and to Him you shall be returning [11:35] Or are they saying: He has forged it? Say: If I have forged it, upon me is my guilt, and I am clear from what you are guilty of.

العباشي: عن ابن أبي نصر الزينطي، عن أبي الحسن الرضا (عليه السلام)، قال: «قال الله في نوح (عليه السلام): وَ لَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ. - قال: - الأمر إلى الله يهدي و يضل.»

Al Ayyashi, from Ibn Abu Nasr Al Bazanty,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: 'Allah^{azwj} Said regarding Noah^{as} **[11:34] And my advice will not profit you if I wanted to advise you if Allah intended that He should Leave you to go astray.** The matters (belongs) to Allah^{azwj}, He^{azwj} Guides, and He^{azwj} Lets to stray'.³³

عن أبي الطفيل، عن أبي جعفر، عن أبيه (عليهما السلام) في قوله: وَ لَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ. قال: «نزلت في العباس.»

From Abu Al Tufayl,

(It has been narrated) from Abu Ja'far^{asws}, from his^{asws} father^{asws} regarding His^{azwj} Words **11:34] And my advice will not profit you if I wanted to advise you**, said: 'It was Revealed regarding Al-Abbas³⁴ (as his cruel descendants killed descendants of the Rasool Allah)³⁵'.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ أَبَانَ بْنِ عُمَانَ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَتْ شَرِيحَةُ نُوحٍ (عليه السلام) أَنْ يُعْبَدَ اللَّهُ بِالتَّوْحِيدِ وَ الإِخْلَاصِ وَ خَلْعِ الأَنْدَادِ وَ هِيَ الْفُطْرَةُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا وَ أَخَذَ اللَّهُ مِيثَاقَهُ عَلَى نُوحٍ (عليه السلام) وَ عَلَى النَّبِيِّينَ (عليهم السلام) أَنْ يَعْبُدُوا اللَّهَ تَبَارَكَ وَ تَعَالَى وَ لَا يُشْرِكُوا بِهِ شَيْئاً وَ أَمَرَ بِالصَّلَاةِ وَ الأَمْرِ بِالمَعْرُوفِ وَ النَّهْيِ عَنِ المُنْكَرِ وَ الحَلَالِ وَ الحَرَامِ وَ لَمْ يَفْرِضْ عَلَيْهِ أَحْكَامَ حُدُودٍ وَ لَا فَرَضَ مَوَارِيثَ

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan Bin Usmaan, from Ismail Al-Ju'fy, who has narrated:

Abu Ja'far^{asws} has said: 'The Law (Sharia) of Noah^{as} was that they should worship Allah^{azwj} with Oneness (Al-Tauheed), and have sincerity, and not associate others, and this is the nature upon which the people have been Created. And Allah^{azwj} Took a Covenant with Noah^{as} and to All the Prophets^{as} that they^{as} would worship Allah^{azwj}

³³ تفسير العياشي 2: 16 / 143 .

³⁴ Also he was not real uncle of Rasool Allah but a slave which was freed, and hence out of respect was called uncle, see for example Uyun Akhbar al-Reza, vol. 1, pp. 146 and 176 : 47 ص : بحار الأنوار ج

³⁵ تفسير العياشي 2: 17 / 144

and will not associate anything with Him^{azwj}, and Commanded for the Salaat, and the enjoining of the good, and the prohibiting of the bad, and the Permissibles, and the Prohibitions, and did not Necessitate upon them the rules of the Limits, nor about the necessary inheritance.

فَهَذِهِ شَرِيْعَتُهُ فَلَبِثَ فِيهِمْ نُوحٌ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا يَدْعُوهُمْ سِرًّا وَ عَلَانِيَةً فَلَمَّا أَبَوْا وَ عَتَوْا قَالَ رَبِّهِ أَنِّي مَغْلُوبٌ فَانْتَصِرْ فَأَوْحَى اللَّهُ جَلَّ وَ عَزَّ إِلَيْهِ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ [يَعْمَلُونَ] فَلِذَلِكَ قَالَ نُوحٌ (عليه السلام) وَ لَا يَلِدُوا إِلَّا فَاكِرًا كَفَّارًا فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ اصْنَعْ الْفُلْكَ.

So this is the Law which Noah^{as} remained upon among them for a thousand years except for fifty years (950) calling them secretly and in the open. So when they refused and rebelled, he^{as} said to his^{as} Lord^{azwj}: 'I^{as} have been overcome, so Help!' So Allah^{azwj} Revealed unto him^{as}: "No one else from your^{as} people are going to believe except for the ones who have already believed, so do not be disheartened at what they have done". So for that reason Noah^{as} said: 'They will not give birth to anyone except tyrannous infidels'. So Allah^{azwj} Revealed unto him^{as} to make the ship'.³⁶

الشييباني في (نهج البيان): عن مقاتل، قال: إن كفار مكة قالوا: إن محمدا افترى القرآن. قال: و روي مثل ذلك عن أبي جعفر و أبي عبد الله (عليهما السلام).

Al Shaybani, in Nahj Al Bayaan, from Maqaatil who said,

'It was the Infidels of Makkah who said, 'Surely Muhammad^{saww} has forged the Quran'. He said, 'And similar to that has been reported from Abu Ja'far^{asws} and Abu Abdullah^{asws}'.³⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ وَ قَدْ كَانَ آدَمُ (عليه السلام) وَصَّى هَيْبَةَ اللَّهِ أَنْ يَبْعَاهَدَ هَذِهِ الْوَصِيَّةَ عِنْدَ رَأْسِ كُلِّ سَنَةٍ فَيَكُونَ يَوْمَ عِيدِهِمْ فَيَبْعَاهَدُونَ نُوحًا وَ رَمَانَهُ الَّذِي يَخْرُجُ فِيهِ وَ كَذَلِكَ جَاءَ فِي وَصِيَّةِ كُلِّ نَبِيِّ حَتَّى بَعَثَ اللَّهُ مُحَمَّدًا (صلى الله عليه وآله) وَ إِنَّمَا عَرَفُوا نُوحًا بِالْعِلْمِ الَّذِي عِنْدَهُمْ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ إِلَى آخِرِ الْآيَةِ وَ كَانَ مِنْ بَيْنِ آدَمَ وَ نُوحَ مِنَ الْأَنْبِيَاءِ مُسْتَخْفِينَ وَ لِذَلِكَ خَفِيَ ذِكْرُهُمْ فِي الْقُرْآنِ فَلَمْ يُسَمَوْا كَمَا سُمِّيَ مَنْ اسْتَعْلَنَ مِنَ الْأَنْبِيَاءِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ رُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَ رُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ يَعْنِي لَمْ أَسْمِ الْمُسْتَخْفِينَ كَمَا سَمَيْتُ الْمُسْتَعْلَنِينَ مِنَ الْأَنْبِيَاءِ (عليهم السلام)

Ali Bin Ibrahim, from his father, from Al-Hassan Bin Mahboub, from Muhammad Bin Al-Fuzeyl, from Abu Hamza, who has said:

Abu Ja'far^{asws} having said that: 'And Adam^{as} had bequeathed to Hibbat-Allah^{as} that he^{as} should frequently refer to the will during the start of every year and make it to be a day of Eid for them. They did that during the era of Noah^{as} and the time of his^{as} coming out and that is what has come in the will of every Prophet^{as} until Allah^{azwj} Sent Muhammad^{saww}, and they recognised Noah^{as} by the Knowledge which was in their possession, and it is the Statement of Allah^{azwj} Mighty and Majestic: **[11:25] And We had Sent Noah to his people** up to the end of the Verse. And there were in between Adam^{as} and Noah^{as}, Prophets^{as} who were in hiding and it is for that reason their^{as} mention is hidden in the Quran. So they^{as} have not been named as have been named the proclaimed Prophets^{as}, greetings be upon all of them^{as}, and it

³⁶ Al Kafi – H 14872

³⁷ نهج البيان 2: 146 (مخطوط).

is the Statement of Allah^{azwj}; “[4:164] **And (We sent) Rasools We have mentioned to you before and Rasools we have not mentioned to you**”, meaning the hidden ones from the Prophets^{as} have not been named as the proclaimed ones have been named’.³⁸

VERSES 36 - 39

وَأَوْحِيَ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ {36} وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُعْرِضُونَ {37} وَيَصْنَعِ الْفُلْكَ وَكَلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ {38} فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ {39}

[11:36] And it was revealed to Noah: That none of your people will believe except for those who have already believed, therefore do not grieve at what they have been doing [11:37] And make the ark before Our eyes and (according to) Our Revelation, and do not speak to Me in respect of those who are unjust; surely they shall be drowned [11:38] And he began to make the ark; and whenever the chiefs from among his people passed by him they mocked at him. He said: If you laugh at us, surely we too will laugh at you as you are laughing [11:39] Soon shall you know who it is upon whom will come a Punishment which would disgrace him, and upon whom would a lasting Punishment come down

عَنْهُ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِنَّ نُوحًا (عَلَيْهِ السَّلَام) لَمَّا غَرَسَ النَّوَىٰ مَرَّ عَلَيْهِ قَوْمُهُ فَجَعَلُوا يَضْحَكُونَ وَيَسْخَرُونَ وَ يَقُولُونَ قَدْ قَعَدَ غَرَّاسًا حَتَّىٰ إِذَا طَالَ النَّخْلُ وَ كَانَ جِبَارًا طَوَّالًا قَطَعَهُ ثُمَّ نَحَنَّهُ فَقَالُوا قَدْ قَعَدَ نَجَارًا ثُمَّ أَلْفَهُ فَجَعَلَهُ سَفِينَةً فَمَرُّوا عَلَيْهِ فَجَعَلُوا يَضْحَكُونَ وَ يَسْخَرُونَ وَ يَقُولُونَ قَدْ قَعَدَ مَلَا حًا فِي فَلَاةٍ مِنَ الْأَرْضِ حَتَّىٰ فَرَغَ مِنْهَا.

From him, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad together, from Al-Hassan Bin Ali, from Umar Bin Abaan, from Ismail Al-Ju'fy, who has narrated:

Abu Ja'far^{asws} has said that: ‘When Noah^{as} planted the seeds, his^{as} people passed by him^{as}. They were laughing at him^{as} and were mocking him^{as} and were saying, ‘He^{as} has become a planter (farmer)’, until the trees became tall and mighty, he^{as} cut them, then carved them. So they said, ‘He^{as} has become a carpenter’. Then he^{as} composed it into a ship. So they passed by him^{as} laughing, and mocking, and they were saying, ‘He^{as} has become a navigator in the wilderness of the earth’, until he^{as} completed it’.³⁹

VERSES 40 - 43

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ {40} وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ {41} وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَىٰ نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ {42} قَالَ سَاوِي إِلَىٰ جِبَلٍ يَْعَصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُعْرَقِينَ {43}

[11:40] Until when Our Command came and the oven overflowed, We Said: Carry in it from every pair, two, and your own family - except those against

³⁸ Al Kafi – H 14540 (Extract)

³⁹ Al Kafi – H 14873

whom the Word has already gone forth, and those who believe. And there did not believe with him but a few [11:41] And he said: Embark in it, in the Name of Allah be its sailing and its anchoring; surely my Lord is Forgiving, Merciful [11:42] And it flowed on with them amid waves like mountains; and Noah called out to his son, and he was aloof: O my son! Embark with us and be not with the unbelievers [11:43] He said: I will betake myself (for refuge) to a mountain that shall protect me from the water. (Noah) said: There is no protector today from Allah's Command but He on whom He has Mercy; and a wave intervened between them, so he was of the drowned

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ جَاءَتْ امْرَأَةُ نُوحٍ (عليه السلام) وَهُوَ يَعْمَلُ السَّفِينَةَ فَقَالَتْ لَهُ إِنَّ النَّتُورَ قَدْ خَرَجَ مِنْهُ مَاءٌ فَقَامَ إِلَيْهِ مُسْرِعًا حَتَّى جَعَلَ الطَّبَقَ عَلَيْهِ وَخَتَمَهُ بِخَاتَمِهِ فَقَامَ الْمَاءُ فَلَمَّا فَرَّغَ مِنَ السَّفِينَةِ جَاءَ إِلَى الْخَاتَمِ فَفَضَّهَ وَكَشَفَ الطَّبَقَ فَفَارَ الْمَاءُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from one of his companion, who has narrated:

Abu Abdullah^{asws} has said: 'The wife of Noah^{as} came whilst he^{as} was building the ship. So she said to him^{as}, 'Water is flowing out from the oven'. So he^{as} stood up quickly, until he^{as} went and covered it and sealed it with his^{as} seal. The water stopped. So when he^{as} was free from building the ship, he^{as} went to the seal, broke it and uncovered the lid. The water gushed forth'.⁴⁰

عن الأعمش، رفعه إلى علي (عليه السلام) في قوله: حَتَّى إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ. فقال: «أما والله ما هو تنور الخبز».

From Al-Amsh, raising it to

Ali^{asws} regarding His^{azwj} Words [11:40] **Until when Our Command came and the oven overflowed**, so he^{asws} said: 'But, by Allah^{azwj}, it was not an oven for (the making of) bread'.⁴¹

ابن بابويه: عن أبيه (رحمه الله)، قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد بن يحيى، عن موسى بن عمر، عن جعفر بن محمد بن يحيى، عن غالب، عن أبي خالد، عن حمران، عن أبي جعفر (عليه السلام) في قول الله عز و جل: **وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ**. قال: «كانوا ثمانية».

Ibn Babuwayh, from his father, from Muhammad Bin Yahya Al Ataar, from Muhammad Bin Ahmad Bin Yahya, from Musa Bin Umar, from Ja'far Bin Muhammad Bin Yahya, from Ghalib, from Abu Khalid, from Hamran,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [11:40] **And there did not believe with him but a few**, he^{asws} said: 'They were eighty of them'.⁴²

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ وَ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو وَ عَبْدِ الْحَمِيدِ بْنِ أَبِي الدَّلَيْمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ حَمَلَ نُوحٌ (عليه السلام) فِي السَّفِينَةِ الْأَزْوَاجَ الثَّمَانِيَةَ الَّتِي قَالَ اللَّهُ عَزَّ وَ جَلَّ ثَمَانِيَةَ أَزْوَاجٍ مِنَ الضَّأْنِ اثْنَيْنِ وَ مِنَ الْمَعْزِ اثْنَيْنِ وَ مِنَ الْإِبِلِ اثْنَيْنِ وَ مِنَ الْبَقَرِ اثْنَيْنِ فَكَانَ مِنَ الضَّأْنِ اثْنَيْنِ زَوْجٌ

⁴⁰ Al Kafi – H 14871

⁴¹ تفسير العياشي 2: 25 /147.

⁴² معاني الأخبار: 1 /151.

دَاجِنَةٌ يُرَبِّبُهَا النَّاسُ وَ الزَّوْجُ الْأَخْرَ الصَّنَانُ الَّتِي تَكُونُ فِي الْجِبَالِ الْوَحْشِيَّةِ أَجَلٌ لَهُمْ صَيِّدُهَا وَ مِنَ الْمَعَزِ اثْنَتَيْنِ زَوْجٌ دَاجِنَةٌ يُرَبِّبُهَا النَّاسُ وَ الزَّوْجُ الْأَخْرَ الطَّيْبِيُّ الَّتِي تَكُونُ فِي الْمَقَاوِرِ وَ مِنَ الْإِبِلِ اثْنَتَيْنِ الْبَحَاتِيَّ وَ الْعَرَابُ وَ مِنَ الْبَقَرِ اثْنَتَيْنِ زَوْجٌ دَاجِنَةٌ لِلنَّاسِ وَ الزَّوْجُ الْأَخْرَ الْبَقَرُ الْوَحْشِيَّةُ وَ كُلُّ طَيْرٍ طَيِّبٍ وَحْشِيٍّ أَوْ إِنْسِيٍّ تَمَّ غَرِقَتْ الْأَرْضُ.

Muhammad Bin Abu Abdullah, from Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Ismail Al-Ju'fy and Abdul Kareem Bin Amro, and Abdul Hameed Bin Abu Al-Daylam, who has narrated:

Abu Abdullah^{asws} has said: 'Noah^{as} carried eighty pairs in the ship about which Allah^{azwj} Mighty and Majestic has Said: "[6:143] **Eight in pairs - two of sheep and two of goats [6:144] And two of camels and two of cows**". So, from the pairs of the sheep were two sheep which were domestic ones which the people rear (keep), and another pair of sheep which were mountainous and wild sheep which are lawful to be hunted. And from the pair of goats, one was of the domesticated kind which the people rear, and another pair were the antelopes which are found in the wilderness. And from the camels were two Al-Bukhaty and the Arabic (camels). And from the cows, was a pair of the kind domesticated to the people and another pair of cows were the wild ones. And every kind of good birds, wild or domesticated. Then the earth submerged'.⁴³

عن إبراهيم، عن أبي عبد الله (عليه السلام) «أن نوحا حمل الكلب في السفينة، و لم يحمل ولد الزنا».

From Ibrahim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Surely Noah^{as} carried the dog in the ship, but did not carry the son of the adultery (bastard)'.⁴⁴

و عنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رضي الله عنه)، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن عبد السلام بن صالح الهروي، عن الرضا (عليه السلام) قال: قلت له: لأي علة أغرق الله عز و جل الدنيا كلها في زمن نوح (عليه السلام)، و فيهم الأطفال و من لا ذنب له؟

And from him (Ibn Babuwayh), 'Ahmad Bin Ziyad Bin Ja'far Al-Hamdany narrated to us from Ali Bin Ibrahim Bin Hashim, from his father, from Abdul Salam Bin Salih Al-Harwy, who has reported:

'I said to Al-Reza^{asws}, 'What was the reason for Allah^{azwj} Mighty and Majestic to Drown all of the world during the era of Noah^{as}, and among them were children and ones who had no sin upon them?'

فقال: «ما كان فيهم الأطفال، لأن الله عز و جل أعقم أصلاب قوم نوح و أرحام نسائهم أربعين عاما، فانقطع نسلهم، فاغرقوا و لا طفل فيهم، ما كان الله عز و جل ليهلك بعذابه من لا ذنب له. و أما الباقيون من قوم نوح (عليه السلام) فاغرقوا لتكذيبهم نبي الله نوحا (عليه السلام)، و سائرهم اغرقوا برضاهم تكذيب المكذبين، و من غاب عن أمر فرضي به كان كمن شاهده و أتاه».

So he^{asws} said: 'There were no children among them, because Allah^{azwj} Mighty and Majestic Sterilised the backbones of the people of Noah^{as} and the wombs of their women for forty years. So their offspring were cut off. They drowned and there were no children among them. Allah^{azwj} Mighty and Majestic did not Destroy by His^{azwj} Punishment, the one who did not have a sin upon him. And as for the remainder of

⁴³ Al Kafi – H 14875

⁴⁴ تفسير العياشي 2: 27 / 148.

them, from the people of Noah^{as}, He^{azwj} Drowned them due to their belying the Prophet^{as} of Allah^{azwj} - Noah^{as}, and the rest of them drowned due to their being pleased with the belying of the beliers. And the one who was absent from a matter and was happy with it, is like the one who was present and came to it (participated in it).⁴⁵

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن علي بن أسباط و محمد بن أحمد، عن موسى بن القاسم البجلي، عن علي بن أسباط قال: قلت لأبي الحسن [الرضا] (عليه السلام): جعلت فداك ما ترى، أخذ برا أو بحرا؟ فإن طريقنا مخوف شديد الخطر؟ فقال: «أخرج برا، و لا عليك أن تأتي مسجد رسول الله (صلى الله عليه و آله)، و تصلي ركعتين في غير وقت فريضة، ثم لتستخير الله، ثم تنتظر، فإن عزم الله لك على البحر، فقل الذي قال الله عز و جل: وَ قَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَ مُرْسَاهَا إِنْ رَبِّي لَغَفُورٌ رَحِيمٌ، فإذا اضطرب بك البحر فاتكئ على جانبك الأيمن، و قل: بسم الله، اسكن بسكينة الله، و قر بقرار الله، و أهدأ بإذن الله، و لا حول و لا قوة إلا بالله».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ali Bin Asbat and Muhammad Bin Ahmad, from Musa Bin Al-Qasim Al-Bajaly, from Ali Bin Asbat who said,

'I said to Abu Al-Hassan Al-Reza^{asws}, 'May I be sacrificed for you^{asws}! What do you^{asws} see, shall I take to the land or the sea?' For our way is full of fear and very dangerous?' So he^{asws} said: 'Go out by land, and it is upon you when you come to the Masjid of Rasool-Allah^{saww}, and Pray two Cycles in a time other than the obligatory one, and then seek the better option (Istikhara) of Allah^{azwj}, and then consider. So if Allah^{azwj} has Intended for you over the sea, so say that which Allah^{azwj} Mighty and Majestic has Said [11:41] **And he said: Embark in it, in the name of Allah be its sailing and its anchoring; most surely my Lord is Forgiving, Merciful.** So if the sea is turbulent, lean upon your right side and say, 'In the Name of Allah^{azwj}, calm down by the Tranquility (بسكينة) of Allah^{azwj}, and be with the Decision of Allah^{azwj}, and calm down by the Permission of Allah^{azwj}, and there is no Might and not Power except by Allah^{azwj}!'⁴⁶

VERSES 44 - 46

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَا سَّمَاءُ أَقْلِعِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ {44} وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ {45} قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ {46}

[11:44] **And it was Said: O earth, swallow down your water, and O sky, clear away; and the water was made to abate and the matter was Decided, and the ark rested upon the (Mount) Judi, and it was said: Away with the unjust people**
[11:45] **And Noah cried out to his Lord and said: Lord! Surely my son is of my family, and Your Promise is the Truth, and You are the Judge of the judges**
[11:46] **He said: O Noah! He is not from your family; he is (the doer of) other than righteous deeds, therefore do not ask Me of that which you have no knowledge of; I Advise you, lest you may become of the ignorant**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ ارْتَفَعَ الْمَاءُ عَلَى كُلِّ جَبَلٍ وَ عَلَى كُلِّ سَهْلٍ خَمْسَةَ عَشَرَ ذِرَاعًا.

⁴⁵ (علل الشرائع: 1/30).

⁴⁶ (Extract) الكافي 3: 471/5.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from Dawood Bin Abu Yazeed, from the one whom he mentioned, who has narrated the following:

Abu Abdullah^{asws} has said: 'The water (of the storm of Noah^{as}) rose above every mountain, and above every coast by fifteen cubits'.⁴⁷

عَلِيٌّ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ عَنِ الْحَسَنِ بْنِ صَالِحِ الثَّوْرِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ طُولُ سَفِينَةِ نُوحٍ (عَلَيْهِ السَّلَامُ) أَلْفَ ذِرَاعٍ وَ مِائَتِي ذِرَاعٍ وَ عَرْضُهَا ثَمَانِمِائَةَ ذِرَاعٍ وَ طُولُهَا فِي السَّمَاءِ ثَمَانِينَ ذِرَاعاً وَ سَعَتْ بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ طَافَتْ بِالْبَيْتِ سَبْعَةَ أَشْوَاطٍ ثُمَّ اسْتَوَتْ عَلَى الْجُودِيِّ.

Ali, from his father, from Ibn Mahboub, from Al-Hassan Bin Salih Al-Sawry, who has narrated:

Abu Abdullah^{asws} has said: 'The ship of Noah^{as} was of the length of a thousand and two hundred cubits, and its width was of eight hundred cubits, and its height in the sky was eighty cubits, and its occupied the space in between Al-Saffa and Al-Marwa, and circled the House seven rounds, then settled upon Al-Joudy'.⁴⁸

عن المفضل بن عمر، عن أبي عبد الله (عليه السلام): «استوت على الجودي، هو فرات الكوفة».

From Al Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah^{asws} having said: '**[11:44] and the ark rested upon the (Mount) Judi** – it is the (Rvier) Furaat of Al-Kufa'.⁴⁹

ابن بابويه، قال: حدثنا علي بن الحسين بن شاذويه المؤدب، و جعفر بن محمد بن مسرور (رضي الله عنهما)، قالوا: حدثنا محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن الريان بن الصلت، عن الرضا (عليه السلام) - في حديث المأمون مع العلماء، و قد أشرنا له غير مرة - قالت العلماء: أخبرنا - يا أبا الحسن - عن العترة، أهم الآل أم غير الآل؟ فقال الرضا (عليه السلام): «هم الآل».

Ibn Babuwayh, from Ali Bin Al-Husayn Bin Shazaan Al-Mowdab, and Ja'far Bin Muhammad Bin Masrou, from Muhammad Bin Abdullah Bin Ja'far Al-Humeyri, from his father, from Al-Rayyan Bin Al-Salt,

'Al-Reza^{asws} – in a Hadeeth of Al-Mamoun with the scholars, and we pointed out to him more than once – The scholars said, 'Inform us – O Abu Al-Hassan^{asws} – about the 'Family' (العترة), are they the 'Progeny' or other than the Progeny?' So Al-Reza^{asws} said: 'They are the Progeny'.

فقلت العلماء: فهذا رسول الله (صلى الله عليه و آله) يؤثر عنه أنه قال: «أمّتي آلي» و هؤلاء أصحابه يقولون بالخير المستفاض الذي لا يمكن دفعه: آل محمد: أمته. فقال أبو الحسن (عليه السلام): «أخبروني هل تحرم الصدقة على الآل؟» قالوا: نعم. قال: «فتحرم على الأمة؟» قالوا: لا. قال: «هذا فرق بين الآل و الأمة، و يحكم أين يذهب بكم؟ أ ضربتم عن الذكر صفحا أم أنتم قوم مسرفون؟»

The scholars said, 'So as for this, Rasool-Allah^{saww} preferred from it, for he^{saww} said: 'My^{saww} community is my^{saww} Family'. And those were his^{saww} companions who were saying with the news (Hadeeth), which is not possible to repulse: The Progeny^{asws} of Muhammad^{saww} is his^{saww} community'. So Abu Al-Hassan^{asws} said: 'You all inform me, is charity prohibited upon the Progeny^{asws}'. They said, 'Yes'. He^{asws} said: 'So is it

⁴⁷ Al Kafi – H 14876

⁴⁸ Al Kafi – H 14874

⁴⁹ تفسير العياشي 2: 36 / 149.

Prohibited upon the community?' They said, 'No'. He^{asws} said: 'This is the difference between the Progeny^{asws} and the community. Woe be unto you all! Where are you all headed? Are you striking about the Remembrance of the clemency or you are an extravagant people?

أما علمتم أنه وقعت الوراثة و الطهارة على المصطفين المهتدين دون سائرهم؟ قالوا: و من أين، يا أبا الحسن؟ فقال (عليه السلام): «من قول الله عز و جل: وَ لَقَدْ أَرْسَلْنَا نُوحًا وَ إِبْرَاهِيمَ وَ جَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَ الْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَ كَثِيرٌ مِنْهُمْ فَاسِقُونَ فَصَارَتْ وَرَاثَةُ النُّبُوَّةِ وَ الْكِتَابِ لِلْمُهْتَدِينَ دُونَ الْفَاسِقِينَ.

But, do you know that the inheritance, and the purification is upon the chosen, the guided ones, apart from the rest of them?' They said, 'And from where is it, O Abu Al-Hassan^{asws}?' So he^{asws} said: 'From the Words of Allah^{azwj} Mighty and Majestic [57:26] **And certainly We sent Nuh and Ibrahim and We Made the Prophet-hood and the Book to be in their offspring; so among them are those who are guided, and most of them are transgressors.** So the inheritance of the Prophet-hood and the Book is for the guided ones, apart from the transgressors.

أما علمتم أن نوحا (عليه السلام) حين سأل ربه تعالى ذكره، فقال: رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَ إِنَّ وَعْدَكَ الْحَقُّ وَ أَنْتَ أَحْكَمُ الْحَاكِمِينَ وَ ذَلِكَ أَنْ اللَّهُ عَزَّ وَ جَلَّ وَعَدَهُ أَنْ يَنْجِيَهُ وَ أَهْلَهُ، فَقَالَ لَهُ رَبُّهُ عَزَّ وَ جَلَّ: يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ؟».

But, do you know that Noah^{as}, when he^{as} asked his^{as} Lord^{azwj}, Elevated is His^{azwj} Mention, so he^{as} said [11:45] **And Noah cried out to his Lord and said: Lord! Surely my son is of my family, and Your Promise is the Truth, and You are the Judge of the judges,** and that Allah^{azwj} Mighty and Majestic had Promised him^{as} that He^{azwj} would Rescue his^{as} family. So his^{as} Lord^{azwj} Mighty and Majestic Said to him^{as} [11:46] **He said: O Noah! He is not from your family; he is (the doer of) other than righteous deeds, therefore do not ask Me of that which you have no knowledge of; I Advise you, lest you may become of the ignorant.**⁵⁰

VERSES 47 - 49

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَ تَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ {47} قِيلَ يَا نُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَ بَرَكَاتٍ عَلَيْكَ وَ عَلَىٰ أُمَّةٍ مِمَّنْ مَعَكَ ۗ وَ أُمَّةٌ سَنُنْتَعِبُهُمْ ثَمَّ يَمَسُّهُمْ مِنَّا عَذَابٌ أَلِيمٌ {48} تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ ۗ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ ۗ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ {49}

[11:47] **He said: Lord! I seek Refuge in You from asking You that of which I have no knowledge of; and if You do not Forgive me and have Mercy on me, I would be of the losers [11:48] It was Said: O Noah! Descend with Peace from Us and Blessings on you and upon the people from among those who are with you, and there shall be nations whom We will afford provisions (for a while), then a painful Punishment from Us shall afflict them [11:49] These are News of the unseen which We Reveal unto you; you did not know them - (neither) you nor your people - before this; So be patient; surely the end is for the pious**

علي بن إبراهيم: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد بن عيسى، عن أحمد بن محمد بن أبي نصر، عن أبان بن عثمان الأحمر، عن موسى بن أكيل النميري، عن العلاء بن سيابة، عن أبي عبد الله (عليه السلام) في قول الله: وَ

⁵⁰ عيون أخبار الرضا (عليه السلام) 1: 1/229

نادى نُوحُ ابْنَهُ. فقال: «ليس بابنه، إنما هو ابنه من زوجته، و هو على لغة طيئ، يقولون لا بن المرأة (أبنه). فقال نوح: رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَ تَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ».

Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan Bin Usman Al Ahmar, from Musa Bin Akeyl Al Numeyri, from Al A'ala Bin Saaabat,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} [11:42] **and Noah called out to his son.** So he^{asws} said: 'He was not his^{as} son. But rather, he was the son of his wife, and it is upon the language 'طيئ' where he^{as} was calling the son of the wife as his own son. So Noah^{as} said: '**[11:47] He said: Lord! I seek Refuge in You from asking You that of which I have no knowledge of; and if You do not Forgive me and have Mercy on me, I would be of the losers**'.⁵¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ عَاشَ نُوحٌ (عليه السلام) أَلْفِي سَنَةٍ وَ ثَلَاثِمِائَةَ سَنَةٍ مِنْهَا ثَمَانِمِائَةٌ وَ خَمْسِينَ سَنَةً قَبْلَ أَنْ يُبْعَثَ وَ أَلْفُ سَنَةٍ إِلَّا خَمْسِينَ عَامًا وَ هُوَ فِي قَوْمِهِ يَدْعُوهُمْ وَ خَمْسِمِائَةَ عَامٍ بَعْدَ مَا نَزَلَ مِنَ السَّفِينَةِ وَ نَضَبَ الْمَاءَ فَمَصَّرَ الْأَمْصَارَ وَ أَسْكَنَ وَ لُدَّهُ الْبُلْدَانَ ثُمَّ إِنَّ مَلَكَ الْمَوْتِ جَاءَهُ وَ هُوَ فِي الشَّمْسِ فَقَالَ السَّلَامُ عَلَيْكَ فَرَدَّ عَلَيْهِ نُوحٌ (عليه السلام) قَالَ مَا جَاءَ بِكَ يَا مَلَكَ الْمَوْتِ قَالَ جِئْتُكَ لِأَقْبِضَ رُوحَكَ قَالَ دَعْنِي أَدْخُلْ مِنَ الشَّمْسِ إِلَى الظِّلِّ فَقَالَ لَهُ نَعَمْ فَتَحَوَّلَ ثُمَّ قَالَ يَا مَلَكَ الْمَوْتِ كُلُّ مَا مَرَّ بِي مِنَ الدُّنْيَا مِثْلُ تَحْوِيلِي مِنَ الشَّمْسِ إِلَى الظِّلِّ فَاْمُضِ لِمَا أَمَرْتُ بِهِ فَقبَضَ رُوحَهُ (عليه السلام).

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from one of our companions, who has narrated:

Abu Abdullah^{asws} has said: 'The life span of Noah^{as} was of two thousand and three hundred years, of which eight hundred and fifty were spent before he^{as} was Sent (as a Prophet^{as}), and a thousand years less fifty years (950) was whilst he^{as} was among his^{as} people calling them, and five hundred years were after he^{as} had disembarked from the ship, and the water subsided, so he^{as} built the cities and settled his^{as} children in them. Then the Angel of death came whilst he^{as} was in the open sun and said: 'Peace be upon you^{as}!' So Noah^{as} returned (the greeting) and said: 'What made you to come, O Angel of Death?' He said: 'I came to you^{as} to capture your^{as} soul'. He^{as} said: 'Leave me whilst I^{asws} come out from the open sun and enter into the shade'. So he said to him^{as}; 'Yes'. So he^{as} transferred himself^{as}, then said: 'O Angel of Death! All of what has passed by me^{as} from the (life of the) world is like my^{as} transfer from the open sun into the shade. So fulfil the task you have been Commanded to'. So he captured his^{as} soul'.⁵²

VERSES 50 - 60

وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا ۖ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ إِنَّمَا كُنتُمْ شُرَكَاءَ لَهُ فَكُفُّوا عَنَّهُ وَإِنْ كُنتُمْ لَكُمْ آلِهَةٌ غَيْرُ اللَّهِ فَادْعُوهُمْ وَإِنْ كُنتُمْ لَكُمْ آلِهَةٌ غَيْرُ اللَّهِ فَادْعُوهُمْ وَإِنْ كُنتُمْ لَكُمْ آلِهَةٌ غَيْرُ اللَّهِ فَادْعُوهُمْ وَإِنْ كُنتُمْ لَكُمْ آلِهَةٌ غَيْرُ اللَّهِ فَادْعُوهُمْ
 وَأَجْرًا ۖ إِنِّي أَخْرَجْتُ الْإِنسَانَ مِنْ أَجْلِ أَنِّي كُنْتُ أَهْلًا بِفِطْرَتِي ۖ أَفَلَا تَعْقِلُونَ {51} وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ {52}

[11:50] And to Aad (We Sent) their brother Hud. He said: O my people! Worship Allah, you have no god other than He; you are nothing but forgers (of lies)

[11:51] O people! I do not ask of you any Recompense for it; my Recompense is only with Him Who Originated me; do you not then understand? [11:52] And,

⁵¹ تفسير القمّي 1: 328.

⁵² Al Kafi – H 14877

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ مَعْرُوفِ بْنِ خَرَبُودَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِنَّ لِلَّهِ عَزَّ وَجَلَّ رِيَّاحَ رَحْمَةٍ وَ رِيَّاحَ عَذَابٍ فَإِنْ شَاءَ اللَّهُ أَنْ يَجْعَلَ الْعَذَابَ مِنَ الرِّيَّاحِ رَحْمَةً فَعَلَّ قَالَ وَ لَنْ يَجْعَلَ الرَّحْمَةَ مِنَ الرِّيَّاحِ عَذَابًا

From him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan, from Ma'rouf Bin Kharbouz, who said:

Abu Ja'far^{asws} said that 'Allah^{azwj} has winds of Mercy as well as winds of Punishment. So if Allah^{azwj} Desires that He^{azwj} Turns the winds of Punishment into the winds of Mercy, He^{azwj} Does it, but He^{azwj} never Makes (winds of) Mercy to be turned into the wind of Punishment'.

قَالَ وَ ذَلِكَ أَنَّهُ لَمْ يَرْحَمْ قَوْمًا قَطُّ أَطَاعُوهُ وَ كَانَتْ طَاعَتُهُمْ إِيَّاهُ وَبَالًا عَلَيْهِمْ إِلَّا مِنْ بَعْدِ تَحْوِيلِهِمْ عَنْ طَاعَتِهِ

He^{asws} said: 'And it is never the case that He^{azwj} is Merciful to all people who obey Him^{azwj} and that their obedience should become an affliction for them, except after theirs having turned from their obedience.

قَالَ كَذَلِكَ فَعَلَّ بِقَوْمٍ يُؤْنَسُ لَمَّا آمَنُوا رَحْمَتَهُمُ اللَّهُ بَعْدَ مَا كَانَ قَدَّرَ عَلَيْهِمُ الْعَذَابَ وَ قَضَاهُ ثُمَّ تَدَارَكَهُمْ بِرَحْمَتِهِ فَجَعَلَ الْعَذَابَ الْمُفَدَّرَ عَلَيْهِمْ رَحْمَةً فَصَرَفَهُ عَنْهُمْ وَ قَدْ أَنْزَلَهُ عَلَيْهِمْ وَ عَسِيْبُهُمْ وَ ذَلِكَ لَمَّا آمَنُوا بِهِ وَ تَضَرَّعُوا إِلَيْهِ

He^{asws} said: 'That is how He^{azwj} Acted with the people of Yunus^{as}. When they believed, Allah^{azwj} Bestowed mercy upon them after having had Ordained for them the Punishment. He^{azwj} had Decided, then Enclosed them with His^{azwj} Mercy. So He^{azwj} Made the Punishment that was pre-destined for them as a Mercy. He^{azwj} Turned it away from them and it had already descended upon them and overwhelmed them, but they pleaded before Him^{azwj}'.

قَالَ وَ أَمَّا الرِّيَّاحُ الْعَقِيمُ فَإِنَّهَا رِيَّاحُ عَذَابٍ لَا تُنْفِخُ شَيْئًا مِنَ الْأَرْحَامِ وَ لَا شَيْئًا مِنَ النَّبَاتِ وَ هِيَ رِيَّاحٌ تَخْرُجُ مِنْ تَحْتِ الْأَرْضِيْنَ السَّبْعِ وَ مَا خَرَجَتْ مِنْهَا رِيَّاحٌ قَطُّ إِلَّا عَلَى قَوْمٍ عَادٍ حِينَ غَضِبَ اللَّهُ عَلَيْهِمْ فَأَمَرَ الْخُرَّانَ أَنْ يُخْرِجُوا مِنْهَا عَلَى مِقْدَارِ سَعَةِ الْخَاتَمِ

He^{asws} said: 'And as for the wind of the destruction (Al-Aqeeem), so it is a wind of Punishment. Neither, does it inseminate anything from the wombs or anything from the seeds, and it is a wind which comes out from the underneath the seven earths, and not a (single) wind came out from it at all except upon the people of Aad when Allah^{azwj} was Wrathful against them. So He^{azwj} Commanded the Keepers to take from it a measure of the size of a ring'.

قَالَ فَعَتَّتْ عَلَى الْخُرَّانِ فَخَرَجَ مِنْهَا عَلَى مِقْدَارِ مَنْخَرِ الثَّوْرِ تَعْبُطًا مِنْهَا عَلَى قَوْمِ عَادٍ قَالَ فَضَحَّ الْخُرَّانُ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ ذَلِكَ فَقَالُوا رَبَّنَا إِنَّهَا قَدْ عَتَّتْ عَنْ أَمْرِنَا إِنَّا نَخَافُ أَنْ تُهْلِكَ مَنْ لَمْ يَعْبُكَ مِنْ خَلْقِكَ وَ عُمَارِ بِلَادِكَ

He^{asws} said: 'It rebelled against the Keepers, so there came out from it a measure of the nostril of a bull being wrathful against the people of Aad'. He^{asws} said: 'So the Keepers grumbled to Allah^{azwj} from that. They said, 'Our Lord^{azwj}! It has rebelled against our orders. We are afraid that it would destroy the ones who have not been disobedient to You^{azwj} from Your^{azwj} creatures who built Your^{azwj} City'.

قَالَ فَبَعَثَ اللَّهُ عَزَّ وَجَلَّ إِلَيْهَا جِبْرِيْلَ (عَلَيْهِ السَّلَام) فَاسْتَقْبَلَهَا بِجَنَاحِيْهِ فَرَدَّهَا إِلَى مَوْضِعِهَا وَ قَالَ لَهَا اخْرُجِي عَلَى مَا أَمَرْتُ بِهِ قَالَ فَخَرَجَتْ عَلَى مَا أَمَرْتُ بِهِ وَ أَهْلَكَتْ قَوْمَ عَادٍ وَ مَنْ كَانَ بِحَضْرَتِهِمْ .

He^{asws} said: 'So Allah^{azwj} Sent Jibraeel towards it who faced it with both his wings and returned it back to its place and said to it: 'Come out of the ones whom you have not been Commanded for'. He^{asws} said: 'So it came out from the ones against whom it had not been Commanded for, and destroyed the people of Aad and those who were present with them (their supporters)'.⁵⁴

العباشي: عن أبي معمر السعدي، قال: قال علي بن أبي طالب (عليه السلام) في قوله: إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ: «يعني أنه على حق، يجزي بالإحسان إحساناً، وبالسيء سيئاً، و يعفو عن سيئاته و يغفر سبحانه و تعالى».

Al Ayyashi, from Abu Moamar Al Sa'ady who said,

'Ali^{asws} Bin Abu Talib^{asws} said regarding His^{azwj} Words [11:56] **surely my Lord is upon the Straight Path**: 'It Means that He^{azwj} is upon the Truth, Recompensing the good with the good, and the evil with the evil, and Excuses the one whom He^{azwj} so Desires to, and Forgives. Glorious is He^{azwj}, Exalted'.⁵⁵

VERSES 61 - 68

وَالَّذِينَ تَبَوَّءُوا لِلَّهِ بُيُوتًا مُسْتَقِيمًا قَالُوا يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوا لَهُمْ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ {61} قَالُوا يَا صَالِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا أَتَنهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَا إِلَيْهِ مُرِيبٌ {62} قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِن كُنْتُمْ عَلَىٰ بَيِّنَةٍ مِّنْ رَبِّي وَآتَانِي مِنْهُ رَحْمَةً فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ {63}

[11:61] And to Samood (We Sent) their brother Salih. He said: O people! Worship Allah, you have no god other than He; He Brought you into being from the earth, and made you dwell in it, therefore ask Forgiveness from Him, then turn repentantly to Him; surely my Lord is Near, Answering [11:62] They said: O Salih! You were one amongst us before this in hope was placed; do you (now) forbid us from worshipping what our forefathers worshipped? And as to that which you are calling us to, we are in doubt [11:63] He said: O people! Tell me, if I come with clear proof from my Lord and He has Granted to me Mercy from Himself - who will then help me against Allah if I disobey Him? Therefore you will not be adding to me other than loss:

وَيَا قَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذُرُّوْهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوْهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ {64} فَعَفَرُواْ وَهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعَدُّ غَيْرِ مُكْدُوبٍ {65} فَلَمَّا جَاءَ أَمْرُنَا نَحْنُ صَالِحًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِن خِزْيٍ يُؤْمِنُونَ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ {66} وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جَاثِمِينَ {67} كَأَن لَّمْ يَعْنُوا فِيهَا آلَا إِنَّ تَمُودَ كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لِتَمُودَ {68}

[11:64] And, O people! This is Allah's she-camel for you, a Sign; therefore leave her to pasture on Allah's earth and do not touch her with evil, for then a near Punishment would Seize you [11:65] But they slew her, so he said: Enjoy yourselves in your abode for three days, that is a Promise not to be belied [11:66] So when Our Command came to pass, We Delivered Salih and those who believed with him by Mercy from Us, and (We saved them) from disgrace of that day; surely your Lord is the Strong, the Mighty [11:67] And the Scream Seized those who were unjust, so, by the morning they became motionless

⁵⁴ Al Kafi – H 14512

⁵⁵ تفسير العياشي 2: 42 /151

bodies in their abodes [11:68] As though they had never dwelt in them; Indeed, Samood disbelieved in their Lord; Indeed, away with Samood

العياشي: عن الفضل بن عمر، عن أبي عبد الله (عليه السلام) قال: «إن علي بن الحسين (صلوات الله عليه) كان في المسجد الحرام جالسا، فقال له رجل من أهل الكوفة. قال علي (عليه السلام): «إن إخواننا بغوا علينا؟»

Al Ayyashi, from Al Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} was seated in the Sacred Masjid, so a man from the people of Al-Kufa said to him^{asws}, 'Ali^{asws} has said: 'Our^{asws} brothers would rebel against us^{asws}?'

فقال له علي بن الحسين (صلوات الله عليه): يا عبد الله، أما تقرأ كتاب الله: وَ إِلَى عَادٍ أَخَاهُمْ هُودًا؟ فَأَهْلَكَ اللهُ عَادًا، وَ أَنْجَى هُودًا: وَ إِلَى ثَمُودَ أَخَاهُمْ صَالِحًا فَأَهْلَكَ اللهُ ثَمُودًا وَ أَنْجَى صَالِحًا.

So Ali^{asws} Bin Al-Husayn^{asws} said to him: 'O Abdullah! Have you not read the book of Allah^{azwj} [7:65] **And to Aad (We Sent) their brother Hud?** So, Allah^{azwj} Destroyed (the people of) Aad and Rescued Hud^{as} [11:61] **And to Samood (We Sent) their brother Salih**, so Allah^{azwj} Destroyed (the people of) Samood and rescued Salih^{as}.⁵⁶

العياشي: عن يحيى بن المساور الهمداني، عن أبيه، قال: جاء رجل من أهل الشام إلى علي بن الحسين (عليه السلام)، فقال: أنت علي بن الحسين؟ قال: «نعم». قال: أبوك الذي قتل المؤمنين؟ فبكى علي بن الحسين، ثم مسح عينيه، فقال: «ويلك، كيف قطعت على أبي أنه قتل المؤمنين؟»

(Ali Bin Ibrahim), from Al-Ayyashi, from Yahya Bin Al-Masawir Al-hamdany, from his father, who said,

'A man from the people of Syria came to Ali^{asws} Bin Al-Husayn^{asws}, so he said, 'Are you^{asws} Ali^{asws} Bin Al-Husayn^{asws}?' He^{asws} said: 'Yes'. He said, 'Your^{asws} father^{asws} is the one who killed the Believers?' So Ali^{asws} Bin Al-Husayn^{asws} wept, then wiped his^{asws} eyes and said; 'Woe be unto you! How can you assert that my^{asws} father^{asws} killed the Believers?'

قال: قوله: «إخواننا قد بغوا علينا، فقاتلناهم على بغيهم». فقال: «ويلك أما تقرأ القرآن؟» قال: بلى. قال: «فقد قال الله: وَ إِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا، وَ إِلَى ثَمُودَ أَخَاهُمْ صَالِحًا «1» فكانوا إخوانهم في دينهم أو في عشيرتهم؟» قال له الرجل: بل في عشيرتهم. قال: «فهؤلاء إخوانهم في عشيرتهم، و ليسوا إخوانهم في دينهم». قال: فرجت عني فرج الله عنك.

He said, 'His^{asws} words: 'Our^{asws} brothers would rebel against us^{asws}, so we^{asws} shall kill them upon their rebellion'. So he^{asws} said: 'Woe be unto you! Have you not read the Quran?' He said, 'Yes'. He^{asws} said: 'So Allah^{azwj} has Said [11:61] **And to Samood (We Sent) their brother Salih**. So were they his^{as} brothers in their Religion or in their families?' The man said to him^{asws}, 'But, in their families'. He^{asws} said: 'So they were his^{asws} brothers in their families, and they were not his^{asws} brothers in their Religion'. He said, 'You^{asws} have relieved me, may Allah^{azwj} Relieve you^{asws}'.⁵⁷

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنِ الْحَسَنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا أَهْلَكَ اللهُ عَزَّ وَ جَلَّ قَوْمًا قَطُّ حَتَّى يَبْعَثَ إِلَيْهِمْ قَبْلَ ذَلِكَ الرَّسُلَ

⁵⁶ تفسير العياشي 2: 43 / 151.

⁵⁷ تفسير العياشي 2: 53 / 20.

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

Abu Abdullah^{asws} said: ‘Allah^{azwj} Mighty and Majestic does not Destroy a people at all until He^{azwj} Sends to them, before that, the Rasool^{as}’.

فَبَحْتَجُّوا عَلَيْهِمْ فَبَعَثَ اللَّهُ إِلَيْهِمْ صَالِحًا فَدَعَاهُمْ إِلَى اللَّهِ فَلَمْ يُجِيبُوا وَ عَنَّا عَلَيْهِ وَ قَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تُخْرِجَ لَنَا مِنْ هَذِهِ الصَّخْرَةِ نَاقَةً عَشْرَاءَ وَ كَانَتِ الصَّخْرَةُ يُعْظَمُونَهَا وَ يَعْْبُدُونَهَا وَ يَذْبَحُونَ عِنْدَهَا فِي رَأْسِ كُلِّ سَنَةٍ وَ يَجْتَمِعُونَ عِنْدَهَا فَقَالُوا لَهُ إِنْ كُنْتَ كَمَا تَزْعُمُ نَبِيًّا رَسُولًا فَادْعُ لَنَا إِلَهَكَ حَتَّى تُخْرِجَ لَنَا مِنْ هَذِهِ الصَّخْرَةِ الصَّمَاءَ نَاقَةً عَشْرَاءَ فَأَخْرَجَهَا اللَّهُ كَمَا طَلَبُوا مِنْهُ

They argued against them (the Rasools^{as}), so Allah^{azwj} Sent Salih^{as} to them. He^{as} called them towards Allah^{azwj}. They did not respond and were insolent to him^{as}, and said, ‘We will not believe you^{as} until you^{as} bring out for us from this rock a tame she-camel. And it was a rock which they used to magnify and worship and make their sacrifices near to its peak every year, and they used to gather around it. They said, ‘If you^{as} are as you are alleging to be, a Prophet^{as}, a Rasool^{as}, so call upon your^{as} Lord^{azwj} for us until He^{azwj} Brings out for us from this solid rock a tame she-camel’. So Allah^{azwj} Brought it out as they had sought from him^{as}.

ثُمَّ أَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَيْهِ أَنْ يَا صَالِحُ قُلْ لَهُمْ إِنَّ اللَّهَ قَدْ جَعَلَ لِهَذِهِ النَّاقَةِ [مِنَ الْمَاءِ] شَرْبَ يَوْمٍ وَ لَكُمْ شَرْبَ يَوْمٍ وَ كَانَتِ النَّاقَةُ إِذَا كَانَ يَوْمٌ شَرِبَتْ مِنَ الْمَاءِ ذَلِكَ الْيَوْمَ فَيَحْلُبُونَهَا فَلَا يَبْقَى صَغِيرٌ وَ لَا كَبِيرٌ إِلَّا شَرِبَ مِنْ لَبَنِهَا يَوْمَهُمْ ذَلِكَ فَإِذَا كَانَ اللَّيْلُ وَ أَصْبَحُوا غَدُوا إِلَى مَايِهِمْ فَشَرِبُوا مِنْهُ ذَلِكَ الْيَوْمَ وَ لَمْ تَشْرَبِ النَّاقَةُ ذَلِكَ الْيَوْمَ فَمَكَثُوا بِذَلِكَ مَا شَاءَ اللَّهُ

Then Allah^{azwj} Blessed and High Revealed unto him^{as}: “O Salih^{as}! Tell them that Allah^{azwj} has Made a share for this she-camel, from the water, that it would drink from it one day and you would drink from it the next day”. And the day which was designated for the she-camel to drink, it would drink the water during that day. They would then milk her, and there did not remain any young one or old one except that he drank from her milk in the day of theirs when it was the night time. And in the morning they would drink from the water, and the she-camel would not drink from it during that day. So that situation prevailed until such time as Allah^{azwj} so Desired it to.

ثُمَّ إِنَّهُمْ عَنَّا عَلَى اللَّهِ وَ مَشَى بَعْضُهُمْ إِلَى بَعْضٍ وَ قَالُوا اغْتَرُّوا هَذِهِ النَّاقَةَ وَ اسْتَرِيحُوا مِنْهَا لَا نَرْضَى أَنْ يَكُونَ لَنَا شَرْبُ يَوْمٍ وَ لَهَا شَرْبُ يَوْمٍ ثُمَّ قَالُوا مِنَ الَّذِي يَلِي قَتْلَهَا وَ نَجْعَلُ لَهُ جُعْلًا مَا أَحَبَّ فَجَاءَهُمْ رَجُلٌ أَحْمَرُ أَشْفَرُ أَرْقٌ وَ لَدَى زَنْبٍ لَا يُعْرَفُ لَهُ أَبٌ يُقَالُ لَهُ قُدَارٌ شَقِيٌّ مِنَ الْأَشْوَِيَاءِ مَشْتُومٌ عَلَيْهِمْ فَجَعَلُوا لَهُ جُعْلًا فَلَمَّا تَوَجَّهَتْ النَّاقَةُ إِلَى الْمَاءِ الَّذِي كَانَتْ تَرُدُّهُ تَرَكَهَا حَتَّى شَرِبَتْ الْمَاءَ وَ أَقْبَلَتْ رَاجِعَةً فَفَعَدَ لَهَا فِي طَرِيقِهَا فَضْرَبَهَا بِالسَّيْفِ فَضْرَبَهُ فَلَمْ تَعْمَلْ شَيْئًا فَضْرَبَهَا ضْرَبَةً أُخْرَى فَفَقَتَلَهَا وَ حَرَّتْ إِلَى الْأَرْضِ عَلَى جَنْبِهَا وَ هَرَبَ فَصَبَلَهَا حَتَّى صَعَدَ إِلَى الْجَبَلِ فَرَعَى ثَلَاثَ مَرَّاتٍ إِلَى السَّمَاءِ

Then they rebelled against Allah^{azwj} and some of them walked towards the others and said, ‘Slay this she-camel, and be relaxed from it. We are not happy that there should be a day for us to drink and a day for it to drink’. Then they looked around for someone who could slay it, and made for him (a reward) of what he loved. So there came to them a red, blonde, blue-eyed man, of an adulterous birth, whose father was unknown, called Qudaar. A wretched one of all wretched ones of a sinister character, so they made up for him a reward for it. So when the she-camel went towards the water to drink from it, he left it until it had drunk the water. When it returned, he sat waiting for it upon its path. He struck her with the sword but it did not kill her. So he struck at it again and killed her and it fell down upon the earth on its

side, and its young ones fled until they sat upon the mountain. They cried out three times towards the sky.

وَ أَقْبَلَ قَوْمُ صَالِحٍ فَلَمَّ يَبِيقُ أَحَدٌ مِنْهُمْ إِلَّا شَرَكُهُ فِي ضَرْبَتِهِ وَ اقْتَسَمُوا لَحْمَهَا فِيمَا بَيْنَهُمْ فَلَمَّ يَبِيقُ مِنْهُمْ صَغِيرٌ وَ لَا كَبِيرٌ إِلَّا أَكَلَ مِنْهَا فَلَمَّا رَأَى ذَلِكَ صَالِحٌ أَقْبَلَ إِلَيْهِمْ فَقَالَ يَا قَوْمِ مَا دَعَاكُمْ إِلَى مَا صَنَعْتُمْ أَ عَصَيْتُمْ رَبَّكُمْ فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى صَالِحٍ (عليه السلام) أَنْ قَوْمَكَ قَدْ طَعَوْا وَ بَعَوْا وَ قَتَلُوا نَاقَةَ بَعْتَهَا إِلَيْهِمْ حُجَّةً عَلَيْهِمْ وَ لَمْ يَكُنْ عَلَيْهِمْ فِيهَا ضَرَرٌ وَ كَانَ لَهُمْ مِنْهَا أَكْثَرُ الْمَنْفَعَةِ فَقَالَ لَهُمْ إِنِّي مُرْسِلٌ عَلَيْكُمْ عَذَابِي إِلَى ثَلَاثَةِ أَيَّامٍ فَإِنْ هُمْ تَابُوا وَ رَجَعُوا قَبِلْتُ تَوْبَتَهُمْ وَ صَدَدْتُ عَنْهُمْ وَ إِنْ هُمْ لَمْ يَتُوبُوا وَ لَمْ يَرْجِعُوا بَعَثْتُ عَلَيْهِمْ عَذَابِي فِي الْيَوْمِ الثَّلَاثِ

And the people of Salih^{as} came over. So there did not remain anyone from them except that he participated in hitting it, and they distributed its meat in between themselves. There did not remain anyone from them, whether young or old except that he ate from it. So when Salih^{as} saw that, he^{as} came up to them and said, 'O People! What called you all to do what you have done and rebelled against your Lord^{azwj}?' So Allah^{azwj} Blessed and High unto Salih^{as}: "Your^{as} people have been tyrannous and rebellious, and killed the she-camel that was Sent to them as a Proof to them, and there was no harm in it for them, and there were great benefits from it for them. So tell them that I^{azwj} will be Sending upon you all My^{azwj} Punishment after three days. So they were to repent and return (from their ways), I^{azwj} shall Accept their repentance and Prevent it from them, and if they do not repent and do not return (from their ways), I^{azwj} will Send to them My^{azwj} Punishment on the third day".

فَأَتَاهُمْ صَالِحٌ (عليه السلام) فَقَالَ لَهُمْ يَا قَوْمِ إِنِّي رَسُولٌ رَبِّكُمْ إِلَيْكُمْ وَ هُوَ يَقُولُ لَكُمْ إِنْ أَنْتُمْ تَنْبُؤُا وَ رَجَعْتُمْ وَ اسْتَغْفَرْتُمْ غَفَرْتُ لَكُمْ وَ تَابْتُ عَلَيْكُمْ فَلَمَّا قَالَ لَهُمْ ذَلِكَ كَانُوا أَغْتَى مَا كَانُوا وَ أَخْبَتُ وَ قَالُوا يَا صَالِحُ أَتَيْتَنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ [الصَّادِقِينَ] قَالَ يَا قَوْمِ إِنَّكُمْ تُصْبِحُونَ عَدَاً وَ وُجُوهُكُمْ مُصْفَرَّةٌ وَ الْيَوْمَ الثَّانِي وَ وُجُوهُكُمْ مُحْمَرَّةٌ وَ الْيَوْمَ الثَّلَاثِ وَ وُجُوهُكُمْ مُسْوَدَّةٌ

So Salih^{as} came and said to them: 'O people! I^{as} am a Rasool^{as} of your Lord^{azwj}. He^{azwj} is Saying to you all that if you were to repent and return (from your ways) and seek Forgiveness, He^{azwj} would Forgive you all and Turn towards you (Mercifully)'. So when he^{as} said that to them they became more rebellious and treacherous than what they had been and said, 'O Salih^{as}! Let it come to us, what you^{as} are calling for us, if you^{as} are from the Rasools^{as}, the truthful ones'. He^{as} said: 'O people! When you wake up tomorrow morning your faces would be yellow, and on the second day your faces would be red, and on the third day your faces would be black'.

فَلَمَّا أَنْ كَانَ أَوَّلُ يَوْمٍ أَصْبَحُوا وَ وُجُوهُهُمْ مُصْفَرَّةٌ فَمَشَى بَعْضُهُمْ إِلَى بَعْضٍ وَ قَالُوا قَدْ جَاءَكُمْ مَا قَالَ لَكُمْ صَالِحٌ فَقَالَ الْعَتَاةُ مِنْهُمْ لَا نَسْمَعُ قَوْلَ صَالِحٍ وَ لَا نَقْبَلُ قَوْلَهُ وَ إِنْ كَانَ عَظِيمًا فَلَمَّا كَانَ الْيَوْمَ الثَّانِي أَصْبَحَتْ وَ وُجُوهُهُمْ مُحْمَرَّةٌ فَمَشَى بَعْضُهُمْ إِلَى بَعْضٍ فَقَالُوا يَا قَوْمِ قَدْ جَاءَكُمْ مَا قَالَ لَكُمْ صَالِحٌ فَقَالَ الْعَتَاةُ مِنْهُمْ لَوْ أَهْلَكْنَا جَمِيعًا مَا سَمِعْنَا قَوْلَ صَالِحٍ وَ لَا تَرَكْنَا آلِهَتَنَا الَّتِي كَانُوا آبَاؤُنَا يَعْبُدُونَهَا وَ لَمْ يَتُوبُوا وَ لَمْ يَرْجِعُوا فَلَمَّا كَانَ الْيَوْمَ الثَّلَاثِ أَصْبَحُوا وَ وُجُوهُهُمْ مُسْوَدَّةٌ فَمَشَى بَعْضُهُمْ إِلَى بَعْضٍ وَ قَالُوا يَا قَوْمِ أَتَاكُمْ مَا قَالَ لَكُمْ صَالِحٌ فَقَالَ الْعَتَاةُ مِنْهُمْ قَدْ أَتَانَا مَا قَالَ لَنَا صَالِحٌ

So when it was the morning of the first day and their faces turned yellow, some of them walked towards the others and said, 'There has come upon you what Salih^{as} had spoken of'. So the rebellious ones among them said, 'We will not listen to the words of Salih^{as} and will not accept his^{as} words, even though they may be great'. So when it was the morning of the second day and their faces turned red, some of them walked towards the others and said, 'O people! There has come upon you what Salih^{as} had spoken about for you all'. So the rebellious ones among them said, 'Even if we were all to be destroyed, we will not listen to the words of Salih^{as} nor will we

leave our gods which our forefathers had been worshipping, nor will we repent, nor will we return (from our ways)'. So when it was the morning of the third day and their faces turned black. So some of them walked towards the others and said, 'O people! There has come upon you what Salih^{as} had spoken of for you all'. So the rebellious ones from among them said, 'Let it come upon us what Salih^{as} had said to us'.

فَلَمَّا كَانَ نِصْفُ اللَّيْلِ أَنَاهُمْ جَبْرِيْلُ (عليه السلام) فَصَرَخَ بِهِمْ صَرَخَةً خَرَقَتْ تِلْكَ الصَّرْخَةُ أَسْمَاعَهُمْ وَ فَلَقَتْ قُلُوبَهُمْ وَ صَدَعَتْ أَكْبَادَهُمْ وَ قَدْ كَانُوا فِي تِلْكَ الثَّلَاثَةِ الْأَيَّامِ قَدْ تَحَنَطُوا وَ تَكَفَّنُوا وَ عَلِمُوا أَنَّ الْعَذَابَ نَازِلٌ بِهِمْ فَمَاتُوا أَجْمَعُونَ فِي طَرْفَةِ عَيْنٍ صَغِيرُهُمْ وَ كَبِيرُهُمْ فَلَمْ يَبْقَ لَهُمْ نَاعِقَةٌ وَ لَا رَاعِيَةٌ وَ لَا شَيْءٌ إِلَّا أَهْلَكَهُ اللَّهُ فَأَصْبَحُوا فِي دِيَارِهِمْ وَ مَصَاجِعِهِمْ مَوْتَى أَجْمَعِينَ ثُمَّ أَرْسَلَ اللَّهُ عَلَيْهِمْ مَعَ الصَّيْحَةِ النَّارَ مِنَ السَّمَاءِ فَأَحْرَقَتْهُمْ أَجْمَعِينَ وَ كَانَتْ هَذِهِ قِصَّتَهُمْ.

So when it was the middle of the night, Jibraeel^{as} came upon them and screamed out a loud scream at them which broke their eardrums, and split their hearts, and ruptured their livers. And during those three days they had been applying camphor upon themselves, and shrouding themselves, and they knew that the Punishment would be descending upon them. So all of them died in the blink of an eye, their young ones as well as their old ones. There did not remain for them a she-camel, or a sheep, or anything except that Allah^{azwj} Destroyed it. They had all died in their homes and on their beds. Then Allah^{azwj} Sent upon them Fire along with the Scream from the sky. So it burnt all of them, and this was their story'.⁵⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) سَأَلَ جَبْرِيْلَ (عليه السلام) كَيْفَ كَانَ مَهْلِكُ قَوْمِ صَالِحٍ (عليه السلام) فَقَالَ يَا مُحَمَّدُ إِنَّ صَالِحًا بُعِثَ إِلَى قَوْمِهِ وَ هُوَ ابْنُ سِتِّ عَشْرَةَ سَنَةً فَلَبِثَ فِيهِمْ حَتَّى بَلَغَ عَشْرِينَ وَ مِائَةَ سَنَةٍ لَا يُجِيبُونَهُ إِلَى خَيْرٍ قَالَ وَ كَانَ لَهُمْ سَبْعُونَ صَنَمًا يَعْبُدُونَهَا مِنْ دُونِ اللَّهِ عَزَّ وَ جَلَّ فَلَمَّا رَأَى ذَلِكَ مِنْهُمْ قَالَ يَا قَوْمِ بُعِثْتُ إِلَيْكُمْ وَ أَنَا ابْنُ سِتِّ عَشْرَ سَنَةٍ وَ قَدْ بَلَغْتُ عَشْرِينَ وَ مِائَةَ سَنَةٍ وَ أَنَا أَعْرَضُ عَلَيْكُمْ أَمْرَيْنِ إِنْ شِئْتُمْ فَاسْأَلُونِي حَتَّى أَسْأَلَ إِلَهِي فَيُجِيبَكُمْ فِيمَا سَأَلْتُمُونِي السَّاعَةَ وَ إِنْ شِئْتُمْ سَأَلْتُ إِلَهَكُمْ فَإِنْ أَجَابْتَنِي بِالَّذِي أَسْأَلُهَا خَرَجْتُ عَنْكُمْ فَقَدْ سِئِمْتُمْ وَ سِئِمْتُمُونِي قَالُوا قَدْ أَنْصَفْتَ يَا صَالِحُ

Ali Bin Ibrahim, from his father, from Al-Hassan Bin Mahboub, from Abu Hamza, who has narrated:

Abu Ja'far^{asws} having said: 'The Rasool-Allah^{sawww} asked Jibraeel^{as}: 'How were the people of Salih^{as} destroyed?' So he said: 'O Muhammad^{sawww}! Salih^{as} was Sent to his^{as} people when he was sixteen years old. So he^{sawww} was with them until he^{as} reached the age of one hundred and twenty years, they did not answer him^{as} to the good. And they had for themselves seventy idols which they worshipped apart from Allah^{azwj} Mighty and Majestic. So when he^{as} saw that among them, he^{as} said: 'O people! I^{as} was Sent to you all when I^{as} was sixteen years old, and I^{as} have now reached one hundred and twenty years, and I^{as} present to you all two matters. If you like you can ask me until I^{as} ask my^{as} God^{azwj} so He^{azwj} would Answer you with regards to what you have asked me of within a short while. And if you like, I^{as} would ask your gods, so if they answer me^{as} by that which I^{as} have asked them of, I^{as} would go away from you all. So I^{as} would have silenced you all and you would have silenced me^{as}'. They said, 'You^{as} are being fair, O Salih^{as}'.

فَاتَّعَدُوا لِيَوْمٍ يَخْرُجُونَ فِيهِ قَالَ فَخَرَجُوا بِأَصْنَامِهِمْ إِلَى ظَهْرِهِمْ ثُمَّ قَرَّبُوا طَعَامَهُمْ وَ شَرَابَهُمْ فَأَكَلُوا وَ شَرَبُوا فَلَمَّا أَنْ فَرَّغُوا دَعَوْهُ فَقَالُوا يَا صَالِحُ سَلْ فَقَالَ لِكَبِيرِهِمْ مَا اسْمُ هَذَا قَالُوا فَلَانَ فَقَالَ لَهُ صَالِحُ يَا فَلَانَ أَجِبْ فَلَمْ يُجِبْهُ فَقَالَ صَالِحُ مَا لَهُ لَا يُجِيبُ قَالُوا ادْعُ غَيْرَهُ قَالَ فَدَعَاهَا كُلَّهَا بِأَسْمَائِهَا فَلَمْ يُجِبْهُ مِنْهَا شَيْءٌ فَأَقْبَلُوا عَلَى أَصْنَامِهِمْ فَقَالُوا لَهَا مَا لَكَ لَا تُجِيبِينَ صَالِحًا فَلَمْ تُجِبْ فَقَالُوا نَحْنُ عَنَا وَ دَعْنَا وَ إِلَهَتْنَا سَاعَةً

⁵⁸ Al Kafi – H 14662 (Extract)

So they prepared for the day that they will be going out for it. So they went out with their idols upon their backs, and prepared their food and drinks. So they ate and drank. When they finished, they called him^{as} over. They said, 'O Salih^{as}! Ask!'. So he^{as} said to their elder: 'What is the name of this one?' He said, 'Such and such'. So he^{as} said to it: 'O such and such! Answer me^{as}!' So it did not answer him^{as}. So Salih^{as} said: 'What is the matter with it that it does not answer?' They said, 'Ask another one'. So he^{as} asked all of them by their names, but they did not answer him^{as} anything. So they turned towards their idols and said to them: 'What is the matter with you all that you do not answer Salih^{as}?'. They did not answer. So they said, 'Step away from us and leave us and our idols for a while'.

ثُمَّ نَحَوَّا بُسْطَهُمْ وَفُرْشَهُمْ وَنَحَوَّا ثِيَابَهُمْ وَتَمَرَعُوا عَلَى الثَّرَابِ وَطَرَحُوا الثَّرَابَ عَلَى رُءُوسِهِمْ وَقَالُوا لِأَصْنَامِهِمْ لَئِنْ لَمْ تُجِِبْنِ صَالِحًا الْيَوْمَ لَتُنْفُضَنَّ قَالَ ثُمَّ دَعَا قَالُوا يَا صَالِحُ ادْعُهَا فَدَعَا فَلَمْ تُجِبْهُ فَقَالَ لَهُمْ يَا قَوْمِ قَدْ دَهَبَ صَدْرُ النَّهَارِ وَلَا أَرَى إِلَيْكُمْ تُجِيبُونِي فَاسْأَلُونِي حَتَّى ادْعُو إِلَهِي فَيُجِيبَكُمْ السَّاعَةَ

Then they unrolled their rugs, and their furnishings, and their clothes, and wallowed upon the dust, and placed dust upon their heads, and said to their idols, 'If you do not answer Salih^{as} today, you will be exposed'. Then they called him^{as} over, so they said, 'O Salih^{as}! Call to these (idols)'. So he^{as} called upon them. They did not answer him^{as}. So he^{as} said to them: 'O People! Half the morning has passed and I^{as} have not seen your gods to have answered me^{as}. So ask me^{as}, and I^{as} shall ask my^{as} God^{azwj}, and He^{azwj} will Answer you shortly'.

فَانْتَدَبَ لَهُ مِنْهُمْ سَبْعُونَ رَجُلًا مِنْ كِبَرَائِهِمْ وَ الْمُنْظُورِ إِلَيْهِمْ مِنْهُمْ فَقَالُوا يَا صَالِحُ نَحْنُ نَسْأَلُكَ فَإِنْ أَجَبَكَ رَبُّكَ اتَّبَعْنَاكَ وَ أَجْبَنَّاكَ وَ يُبَايِعُكَ جَمِيعُ أَهْلِ قَرْيَتِنَا فَقَالَ لَهُمْ صَالِحٌ (عَلَيْهِ السَّلَام) سَلُونِي مَا شِئْتُمْ فَقَالُوا تَقَدَّمَ بِنَا إِلَى هَذَا الْجَبَلِ وَ كَانَ الْجَبَلُ قَرِيبًا مِنْهُمْ فَانْطَلَقَ مَعَهُمْ صَالِحٌ فَلَمَّا انْتَهَوْا إِلَى الْجَبَلِ قَالُوا يَا صَالِحُ ادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِنْ هَذَا الْجَبَلِ السَّاعَةَ نَاقَةَ حَمْرَاءَ شَقْرَاءَ وَبَرَاءَ عَشْرَاءَ بَيْنَ جَنْبَيْهَا مِيلٌ

Seventy men from their elders were delegated to him^{as} from the approved ones from among them, so they said, 'O Salih^{as}! We ask you, so if your^{as} Lord^{azwj} were to answer us, we would follow you^{as} and answer to you^{as}, and pledge our allegiances to you^{as}, all the people of our town altogether'. So Salih^{as} said to them: 'Ask me^{as} whatsoever you like'. So they said, 'Walk with us towards this mountain', and the mountain was quite near to them. So Salih^{as} went with them. When he^{as} came up to the mountain, they said, 'O Salih^{as}! Call upon your^{as} Lord^{azwj} for us, to bring out for us from this mountain this very moment, a blonde, tame, red she-camel with a distance of a mile between the two sides of the mountain'.

فَقَالَ لَهُمْ صَالِحٌ لَقَدْ سَأَلْتُمُونِي شَيْئًا يَعْظُمُ عَلَيَّ وَ يَهْوُنُ عَلَى رَبِّي جَلٌّ وَ عَزٌّ قَالَ فَسَأَلَ اللَّهُ تَعَالَى صَالِحٌ ذَلِكَ فَأَنْصَدَعَ الْجَبَلُ صَدْعًا كَأَدَّتْ تَطِيرُ مِنْهُ غُفُولُهُمْ لَمَّا سَمِعُوا ذَلِكَ ثُمَّ اضْطَرَبَ ذَلِكَ الْجَبَلُ اضْطِرَابًا شَدِيدًا كَالْمَرَأَةِ إِذَا أَخَذَهَا الْمَخَاضُ ثُمَّ لَمْ يَفْجَأْهُمْ إِلَّا رَأْسُهَا قَدْ طَلَعَ عَلَيْهِمْ مِنْ ذَلِكَ الصَّدْعِ فَمَا اسْتَبَيَّتْ رَقَبَتُهَا حَتَّى اجْتَرَّتْ ثُمَّ خَرَجَ سَائِرُ جَسَدِهَا ثُمَّ اسْتَوَتْ قَائِمَةً عَلَى الْأَرْضِ فَلَمَّا رَأَوْا ذَلِكَ قَالُوا يَا صَالِحُ مَا أَسْرَعَ مَا أَجَابَكَ رَبُّكَ ادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا فَصِيلَهَا فَسَأَلَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ فَرَمَتْ بِهِ قَدَبٌ حَوْلَهَا

So Salih^{as} said to them: 'You have asked me^{as} for something which is great for me^{as}, and is easy for my^{as} Lord^{azwj} Majestic and Mighty'. Salih^{as} asked Allah^{azwj} the High for that. The mountain split asunder with such a split that their intellects took flight when they heard that rumble of it. Then the mountain trembled with a great tremble like a woman trembling during labour. Then only its head came out of the crack in the mountain. When its neck showed, it began to chew its cud. Then the rest of its body

'Abdul Rahman Ibn Muljim is from the children of Qadaar, the slayer of the she-camel of Salih^{as}, and both of their stories are one (the same), because Qadaar was in love with a woman called Rabaab, just as Ibn Muljim was in love with Qataam'. (For whom they both did what they did)'.⁶¹

VERSES 69 - 83

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا قَالِ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ {69} فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكَّرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَى قَوْمِ لُوطٍ {70} وَأَمْرَاتُهُ قَائِمَةٌ فَضَحَكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ {71} قَالَتْ يَا وَيْلَتَى أَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ {72} قَالُوا اتَّعَجِبِينَ مِنْ أَمْرِ اللَّهِ تَرَحَّمْتُ اللَّهُ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ {73}

[11:69] And Our messengers came to Ibrahim with good news. They said: Peace! He said: Peace! So it was not before he came with a roasted calf [11:70] But when he saw that their hands were not extended towards it, he deemed them strange and conceived fear of them. They said: Fear not, we are sent to people of Lut [11:71] And his wife was standing (by), so she laughed, then We Gave her the good news of Is'haq and after Is'haq of Yaqoub [11:72] She said: O woe be unto me! Shall I bear a son when I am a very old woman and this my husband is a very old man? This is a strange thing [11:73] They said: Do you wondering at Allah's Command? The Mercy of Allah and His Blessings are upon you, the People of the Household, surely He is Praised, Glorious

فَلَمَّا دَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى يُجَادِلُنَا فِي قَوْمِ لُوطٍ {74} إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ {75} يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ {76}

[11:74] So when fear had gone away from Ibrahim and good news Came to him, he began to plead with Us for Lut's people [11:75] Surely Ibrahim was forbearing, tender-hearted, oft-returning (to Allah) [11:76] O Ibrahim! Turn away from this, surely the Command of your Lord has come to pass, and there must come to them a Punishment that cannot be averted

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ {77} وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَا قَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ {78} قَالُوا لَقَدْ عَلِمْتُمْ مَا لَنَا فِي بَنَاتِكُمْ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ {79} قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ {80}

[11:77] And when Our Messengers came to Lut, he was grieved for them, and he lacked the strength to protect them, and said: This is a difficult day [11:78] And his people came to him, rushing on towards him, and they had been doing evil deeds. He said: O people! These are my daughters (nation's daughters)- they are purer for you, so fear Allah and do not disgrace me with regards to my guests; is there not among you one right-minded man? [11:79] They said: You well know that we have no claim on your daughters, and surely you know what we desire [11:80] He said: Ah! If only I had power to suppress you, rather I shall have recourse to a strong support

⁶¹ المنقب 3: 309.

قَالُوا يَا لُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصْلُوا إِلَيْكَ فَأَسْرَبْنَا بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرَانِكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ ۚ إِنَّ مَوْعِدَهُمُ الصُّبْحُ ۚ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ {81} فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِنْ سِجِّيلٍ مَنْضُودٍ {82} مُسَوَّمَةً عِنْدَ رَبِّكَ ۚ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ {83}

[11:81] They said: O Lut! We are the Messengers of your Lord; they will never be able to reach you; so remove your followers in a part of the night - and let none of you turn back - except for your wife, for whatsoever befalls them shall befall her; surely their appointed time is the morning; is not the morning near? [11:82] So when Our Command came to pass, We Turned them upside down and Rained down upon them stones of clay, of what had been decreed, one after another [11:83] Marked (for Punishment) with your Lord and it is not far off from the unjust

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ ابْنِ فَضَالٍ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ وَ هُوَ فَرَقَدٌ عَنْ أَبِي يَزِيدَ الْحَمَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ تَعَالَى بَعَثَ أَرْبَعَةَ أَمْلَاقٍ فِي إِهْلَاكِ قَوْمِ لُوطَ جَبْرَائِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ وَ كَرُوبِيلَ (عليهم السلام) فَمَرُّوا بِإِبْرَاهِيمَ (عليه السلام) وَ هُمْ مُعْتَمُونَ فَسَلَّمُوا عَلَيْهِ فَلَمْ يَعْرِفْهُمْ وَ رَأَى هَيْئَةً حَسَنَةً فَقَالَ لَا يَخْدُمُ هَؤُلَاءِ أَحَدٌ إِلَّا أَنَا بِنَفْسِي وَ كَانَ صَاحِبَ أَضْيَافٍ فَسَوَى لَهُمْ عَجَلًا سَمِينًا حَتَّى أَنْصَجَهُ ثُمَّ قَرَبَهُ إِلَيْهِمْ فَلَمَّا وَضَعَهُ بَيْنَ أَيْدِيهِمْ رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكَرَهُمْ وَ أَوْجَسَ مِنْهُمْ خِيفَةً

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

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 جَبْرَائِيلُ (عليه السلام) حَسَرَ الْعِمَامَةَ عَنْ وَجْهِهِ وَ عَنْ رَأْسِهِ فَعَرَفَهُ إِبْرَاهِيمُ (عليه السلام) فَقَالَ أَنْتَ هُوَ فَقَالَ نَعَمْ وَ مَرَّتْ أَمْرَانُهُ سَارَةً فَبَشَّرَهَا بِإِسْحَاقَ وَ مِنْ وَرَاءِ إِسْحَاقَ يُعْقُوبَ فَقَالَتْ مَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَأَجَابُوهَا بِمَا فِي الْكِتَابِ الْعَرِيزِ فَقَالَ إِبْرَاهِيمُ (عليه السلام) لَهُمْ فِيمَا ذَا جِئْتُمْ قَالُوا لَهُ فِي إِهْلَاكِ قَوْمِ لُوطَ

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 جَبْرَائِيلُ (عليه السلام) لَا قَالَ فَإِنْ كَانُوا خَمْسِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا ثَلَاثِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا عَشْرَةً قَالَ لَا قَالَ فَإِنْ كَانُوا خَمْسَةً قَالَ لَا قَالَ فَإِنْ كَانُوا وَاحِدًا قَالَ لَا قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنَنْجِيَنَّهُ وَ أَهْلَهُ إِلَّا أَمْرَانَهُ كَانَتْ مِنَ الْعَابِرِينَ 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.

وَقَالَ الْحَسَنُ الْعَسْكَرِيُّ أَبُو مُحَمَّدٍ لَا أَعْلَمُ ذَا الْقَوْلِ إِلَّا وَهُوَ يَسْتَبْقِيهِمْ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ يُجَادِلُنَا فِي قَوْمِ لُوطٍ فَاتُّوا لُوطًا وَهُوَ فِي زُرَاعَةٍ لَهُ قُرْبَ الْمَدِينَةِ فَسَلَّمُوا عَلَيْهِ وَهُمْ مُعْتَمِرُونَ فَلَمَّا رَأَاهُمْ رَأَى هَيْبَةً حَسَنَةً عَلَيْهِمْ عَمَانٌ بِيضٌ وَثِيَابٌ بِيضٌ فَقَالَ لَهُمُ الْمُنْزَلُ فَقَالُوا نَعَمْ فَتَقَدَّمَهُمْ وَمَشُوا خَلْفَهُ فَنَدِمَ عَلَى عَرْضِهِ عَلَيْهِمُ الْمُنْزَلِ وَقَالَ أَيُّ شَيْءٍ صَنَعْتُ آتِي بِهِمْ قَوْمِي وَأَنَا أَعْرِفُهُمْ فَالْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ وَقَدْ قَالَ جِبْرِيْلُ (عليه السلام) لَا نَعْبُدُ عَلَيْهِمْ حَتَّى يَشْهَدَ ثَلَاثَ شَهَادَاتٍ فَقَالَ جِبْرِيْلُ (عليه السلام) هَذِهِ وَاحِدَةٌ ثُمَّ مَشَى سَاعَةً ثُمَّ الْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ فَقَالَ جِبْرِيْلُ (عليه السلام) هَذِهِ اثْنَتَانِ ثُمَّ مَضَى فَلَمَّا بَلَغَ بَابَ الْمَدِينَةِ الْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ فَقَالَ جِبْرِيْلُ (عليه السلام) هَذِهِ ثَالِثَةٌ

And Al-Hassan Al-Askari Abu Muhammad^{asws} said, and I don't know 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”**. 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’. 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 وَدَخَلُوا مَعَهُ فَلَمَّا رَأَتْهُمُ امْرَأَتُهُ رَأَتْ هَيْبَةً حَسَنَةً فَصَعِدَتْ فَوْقَ السَّطْحِ وَصَعِقَتْ فَلَمْ يَسْمَعُوا فَدَخَنَتْ فَلَمَّا رَأَوُا الدَّخَانَ أَقْبَلُوا يُهْرَعُونَ إِلَى الْبَابِ فَنَزَلَتْ إِلَيْهِمْ فَقَالَتْ عَنْدَهُ قَوْمٌ مَا رَأَيْتُ قَطُّ أَحْسَنَ مِنْهُمْ هَيْبَةً فَجَاءُوا إِلَى الْبَابِ لِيَدْخُلُواهَا فَلَمَّا رَأَاهُمْ لُوطٌ قَامَ إِلَيْهِمْ فَقَالَ يَا قَوْمِ فَاتَّقُوا اللَّهَ وَ لَا تُخْزَوْنَ فِي صَافِيٍّ أَلَيْسَ مِنْكُمْ رَجُلٌ رَسِيدٌ فَقَالَ هُوَ لِأَنَّ بَنَاتِي هُنَّ أَطَهَرُ لَكُمْ قَدَعَاهُمْ إِلَى الْحَلَالِ فَقَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَ إِنَّكَ لَتَعْلَمُ مَا نُرِيدُ فَقَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ فَقَالَ جِبْرِيْلُ (عليه السلام) لَوْ يَعْلَمُ أَيُّ قُوَّةٍ لَهُ فَكَاتَرُوهُ حَتَّى دَخَلُوا الْبَيْتَ

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. 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 لُوطُ دَعُهُمْ يَدْخُلُونَ فَلَمَّا دَخَلُوا أَهْوَى جِبْرَائِيلُ بِإصْبَعِهِ 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 بَعَثْنَا فِي إِهْلَاكِهِمْ فَقَالَ يَا جِبْرَائِيلُ عَجَلٌ فَقَالَ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ

He^{asws} said: 'Jibraeel^{as} shouted: 'O Lut^{as}! Call them to enter the house'. So when they entered, Jibraeel^{as} pointed by his^{as} finger around them, so their eyesight was lost and it is His^{azwj} Words: **“[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 فَأَمْرُهُ فَتَحَمَّلَ وَ مَنْ مَعَهُ إِلَّا امْرَأَتُهُ قَالَ ثُمَّ اقْتَلَعَهَا جِبْرَائِيلُ بِجَنَاحَيْهِ مِنْ سَبْعِ أَرْضِينَ ثُمَّ رَفَعَهَا حَتَّى سَمِعَ أَهْلُ سَمَاءِ الدُّنْيَا نُبَاحَ الْكَلَابِ وَ صَبِيحَ الدِّيَكَةِ ثُمَّ قَلَبَهَا وَ أَمْطَرَ عَلَيْهَا وَ عَلَى مَنْ حَوْلَ الْمَدِينَةِ حِجَارَةً مِنْ سَجِيلٍ.

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'.⁶²

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن محمد بن سعيد، قال: أخبرني زكريا بن محمد، عن أبيه، عن عمرو، عن أبي جعفر (عليه السلام)، قال: «كان قوم لوط من أفضل قوم خلقهم الله، فطلبهم إبليس الشديدي، و كان من فضلهم و خيرتهم أنهم إذا خرجوا إلى العمل خرجوا بأجمعهم، و تبقى النساء خلفهم، فلم يزل إبليس يعتادهم، فكانوا إذا رجعوا خرب إبليس ما يعملون، فقال بعضهم لبعض: تعالوا نرصد هذا الذي يخرب متاعنا.

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Saeed, from Zakariyya Bin Muhammad, from his father, from Amro,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The people of Lut^{as} used to be the best of the people Created by Allah^{azwj}, therefore, Iblees^{la} sought them with an intense seeking. And from their merits, and their good things was that they used to go out to the work, they would go out altogether, and the women would remain behind them. So, Iblees^{la} did not cease to be accustomed with them. So whenever they used to return, Iblees^{la} would spoil whatever they used to work for. So some of them said to the others, 'Come, let us monitor this one who spoils our provisions'.

فرصدوه فإذا هو غلام أحسن ما يكون من الغلمان، فقالوا له: أنت الذي تخرب متاعنا مرة بعد اخرى، فاجتمع رأيهم على أن يقتلوه، فبيتوه عند رجل، فلما كان الليل صاح، فقال له: ما لك؟ فقال: كان أبي ينومني على بطنه. فقال له: تعال فتم على بطني

So they monitored, and there was a boy, as beautiful as a boy can be from the boys. So they said to him, 'Are you the one who spoils our provisions time and again?' So they formed a consensus of their view upon killing him, and so they harboured him with a man, So when it was the night, he started crying, so he said to him, 'What is the matter with you?' So he said, 'My father used sleep me upon his stomach'. So he said to him, 'Come, so sleep upon my stomach'.

قال- فلم يزل يبدلك الرجل حتى علمه أن يفعل بنفسه، فأولا علمه إبليس، و الثانية علمه هو، ثم انسل ففر منهم، و أصبحوا فجعل الرجل يخبر بما فعل بالغلام، و يعجبهم منه، و هم لا يعرفونه، فوضعوا أيديهم فيه حتى اكتفى الرجال بعضهم

الكافي 8: 327 / 505 62

ببعض. ثم جعلوا يرصدون مارة الطريق فيفعلون بهم، حي تنكب مدينتهم الناس، ثم تركوا نساءهم و أقبلوا على الغلمان، فلما رأى أنه قد أحكم أمره في الرجال جاء إلى النساء، فصير نفسه امرأة، فقال: إن رجالكن يفعل بعضهم ببعض: قلن: نعم قد رأينا ذلك، و كل ذلك يعظهم لوط ويوصيهم، و إبليس يغويهم حتى استغنى النساء بالنساء.

He^{asws} said: 'So the man kept massaging him until he taught him how to do it himself. The first one to teach him was Iblees^{la}, and the second one was him. Then he^{la} slipped away from them, and in the morning the man came with the news of what he had done with the young boy, and they were astounded from it, and they did not understand it. So they instered their hands in it until the men were content with each other. Then they started the passers-by and used to do it with them, to the extent that they plagues their cities and its people. Then they avoided their women and used to come to the young boys. So when he (Iblees^{la}) saw that his^{la} matter has been decided among the men, he^{la} came to the women. So he turned himself^{la} into a woman and said, 'Your men are doing it with each other'. So they said, 'Yes, we have seen that'. And all that, Lut^{as} had advised them against it and exhorted them. And Iblees^{la} made them go astray to the extent that the women used to satisfy themselves with the women.

فلما كملت عليهم الحجة، بعث الله جبرئيل و ميكائيل و إسرافيل (عليهم السلام) في زي غلمان عليهم أقبية، فمروا بلوط و هو يحرث، فقال: أين تريدون، ما رأيت أجمل منكم قط! فقالوا: إنا رسل سيدنا إلى رب هذه المدينة. قال: أ و لم يبلغ سيدكم ما يفعل أهل هذه المدينة؟ يا بني إنهم و الله يأخذون الرجال فيفعلون بهم حتى يخرج الدم. فقالوا: أمرنا سيدنا أن نمر وسطها. قال: فلي إليكم حاجة؟ قالوا: و ما هي؟ قال: تصبرون ها هنا إلى اختلاط الظلام

So when the Argument against them was completed, Allah^{azwj} Sent Jibrael^{la}, and Mikaeel^{la}, and Israfeel^{as} in the attire of young men. So they^{as} passed by Lut^{as} and he^{as} was farming, so he^{as} said, 'Where are you^{as} intending, for I^{as} have not seen anyone more beautiful than you^{as} at all!' So they^{as} said: 'We^{as} are the Messengers Sent by our^{as} Master^{azwj} to the Lord of this city'. He^{as} said: 'Has it not reached your Lord^{azwj} what the people of this city are indulging in? O my^{as} sons^{as}! By Allah^{azwj}, they are taking to the men, so they are doing it with them until the blood comes out'. So they^{as} said: 'Our^{as} Master^{azwj} has Commanded us that we^{as} should pass by in the middle of it'. He^{as} said: 'For me^{as}, there is a need from you^{as}'. So they^{as} said: 'And what is it?' He^{as} said: 'You should patiently await here until the dark'.

- قال- فجلسوا- قال- فبعث ابنته، و قال: جيئي لهم بخبز، و جيئي لهم بماء في القرية، و جيئي لهم عبا يتغطون بها من البرد. فلما أن ذهب الابنة أقبل المطر بالوادي، فقال لوط: الساعة يذهب بالصبيان الوادي. فقال: قوموا حتى نمضي. و جعل لوط يمشي في أصل الحائط، و جعل جبرئيل و ميكائيل و إسرافيل يمشون وسط الطريق. فقال: يا بني، امشوا ها هنا. فقالوا: أمرنا سيدنا أن نمر في وسطها.

He^{asws} said: 'So he^{as} sent for his^{as} daughter and said, 'Come to me^{as} with some bread for them, and come to me^{as} with water for them in a canteen, and come to me^{as} with a robe for them to cover themselves by it from the cold'. So when the daughter went, rain fell upon the valley, so Lut^{as} said: 'At this time the young boys would go into the valley. Arise, until we^{as} go from here'. So Lut^{as} walked by the wall, and Jibrael^{la}, and Mikaeel^{la}, and Israfeel^{as} were walking in the middle of the road. So he^{as} said: 'O my^{as} sons^{as}! Walk over here'. So they^{as} said: 'Our Master^{azwj} has Commanded us^{as} that we^{as} should walk in the middle of it'.

و كان لوط يستغتم الظلام، و مر إبليس، فأخذ من حجر امرأة صبيبا فطرحه في البئر، فتصايح أهل المدينة كلهم على باب لوط، فلما أن نظروا إلى الغلمان في منزل لوط، قالوا: يا لوط، قد دخلت في عملنا. فقال: هؤلاء ضيفي، فلا تفضحوني في ضيفي. قالوا: هم ثلاثة، خذ واحدا و أعطنا اثنين- قال- فأدخلهم الحجرة، و قال لو أن لي أهل بيت يمنعونني منكم».

And Lut^{as} was under the cover of darkness, and Iblees^{la} passed by. So he^{la} seized a young boy from the chamber of a woman and threw him into the well. So all of the people of the city came yelling at the door of Lut^{as}. So when they saw the young men in the house of Lut^{as}, they said, 'O Lut^{as}! You^{as} have (also) entered into our deeds'. So he^{as} said: 'These are my^{as} guests, so do not embarrass me^{as} with regards to my^{as} guests'. They said, 'They are three, so take one and give us two'. So they entered the chamber, and he^{as} said: 'If only there were some of my^{as} family members here, they would have prevented you from me^{as}'.

قال: «و تدافعوا على الباب، و كسروا باب لوط، و طرحوا لوطا، فقال له جبرئيل: إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَخَذَ كَفًا مِنْ بَطْحَاءٍ، فَضْرَبَ بِهَا وُجُوهُهُمْ، و قال: شأهت الوجوه، فعمي أهل المدينة كلهم، و قال لهم لوط: يا رسل ربي، فما أمركم ربي فيهم؟ قالوا: أمرنا أن نأخذهم بالسحر. قال: فلي إليكم حاجة قالوا: و ما حاجتك؟ قال: تأخذونهم الساعة، فاني أخاف أن يبدو لربي فيهم، فقالوا يا لوط: إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ لِمَنْ يَرِيدُ أَنْ يَأْخُذَ، فَخَذَ أَنْتَ بَنَاتِكَ و امض ودع امرأتك».

He^{asws} said: 'They jolted at the door, and broke the door of Lut^{as}, and set aside Lut^{as}. So Jibraeel^{la} said to them **[11:81] They said: O Lut! We are the Messengers of your Lord; they will never be able to reach you.** So he^{as} grabbed a plam full of sand and struck their faces with it, and said: '(Be) ugly of the faces!' So all the people of the city became blind. And Lut^{as} said to them^{as}: 'O Messengers of my^{as} Lord^{azwj}, so what did your^{as} Lord^{azwj} Command with regards to them?' They^{as} said: 'He^{azwj} Commanded us that we^{as} should seize them at sunrise'. I^{as} have need to you^{as}'. So they^{as} said: 'And what is it?' He^{as} said: 'Seize them all now, so I^{as} am afraid that my^{as} Lord^{azwj} may Reconsider them'. So they said: 'O Lut^{as}! **[11:81] surely their appointed time is the morning; is not the morning near?** So the ones whom you^{as} want to take with you^{as}, so take with yourself^{as}, your^{as} daughters and go, and leave your^{as} wife'.

فقال أبو جعفر (عليه السلام): رحم الله لوطا، لو يدري من معه في الحجرة لعلم أنه منصور حيث يقول: لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ أَيْ رُكْنٍ أَشَدَّ مِنْ جِبْرَائِيلَ مَعَهُ فِي الْحَجْرَةِ! فقال الله عز و جل لمحمد (صلى الله عليه و آله) و ما هِيَ مِنَ الظَّالِمِينَ بَبَعِيدٍ مِنْ ظَالِمِي أُمَّتِكَ، إن علموا ما عمل قوم لوط».

So Abu Ja'far^{asws} said: 'May Allah^{azwj} have Mercy on Lut^{as}. Had he^{as} known the ones who were with him^{as} in the chamber, he^{as} would have known that he^{as} is a Supported one, where he^{as} said **[11:80] He said: Ah! If only I had power to suppress you, rather I shall have recourse to a strong support,** i.e. a support stronger than Jibraeel^{la} who was with him^{as} in the chamber! So Allah^{azwj} Mighty and Majestic Said to Muhammad^{saww} **[11:83] Marked (for Punishment) with your Lord and it is not far off from the unjust,** the unjust ones from your^{saww} community, if they were to do what the people of Lut^{as} did'.

قال: «و قال رسول الله (صلى الله عليه و آله): من ألح في وطء الرجال لم يمت حتى يدعو الرجال إلى نفسه».

He^{asws} said: 'Rasool-Allah^{saww} said: 'The one who insisted in having intercourse with the men, would not die until he calls the men to himself (for intercourse)'.⁶³

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن محمد بن أبي حمزة، عن يعقوب بن شعيب، عن أبي عبد الله (عليه السلام) في قول لوط (عليه السلام): «هُؤْلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ». قال: «عرض عليهم التزويج».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Abu Hamza, from Yaqaub Bin Shuayb,

(It has been narrated) from Abu Abdullah^{asws} regarding the words of Lut^{as} **[11:78] O people! These are my daughters - they are purer for you**, he^{asws} said: 'Presented them for the marriage'.⁶⁴

و عنه: عن علي بن إبراهيم، عن أبيه، عن عثمان بن سعيد، عن محمد بن سليمان، عن ميمون البان، قال: كنت عند أبي عبد الله (عليه السلام) فقرأ عنده آيات من هود، فلما بلغ وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِنْ سِجِّيلٍ مَنْضُودٍ مُسَوَّمَةً عِنْدَ رَبِّكَ وَ مَا هِيَ مِنَ الظَّالِمِينَ بَبَعْدٍ قَالَ: فقال: «من مات مصرا على اللواط لم يموت حتى يرميه الله بحجر من تلك الحجارة، تكون فيه منيته، و لا يراه أحد».

And from him, from Ali Bin Ibrahim, from his father, from usmaan Bin Saeed, from Muhammad Bin Suleyman, from Maymoun Al Baan who said,

'I was in the presence of Abu Abdullah^{asws} so there was recited in his^{asws} presence a Verse from (Chapter) Hud^{as}. So when it reached **[11:82] and Rained down upon them stones of clay, of what had been decreed, one after another [11:83] Marked (for Punishment) with your Lord and it is not far off from the unjust**, so he^{asws} said: 'The one who dies having insisted upon sodomy, would not die until Allah^{azwj} Pelts him with sones from those stones, resulting in his death, and no one sees it'.⁶⁵

و عنه، قال: حدثني محمد بن جعفر، قال: حدثنا محمد بن أحمد، عن محمد بن الحسين، عن موسى بن سعدان، عن عبد الله بن القاسم، عن صالح، عن أبي عبد الله (عليه السلام) قال: في قوله تعالى: قُوَّةٌ. قال: «القوة: القائم (عليه السلام)، و الركن الشديد: ثلاثمائة و ثلاثة عشر».

And from him, from Muhammad Bin Ja'far, from Muhammad Bin Ahmad, from Muhammad Bin Al Husayn, from Musa Bin Sa'adan, from Abdullah Bin Al Qasim, from Salih,

(It has been narrated) from Abu Abdullah^{asws} having said regarding the Words of the High **[11:80] power**. He^{asws} said: 'The power – Al-Qaim^{asws}, and the **strong support – three hundred and thirteen**'.⁶⁶

عن أبي عبيدة، عن أبي جعفر (عليه السلام) قال: «إن علي بن أبي طالب (عليه السلام) مر بقوم فسلم عليهم، فقالوا: و عليكم السلام و رحمة الله و بركاته و مغفرته و رضوانه، فقال لهم أمير المؤمنين (عليه السلام): لا تجاوزوا بنا ما قالت الأنبياء لأبينا إبراهيم (عليه السلام)، إنما قالوا: رَحِمْتُ اللَّهُ وَ بَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ».

From Abu Ubeyda,

⁶³ الكافي 5: 5/544

⁶⁴ الكافي 5: 7/548

⁶⁵ الكافي 5: 9/548

⁶⁶ تفسير القمي 1: 335

(It has been narrated) from Abu Ja'far^{asws} having said: 'Ali^{asws} Bin Abu Talib^{asws} passed by a people, so he^{asws} greeted them, so they said, 'And peace be upon you^{asws}, and the Mercy of Allah^{azwj}, and His^{azwj} Blessings, and His^{azwj} Forgiveness, and His^{azwj} Pleasure'. So Amir-ul-Momineen^{asws} said to them: 'Do not exceed with us^{asws} from what the Prophets^{as} said, our^{asws} father^{as} Ibrahim^{as}. But rather, you should be saying [11:73] *The Mercy of Allah and His Blessings are upon you, the People of the Household, surely He is Praised, Glorious*'.⁶⁷

VERSES 84 - 101

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِنِّي أَرَأَيْكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُحِيطٍ {84} وَيَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ {85} بَقِيَتْ لِلَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ {86}

[11:84] And to Madayn (We Sent) their brother Shu'aib. He said: O people! Worship Allah, you have no god other than He, and do not give short measure and weight: surely I see you with prosperity and surely I fear for you the Punishment of an all-encompassing Day [11:85] And, O people! Give full measure and weight fairly, and defraud the people in their things, and do not act corruptly in the land, making mischief [11:86] What remains with Allah is better for you if you are Believers, and I am not a keeper over you

قَالُوا يَا شُعَيْبُ أَصَلَاتُكَ تَأْمُرُكَ أَنْ نَتْرُكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ {87} قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنهَاكُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ {88} وَيَا قَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمَ لُوطٍ مِنْكُمْ بِبَعِيدٍ {89} وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ {90}

[11:87] They said: O Shu'aib! Does your Prayer enjoin you that we should forsake what our fathers worshipped or that we should not do what we please with regards to our property? Surely you are the forbearing, the right-directing one [11:88] He said: O people! Have you considered if I was upon a clear Proof from my Lord and He has Given me a goodly sustenance from Himself, and I do not desire that in opposition to you I should betake myself to that which I forbid you: I desire nothing but reform so far as I am able to, and with none but Allah is the direction of my affair to a right issue; upon Him do I rely and to Him do I turn [11:89] And, O people! Let not opposition to me make you guilty so that there may befall you the like of what befell the people of Noah, or the people of Hud, or the people of Salih, nor the people of Lut far off from you [11:90] And ask Forgiveness from your Lord, then turn to Him; surely my Lord is Merciful, Kind

قَالُوا يَا شُعَيْبُ مَا نَفَقَهُ كَثِيرًا مِمَّا تَقُولُ وَإِنَّا لَنَرَاكَ فِينَا ضَعِيفًا وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ وَمَا أَنْتَ عَلَيْنَا بِعَزِيزٍ {91} قَالَ يَا قَوْمِ أَرَهْطِي أَعَزُّ عَلَيْكُمْ مِنَ اللَّهِ وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرِيَّ إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ {92} وَيَا قَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَادِبٌ وَأَرْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ {93}

[11:91] They said: O Shu'aib! We do not understand much of what you are saying and most surely we see you to be a weak one amongst us, and were it

⁶⁷ تفسیر العیاشی 2: 50 / 154

not for your family we would have stoned you, and you are not mighty against us [11:92] He said: O people! Is my family more honourable to you than Allah? And you neglect Him as a thing cast behind your back; surely my Lord encompasses what you are doing [11:93] And, O people! Act according to your ability, I too am acting; you will come to know soon who it is upon whom will come the Punishment that will disgrace him and who it is that is a liar, and watch, surely I too am watching with you

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جَاثِمِينَ
{94} كَأَن لَّمْ يَغْنَوْا فِيهَا ۗ أَلَا بُعْدًا لِّمَدْيَنَ كَمَا بَعَدَتْ ثَمُودُ {95}

[11:94] And when Our Decree came to pass We Delivered Shu'aib, and those who believed with him by Mercy from Us, and the Scream Seized those who were unjust so they became motionless bodies in their abodes [11:95] As though they had never dwelt in them; Indeed, perdition overtook Madayn as had perished Samood

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ {96} إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ ۖ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ {97}

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ ۖ وَبِئْسَ الْوَرْدَ الْمُؤْرُودُ {98} وَاتَّبَعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ ۖ بِئْسَ الرَّفْدُ الْمَرْفُودُ {99} ذَلِكَ مِنْ أَنْبَاءِ الْفَرَىٰ نَقْصَبُهُ عَلَيْكَ ۖ مِنْهَا قَانِمٌ وَحَصِيدٌ {100} وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنفُسَهُمْ ۖ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ ۖ وَمَا زَادُهُمْ غَيْرَ تَتْبِيبٍ {101}

[11:96] And We had Sent Musa with Our Signs and a clear authority [11:97] To Pharaoh and his chiefs, but they followed the bidding of Pharaoh, and Pharaoh's bidding was not rightly directed [11:98] He shall lead his people on the Day of Judgement, and bring them around to the Fire; and evil is the place to which the ones around it would be brought around [11:99] And they are followed by a Curse in this and on the Day of Judgement, evil is the gift which shall be Gifted [11:100] That is News of the towns which We Relate to you; of them are some that stand and (others) mown down [11:101] And We did not do them injustice, but they were unjust to themselves, so their gods whom they called upon besides Allah did not avail them anything when the Decree of your Lord came to pass; and it did not add to them except for their own ruination

العياشي: عن أحمد بن محمد بن عيسى، عن بعض أصحابه، عن أبي عبد الله (عليه السلام) في قول الله: إِنِّي أَرَاكُمْ بِخَيْرٍ. قال: «كان سعرهم رخيصا».

Al Ayyashi, from Ahmad Bin Muhammad Bin Isa, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} [11:84] **surely I see you with prosperity.** He^{asws} said: 'Their price was cheap'.⁶⁸

عن محمد بن الفضيل، عن الرضا (عليه السلام) قال: سألته عن انتظار الفرج. فقال: «أو ليس تعلم أن انتظار الفرج من الفرج؟- ثم قال- إن الله تبارك و تعالی يقول: وَ ارْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ».

From Muhammad Bin Al Fazeyl, from Al Reza^{asws}, said,

تفسير العياشي 2: 61 / 159. 68

'I asked him^{asws} about the awaiting for the Relief (Al-Qaim^{asws}), so he^{asws} said: 'Or do you not know that awaiting the Relief is from the Relief?' Then he^{asws} said: 'Surely Allah^{azwj} Blessed and High Said [11:93] and watch, surely I too am watching with you'.⁶⁹

ابن بابويه، قال: حدثنا المظفر بن جعفر بن المظفر العلوي السمرقندي (رحمه الله)، قال: حدثنا محمد بن مسعود، قال: حدثني أبو صالح خلف بن حماد الكشي، قال: حدثنا سهل بن زياد، قال: حدثني محمد بن الحسين، عن أحمد بن محمد بن أبي نصر، قال: قال الرضا (عليه السلام): «ما أحسن الصبر و انتظار الفرج، أما سمعت قول الله عز و جل: وَ ارْتَبُوا إِنِّي مَعَكُمْ رَقِيبٌ وَ فَاَنْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ فعليكم بالصبر فإنه إنما يجيء الفرج على اليأس، فقد كان الذين من قبلكم اصبر منكم».

Ibn Babuwayh said, 'Al Muzaffar Bin Ja'far Bin Al Muzaffar Al Alawy Al Samarqandy narrated to us, from Muhammad Bin Masoud, from Abu Salih Khalaf Bin Hamaad Al Kashy, from Sahl Bin Ziyad, from Muhammad Bin Al Husayn, from Ahmad Bin Muhammad Bin Abu nasr who said,

'Al-Reza^{asws} said: 'How good is the patience and the awaiting for the Relief (Al-Qaim^{asws}). Have you not hear the Words of Allah^{azwj} Mighty and Majestic [11:93] and watch, surely I too am watching with you [7:71] wait then, I too am with you with those who are waiting. Thus, it is upon you to be with the patience, for the Relief would come upon the despair. So the ones who were before you were more patient that you are'.⁷⁰

VERSES 102 & 103

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ {102} إِنَّ فِي ذَلِكَ لَآيَةً لِمَنْ خَافَ عَذَابَ الْآخِرَةِ ذَلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَشْهُودٌ {103}

[11:102] And such is the punishment of your Lord when He punishes the towns while they are unjust; surely His punishment is painful, severe [11:103] Most surely there is a sign in this for him who fears the chastisement of the hereafter; this is a day on which the people shall be gathered together and this is a day that shall be witnessed.

ابن بابويه، قال: حدثنا الحسين بن يحيى بن ضريس البجلي، قال: حدثنا أبي، قال: حدثنا أبو جعفر عمارة السكري السرياني، قال: حدثنا إبراهيم بن عاصم بقزوين، قال: حدثنا عبد الله بن هارون الكرخي، قال: حدثنا أبو جعفر أحمد بن عبد الله بن يزيد بن سلام بن عبيد الله مولى رسول الله (صلى الله عليه و آله)، قال: حدثني أبي عبد الله بن يزيد، قال: حدثني يزيد بن سلام، أنه سأل رسول الله (صلى الله عليه و آله)، و ذكر الحديث و قال فيه: أخبرني عن أول يوم خلق الله عز و جل؟ قال: «يوم الأحد» قال: و لم سمي يوم الأحد؟ قال: «لأنه واحد محدود».

Ibn Babuwayh, from Al-Husayn Bin Yahya Bin Zareys Al-Bajaly, from his father, from Abu Ja'far Amarat Al-Sakry Al-Syriany, from Ibrahim Bin Aasim at Qazwin, from Abdullah Bin Haroun Al-Karkhy, from Abu Ja'far Ahmad Bin Abdullah Bin Yazeed Bin Salaam Bin Ubeydullah, from Abu Abdullah Bin

Yazeed, from Yazeed Bin Salaam who asked Rasool-Allah^{saww} and mentioned the Hadeeth and in it said, 'Inform me about the first day which Allah^{azwj} Mighty and Majestic Created?' He^{saww} said: 'Sunday'. He said, 'And why is it called 'The First' (الأحد)?' He^{saww} said: 'Because it is single and limited'.

⁶⁹ تفسير العياشي 2: 62 / 159.

⁷⁰ كمال الدين و تمام النعمة: 5 / 645

قال: فالأثنين؟ قال: « [هو] اليوم الثاني من الدنيا». قال: و الثلاثاء؟ قال: «الثالث من الدنيا». قال: فالأربعاء؟ قال: «اليوم الرابع من الدنيا». قال: فالخميس؟ قال: «هو اليوم الخامس من الدنيا، و هو يوم أنيس، لعن فيه إبليس، و رفع فيه إدريس، قال: فالجمعة؟ قال: «هو يَوْمٌ مَجْمُوعٌ لهُ النَّاسُ وَ ذَلِكَ يَوْمٌ مَشْهُودٌ، و هو شاهد و مشهود».

He said, 'So (what about) the Monday (الاثنين)?' He^{saww} said: 'It is the second day from the world'. He said, '(What about) Tuesday (الثلاثاء)?' He^{saww} said: 'The third from the world'. He said, 'So (what about) Wednesday (الأربعاء)?' He^{saww} said: 'The fourth day from the world'. He said, 'So (what about) Thursday (الخميس)?' He^{saww} said: 'The fifth day from the world, and it is a friendly day. Iblees^{la} was Cursed during it, and Idrees^{as} was raised in it'. He said, 'So (what about) Friday (الجمعة)?' He^{saww} said: '**[11:103] this is a Day on which the people shall be gathered together and this is a Day that shall be witnessed, and [85:3] And the witness and the witnessed**'.

قال: فالسبت؟ قال: «يوم مسبوت، و ذلك قوله عز و جل في القرآن: وَ لَقَدْ خَلَقْنَا السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ، [فمن الأحد إلى يوم الجمعة ستة أيام] و السبت معطل». قال: صدقت يا رسول الله.

He said, 'So (what about) Saturday?' He^{saww} said: 'It is hibernated day, and these are the Words of the Mighty and Majestic in the Quran **[50:38] And We have Created the skies and the earth and what is between them in six days**, so from Sunday up to the day of Friday are six days, and the Saturday, is off'. He said, 'You^{saww} speak the truth, O Rasool-Allah^{saww}!⁷¹

VERSES 104 - 108

وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ {104} يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ ۖ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ {105} فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ {106} خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۚ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ {107} وَأَمَّا الَّذِينَ سُعِدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۗ عَطَاءٌ غَيْرَ مَجْدُودٍ {108}

[11:104] And We do not Delay it but to an appointed term [11:105] On the Day when it shall come, no soul shall speak except by His Permission, then (some) of them shall be miserable and (others) happy [11:106] So as to those who are miserable, they shall be in the Fire; for them shall be sighing and groaning in it [11:107] Abiding therein so long as the skies and the earth endure, except what your Lord so Desires; surely your Lord Does whatsoever He Wants to [11:108] And as to those who are made happy, they shall be in the garden, abiding in it for as long as the skies and the earth endure, except what your Lord so desires; a gift which shall never be cut off

العياشي: عن زرارة، قال: سألت أبا جعفر (عليه السلام) عن قول الله: وَ أَمَّا الَّذِينَ سُعِدُوا فَفِي الْجَنَّةِ إِلَى آخِرِ الْآيَاتِينَ. قال: «هاتان الآيتان في غير أهل الخلود من أهل الشقاوة و السعادة، إن شاء الله يجعلهم خارجين. و لا تزعم- يا زرارة- إنني أزع ذلك».

Al Ayyashi, from Zarara who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} **[11:106] So as to those who are miserable, they shall be in the Fire** – up to the end of the two Verses. He^{asws} said; 'These two verses are regarding other than the people of the eternity, from the

علل الشرائع: 33 /47 71

people of the misery and the happiness. If Allah^{azwj} so Desires, they would be Made to exit (from Hell). And do not think – O Zarara – that I^{asws} am claiming that'.⁷²

عن مسعدة بن صدقة، قال: قص أبو عبد الله (عليه السلام) قصص أهل الميثاق، من أهل الجنة و أهل النار، فقال في صفات أهل الجنة: «فمنهم من لقي الله شهيدا لرسله». ثم مرفي صفتهم حتى بلغ من قوله: «ثم جاء الاستثناء من الله في الفريقين جميعا، فقال الجاهل بعلم التفسير: إن هذا الاستثناء من الله إنما هو لمن دخل الجنة و النار، و ذلك أن الفريقين جميعا يخرجان منهما، فيبقيان و ليس فيهما أحد.

From Mas'adat Bin Sadaqa who said,

'Abu Abdullah^{asws} related the story of the people of the Covenant, from the people of the Paradise and the people of the Fire. So he^{asws} with regards to the description of the inhabitants of the Paradise: 'So from among them would be ones who met Allah^{azwj} as a martyrs for His^{azwj} Rasools^{as}'. Then he^{asws} went on to describe them until he^{asws} reached his^{asws} words: 'Then will come the exception from Allah^{azwj} regarding the two sects altogether, so the ignorant of the knowledge of the explanation says, 'This exclusion from Allah^{azwj}, is for the one who enters the Paradise and the Fire, and that is that both the sect together would be coming out from it (Hell), and so there would not remain a single one of them behind'.

و كذبوا، لكن عنى بالاستثناء أن ولد آدم كلهم و ولد الجان معهم على الأرض، و السماوات تظلمهم، فهو ينقل المؤمنين حتى يخرجهم إلى ولاية الشياطين، و هي النار، فذلك الذي عنى الله في أهل الجنة و أهل النار: ما دامت السماوات و الأرض يقول: في الدنيا، و الله تبارك و تعالى ليس بمخرج أهل الجنة منها أبدا، و لا كل أهل النار منها أبدا، و كيف يكون ذلك و قد قال الله في كتابه: ما كُتِبَ فِيهِ أَبَدًا لَيْسَ فِيهَا اسْتِثْنَاءٌ!؟

And they are lying! But, what is Meant by the exclusion is that the Children of Adam^{as}, all of them, and the children of the Jinn along with them upon the earth, and the skies shade them. So it is the turning of the Believer until they take him out to be in the Wilayah of the Devils, and it is the Fire. So that is what Allah^{azwj} Means by the people of the Pardise and the people of the Fire **[11:108] for as long as the skies and the earth endure**. He^{azwj} Saying: "In the world". And Allah^{azwj} the High would not be Taking out the people of the Paradise, from the Paradise, ever, nor every person from the Fire, ever. And how can that be, and Allah^{azwj} Says in His^{azwj} Book **[18:3] Remaining in it for ever**, there being no exception in it?'

و كذلك قال أبو جعفر (عليه السلام): من دخل في ولاية آل محمد (عليهم السلام) دخل الجنة، و من دخل في ولاية عدوهم دخل النار، و هذا الذي عنى الله من الاستثناء في الخروج من الجنة و النار و الدخول.

And thus, Abu Ja'far^{asws} said: The one who enters the Wilayah of the Progeny^{asws} of Muhammad^{saww} has entered the Paradise, and the one who enters in the Wilayah of their^{asws} enemies has entered the Fire. And this is what Allah^{azwj} Means by the exception, regarding the coming out from the Paradise and the Fire, and the entering'.⁷³

ابن بابويه، قال: حدثنا الحسين بن يحيى، عن ضريس البجلي، قال: حدثنا أبي، قال: حدثنا أبو جعفر محمد بن عمارة السكري السرياني، قال: حدثنا إبراهيم بن عاصم بقزوين، قال: حدثنا عبد الله بن هارون الكرخي، قال: حدثنا أبو جعفر أحمد بن عبد الله بن زيد بن سلام بن عبد الله، قال: حدثني أبي عبد الله بن زيد، قال: حدثني أبي زيد بن سلام، عن أبيه

⁷² تفسير العياشي 1: 67 / 160.

⁷³ تفسير العياشي 2: 66 / 159.

سلام بن عبد الله، عن عبد الله بن سلام مولى رسول الله (صلى الله عليه وآله) أنه قال: سألت رسول الله (صلى الله عليه وآله)، فقلت: أخبرني أيعذب الله عز وجل خلقا بلا حجة؟ فقال: «معاذ الله عز وجل».

Ibn Babuwayh said, 'Al Husayn Bin Yahya narrated to us, from Zareys Al Bajaly, from his father, from Abu Ja'far Muhammad Bin Amarat Al Sakry Al Syriany, from Ibrahim Bin Aasim at Qazwin, from Abdullah Bin Haroun Al Karkhy, Abu Ja'far Ahmad Bin Abdullah Bin Zayd Bin Salaam Bin Abdullah, from Abu Abdullah Bin Zayd, from Abu Zayd Bin Salaam, from his father Salaam Bin Abdullah,

(It has been narrated) from Abdullah Bin Salaam, a slave of Rasool-Allah^{saww} who said, 'I asked Rasool-Allah^{saww}, so I said, 'Inform me, does Allah^{azwj} Mighty and Majestic Punish the creatures without a proof?' So he^{saww} said: 'Allah^{azwj} Mighty and Majestic Forbid (No!)'.

قلت: فأولاد المشركين في الجنة أم في النار؟ فقال: «إن الله تبارك و تعالی أولى بهم، إنه إذا كان يوم القيامة، و جمع الله عز و جل الخلائق لفصل القضاء يأتي بأولاد المشركين، فيقول لهم: عبيدي و إمائي، من ربكم، و ما دينكم، و ما أعمالكم؟- قال- فيقولون: اللهم ربنا أنت خلقتنا، و أنت أمتنا، و لم تجعل لنا ألسنة نطق بها، و لا أسماعا نسمع بها، و لا كتابا نقرؤه، و لا رسولا فنتبعه، و لا علم لنا إلا ما علمتنا».

I said, 'So the children of the Polytheists would be in the Paradise or in the Fire?' So he^{saww} said: 'Surely Allah^{azwj} Blessed and High is the Closest by them. When it will be the Day of Judgement, and Allah^{azwj} Mighty and Majestic Gathers the creatures for the Decision and the Judgement, they would bring the children of the Polytheists. So He^{azwj} would be Saying to them: "My^{azwj} slaves, and My^{azwj} maids! Who is your Lord^{azwj}, and what is your Religion, and what are your deeds?' So they would be saying, 'Our Allah^{azwj}! You^{azwj} are our Lord^{azwj} Who Created us, and You^{azwj} (Made) our community, and did not Make for us a tongue to speak with, nor a name which we would be called by, nor a Book which we read, nor a Rasool^{as} to follow, nor did we know anything except what You^{azwj} Taught us'.

قال: «فيقول لهم عز و جل: عبيدي و إمائي، إن أمرتكم بأمر أ تفعلونه؟ فيقولون: السمع و الطاعة لك، يا ربنا.

He^{asws} said: 'So the Mighty and Majestic would be Saying to them: "My^{azwj} servants, and My^{azwj} maids! If I^{azwj} were to Command you with a matter, would you be doing it?' So they would be saying, 'The hearing, and the obedience is for You^{azwj}, O our Lord^{azwj}!'

فيأمر الله عز و جل نارا يقال لها الفلق، أشد شيء في جهنم عذابا، فتخرج من مكانها سوداء مظلمة بالسلاسل و الأغلال، فيأمرها الله عز و جل أن تنفخ في وجوه الخلائق نفخة، فتنفخ، فمن شدة نفختها تنقطع السماء، و تنطمس النجوم، و تجمد البحار، و تزول الجبال، و تظلم الأبصار، و تضع الحوامل حملها، و تشيب الولدان من هولها يوم القيامة،

So Allah^{azwj} would Command a Fire called Al-Falaq, the most intense thing in the Hell as Punishment. So it would come out from its place, dark black with chains and shackles. So Allah^{azwj} Mighty and Majestic would Command it that it should blow into the faces of the creatures with a blowing. So from the intensity of its blowing, the sky would be obscured and the stars would not be seen, and the oceans would solidify, and the mountains would be removed, and the visions would be darkened, and the pregnancies would be delivered (out of fear and panic), and the children would be grey-haired from its terror on the Day of Judgement.

ثم يأمر الله تبارك و تعالی أطفال المشركين أن يلقوا أنفسهم في تلك النار، فمن سبق له في علم الله عز و جل أن يكون سعيداً، ألقى نفسه فيها، فكانت النار عليه برداً و سلاماً، كما كانت على إبراهيم (عليه السلام)، و من سبق له في علم الله عز و جل أن يكون شقيماً، امتنع فلم يلق نفسه في النار،

Then Allah^{azwj} Blessed and High would Command the children of the Polytheists that they should attach themselves in that Fire. So the one who has preceded in the Knowledge of Allah^{azwj} Mighty and Majestic that he would become happy, would attach himself in it. So the Fire would be a coolness and a safety for him, just as it was to Ibrahim^{as}. And the one who preceded in the Knowledge of Allah^{azwj} Mighty and Majestic that he would become miserable, would refrain and would not attach himself in the Fire.

فيأمر الله تبارك و تعالی النار فتلتقطه لتركه أمر الله، و امتناعه من الدخول فيها، فيكون تبعاً لأبائه في جهنم، و ذلك قوله عز و جل: فَمِنْهُمْ شَقِيٌّ وَ سَعِيدٌ فَأَمَّا الَّذِينَ شَقُّوا فَمِنَ النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَ شَهيقٌ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِمَا يُرِيدُ وَ أَمَّا الَّذِينَ سُعِدُوا فَمِنَ الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرَ مَجْدُودٍ».

So Allah^{azwj} Blessed and High would Command the Fire to attach itself to the one who avoided the Command of Allah^{azwj} and refrained from entering into it. So they would become the followers of their forefathers in the Hell. And these are the Words of the Mighty and Majestic **[11:104] then (some) of them shall be miserable and (others) happy [11:106] So as to those who are miserable, they shall be in the Fire; for them shall be sighing and groaning in it [11:107] Abiding therein so long as the skies and the earth endure, except what your Lord so Desires; surely your Lord is the Does whatsoever He Wants to [11:108] And as to those who are made happy, they shall be in the garden, abiding in it for as long as the skies and the earth endure, except what your Lord so desires; a gift which shall never be cut off.**⁷⁴

و عنه، قال: حدثنا فضالة، عن القاسم بن بريد، عن محمد بن مسلم، قال: سألت أبا عبد الله (عليه السلام) عن الجهنميين. فقال: «كان أبو جعفر (عليه السلام) يقول: يخرجون منها فينتهي بهم إلى عين عند باب الجنة. تسمى عين الحيوان، فينضح عليهم من مائها، فينبتون كما ينبت الزرع، تنبت لحومهم و جلودهم و شعورهم».

And from him, from Fazaalat, from Al Qasim Bin Bureyd, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah^{asws} about the 'Hell-dwellers' (الجهنميين), so he^{asws} said: 'Abu Ja'far^{asws} was saying: 'They would be taken out from it (Hell), so they would end up with them to a Fountain by the Gate of the Paradise, called Ayn Al-Haywaan. So, some of its water would be sprinkled upon them and they would be growing a growth just like the growth of the vegetation – growth of their flesh, and their skins, and their hair'.⁷⁵

و عنه: عن فضالة، عن عمر بن أبان، قال: سمعت عبداً صالحاً يقول في الجهنميين: «إنهم يدخلون النار بذنوبهم، و يخرجون بعفو الله».

And from him, from Fazaalat, from Umar Bin Abaan who said,

⁷⁴ التوحيد: 1 / 390

⁷⁵ كتاب الزهد: 256 / 95

'I heard Abd Salih^{asws} (7th Imam^{asws}) saying regarding the Hell-dwellers (الجهنميين): 'They would be entering the Fire due to their sins, and they would be exiting by the Forgiveness of Allah^{azwj},⁷⁶

و عنه: عن عثمان بن عيسى، عن ابن مسكان، عن أبي بصير، قال: سمعت أبا جعفر (عليه السلام) يقول: «إن قوما يحرقون بالنار حتى إذا صاروا حمما أدركتهم الشفاعة- قال- فينطلق بهم إلى نهر يخرج من رشح أهل الجنة فيغتسلون فيه، فتتبت لحومهم و دماؤهم، و يذهب عنهم قشف النار، و يدخلون الجنة، فيسمون الجهنميين فينادون بأجمعهم: اللهم أذهب عنا هذا الاسم- قال- فيذهب عنهم».

And from him, from Usman Bin Isa, from Ibn Muskaan, from Abu Baseer who said,

'I heard Abu Ja'far^{asws} saying: 'There would be a people who would have been incinerated by the Fire until an intimate one would avail them of the intercession. So they would be going with them to a river coming out from the seepage of the people of the Paradise, So they would be bathing in it, and there would grow their flesh and their blood, and their changes which had occurred due to the Fire would go away from them. And they would be entering the Paradise, so they would be called 'The Hell-dwellers' (الجهنميين), so they would be calling out, all of them, 'Our Allah^{azwj}! Take away from us, this name'. He^{asws} said: 'So He^{azwj} would be Taking it out from them'.

ثم قال: «يا أبا بصير، إن أعداء علي هم الخالدون في النار لا تدركهم الشفاعة».

Then he^{asws} said: 'O Abu Baseer! It is the enemies of Ali^{asws} who would be eternally in the Fire, the intercession not availing them'.⁷⁷

VERSES 109 - 112

فَلَا تَكُ فِي مِرْيَةٍ مِمَّا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ مِنْ قَبْلُ وَإِنَّا لَمَوَفُّوهُمْ نَصِيبَهُمْ غَيْرَ مَنْقُوصٍ {109} وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفِي شَكٍّ مِنْهُ مَرِيبٌ {110} وَإِنْ كَلَّا لَمَا لْيُؤْفَيْتَهُمْ رَبُّكَ أَعْمَالَهُمْ ۚ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ {111} فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطَّغَوْا ۗ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {112}

[11:109] Therefore be not in doubt as to what they worship; they do not worship but as their forefathers worshipped before; and We will Pay them back in full their portion without deficiency [11:110] And We had Given the Book to Musa, but differences arose therein; and had not a Word gone forth from your Lord beforehand, the matter would have been Decided between them; and they are in a grave doubt about it [11:111] And your Lord will Pay back to all their deeds in full; surely He is Aware of what they are doing [11:112] Therefore be steadfast as you are Commanded to, and he who has turned (to Allah) with you, and be not inordinate (O people!), surely He Sees what you are doing

وَ بِهِذَا الإسْنَادِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ لَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ قَالَ اخْتَلَفُوا كَمَا اخْتَلَفَتْ هَذِهِ الْأُمَّةُ فِي الْكِتَابِ وَ سَيَخْتَلِفُونَ فِي الْكِتَابِ الَّذِي مَعَ الْقَائِمِ الَّذِي يَأْتِيهِمْ بِهِ حَتَّى يُنْكِرَهُ نَاسٌ كَثِيرٌ فَيَقْدِمُهُمْ فَيَضْرِبُ أَعْنَاقَهُمْ

And by the above chain (of narrators), who has narrated:

⁷⁶ كتاب الزهد: 259 /96

⁷⁷ كتاب الزهد: 2 /96

Abu Ja'far^{asws} regarding the Words of the Mighty and Majestic: **[11:110] And We had Given the Book to Musa, but differences arose therein.** He^{asws} said: 'They differed just like this community has differed regarding the Book, and they will be differing with regards to the Book with Al-Qaim^{asws} which he^{asws} will be coming to them with, to the extent that numerous people would deny it. So he^{asws} will march against them and strike their necks.'⁷⁸

VERSE 113

وَلَا تَرْكُنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ {113}

[11:113] And do not incline towards those who are unjust, so the Fire would touch you, and you have no Guardians besides Allah, then you shall not be helped

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد رفعه، عن أبي عبد الله (عليه السلام) في قول الله عز و جل: وَ لَا تَرْكُنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ. قال: «هو الرجل يأتي السلطان فيحب بقاءه إلى أن يدخل يده إلى كيسه فيعطيه».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, raising it,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[11:113] And do not incline towards those who are unjust, so the Fire would touch you.** He^{asws} said: 'He is the man who comes to the ruler (an authority), for the love of his survival (to remain better off and intends for favours from him) until he (ruler) enters his hand into his bag and gives him (something)'.⁷⁹

العباشي: عن بعض أصحابنا: قال أحدهم: إنه سئل عن قوله الله: وَ لَا تَرْكُنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ. قال: «هو الرجل من شيعتنا يقول بقول هؤلاء الجائرين».

Al Ayyashi, from one of our companions who said,

'One of them^{asws} (5th or 6th Imams^{asws}) said about the Words of Allah^{azwj} **[11:113] And do not incline towards those who are unjust, so the Fire would touch you.** He^{asws} said: 'He is the man from our^{asws} Shiah who speaks by the words of those tyrants' (adopts their words for worldly gains).⁸⁰

عن عثمان بن عيسى، عن رجل، عن أبي عبد الله (عليه السلام): وَ لَا تَرْكُنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ. قال: «أما إنه لم يجعلها خلودا و لكن تمسكم النار، فلا تركنوا إليهم».

From Usman Bin Isa, from a man,

(It has been narrated) from Abu Abdullah^{asws} **[11:113] And do not incline towards those who are unjust, so the Fire would touch you.** He^{asws} said: 'But he would not

⁷⁸ Al Kafi – H 14880 (Extract)

⁷⁹ الكافي 5: 12 / 108.

⁸⁰ تفسير العباشي 2: 71 / 161.

be in it (Hell) for all eternity, but the Fire would touch him, therefore do not incline towards them'.⁸¹

حَدَّثَنِي مُحَمَّدُ بْنُ بَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبِ الْأَسَدِيِّ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) يَعْظُمُ النَّاسَ وَ يُرْهِدُهُمْ فِي الدُّنْيَا وَ يُرْغِبُهُمْ فِي أَعْمَالِ الْآخِرَةِ بِهَذَا الْكَلَامِ فِي كُلِّ جُمُعَةٍ فِي مَسْجِدِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ حَفِظَ عَنْهُ وَ كُتِبَ

Narrated to me Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father altogether from Al-Hassan Bin Mahboub, from Abdullah Bin Ghalib Al-Asady from his father, from Saeed Bin Al-Musayyab who said:

'Ali Bin Al-Husayn^{asws} used to advise the people and to make them to be ascetic in this world and incline them towards the deeds for the Hereafter by this speech on every Friday in the Masjid of Rasool-Allah^{saww} which was preserved and written down.

فَكُونُوا عِبَادَ اللَّهِ مِنَ الْقَوْمِ الَّذِينَ يَتَفَكَّرُونَ وَ لَا تَرْكَنُوا إِلَى الدُّنْيَا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ لِمُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ لَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَ لَا تَرْكَنُوا إِلَى زَهْرَةِ الدُّنْيَا وَ مَا فِيهَا رُكُونٌ مَنِ اتَّخَذَهَا دَارَ قَرَارٍ وَ مَنْزِلَ اسْتِبْطَانٍ فَإِنَّهَا دَارٌ بُلْغَةٌ وَ مَنْزِلٌ قُلْعَةٌ وَ دَارٌ عَمَلٍ فَتَزَوَّدُوا الْأَعْمَالَ الصَّالِحَةَ فِيهَا قَبْلَ تَفَرُّقِ أَيَّامِهَا وَ قَبْلَ الْإِذْنِ مِنَ اللَّهِ فِي خَرَابِهَا فَكَانَ قَدْ أَخْرَبَهَا الَّذِي عَمَرَهَا أَوَّلَ مَرَّةٍ وَ ابْتَدَأَهَا وَ هُوَ وَلِيُّ مِيرَاثِهَا

(He^{asws} said): 'Servants of Allah^{azwj}! become of the people who reflect and do not incline towards the world, for Allah^{azwj} Mighty and Majestic Said to Muhammad^{saww}:

[11:113] And do not incline towards those who are unjust, so the Fire would touch you, and do not incline towards the blossoms of the world and what is in it, like those who have taken it to be a house of permanent settlement for it is a lowly house, a shabby home, and a place of deeds. So make provisions in it of the good deeds before its days disperse and before the Call from Allah^{azwj} for its destruction, for the One^{azwj} Who Destroys it is the One^{azwj} Who Built it in the first place and initiated it and He^{azwj} is the Guardian of its inheritance'.⁸²

VERSES 114 - 117

وَاقِمِ الصَّلَاةَ طَرَفَيْ النَّهَارِ وَرُفَا مِنَ اللَّيْلِ ۚ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ۚ ذَلِكَ ذِكْرٌ لِلذَّاكِرِينَ {114} وَاصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ {115} فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُو بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ ۗ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ {116} وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلِهَا مُصَلِّحُونَ {117}

[11:114] And establish Prayer in the two parts of the day and in the first hours of the night; surely good deeds take away evil deeds; that is a Reminder to the mindful [11:115] And be patient, for surely Allah does not Waste the Recompense of the doers of good [11:116] But why were there not among the generations before you those possessing understanding, who should have forbidden the making of mischief in the earth, except a few of those whom We Delivered from among them? And those who were unjust went after what they

⁸¹ تفسير العياشي 2: 161 / 72.

⁸² Al Kafi – H 14477 (Extract)

are Made to enjoy of plenty, and they were guilty [11:117] And your Lord was not going to Destroy the towns unjustly, whilst their people acted righteously

الشيخ: بإسناده عن أحمد بن محمد بن عيسى، عن حماد بن عيسى، عن حريز، عن زرارة، عن أبي جعفر (عليه السلام) قال: سألته عما فرض الله من الصلاة. فقال: «خمس صلوات في الليل والنهار». فقلت: هل سماهن و بينهن في كتابه؟ فقال: «نعم، قال الله عز و جل لنبيه (صلى الله عليه و آله): أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ و ذُلُوكِهَا: زوالها، ففي ما بين ذلوك الشمس إلى غسق الليل أربع صلوات، سماهن و بينهن و وقتهن، و غسق الليل: انتصافه. ثم قال: وَ قُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُوداً فهذه الخامسة.

Al Sheykh, by his chain from Ahmad Bin Muhammad Bin Isa, from Hamaad Bin Isa, from Hareyz, from Zarara,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about what Allah^{azwj} has Obligated from the Prayers. So he^{asws} said: 'Five Prayers during the day and the night'. So I said, 'Have these been named and explained in His^{azwj} Book?' So he^{asws} said: 'Yes. Allah^{azwj} Mighty and Mjestic Said to His^{azwj} Prophet^{saww} **[17:78] Establish the Prayer from the declining of the sun till the darkness of the night.** And its declining is its setting (from the midday). So what is in between the setting of the sun and the darkness of the night are four Prayers'. He^{asws} mentioned their names, and explained their timings. 'And the darkness of the night is its remedy'. Then he^{asws} said: '**and the morning recitation; surely the recitation at dawn was always witnessed**'.

و قال في ذلك: وَ أَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ و طرفاه: المغرب و الغداة وَ زُلْفَا مِنَ اللَّيْلِ و هي صلاة العشاء الآخرة، و قال: حافظوا على الصَّلَاةِ وَ الصَّلَاةِ الْوَسْطَى و هي صلاة الظهر، و هي أول صلاة صلاها رسول الله (صلى الله عليه و آله)، و هي وسط النهار، و وسط صلاتين بالنهار: صلاة الغداة، و صلاة العصر».

And he^{asws} said regarding that **[11:114] And establish Prayer in the two parts of the day.** And its parts are the evening and the morning **and in the first hours of the night** and it is the 'Al-Isha' Prayer. And **[2:238] Guard strictly your Prayers, especially the Middle Prayer.** And it is the 'Al-Zohar Prayer', and it is the first Prayer which Rasool-Allah^{saww} Prayed, and it is in the middle of the day, and in the middle of the two day Prayers – The morning Prayers, and the 'Al-Asr' Prayer'.⁸³

و عنه: عن محمد بن إسماعيل، عن الفضل بن شاذان، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، عن حدثه، عن أبي عبد الله (عليه السلام) في قول الله عز و جل: إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ. قال: «صلوات «4» المؤمن بالليل يذهبن بما عمل من ذنب النهار».

And from him, from Muhammad Bin Ismail, from Al Fazal Bin Shazaan, from Hamaad Bin Isa, from Ibrahim Bin Umar Al Yamani, from the one who narrated it,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[11:114] surely good deeds take away evil deeds.** He^{asws} said: 'The Prayer of a Believer at night takes away what sins he committed during the day'.⁸⁴

⁸³ 954 /241 :2 (Extract) التهذيب

⁸⁴ الكافي 3: 10 /266

VERSES 118 - 122

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۗ وَلَا يَزَالُونَ مُخْتَلِفِينَ {118} إِلَّا مَنْ رَحِمَ رَبُّكَ ۗ وَلِذَلِكَ خَلَقَهُمْ ۗ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ {119} وَكَلَّا نَقْصُ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ ۗ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرٌ لِلْمُؤْمِنِينَ {120} وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا عَامِلُونَ {121} وَانْتَظِرُوا إِنَّا مُنْتَظِرُونَ {122}

[11:118] And if your Lord had so Desired it, He would have Made people as a single nation, and they will not stop differing [11:119] Except for those on whom your Lord has Mercy; and it is for that did He Create them; and the Word of your Lord is Fulfilled: Certainly I will Fill Hell with the Jinn and the human beings, all together [11:120] And all we Relate to you of the accounts of the Rasools is to strengthen your heart therewith; and in this has come to you the Truth and an advice, and a Reminder for the Believers [11:121] And say to those who do not believe: Act according to your state; surely we too are acting [11:122] And wait; surely we are waiting also

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، بن أبي نصر، عن حماد بن عثمان، عن أبي عبيدة الحذاء، قال سألت أبا جعفر (عليه السلام) عن الاستطاعة و قول الناس؟ فقال و تلا هذه الآية و لا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَنْ رَحِمَ رَبُّكَ و لِذَلِكَ خَلَقَهُمْ: «يا أبا عبيدة، الناس مختلفون في إصابة القول، و كلهم هالك».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Biin Muhammad, from Abu Nasr, from hamaad Bin Usmaan, from Abu Ubeyda Al-Haza who said,

'I asked Abu Ja'far^{asws} about the capabilities and the words of the people?' He^{asws} said and recited this Verse: '**[11:118] and they shall not stop differing [11:119] Except those on whom your Lord has Mercy; and for that did He Create them.** O Abu Ubeyda! The people are differing with regards to the correct Words, and all of them are destroyed'.

قال: قلت قوله تعالى: إِلَّا مَنْ رَحِمَ رَبُّكَ؟ قال: «هم شيعتنا، و لرحمته خلقهم، و هو قوله تعالى: و لِذَلِكَ خَلَقَهُمْ يقول: لطاعة الإمام الرحمة التي يقول: و رَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ يقول: علم الإمام، و وسع علمه الذي هو من علمه كل شيء، هم شيعتنا.

I said, '(What about) the Words of the High **[11:119] Except those on whom your Lord has Mercy?**' He^{asws} said: 'They are our^{asws} Shiah, and it is for His^{azwj} Mercy that He^{azwj} Created them, and these are the Words of the High **and for this did He Create them.** He^{azwj} is Saying – For the obedience of the Imam^{asws} of Mercy for whom^{asws} He^{azwj} is Saying **[7:156] and My mercy Extends to all things.** He^{azwj} is Saying that the knowledge of the Imam^{asws}, it is his^{asws} Knowledge which extends over all things, from which they learn. And they are our^{asws} Shiah'.⁸⁵

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: و ما خَلَقْتُ الْجِنَّ و الْإِنْسَ 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,

⁸⁵ 83 /355 :1 الكافي (Extract)

'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 مَنْ رَحِمَ رَبُّكَ وَ لِذَلِكَ خَلَقَهُمْ ، قال: «خلقهم ليفعلوا ما يستوجبون [به] رحمته فيرحمهم».

(The narrator) said, 'And I asked him^{asws} about the Words of the Mighty and Majestic **[11:118] and they will not stop differing [11:119] Except those upon whom your Lord has Mercy; and for that 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'.⁸⁶

علي بن إبراهيم: عن أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «لا يزالون مختلفين- في الدين- إلا من رحم ربك، يعني آل محمد و أتباعهم، يقول الله: وَ لِذَلِكَ خَلَقَهُمْ يعني أهل رحمة لا يختلفون في الدين».

Ali Bin Ibrahim, from Abu Al jaroud,

(It has been narrated) from Abu Ja'far^{asws} having said: '**[11:118] and they will not stop differing [11:119] Except those upon whom your Lord has Mercy – Meaning the Progeny^{asws} of Muhammad^{saww} and those that follow them^{asws}. and it is for that did He Create them** Meaning the people of the Mercy who are not differing in the Religion'.⁸⁷

عن عبد الله بن غالب، عن أبيه، عن رجل، قال: سألت علي بن الحسين (عليه السلام) عن قول الله: وَ لَا يَزَالُونَ مُخْتَلِفِينَ قال: «عنى بذلك من خلفنا من هذه الامة، و كلهم يخالف بعضهم بعضا في دينهم،

From Abdullah Bin Ghalib, from his father, from a man who said,

'I asked Ali^{asws} Bin Al-Husayn^{asws} about the Words of Allah^{azwj} **[11:118] and they will not stop differing**. He^{asws} said: 'It Means by that the ones from this community who opposed us^{asws}, and all of them are differing with each other in their Religion.

و أما قوله: إِلَّا مَنْ رَحِمَ رَبُّكَ وَ لِذَلِكَ خَلَقَهُمْ فأولئك أولياؤنا من المؤمنين، و لذلك خلقهم من الطينة الطيبة، أما تسمع لقول إبراهيم: رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَ ارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ - قال- إيانا عنى و أولياءه و شيعته و شيعة وصيه، قال: وَ مَنْ كَفَرَ فَأَمْتَعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ - قال- عنى بذلك و الله من جحد وصيه و لم يتبعه من أمته، و كذلك و الله حال هذه الامة».

And as for His^{azwj} Words **[11:119] Except for those on whom your Lord has Mercy; and it is for that did He Create them**, so they are our^{asws} friends from the Believers, and it is for that reason He^{azwj} Created them from the good clay. Have you not heard the Words of Ibrahim^{as} **[2:126] My Lord, Make it a secure town and Provide its people with fruits, such of them as believe in Allah?** It Means us^{asws} and his^{as} friends, and his^{as} Shiah and the Shiah of his^{as} successor^{as}. **He said: And whoever disbelieves, I will Grant him enjoyment for a short while, then I will Drive him to the Punishment of the Fire.** By Allah^{azwj}! It Means by that the ones

⁸⁶ علل الشرائع: 10 / 13

⁸⁷ تفسير القمي: 1: 338.

who fought against him^{as} and his^{as} successor^{as} and did not follow him^{as} from his^{as} community. And similar to that is the state of this community'.⁸⁸

عن يعقوب بن سعيد، عن أبي عبد الله (عليه السلام) قال: سألته عن قول الله: وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي قَالَ: «خَلَقْتُمُ لِلْعِبَادَةِ». قال: قلت: وقوله: وَلَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَلِكَ خَلَقْتُهُمْ؟ فقال: «نزلت هذه بعد تلك».

From Yaqoub Bin Saeed,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked about the Words of Allah^{azwj} [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, '(What about) His^{azwj} Words [11:118] **and they will not stop differing [11:119] Except for those on whom your Lord has Mercy; and it is for that did He Create them?** He^{asws} said: 'This one was Revealed after that'.⁸⁹

VERSE 123

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ {123}

[11:123] And Allah's is the unseen in the skies and the earth, and to Him is Returned the whole of the affairs; therefore worship Him and rely upon Him, and your Lord is not heedless of what you are doing

ابن بابويه، قال: حدثنا أبي، قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله، عن أبيه، في حديث مرفوع إلى النبي (صلى الله عليه وآله) قال: «جاء جبرئيل (عليه السلام) إلى النبي (صلى الله عليه وآله)، فقال: يا رسول الله، إن الله تبارك وتعالى أرسلني إليك بهدية لم يعطها أحدا قبلك، قال رسول الله (صلى الله عليه وآله): قلت: وما هي؟

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Abu Abdullah, from his father,

(It has been narrated) in a Hadeeth with an unbroken chain to the Prophet^{saww}, said, 'Jibraeel^{as} came to the Prophet^{saww}, so he^{as} said: 'O Rasool-Allah^{saww}! Allah^{azwj} Blessed and High has Sent me^{as} to you^{saww} with Gift with He^{azwj} did not Give to anyone before you^{saww}. So he^{saww} said: 'And what is it?'

قال: الصبر، وأحسن منه. قلت: وما هو؟ قال: الرضا، وأحسن منه. قلت: وما هو؟ قال: الزهد، وأحسن منه. قلت: وما هو؟ قال: الإخلاص، وأحسن منه. قلت: وما هو؟ قال: اليقين، وأحسن منه. قلت: وما هو، يا جبرئيل؟ قال: إن مدرجة «1» ذلك التوكل على الله عز وجل

He^{as} said: 'Patience, and better than it'. He^{saww} said: 'And what is it?' He^{as} said: 'The (Divine) Pleasure, and better than it'. He^{saww} said: 'And what is it?' He^{as} said: 'The asceticism, and better than it'. He^{saww} said: 'And what is it?' He^{as} said: 'The sincerity, and better than it'. He^{saww} said: 'And what is it?' He^{saww} said: 'The conviction, and better than it'. He^{saww} said: 'And what is it, O Jibraeel^{la?}' He^{as} said: 'Passing (through life) relying upon Allah^{azwj} Mighty and Majestic'.

⁸⁸ تفسير العياشي 2: 82 / 164

⁸⁹ تفسير العياشي 2: 83 / 164

فقلت: و ما التوكل على الله عز و جل؟ فقال: العلم بأن المخلوق لا يضر و لا ينفع، و لا يعطي و لا يمنع، و استعمال اليأس من الخلق، فإذا كان العبد كذلك لم يعمل لأحد سوى الله، و لم يرج و لم يخف سوى الله، و لم يطمع في أحد سوى الله، فهذا هو التوكل.

So he^{saww} said: 'And what is the reliance upon Allah^{azwj} Mighty and Majestic?' So he^{as} said: 'The knowledge that the creatures neither harm, nor benefit, nor give, nor prevent, and the utilisation of the despair from the creatures. So when the servant was like that, he would not act for anyone except for the Sake of Allah^{azwj}, and would not place hope, nor fear anyone beside Allah^{azwj}, and would not covet with regards to anyone besides Allah^{azwj}. So this is the reliance'.⁹⁰

فخلق الله عزوجل ملك الموت، فأمات الانسان، ففخر ملك الموت وقال: غلبت الانسان الذي غلب الريح، فمن يغلبني؟ فقال الله عزوجل: أنا القهار الغلاب الوهاب، أغلبك وأغلب كل شيء، فذلك قوله تعالى (إليه يرجع الامر كله).

(Imam Hassan Al-Askari^{asws} said: 'So, Allah^{azwj} Mighty and Majestic Created the Angel of death, who caused the human being to die, and then the Angel of death prided and said: 'I have overcome the human being who had overcome the wind, who is there to overcome me?' Allah^{azwj} Mighty and Majestic Said: 'I am the Subduer, the Overcomer, Bestower |^{azwj} Overcome you and everything.' That is the (Meaning of) the Words of Allah^{azwj} **[11:123] And Allah's is the unseen in the skies and the earth, and to Him is Returned the whole of the affairs**'.⁹¹

⁹⁰ معاني الأخبار: 1 / 260

⁹¹ Tafseer Imam Hassan Al Askari^{asws} – S 73