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## CHAPTER 11

HUD<sup>AS</sup>

## (123 VERSES)

## VERSES 1 - 68

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## MERITS

العياشي: عن ابن سنان، عن جابر، عن أبي جعفر (عليه السلام) قال: «من قرأ سورة هود في كل جمعة بعثه الله في زمرة المؤمنين والنبيين، 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<sup>asws</sup> having said: 'The one who recites *Surah Hud*<sup>as</sup> (Chapter 11) during every Friday, Allah<sup>azwj</sup> would Resurrect him in the group of the *Momineen* and the Prophets<sup>as</sup>, and Reckon him with an easy Reckoning, and his sins which he had committed would not be recognised (be Overlooked) on the Day of Judgement'.<sup>1</sup>

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<sup>saww</sup> having said: 'The one who recites this Chapter (*Surah Hud*<sup>as</sup>), would be Given from the Rewards of the number of the ones who ratified Hud<sup>as</sup>, and the Prophets<sup>as</sup>, 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'.<sup>2</sup>

و روي عن الصادق (عليه السلام): «من كتب هذه السورة على رق ظي» 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<sup>asws</sup> having said: 'The one who writes this Chapter (*Surah Hud*<sup>as</sup>) upon a parchment of an antelope (skin), and takes it with him, Allah<sup>azwj</sup> would Give him the strength and Support. Even if he were to battle against a hundred men, he

<sup>1</sup> تفسير العياشي 2: 139 / 1.

<sup>2</sup> عنه جامع الأخبار و الآثار 2: 194 / 4.

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'.<sup>3</sup>

## VERSES 1- 4

الر ۚ كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ {1}

**Alif Lam Ra; a Book, its Verses are Perfected, then are Detailed, from the Presence of the Wise, the Aware [11:1]**

أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ۚ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ {2}

**That you will not be worshipping except Allah. I am a Warner to you all from Him and a giver of glad tidings [11:2]**

وَأَنْ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ ۖ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ {3}

**And that you will seek Forgiveness of your Lord, then you will repent to Him, He would Provide you with an excellent provision to a specified term, and Give every one with merit, his merit, and if you turn back, then I fear upon you a Punishment of a Big Day [11:3]**

إِلَى اللَّهِ مَرْجِعُكُمْ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {4}

**To Allah is your return, and He is Able upon all things [11:4]**

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: **Alif Lam Ra [11:1]**, Al-Sadiq<sup>asws</sup> said: 'It Meaning is: "أنا الله الرؤوف"<sup>4</sup>.<sup>4</sup>

<sup>3</sup> خواص القرآن: 42 «مخطوط».

<sup>4</sup> معاني الأخبار: 1/ 22.

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

He (Ali Bin Ibrahim) said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding: **Alif Lam Ra; a Book, its Verses are Perfected [11:1]**, said: 'It is the Quran'. **from the Presence of the Wise, the Aware [11:1]**, said: 'From the Wise, the Aware'. **And that you will seek Forgiveness of your Lord [11:3]**: 'It Means the Momineen'. And His<sup>azwj</sup> Words: **[11:3] and Give every one with merit, his merit [11:3]**: 'He<sup>asws</sup> is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.<sup>5</sup>

ابن شهر آشوب: روى رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله تعالى: وَ يُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ: «أن المعني علي بن أبي طالب (عليه السلام)».

Ibn Shehr Ashub – It is reported in a report of Abu Al Jaroud,

'From Abu Ja'far<sup>asws</sup> regarding the Words of the Exalted: **and Give every one with merit, his merit [11:3]**: 'It is meant Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.

وَ قَوْلُهُ عَزَّ وَ جَلَّ: وَ إِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ قَالَ: الدُّخَانُ وَ الصَّيْحَةُ

And the Words of the Mighty and Majestic: **and if you turn back, then I fear upon you a Punishment of a Big Day [11:3]**, he<sup>asws</sup> said: 'The Smoke, and the Scream'.<sup>6</sup>

## VERSE 5

أَلَا إِنَّهُمْ يَنْتُونْ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ ۚ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {5}

**Indeed! They are folding up their chests to conceal from Him; Indeed, (it is) when they are gathering their clothes. He Knows what they are keeping as secret and what they are making public. He is a Knower with the contents of the chests [11:5]**

في تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ وَ فِي رَوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَوْلُهُ عَزَّ وَ جَلَّ: أَلَا إِنَّهُمْ يَنْتُونْ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ يَقُولُ: يَكْتُمُونَ مَا فِي صُدُورِهِمْ مِنْ بُغْضٍ عَلَيَّ عَلَيْهِ السَّلَامُ وَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: إِنَّ آيَةَ الْمُنَافِقِ بُغْضُ عَلِيٍّ عَلَيْهِ السَّلَامُ وَ كَانَ قَوْمٌ يُظْهِرُونَ الْمَوَدَّةَ لِعَلِيِّ عِنْدَ النَّبِيِّ وَ يُسِرُّونَ بُغْضَهُ

<sup>5</sup> تفسير القمي 1: 321.

<sup>6</sup> المناقب 3: 98، شواهد التنزيل 1: 271 / 367.

In Tafseer of Ali Bin Ibrahim (Qummi) – ‘And in a report of Abu Al Jaroud,

‘From Abu Ja’far<sup>asws</sup> (having said): ‘The Words of the Mighty and Majestic: **Indeed! They are folding up their chests to conceal from Him [11:5]**. He<sup>azwj</sup> is Saying, they are concealing what is in their chests from the hatred of Ali<sup>asws</sup>, and Rasool-Allah<sup>saww</sup> said: ‘Surely a sign of the hypocrite is hatred of Ali<sup>asws</sup>, and they were a group manifesting the cordiality to Ali<sup>asws</sup> in the presence of the Prophet<sup>saww</sup> and they were keeping hatred for him<sup>asws</sup> a secret.

فَقَالَ جَلَّ ذِكْرُهُ: أَلَا حِينَ يَسْتَعْشُونَ ثِيَابَهُمْ فَإِنَّهُ كَانَ إِذَا حَدَّثَ بِشَيْءٍ مِنْ فَضْلِ عَلِيِّ صَلَوَاتِ اللَّهِ عَلَيْهِ أَوْ تَلَا عَلَيْهِمْ مَا أَنْزَلَ اللَّهُ فِيهِ نَقَضُوا ثِيَابَهُمْ ثُمَّ قَامُوا، يَقُولُ اللَّهُ عَزَّ وَجَلَّ: يَغْلُمُ مَا يُسْرُونَ وَ مَا يُغْلِنُونَ حِينَ قَامُوا إِنَّهُ عَلَيْهِمُ بِذَاتِ الصُّدُورِ.

So, He<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Mentioned Said: **Indeed, (it is) when they are gathering their clothes [11:5]**. It was so that whenever a new thing came from the merits of Ali<sup>asws</sup>, or it was recited unto them what Allah<sup>azwj</sup> had Revealed regarding him<sup>asws</sup>, they were gathering their clothes and arising to leave. Allah<sup>azwj</sup> Mighty and Majestic is Saying: **He Knows what they are keeping as secret and what they are making public [11:5]**, when they are arising to leave, **He is a Knower with the contents of the chests [11:5]**’.

ابْنُ مَجْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ سَدِيدٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّ الْمُشْرِكِينَ كَانُوا إِذَا مَرُّوا بِرَسُولِ اللَّهِ حَوْلَ الْبَيْتِ طَاطَأَ أَحَدُهُمْ ظَهْرَهُ وَ رَأْسَهُ هَكَذَا وَ عَطَى رَأْسَهُ بِثَوْبِهِ لَا يَرَاهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ أَلَا إِنَّهُمْ يَنْتُونُ صُدُورَهُمْ لِيَسْتَحْفُوا مِنْهُ أَلَا حِينَ يَسْتَعْشُونَ ثِيَابَهُمْ يَغْلُمُ مَا يُسْرُونَ وَ مَا يُغْلِنُونَ.

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

Abu Ja’far<sup>asws</sup> said: ‘Jabir Bin Abdullah<sup>ra</sup> has narrated to me<sup>asws</sup> that when the Polytheists used to pass by Rasool Allah<sup>saww</sup>, they would incline their heads and cover their heads with their clothes so that the Rasool-Allah<sup>saww</sup> would not see (recognise) them. So Allah<sup>azwj</sup> Mighty and Majestic Revealed: **Indeed! They are folding up their chests to conceal from Him; Indeed, (it is) when they are gathering their clothes. He Knows what they are keeping as secret and what they are making public. He is a Knower with the contents of the chests [11:5]**’.<sup>7</sup>

## VERSE 6

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِي كِتَابٍ مُبِينٍ {6}

**And there is none from an animal in the earth except upon Allah is its sustenance, and He Knows its resting place and its depository. All things are in a Clarifying Book [11:6]**

<sup>7</sup> Al Kafi – H 14563

العياشي: عن محمد بن الفضيل، عن جابر، عن أبي جعفر (عليه السلام) قال: «أتى رسول الله (صلى الله عليه وآله) رجل من أهل البادية، فقال: يا رسول الله، إن لي بنين و بنات، و إخوة و أخوات، و بني بنين و بني بنات، و بني إخوة و بني أخوات، و المعيشة علينا خفيفة، فإن رأيت - يا رسول الله - أن تدعوا الله أن يوسع علينا؟

Al Ayyashi, from Muhammad Bin Fazeyl, from Jabir,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'A Man from the people of the desert came to Rasool-Allah<sup>saww</sup>, so he said, 'O Rasool-Allah<sup>saww</sup>! I have sons and daughters, and brothers and sisters, and sons of sons, and sons of daughters, and sons of brothers, and sons of sisters, and the life upon us is constrained. So, I think - O Rasool-Allah<sup>saww</sup> - that you<sup>saww</sup> should supplicate to Allah<sup>azwj</sup> that He<sup>azwj</sup> should Expand (sustenance) upon us?'

- قال:- و بكى، فرق له المسلمون، فقال رسول الله (صلى الله عليه وآله): وَ مَا مِنْ دَائَةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَ يَعْلَمُ مُسْتَقَرَّهَا وَ مُسْتَوْدَعَهَا كُلُّ فِي كِتَابٍ مُبِينٍ مِنْ كَفَلْ بِهَذِهِ الْأَفْوَاهِ الْمَضْمُونَةَ عَلَى اللَّهِ رِزْقُهَا صَبَّ اللَّهُ عَلَيْهِ الرِّزْقَ صَبَا كَالْمَاءِ الْمُنْهَمِرِ، إِنْ قَلِيلًا فَقَلِيلًا، وَ إِنْ كَثِيرًا فَكَثِيرًا

He<sup>asws</sup> said: 'And he lamented, so the Muslims feared for him. So Rasool-Allah<sup>saww</sup> said: '**And there is none from an animal in the earth except upon Allah is its sustenance, and He Knows its resting place and its depository. All things are in a Clarifying Book [11:6].** The one who guaranteed his mouth by this, it is Guaranteed upon Allah<sup>azwj</sup> to Sustain him. Allah<sup>azwj</sup> would Pour towards him the Sustenance like the pouring of the flowing water. If it is little, so it is little, and if it is a lot, so it is a lot'.

- قال:- ثم دعا رسول الله (صلى الله عليه وآله) و آمن له المسلمون».

He<sup>asws</sup> said: 'Then Rasool-Allah<sup>saww</sup> supplicated for him, and the Muslims said 'Ameen' for him'.

قال: قال أبو جعفر (عليه السلام): «فحدثني من رأى الرجل في زمن عمر فسأله عن حاله، فقال: من أحسن من خوله حلالا و أكثرهم مالا».

He (the narrator) said, 'Abu Ja'far<sup>asws</sup> said: 'It was narrated to me by the one who saw that man during the era of Umar, and he asked him about his state, so he said, 'Who (else) can be better than the one Bestowed upon with Permissible (means) and is more abundant than them in wealth?'<sup>8</sup>

## VERSE 7

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۖ وَلَئِنْ قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ {7}

**And He is the One Who Created the skies and the earth in six days and His Throne was upon the water, in order to Try you, which one of you is better in deeds. And if you were to say: 'You will be Resurrected from after the death', those who are committing Kufr would say, 'Surely this is nothing but clear sorcery [11:7]**

## Creation in six days

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

Al-Ayyashi, has narrated:

From a man who has said that Abu Ja'far<sup>asws</sup> has narrated (on behalf of) Abu Abdullah<sup>asws</sup> that he said: 'Allah<sup>azwj</sup> Created the skies and the earth in six days, thus the year is six days' short' (6 months of 29 days).<sup>9</sup>

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

From Al-Sabah Bin Sayabat,

'Abu Ja'far<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Created the months as twelve months, and these are of three hundred and sixty days. So He<sup>azwj</sup> Separated six days from it in which He<sup>azwj</sup> created the skies, and the earth. So from then the months are deficient'.<sup>10</sup>

عَنْ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ اللَّهَ خَلَقَ الْخَيْرَ يَوْمَ الْأَحَدِ وَ مَا كَانَ لِيُخْلَقَ الشَّرُّ قَبْلَ الْخَيْرِ وَ فِي يَوْمِ الْأَحَدِ وَ الْإِثْنَيْنِ خَلَقَ الْأَرْضَيْنِ وَ خَلَقَ أَقْوَامَهَا فِي يَوْمِ الثَّلَاثَةِ وَ خَلَقَ السَّمَاوَاتِ يَوْمَ الْأَرْبَعَاءِ وَ يَوْمَ الْخَمِيسِ وَ خَلَقَ أَقْوَامَهَا يَوْمَ الْجُمُعَةِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ.

From him, from Abdullah Bin Sinan who said:

<sup>9</sup> تفسير العياشي 2: 120 / 6.

<sup>10</sup> تفسير العياشي 2: 120 / 7.



I heard Abu Abdullah<sup>asws</sup> saying that: 'Allah<sup>azwj</sup> Created the good on the day of Sunday, and He<sup>azwj</sup> 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'.<sup>11</sup>

## Creation itself

مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ الْحَجَّالِ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ لِي أَبُو جَعْفَرٍ (عليه السلام) كَانَ كُلُّ شَيْءٍ مَاءً وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ فَأَمَرَ اللَّهُ عَزَّ وَجَلَّ الْمَاءَ فَاضْطَرَمَّ نَارًا ثُمَّ أَمَرَ النَّارَ فَحَمَدَتْ فَارْتَفَعَ مِنْ حُمُودِهَا دُخَانٌ فَخَلَقَ اللَّهُ السَّمَاوَاتِ مِنْ ذَلِكَ الدُّخَانِ وَ خَلَقَ الْأَرْضَ مِنَ الرَّمَادِ ثُمَّ اخْتَصَمَ الْمَاءُ وَ النَّارُ وَ الرِّيحُ فَقَالَ الْمَاءُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ وَ قَالَتِ الرِّيحُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ وَ قَالَتِ النَّارُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى الرِّيحِ أَنْتَ 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<sup>asws</sup> said to me: 'Everything used to be water, **And He is the One Who Created the skies and the earth in six days and His Throne was upon the water, in order to Try you, which one of you is better in deeds [11:7].** So Allah<sup>azwj</sup> Mighty is His<sup>azwj</sup> Mention, Commanded the water, and a fire was ignited. Then He<sup>azwj</sup> Commanded the fire, so it was extinguished and smoke arose from its subsidence. So Allah<sup>azwj</sup> 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<sup>azwj</sup>', and the wind said, 'I am the greatest army of Allah<sup>azwj</sup>', and the fire said, 'I am the greatest army of Allah<sup>azwj</sup>'. So Allah<sup>azwj</sup> Mighty and Majestic Revealed unto the wind: "You are My<sup>azwj</sup> greatest army".<sup>12</sup>

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 لِيَبْلُوَكُمْ 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<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **And He is the One Who Created the skies and the earth in six days and His Throne was upon the water, in order to Try you, which one of you is better in deeds [11:7].**

<sup>11</sup> الكافي 8: 117 / 145

<sup>12</sup> Al Kafi – H 14516

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،

He<sup>asws</sup> said: 'Surely Allah<sup>azwj</sup> Blessed and Exalted Created the Throne, and the water, and the Angels before He<sup>azwj</sup> Created the skies and the earth. And the Angels used to infer by themselves, and by the Throne, and by the water, to Allah<sup>azwj</sup> Mighty and Majestic. Then He<sup>azwj</sup> Made His<sup>azwj</sup> Throne to be upon the water, in order to manifest His<sup>azwj</sup> Power by that to the Angels, so that they would come to know that He<sup>azwj</sup> has Power over every thing. Then He<sup>azwj</sup> Raised the Throne by His<sup>azwj</sup> Power and Transferred it, so He<sup>azwj</sup> 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 اخرى،

And He<sup>azwj</sup> **Created the skies and the earth in six days [11:7]**, and He<sup>azwj</sup> Took Control upon His<sup>azwj</sup> Throne. And He<sup>azwj</sup> 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<sup>azwj</sup> Created from it, a thing after a thing. So they were evidenced by the occurrence of what occurred, to Allah<sup>azwj</sup> the Exalted, time and again.

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 Allah<sup>azwj</sup> did not Create the Throne for any need of His<sup>azwj</sup>, because He<sup>azwj</sup> is above any need of the Throne, and from all of what He<sup>azwj</sup> Created. He<sup>azwj</sup> cannot be described to be upon the Throne, because He<sup>azwj</sup> has no physical form. Elevated is Allah<sup>azwj</sup> from the attributes of His<sup>azwj</sup> creatures, Higher and Greater.

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

And as for His<sup>azwj</sup> Words: **in order to Try you, which one of you is better in deeds [11:7]**, so He<sup>azwj</sup>, the Mighty and Majestic Created His<sup>azwj</sup> creatures in order to Test them by the effort of being obedient to Him<sup>azwj</sup>, and worship of Him<sup>azwj</sup>, not upon the way of the examination and the experience, because He<sup>azwj</sup> never ceased to be All-Knowing of every thing'. So Al-Mamoun said, 'You<sup>asws</sup> have relieved me - O Abu Al-Hassan<sup>asws</sup> - may Allah<sup>azwj</sup> Relieve you<sup>asws</sup>'.<sup>13</sup>

عيون أخبار الرضا (عليه السلام) 1: 134 / 33. 13

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 وجل خلق العرش أرباعاً، لم يخلق قبله إلا ثلاثة أشياء: الهواء، والقلم، والنور، 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<sup>asws</sup>, from Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said: 'Surely, Allah<sup>azwj</sup> Mighty and Majestic Created the Throne as the fourth (creation), and did not Created before it except for three things – the Air, and the Pen, and the Light. Then He<sup>azwj</sup> 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, 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 ألسنة غير مشبهة، و لو أذن للسان منها فأسمع شيئاً مما تحته لهدم الجبال و المدائن و الحصون، و لحسف البحار، و لأهلك ما دونه.

Then He<sup>azwj</sup> 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<sup>azwj</sup>, and Extols His<sup>azwj</sup> 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 يحصى عددهم إلا الله عز وجل، 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<sup>azwj</sup> Mighty and Majestic. They are Glorifying during the night and the day, not calming 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<sup>azwj</sup> 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 speech'.<sup>14</sup>

و روي عن علي أمير المؤمنين (عليه السلام) أنه سئل عن مدة ما كان عرشه على الماء قبل أن يخلق الأرض و السماء؟ فقال (عليه السلام): «تحسن أن تحسب؟» فقليل له: نعم.

And it is reported from Amir Al-Momineen<sup>asws</sup> having been asked about the term which His<sup>azwj</sup> Throne was upon the water, was it before He<sup>azwj</sup> Created the earth and the sky?' So he<sup>asws</sup> said: 'Are you good at counting?' It was said to him<sup>asws</sup>, 'Yes'.

فقال: «لو أن الأرض من المشرق إلى المغرب و من الأرض إلى السماء حب خردل، ثم كلفت على ضعفك أن تحمله حبة حبة من المشرق إلى المغرب حتى أفنيته، لكان ربع عشر جزء من سبعين ألف جزء من بقاء عرش ربنا على الماء، قبل أن يخلق الأرض و السماء- ثم قال (عليه السلام):- إنما مثلت لك مثالا».

So he<sup>asws</sup> said: 'If the earth was from the east to the west, and from the earth to the sky was (like) a mustard seed, then you were encumbered upon your weakness that you carry it, seed by seed, from the east to the west until you finish it, it would be a quarter of ten parts (2.5) from seventy thousand parts from the remaining of the Throne of our Lord<sup>azwj</sup> upon the water, before He<sup>azwj</sup> Created the earth and the sky'. Then he<sup>asws</sup> said: 'But rather, I<sup>asws</sup> represented it for you with an example'.<sup>15</sup>

## Description of the Throne

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُحَمَّدِ بْنِ عِمْرَانَ الْعَجَلِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) أَيُّ شَيْءٍ كَانَ مَوْضِعَ الْبَيْتِ حَيْثُ كَانَ الْمَاءُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ قَالَ كَانَ مَهَاءً بَيَضَاءً يَغْنِي دُرَّةً .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Muhammad Bin Imran Al Ijaly who said,

'I said to Abu Abdullah<sup>asws</sup>, 'Which thing was the place of the House (Kaaba) where there was the water in the Words of Allah<sup>azwj</sup> Mighty and Majestic: **and His Throne was upon the water [11:7]?**' He<sup>asws</sup> said: 'It was a white 'Mahaat', meaning a gem'.<sup>16</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ حَمَلَةُ الْعَرْشِ وَ الْعَرْشُ الْعِلْمُ ثَمَانِيَّةٌ أَرْبَعَةٌ مِنَّا وَ أَرْبَعَةٌ مِمَّنْ شَاءَ اللَّهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Muhammad Bin Al Fuzayl, from Abu Hamza,

<sup>14</sup> التوحيد: 324 / 1.

<sup>15</sup> إرشاد القلوب: 377 «نحوه».

<sup>16</sup> Al Kafi – V 4 – The Book of Hajj Ch 3 H 1

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The carriers of the Throne, and the Throne is the Knowledge, are eight – four from us<sup>asws</sup> and four from the one Allah<sup>azwj</sup> so Desires'.<sup>17</sup>

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<sup>asws</sup> has said: 'The one who alleges that Allah<sup>azwj</sup> is from something, or within something, or upon something, so he has committed Kufr'.<sup>18</sup>

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ فَقَالَ مَا يَقُولُونَ قُلْتُ يَقُولُونَ إِنَّ الْعَرْشَ كَانَ عَلَى الْمَاءِ وَالرَّبُّ فَوْقَهُ فَقَالَ كَذَبُوا مَنْ زَعَمَ هَذَا فَقَدْ صَيَّرَ اللَّهَ تَحْمُولًا وَصَفَّهُ بِصِفَةِ الْمَخْلُوقِ وَلَزِمَهُ أَنَّ الشَّيْءَ الَّذِي يَحْمِلُهُ أَقْوَى مِنْهُ

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

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **and His Throne was upon the water [11:7]**. So he<sup>asws</sup> said: 'What are they (people) saying?' I said, 'They are saying that the Throne was upon the water and the Lord<sup>azwj</sup> was above it'. So he<sup>asws</sup> said: 'They are lying! The one who claim this, so he has rendered Allah<sup>azwj</sup> as a carried One, and described Him<sup>azwj</sup> by a description of the creatures, and necessitated it that the thing which is carrying Him<sup>azwj</sup> is stronger than Him<sup>azwj</sup>'.

قُلْتُ بَيِّنْ لِي جُعِلْتُ فِدَاكَ فَقَالَ إِنَّ اللَّهَ حَمَلَ دِينَهُ وَ عِلْمَهُ الْمَاءَ قَبْلَ أَنْ يَكُونَ أَرْضٌ أَوْ سَمَاءٌ أَوْ جِنٌّ أَوْ إِنْسٌ أَوْ شَمْسٌ أَوْ قَمَرٌ فَلَمَّا أَرَادَ اللَّهُ أَنْ يَخْلُقَ الْخَلْقَ نَثَرَهُمْ بَيْنَ يَدَيْهِ فَقَالَ لَهُمْ مَنْ رَبُّكُمْ فَأَوَّلُ مَنْ نَطَقَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) وَ الْأَئِمَّةُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ فَقَالُوا أَنْتَ رَبُّنَا

I said, 'Clarify it for me, may I be sacrificed for you<sup>asws</sup>!' So he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Loaded His<sup>azwj</sup> Religion and His<sup>azwj</sup> Knowledge upon the water, before the coming into being of the earth, or sky, or Jinn, or humans, or sun, or moon. So when Allah<sup>azwj</sup> Intended that He<sup>azwj</sup> Creates the creatures, Scattered them in front of Him<sup>azwj</sup>, and Said to them: "Who is your Lord<sup>azwj</sup>?" So the first one to speak was Rasool-Allah<sup>saww</sup> and Amir Al-Momineen<sup>asws</sup>, and the Imams<sup>asws</sup>, so they said: 'You<sup>azwj</sup> are our<sup>asws</sup> Lord<sup>azwj</sup>'.

فَحَمَلَهُمُ الْعِلْمَ وَ الدِّينَ ثُمَّ قَالَ لِلْمَلَائِكَةِ هَؤُلَاءِ حَمَلَةُ دِينِي وَ عِلْمِي وَ أُمَنَائِي فِي خَلْقِي وَ هُمْ الْمَسْئُولُونَ

<sup>17</sup> Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah<sup>azwj</sup>) CH 20 H 6

<sup>18</sup> الكافي 1: 99/9

So He<sup>azwj</sup> Loaded the Knowledge and the Religion (upon them<sup>asws</sup>), then Said to the Angels: “They<sup>asws</sup> are the carriers of My<sup>azwj</sup> Religion, and My<sup>azwj</sup> Knowledge, and My<sup>azwj</sup> Trustees among My<sup>azwj</sup> creatures, and they would be asked from’.

ثُمَّ قَالَ لِبَنِي آدَمَ أَقْبُوا لِلَّهِ بِالرُّبُوبِيَّةِ وَ هُؤُلَاءِ النَّفَرِ بِالْوَلَايَةِ وَ الطَّاعَةِ فَقَالُوا نَعَمْ رَبَّنَا أَفَرَزْنَا فَقَالَ اللَّهُ لِلْمَلَائِكَةِ اشْهَدُوا فَقَالَتِ الْمَلَائِكَةُ شَهِدْنَا عَلَى أَنْ لَا يَقُولُوا غَدًا إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ.

Then He<sup>azwj</sup> Said to the Children of Adam<sup>as</sup>: “Acknowledge to Allah<sup>azwj</sup> with the Lordship, and to these persons<sup>asws</sup> with the Wilayah and the obedience!” So they said, ‘Yes, our Lord<sup>azwj</sup>, we acknowledge’. So Allah<sup>azwj</sup> Said to the Angels: “Bear witness!” So the Angels said: ‘We bear witness’, upon that they cannot be saying tomorrow that we were ignorant of this’.

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَ كُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَ فَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ يَا دَاوُدُ وَلَا يَتَنَا مُوَكَّدَةً عَلَيْهِمْ فِي الْمِيثَاقِ .

Or you should be saying, ‘But rather, it was our fathers who associated (committed Shirk), and we were the offspring from after them, so should we be destroyed with what the false ones did?’ O Dawood! Our<sup>asws</sup> Wilayah is confirmed upon them in the Covenant’.<sup>19</sup>

*From more Ahadeeth, read in conjunction with Ahadeeth under Ch 2:255 & Ch 20 V 5 and Ch 2*

## Trial is based on intentions

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 و جل: 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<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **in order to Try you, which one of you is better in deeds [11:7]**, he<sup>asws</sup> 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<sup>azwj</sup>, 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 يحمداك 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 كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ يعني على نيته».

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<sup>asws</sup> recited the Words of the Mighty and Majestic:

<sup>19</sup> Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah<sup>azwj</sup>) CH 20 H 7

**Say: 'Every one acts according to his own disposition [17:84] – Meaning, upon his intention'.<sup>20</sup>**

## VERSE 8

وَلَئِنْ أَخَّرْنَا عَنْهُمْ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ مَا يَحْبِسُهُ ۖ أَلَّا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {8}

**And if We were to Delay from them the Punishment to a numbered community, they would be saying, 'What is withholding it?' Indeed! The day it comes to them, it wouldn't be averted from them, and it would surround them, what they were mocking with [11:8]**

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 عَنْهُمْ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ. 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<sup>asws</sup> regarding the Words of the Exalted: **And if We were to Delay from them the Punishment to a numbered community [11:8]**. He<sup>asws</sup> said: 'The Punishment – It is Al-Qaim<sup>asws</sup>, and it is **the Punishment** upon his<sup>asws</sup> enemies. And the **numbered group** – they are the ones who would be making a stand along with him<sup>asws</sup>, being the number of the people of Badr (313)'.<sup>21</sup>

عن عبد الأعلى الحلبي، قال: قال أبو جعفر (عليه السلام): أصحاب القائم (عليه السلام) الثلاثمائة و البضعة عشر رجلا، هم و الله الامة المعدودة التي قال الله في كتابه: وَ لَئِنْ أَخَّرْنَا عَنْهُمْ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ- قال- يجمعون له في ساعة واحدة قرعا كقزع الخريف».

From Abdul A'la Al Halby said,

'Abu Ja'far<sup>asws</sup> said: 'The companions of Al-Qaim<sup>asws</sup>, three hundred and some ten men, by Allah<sup>azwj</sup>, it is they who are the number community which Allah<sup>azwj</sup> has Spoken of in His<sup>azwj</sup> Book: **And if We were to Delay from them the Punishment to a numbered community [11:8]** – he<sup>asws</sup> said: 'They would be gathering to him<sup>asws</sup> in one time, accumulating like the clouds of the autumn'.<sup>22</sup>

<sup>20</sup> الكافي 2: 4 / 13

<sup>21</sup> تأويل الآيات 1: 223 / 3

<sup>22</sup> تفسير العياشي 2: 140 / 8

## VERSES 9 - 11

وَلَمَّا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكُونُ مِنَّا كَافُورًا {9}

**And if We Make the human being to taste Mercy from Us, then We Snatch it away from him, he despairs ungratefully [11:9]**

وَلَمَّا أَذَقْنَاهُ نِعْمَاءَ بَعْدَ ضَرَاءٍ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي ۖ إِنَّهُ لَفَرِحَ فَخُورًا {10}

**And if We Make him taste a bounty after harm having touched him, he will be saying, 'The evils have gone away from me', being joyful in pride [11:10]**

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ {11}

**Except those who are patient and doing righteous deeds, those, for them is Forgiveness and a Great Recompense [11:11]**

و قال علي بن إبراهيم: قوله: قال: إذا أغنى الله العبد ثم افتقر أصابه اليأس و الجزع و الهلع، و إذا كشف الله عنه ذلك فرح، و قال: ذهب السيئات عني إِنَّهُ لَفَرِحَ فَخُورًا

And Ali Bin Ibrahim said,

'When Allah<sup>azwj</sup> Enriches the servant, then Impoverishes him, the despair hits him, and the panic and the nervousness. And when Allah<sup>azwj</sup> Removes that from him, he is joyful and says, **'The evils have gone away from me', being joyful, priding [11:10].**

ثم قال: إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ قال: صبروا في الشدة، و عملوا الصالحات في الرخاء.

Then He<sup>azwj</sup> Said: **Except those who are patient and doing righteous deeds [11:11].** He said, 'They are patient during the difficulties, and they are doing righteous deeds during the ease'.<sup>23</sup>

<sup>23</sup> تفسير القمي 1: 323



## VERSE 12

فَلَعَلَّكَ تَارِكُ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَن يَقُولُوا لَوْلَا أُنْزِلَ عَلَيْهِ كَنْزٌ أَوْ جَاءَ  
مَعَهُ مَلَكٌ ۚ إِنَّمَا أَنْتَ نَذِيرٌ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ {12}

***So, perhaps you will leave part of what is Revealed unto you and your chest would be straitened by it that they are saying, 'Why hasn't a treasure been Sent down upon him or an Angel come with it?' But rather, you are a warner, and Allah is a Disposer of all things [11:12]***

قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْحُمَيْرِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ عَيْسَى قَالَ: حَدَّثَنَا أَبِي عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنِ ابْنِ  
مُسْكَانَ عَنْ عَمَّارِ بْنِ يَزِيدَ

He said, 'It was narrated to us by Abdullah Bin Ja'far Al Humeyri, from Abdullah Bin Muhammad Bin Isa, from his father, from Abdullah Bin Al Mugheira, from Ibn Muskan, from Ammar Bin Yazeed,

عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: لَمَّا نَزَلَ رَسُولُ اللَّهِ بَطْنُ قُدَيْدٍ قَالَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع يَا عَلِيُّ إِنِّي سَأَلْتُ اللَّهَ عَزَّ وَ  
جَلَّ أَنْ يُوَالِيَ بَيْنِي وَبَيْنَكَ فَفَعَلَ وَ سَأَلْتُهُ أَنْ يُوَاحِيَ بَيْنِي وَ بَيْنَكَ فَفَعَلَ وَ سَأَلْتُهُ أَنْ يَجْعَلَكَ وَصِيِّي فَفَعَلَ

(It has been narrated) from Abu Abdullah Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> having said: 'When Rasool-Allah<sup>saww</sup> descended in the middle of Qadeed, said to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>: 'O Ali<sup>asws</sup>! I<sup>saww</sup> asked Allah<sup>azwj</sup> Mighty and Majestic that He<sup>azwj</sup> Establishes friendship between me<sup>saww</sup> and you<sup>asws</sup>, so He<sup>azwj</sup> Did. And I<sup>saww</sup> asked Him<sup>azwj</sup> that He<sup>azwj</sup> Establishes brotherhood between me<sup>saww</sup> and you<sup>asws</sup>, so He<sup>azwj</sup> Did. And I<sup>saww</sup> asked Him<sup>azwj</sup> that He<sup>azwj</sup> Make you<sup>asws</sup> my<sup>saww</sup> successor<sup>asws</sup>, so He<sup>azwj</sup> Did'.

فَقَالَ رَجُلٌ مِنَ الْقَوْمِ وَ اللَّهُ لَصَاعٌ مِنْ تَمْرٍ فِي شَيْءٍ بَالٍ خَيْرٌ مِمَّا سَأَلَ مُحَمَّدٌ رَبَّهُ هَلَّا سَأَلَهُ مَلَكًا يَعْصُدُهُ عَلَىٰ عَدُوِّهِ أَوْ كَنْزًا يَسْتَعِينُ بِهِ  
عَلَىٰ حَاجَتِهِ

So a man from the people said, 'By Allah<sup>azwj</sup>! A Sa'a (3kg.) of dates in a wretched occupation is better than what Muhammad<sup>saww</sup> asked his<sup>saww</sup> Lord<sup>azwj</sup>. Had he<sup>saww</sup> asked for an Angel, he (Angel) would have supported him<sup>saww</sup> against his<sup>saww</sup> enemies, or (asked for) a treasure to be assisted by it upon his<sup>saww</sup> need'.

فَأَنْزَلَ اللَّهُ تَعَالَىٰ فَلَعَلَّكَ تَارِكُ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَ ضَائِقٌ بِهِ صَدْرُكَ أَن يَقُولُوا لَوْلَا أُنْزِلَ عَلَيْهِ كَنْزٌ أَوْ جَاءَ مَعَهُ مَلَكٌ ۚ إِنَّمَا أَنْتَ  
نَذِيرٌ وَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ.

So Allah<sup>azwj</sup> the Exalted Revealed: ***So, perhaps you will leave part of what is Revealed unto you and your chest would be straitened by it that they are saying, 'Why a treasure has not***

***been Sent down upon him or an Angel come with it?' But rather, you are a warner, and Allah is a Disposer of all things [11:12]".<sup>24</sup>***

عن جابر بن أرقم، عن أخيه زيد بن أرقم، قال: إن جبرئيل الروح الأمين نزل على رسول الله (صلى الله عليه و آله) بولاية علي بن أبي طالب (عليه السلام) عشية عرفة، فضايق بذلك صدر رسول الله (صلى الله عليه و آله) مخافة تكذيب أهل الإفك و النفاق، فدعا قوما أنا فيهم فاستشارهم في ذلك ليقوم به في الموسم،

From Jabir Bin Arqam, from his brother Zayd Bin Arqam who said,

'Jibraeel<sup>as</sup> the Trustworthy Spirit descended unto Rasool-Allah<sup>saww</sup> with the Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> on the evening of Arafaat. So the chest of Rasool-Allah<sup>saww</sup> was constrained by it, fearing the belying of the people of the lies and hypocrisy. So he<sup>saww</sup> called a group, (and) I was among them, and he<sup>saww</sup> consulted them regarding that, to stand with it during the season (of Al-Hajj).

فلم ندر ما نقول له و بكى (صلى الله عليه و آله)، فقال له جبرئيل يا محمد، أجزعت من أمر الله؟ فقال: «كلا- يا جبرئيل- و لكن قد علم ربي ما لقيت من قريش، إذ لم يقرؤا لي بالرسالة حتى أمرني بجهادهم، و أهبط إلي جنودا من السماء فنصروني، فكيف يقرؤن لعلي من بعدي؟!»

But, we did not know what we should say to him<sup>saww</sup>, and he<sup>saww</sup> wept. So Jibraeel<sup>as</sup> said to him<sup>saww</sup>: 'O Muhammad<sup>saww</sup>! Are you<sup>saww</sup> frustrated from a Command of Allah<sup>azwj</sup>?' He<sup>saww</sup> said: 'Never, O Jibraeel<sup>as</sup>! But, my<sup>saww</sup> Lord<sup>azwj</sup> has Known what I<sup>saww</sup> face from Quraysh, when they did not accept for me<sup>saww</sup> with the Message until He<sup>azwj</sup> Commanded me<sup>saww</sup> with fighting them, and He<sup>azwj</sup> Sent down an army from the sky to me<sup>saww</sup> and Helped me<sup>saww</sup>. So how would they be accepting for Ali<sup>asws</sup> from after me<sup>saww</sup>?'

فانصرف عنه جبرئيل فنزل: فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَ ضَائِقٌ بِهِ صَدْرُكَ.

So Jibraeel<sup>as</sup> left from him<sup>saww</sup>, and it was Revealed: ***So, perhaps you will leave part of what is Revealed unto you and your chest would be straitened by it [11:12]".<sup>25</sup>***

## VERSES 13 & 14

أَمْ يَقُولُونَ افْتَرَاهُ ۚ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِثْلِهِ مُفْتَرِيَاتٍ وَاَدْعُوا مَن اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ {13}

***Or, are they saying, 'He has fabricated it?' Say: 'Then come with ten fabricated chapters like it and call upon ones you can from besides Allah, if you were truthful [11:13]***

<sup>24</sup> Bashaarat Al Mustafa<sup>saww</sup> Li Shia Al Murtaza<sup>asws</sup> - P 7 H 53

<sup>25</sup> تفسیر العیاشی 2: 141 / 10، شواهد التنزیل 1: 368 / 272

فَإِلَّا يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ وَأَنَّ لَا إِلَهَ إِلَّا هُوَ ۖ فَهَلْ أَنْتُمْ مُسْلِمُونَ  
{14}

**But if they are not responding to you then know, rather it is a Revelation with Knowledge of Allah and that there is no god except Him, so will you be submitting? [11:14]**

و قال علي بن إبراهيم، في قوله تعالى: أَمْ يَقُولُونَ إِلَى قَوْلِهِ: صَادِقِينَ: يعني قولهم: إن الله لم يأمره بولاية علي، وإنما يقول من عنده فيه.

And Ali Bin Ibrahim –

‘Regarding the Words of the Exalted: **Or, are they saying [11:13]** – up to His<sup>azwj</sup> Words: **if you were truthful [11:13]**, it means their words that Allah<sup>azwj</sup> did not Command him<sup>saww</sup> with the Wilayah of Ali<sup>asws</sup>, and rather he<sup>saww</sup> is saying from his<sup>saww</sup> own accord regarding him<sup>asws</sup>.

فقال الله عز و جل فَإِلَّا يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ أَي بولاية أمير المؤمنين (عليه السلام) من عند الله.

So Allah<sup>azwj</sup> Mighty and Majestic Said: **But if they are not responding to you then know, rather it is a Revelation with Knowledge of Allah [11:14]** – i.e., Wilayah of Ali<sup>asws</sup> is from the Presence of Allah<sup>azwj</sup>.<sup>26</sup>

## VERSES 15 & 16

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ {15}

**One who wanted the life of the world and its adornments, We shall Fulfil their deeds therein and they would not be devalued [11:15]**

أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ ۖ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ  
{16}

**They are those, there wouldn't be for them in the Hereafter except the Fire, and it would be Confiscated whatever they had been doing in it, and it would be invalidated whatever they had been working [11:16]**

<sup>26</sup> تفسير القمي 1: 324.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ جَمِيعاً عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلَ رَجُلٌ أَبِي بَعْدَ مُنْصَرَفِهِ مِنَ الْمَوْقِفِ فَقَالَ أ تَرَى يُحِبُّ اللَّهُ هَذَا الْخَلْقَ كُلَّهُ فَقَالَ أَبِي مَا وَقَفَ بِهَذَا الْمَوْقِفِ أَحَدٌ إِلَّا غَفَرَ اللَّهُ لَهُ مُؤْمِناً كَانَ أَوْ كَافِراً إِلَّا أَنَّهُمْ فِي مَغْفِرَتِهِمْ عَلَى ثَلَاثِ مَنَازِلَ

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al Qasany, altogether from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Sufyan Bin Uyayna,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘A man asked my<sup>asws</sup> father<sup>asws</sup>, after his<sup>asws</sup> leaving from the Pausing station, so he said, ‘What is your<sup>asws</sup> view, would Allah<sup>azwj</sup> Disappoint these people, all of them?’ So my<sup>asws</sup> father<sup>asws</sup> said: ‘No one pauses by this pausing station except that Allah<sup>azwj</sup> Forgives him, be he a Momin or a Kafir, except that they, in their Forgiveness, are upon three stations.

مُؤْمِنٌ غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ وَ أَعْتَقَهُ مِنَ النَّارِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَ اللَّهُ سَرِيعُ الْحِسَابِ

A Momin – Allah<sup>azwj</sup> Forgives for him whatever he has committed beforehand from his sins, and what he has yet to commit, and Saves him from the Fire, and that is in the Words of the Mighty and Majestic: **And among them is one who is saying, ‘Our Lord! Grant us good in the world and good in the Hereafter, and Save us from the Punishment of the Fire [2:201] Those, for them is a share from what they are earning; and Allah is Swift in the Reckoning [2:202].**

وَ مِنْهُمْ مَنْ غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ قِيلَ لَهُ أَحْسِنْ فِيمَا بَقِيَ مِنْ عُمْرِكَ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَ مَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ يَعْني مَنْ مَاتَ قَبْلَ أَنْ يَمْضِيَ فَلَا إِثْمَ عَلَيْهِ وَ مَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنْ أَتَقَى الْكِبَائِرَ

And among them is one whom Allah<sup>azwj</sup> Forgives what is past from his sins, and it is said to him: ‘Improve in what is remaining from your lifetime, and that is in the Words of the Mighty and Majestic: **so the one who hastens off in two days, there would be no sin on him, and the one who delays, there would be no sin on him [2:203]** – Meaning the one who dies before he leaves, so there is no sin upon him, and the one who delays, so there is no sin upon him, for the one who fears the major sins.

وَ أَمَّا الْعَامَّةُ فَيَقُولُونَ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ يَعْني فِي التَّفَرُّ الْأَوَّلِ وَ مَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ يَعْني لِمَنْ أَتَقَى الصَّيْدَ أَ فَتَرَى أَنَّ الصَّيْدَ يُحَرِّمُهُ اللَّهُ بَعْدَ مَا أَحَلَّهُ فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ إِذَا حَلَلْتُمْ فَاصْطَادُوا وَ فِي تَفْسِيرِ الْعَامَّةِ مَعْنَاهُ وَ إِذَا حَلَلْتُمْ فَاتَّقُوا الصَّيْدَ

As for the general Muslims, so they are saying, ‘The one who hastens during the two days, so there is no sin upon him, meaning in the first departure; and the one who delays, so there is no sin upon him, meaning for the one whom fears the hunting’. Do you not see that the hunting, Allah<sup>azwj</sup> Prohibited it after Permitted it in the Words of the Mighty and Majestic: **and when you are free (from the Ihram), then (you can) hunt [5:2]**? And in the interpretation of the general Muslims, its meaning is that when you are free from *Ihraam*, so fear the hunting.

وَكَافِرٍ وَقَفَ هَذَا الْمُوقِفَ زِينَةَ الْحَيَاةِ الدُّنْيَا غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَإِنْ تَابَ مِنَ الشِّرْكِ فِيمَا بَقِيَ مِنْ عُثْرِهِ وَإِنْ لَمْ يَتُوبْ وَقَاهُ أَجْرُهُ وَلَمْ يَحْرِمُهُ أَجْرَ هَذَا الْمُوقِفِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَ زِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَ هُمْ فِيهَا لَا يُبْخَسُونَ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَ حَبِطَ مَا صَنَعُوا فِيهَا وَ بَاطِلٌ مَا كَانُوا يَعْمَلُونَ .

And an infidel pauses by this Pausing Station for the adornment of the life of the world, Allah<sup>azwj</sup> Forgives for him what is past from his sins if he repents from the Polytheism in what remains from his lifetime; and if he does not repent, his Recompense would be Given to him, and he would not be deprived the Recompense of this Pausing Station, and that is in the Words of the Mighty and Majestic: ***One who wanted the life of the world and its adornments, We shall Fulfil their deeds therein and they would not be devalued [11:15] They are those, there wouldn't be for them in the Hereafter except the Fire, and it would be Confiscated whatever they had been doing in it, and it would be invalidated whatever they had been working [11:16]***.<sup>27</sup>

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

Al Ayyashi, from Amaar Bin Suweyd who said,

'I heard Abu Abdullah<sup>asws</sup> saying: '***One who wanted the life of the world and its adornments [11:15]*** - Meaning so and so (Abu Bakr) and so and so (Umar), ***We shall Fulfil their deeds therein***'.<sup>28</sup>

عَنْ عَمَّارِ بْنِ سُوَيْدٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: وَ دَعَا رَسُولُ اللَّهِ لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فِي آخِرِ صَلَوَتِهِ رَافِعاً بِهَا صَوْتَهُ يُسْمِعُ النَّاسَ يَقُولُ: اللَّهُمَّ هَبْ لِعَلِيِّ الْمَوَدَّةَ فِي صُدُورِ الْمُؤْمِنِينَ، وَ الْهَيْبَةَ وَ الْعِظَمَةَ فِي صُدُورِ الْمُنَافِقِينَ

From Ammar Bin Suweyd who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'And Rasool-Allah<sup>saww</sup> supplicated for Amir Al-Momineen<sup>asws</sup> at the end of his<sup>saww</sup> Salat, raising his<sup>saww</sup> voice with it to make the people hear it, saying: 'O Allah<sup>azwj</sup>! Gift for Ali<sup>asws</sup>, the cordiality to be in the chests of the Momineen, and the awe and greatness in the chests of the hypocrites!'

فَأَنْزَلَ اللَّهُ: «إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَ تُنذِرَ بِهِ قَوْمًا لُدًّا» بَنِي أُمَيَّةَ، قَالَ رَكْع [رُمْع] وَ اللَّهُ لَصَاعٌ مِنْ تَمْرٍ فِي شَرِّ بَالٍ أَحَبُّ إِلَيَّ مِمَّا سَأَلَ مُحَمَّدٌ رَبَّهُ، أَمْ فَلَا سَأَلَهُ مَلَكًا يَعْصُدُهُ أَوْ كَنْزًا يَسْتَظْهَرُ بِهِ عَلَى فَاقَتِهِ؟

So Allah<sup>azwj</sup> Revealed: ***But rather We have Eased it by your tongue to give the glad tidings to the pious with it and to warn by it a contentious people [19:97]***, Rak'a said, "By Allah<sup>azwj</sup>! A Sa'a (3kg.) of dates in a wretched occupation is better than what Muhammad<sup>saww</sup> asked his<sup>saww</sup> Lord<sup>azwj</sup>. Why did he<sup>saww</sup> not ask for an Angel, he (Angel) would have supported

<sup>27</sup> Al Kafi – V 4 – The Book of Hajj Ch 198 H 10

<sup>28</sup> تفسير العياشي 2: 11 / 142.

him<sup>saww</sup> against his<sup>saww</sup> enemies, or (asked for) a treasure to be assisted by it upon his<sup>saww</sup> destitution?’

فَأَنْزَلَ اللَّهُ فِيهِ عَشْرَ آيَاتٍ مِنْ هُودٍ أَوْلَاهَا: «فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ» إِلَى «أَمْ يَقُولُونَ افْتَرَاهُ» وَلَايَةَ عَلِيٍّ قُلْ فَأَتُوا بِعَشْرِ سُوَرٍ مِثْلِهِ مُفْتَرَيَاتٍ إِلَى: «فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فِي وَلَايَةِ عَلِيٍّ فَأَعْلَمَ أَنَّهُ إِنَّمَا أُنْزِلَ إِلَيْكَ بِعِلْمِ اللَّهِ وَ أَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ لِعَلِيٍّ وَلَايَةً مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَ زِينَتَهَا» يَعْنِي فَلَان وَ فَلَان وَ فَلَان «نُوفَ إِلَيْهِمْ أَغْمَاهُمْ فِيهَا»،

So Allah<sup>azwj</sup> Revealed ten Verses regarding him<sup>asws</sup>, from (Surah) Hud<sup>as</sup>, its first one being: **So, perhaps you will leave part of what is Revealed unto you and your chest would be straitened by it [11:12]** – up to **Or, are they saying, ‘He has fabricated it?’** – the Wilayah of Ali<sup>asws</sup>, **Say: ‘Then come with ten fabricated chapters like it [11:13]** – up to: **But if they are not responding to you, regarding the Wilayah of Ali<sup>asws</sup>, then know, rather it is a Revelation with Knowledge of Allah and that there is no god except Him, so will you be submitting?’ [11:14]** – to Ali<sup>asws</sup> as Master? **One who wanted the life of the world and its adornments** – meaning so and so, and so and so, and so and so, **We shall Fulfil their deeds therein [11:15].**

«أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ» رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ «وَ يَتْلُوهُ شَاهِدٌ مِنْهُ» أمير المؤمنين عليه السلام «وَ مِنْ قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَ رَحْمَةً» قَالَ: كَانَ وَلَايَةَ عَلِيٍّ عَلَيْهِ السَّلَامُ فِي كِتَابِ مُوسَىٰ «أَوَّلُكَ يُؤْمِنُونَ بِهِ وَ مَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ قَالَتَا مُوعِدُهُ فَلَا تَكُ فِي مِرْيَةٍ مِنْهُ فِي وَلَايَةِ عَلِيٍّ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ» إِلَى قَوْلِهِ «وَ يَقُولُ الْأَشْهَادُ» وَ هُمُ الْأَئِمَّةُ عَلَيْهِمُ السَّلَامُ «هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ» إِلَى قَوْلِهِ: «هَلْ يَسْتَوِيَانِ مَثَلًا أَمْ فَلَا تَذَكَّرُونَ».

**So the one who was upon a clear Proof from his Lord [11:17]** – Rasool-Allah<sup>saww</sup>, **and a witness from him recites it** – Amir Al-Momineen<sup>asws</sup>, **and from before it was the Book of Musa, an Imam and a Mercy**, he<sup>asws</sup> said: ‘The Wilayah of Ali<sup>asws</sup> was in the Book of Musa<sup>as</sup>, they are believing in it; and the one who commits Kufr with it from the factions, then the Fire is its Promised place. Therefore do no be in doubt from it – regarding Wilayah of Ali<sup>asws</sup>, it is the Truth from your Lord [11:17] – up to His<sup>azwj</sup> Words: **and the witnesses would be saying**, - and they<sup>asws</sup> are the Imams<sup>asws</sup>, **‘They are those who belied upon their Lord [11:18]** – up to His<sup>azwj</sup> Words: **Are they equal in comparison? [11:24]**’<sup>29</sup>

## VERSE 17

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

<sup>29</sup> H 32 – تفسير نور الثقلين، ج 2، ص: 344

***So the one who was upon a clear Proof from his Lord, and a witness from him recites it, and from before it was the Book of Musa, an Imam and a Mercy, they are believing in it; and the one who commits Kufr with it from the factions, then the Fire is its Promised place. Therefore, do no be in doubt from it, it is the Truth from your Lord, but most of the people do not believe [11:17]***

## The Altered Verse

علي بن إبراهيم، قال: حدثني أبي، عن يحيى بن أبي عمران، عن يونس، عن أبي بصير و الفضيل، عن أبي جعفر (عليه السلام) قال: قال: «إنما نزلت: (أ فمن كان على بينة من ربه - يعني رسول الله (صلى الله عليه وآله-)، و يتلوه شاهد منه إماما و رحمة و من قبله كتاب موسى أولئك يؤمنون به) فقدموا و أخرؤا في التأليف».

Ali Bin Ibrahim said, 'My father narrated to me, from Yahya Bin Abu Imran, from Yunus, from Abu Baseer and Al Fazeyl,

'From Abu Ja'far<sup>asws</sup> having said: But rather it was Revealed as: ***So the one who was upon a clear Proof from his Lord*** - (meaning Rasool-Allah<sup>saww</sup>) - ***and a witness from him recites it, being an Imam and a Mercy, and from before it is (in) the Book of Musa, they are believing in it [11:17]***. Thus, they brought forward and placed back (the Words) during the compilation (of the Quran)".<sup>30</sup>

و بهذا الإسناد عن مَعْلَى بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَالِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أ فَمَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شَاهِدٌ مِنْهُ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ الشَّاهِدُ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ رَسُولُ اللَّهِ (صلى الله عليه وآله) عَلَى بَيِّنَةٍ مِنْ رَبِّهِ .

And by this chain, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Ahmad Bin Umar Al Hallal who said,

'I asked Abu Al-Hassan<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: ***So the one who was upon a clear Proof from his Lord, and a witness from him recites it [11:17]***. So he<sup>asws</sup> said: 'Amir Al-Momineen<sup>asws</sup> is the witness upon Rasool-Allah<sup>saww</sup>, and Rasool-Allah<sup>saww</sup> is upon a clear Proof from his<sup>saww</sup> Lord<sup>azwj</sup>'.<sup>31</sup>

حدثنا محمد بن الحسين عن عبد الله بن حماد عن أبي الجارود عن الأصبغ بن نباتة قال قال أمير المؤمنين عليه السلام لو كسرت لى وسادة فقعدت عليها لقضيت بين اهل التورية بتوريتهم واهل الأنجيل بالانجيلهم واهل الزبور بزيورهم 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:

<sup>30</sup> تفسير القمي 1: 324

<sup>31</sup> Al Kafi V 1 – The Book Of Divine Authority CH 9 H 3

'Amir-Al-Momineen<sup>asws</sup> said: 'If you set up for me<sup>asws</sup> a platform, I<sup>asws</sup> would have from there judged between the people of the Torah by their Torah, and the people of the 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<sup>azwj</sup>.

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

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

فقام 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<sup>asws</sup> and said, 'O Amir-ul-Momineen<sup>asws</sup>, what is the Verse which has been Revealed regarding you<sup>asws</sup>? He<sup>asws</sup> said to him: 'But you heard Allah<sup>azwj</sup> Say ***So the one who was upon a clear Proof from his Lord, and a witness from him recites it [11:17]***', Rasool-Allah<sup>saww</sup> said: 'Ali<sup>asws</sup> is Evidence from his<sup>asws</sup> Lord<sup>azwj</sup>, and I<sup>saww</sup> am a witness for him<sup>asws</sup> with regard to this, and I<sup>saww</sup> recited with him<sup>asws</sup>'.<sup>32</sup>

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 رواه بالإسناد الصحيح عن ابن مسعود، قوله تعالى: أَمْ مَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَ يُتْلُوهُ شَاهِدٌ مِنْهُ فَالْبَيِّنَةُ مُحَمَّدٌ (صلى الله عليه وآله)، و الشاهد 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<sup>asws</sup> (in the Quran). So for him<sup>asws</sup> (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 Exalted: ***So the one who was upon a clear Proof from his Lord, and a witness from him recites it [11:17]***, so the clear proof (Bayyina) is Muhammad<sup>saww</sup>, and the witness (Al-Shahid) is Ali<sup>asws</sup>'.<sup>33</sup>

الشيخ المفيد (في أماليه)، قال: أخبرنا أبو الحسن علي بن بلال المهلب، 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.

<sup>32</sup> Basaair Al Darajaat – P 3 Ch 9 H 2

<sup>33</sup> (Extract) الفضائل لابن شاذان: 174



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,

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

قال: قال: «رسول الله (صلى الله عليه وآله) الذي كان على بيعة من ربه، وأنا الشاهد له و منه، والذي نفسي بيده ما أحد جرت عليه المواسي من قريش إلا وقد أنزل الله فيه من كتابه طائفة. والذي 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، والله ما مثلنا في هذه الأمة إلا كمثل سفينة نوح و كباب حطّة في بني إسرائيل».

He<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> was the one upon a clear Proof from his<sup>saww</sup> Lord<sup>azwj</sup>, and I<sup>asws</sup> am the witness for him<sup>saww</sup> and from him<sup>saww</sup>. By the One in Whose<sup>azwj</sup> Hand is My<sup>asws</sup> soul, there is not one from the Quraysh against whom it flowed, except that Allah<sup>azwj</sup> Revealed it from His<sup>azwj</sup> Book, (against) a whole group. By the One in Whose<sup>azwj</sup> Hand is my<sup>asws</sup> soul, if that were to transpire what Allah<sup>azwj</sup> has Decreed for us<sup>asws</sup> the People<sup>asws</sup> of the Household, upon the tongue of the Prophet<sup>saww</sup>, would be more beloved to me<sup>asws</sup> than this (whole) place filled with gold. By Allah<sup>azwj</sup>! There is no example for us<sup>asws</sup> in this community except like the example of the ship of Noah<sup>as</sup> and like the door of *Hitta* among the Children of Israel'.<sup>34</sup>

العياشي: عن بريد بن معاوية العجلي، عن أبي جعفر (عليه السلام)، قال: «الذي على بيعة من ربه رسول الله (صلى الله عليه وآله) والذي 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<sup>asws</sup> having said: 'The one who was upon a clear Proof from his Lord<sup>azwj</sup> is Rasool-Allah<sup>saww</sup>, and the one who recited it from after him<sup>saww</sup>, the witness from him<sup>saww</sup>, is Amir-Al-Momineen<sup>asws</sup>, then his<sup>asws</sup> successors<sup>asws</sup>, one<sup>asws</sup> after one<sup>asws</sup>'.<sup>35</sup>

## The highest merit of Amir Al Momineen<sup>asws</sup>

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

<sup>34</sup> الأمالي: 5 / 145، شواهد التنزيل 1: 375 / 276

<sup>35</sup> تفسير العياشي 2: 12 / 142.

Sulaym (Bin Qays Al-Hilali) said, 'A man came up to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and I was listening, so he said, 'Inform me, O Amir-Al-Momineen<sup>asws</sup>, of the highest merit for you'. He<sup>asws</sup> said: 'What Allah<sup>azwj</sup> has Revealed regarding me<sup>asws</sup> from His<sup>azwj</sup> book'. He asked, 'And what has Allah<sup>azwj</sup> Revealed regarding you<sup>asws</sup>?'

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<sup>asws</sup> said: 'His<sup>azwj</sup> Words: ***So the one who was upon a clear Proof from his Lord, and a witness from him recites it [11:17]***, I<sup>asws</sup> am the Witness from the Rasool-Allah<sup>saww</sup>. And His<sup>azwj</sup> Words: ***and one with whom is Knowledge of the Book [13:43]***, it means me<sup>asws</sup>'. And he<sup>asws</sup> did not leave out anything from what Allah<sup>azwj</sup> had Mentioned regarding him<sup>asws</sup>, except that he<sup>asws</sup> mentioned it'.<sup>36</sup>

## VERSES 18 - 22

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا ۖ أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ ۖ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ {18}

***And who is more unjust than the one who fabricates a lie upon Allah? They would be presented to their Lord and the witnesses would be saying, 'They are those who belied upon their Lord. Indeed, the Curse of Allah is upon the unjust [11:18]***

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ {19}

***Those who are hindering from the Way of Allah and are seeking it to be crooked, and they are disbelieving in the Hereafter [11:19]***

أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ۚ يُضَاعَفُ لَهُمُ الْعَذَابُ ۖ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ {20}

***They would not be escaping in the earth, nor would there be guardians for them from besides Allah. The Punishment would be doubled for them. They could not bear the listening and they were not seeing [11:20]***

أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ {21}

<sup>36</sup> Kitaab Sulaym Bin Qays Al Hilali – H 60

***They are those who incurred losses for themselves, and it is lost from them what they were fabricating [11:21]***

لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ {22}

***There is no doubt they would be losers in the Hereafter [11:22]***

العباشي: عن أبي عبيدة، قال: سألت أبا جعفر (عليه السلام) عن قوله: وَ مَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِباً أُولَئِكَ يُعْرَضُونَ عَلَى رَبِّهِمْ إِلَى قوله: يَبْغُوهَا عِوَجًا. قال: «أي يطلبون لسبيل الله زيفاً عن الاستقامة، يحرفونها بالتأويل و يصفونها بالانحراف عن الحق و الصواب».

Al Ayyashi, from Abu Ubeyda who said,

'I asked Abu Ja'far<sup>asws</sup> about His<sup>azwj</sup> Words: ***And who is more unjust than the one who fabricates a lie upon Allah? They would be presented to their Lord [11:18]*** – up to His<sup>azwj</sup> Words: ***and are seeking it to be crooked [11:19]***. He<sup>asws</sup> said: 'That is, they are seeking for the Way of Allah<sup>azwj</sup> to deviate from its integrity, distorting it by the (opinionated) explanations and describing it by the divergence from the Truth and the correctness'.<sup>37</sup>

و عن النبي (صلى الله عليه و آله) في خبر: «أن الله تعالى فرض على الخلق خمسة، فأخذوا أربعة و تركوا واحداً، فسألوا عن الأربعة، قال: الصلاة و الزكاة و الحج و الصوم». قالوا: فما الواحد الذي تركوا؟ قال: «ولاية علي بن أبي طالب» قالوا: هي واجبة من الله تعالى؟ قال: «نعم، قال الله: وَ مَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِباً» الآيات.

And from the Prophet<sup>saww</sup> in a Hadeeth having said: 'Surely Allah<sup>azwj</sup> the Exalted Obligated upon the creatures, five (matters). So they grabbed four but left one'. So he<sup>saww</sup> was asked about the four. He<sup>saww</sup> said: 'The Salat, and the Zakat, and the Hajj, and the Fasts'. They said, 'So what is the one which they left?' He<sup>saww</sup> said: 'Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'. They said, 'Is this an obligation from Allah<sup>azwj</sup> the Exalted?' He<sup>saww</sup> said: 'Yes! Allah<sup>azwj</sup> Says: ***And who is more unjust than the one who fabricates a lie upon Allah? [11:18]*** – the Verse'.<sup>38</sup>

العباشي: عن أبي عبد الله (عليه السلام) في قوله تعالى: وَ يَقُولُ الْأَشْهَادُ. قال: «هم الأئمة (عليهم السلام): هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ».

Al Ayyashi,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of the Exalted: ***and the witnesses [11:18]***. He<sup>asws</sup> said: 'They<sup>asws</sup> are the Imams<sup>asws</sup> who ***would be saying: 'They are those who belied upon their Lord''***.<sup>39</sup>

<sup>37</sup> Tafseer Al Burhan – H 5065

<sup>38</sup> مناقب ابن شهر آشوب 3: 199.

<sup>39</sup> تفسير العياشي 2: 142 / 11.

العباشي: عن أبي عبيدة، قال: سألت أبا جعفر (عليه السلام) عن قوله: وَ مَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِباً أُولَئِكَ يُعْرَضُونَ عَلَى رَبِّهِمْ إِلَى قَوْلِهِ: يَبْعُوثُهَا عَوْجاً.

Al Ayyashi, from Abu Ubeyda who said,

'I asked Abu Ja'far<sup>asws</sup> about His<sup>azwj</sup> Words: **And who is more unjust than the one who fabricates a lie upon Allah? They would be presented to their Lord [11:18]** – up to His<sup>azwj</sup> Words: **seeking it to be crooked [11:19]**.

قال: «أي يطلبون لسييل الله زيغاً عن الاستقامة، يحرفونها بالتأويل و يصفونها بالانحراف عن الحق و الصواب».

He<sup>asws</sup> said: 'I.e. they are seeking for the Way of Allah<sup>azwj</sup> to be deviated from the uprightness, altering it with the (opinionated) explanations and describing it with the perversions from the Truth and the correctness'.<sup>40</sup>

علي بن إبراهيم، قال: هم الذين سمو أنفسهم بالصدوق، و الفاروق، و ذي النورين. فقال: انْظُرْ كَيْفَ يُفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ و هم هؤلاء الثلاثة.

Ali Bin Ibrahim said,

'They are the ones who called themselves as *Siddique*, (Abu Bakr) and *Al Farouq* (Umar) and *Zul-Noorayn* (Usman)'. He<sup>azwj</sup> Said: **Look how they are fabricating the lie upon Allah [4:59]** – and they are those three'.<sup>41</sup>

## Background report

علي بن إبراهيم، في معنى الآية: يعني بالأشهاد الأئمة (عليهم السلام)، أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ لآلِ مُحَمَّدٍ (صلى الله عليه و آله) حقهم.

Ali Bin Ibrahim –

'In the meaning of the Verse, the meaning of the witnesses are the Imams<sup>asws</sup>. **Indeed, the Curse of Allah is upon the unjust [11:18]**, who oppressed the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> of their<sup>asws</sup> rights'.

ثم قال: و قوله: الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَ يَبْعُوثُهَا عَوْجاً يعني يصدون عن طريق الله، و هي الإمامة و يَبْعُوثُهَا عَوْجاً يعني حرفوها إلى غيرها.

<sup>40</sup> تفسير الحيري: 36 / 276 عن زاذان نحوه، و في مستدرک تفسير الحيري: 79 / 340 برواية فرات في تفسيره ص 69 عن الحيري بالإسناد عن عباد بن عبد الله الأسدي.

<sup>41</sup> تفسير القمي 1: 140

Then he said, 'And His<sup>azwj</sup> Words: **Those who are hindering from the Way of Allah and are seeking it to be crooked [11:19]** – meaning they are hindering from the Path of Allah<sup>azwj</sup>, and it is the Imamate, **and are seeking it to be crooked [11:19]** – meaning altering it to something else'.

ثم قال: و قوله: ما كانوا يَسْتَطِيعُونَ السَّمْعَ قال: ما قدرُوا أن يسمِعُوا بذكر أمير المؤمنين (عليه السلام).

Then he said, 'And His<sup>azwj</sup> Words: **They could not bear the listening and they were not seeing [11:20]**. He said, 'They were not able upon hearing the mention of Amir Al-Momineen<sup>asws</sup>'.

ثم قال: و قوله: أُولَئِكَ الَّذِينَ حَسِرُوا أَنْفُسَهُمْ وَ ضَلَّ أَيْ بطل عَنْهُمْ ما كانوا يَفْتَرُونَ يعني يوم القيامة، بطل الذي يدعونه غير أمير المؤمنين (عليه السلام).

Then he said, 'And His<sup>azwj</sup> Words: **They are those who incurred losses for themselves, and it is lost** – i.e., invalidated, **from them what they were fabricating [11:21]** – meaning on the Day of Judgment, it would be invalidated, their calling others (rather than) Amir Al-Momineen<sup>asws</sup>'.<sup>42</sup>

## VERSES 23 & 24

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأُحِبُّوا إِلَىٰ رَبِّهِمْ أُولَئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ {23}

**Surely, those who are believing and are doing righteous deeds and are humbling to their Lord, there would be the dwellers of the Paradise. They would be therein eternally [11:23]**

مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصَمِّ وَالْبَصِيرِ وَالسَّمِيعِ ۖ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ أَفَلَا تَذَكَّرُونَ {24}

**An example of the two sects is like the blind and deaf one, and the seeing and hearing one. Are they equal in comparison? So will you not take heed? [11:24]**

مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُحْتَارِ عَنْ زَيْدِ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ إِنَّ عِنْدَنَا رَجُلًا يُقَالُ لَهُ كُتَيْبٌ فَلَا يَجِيءُ عَنْكُمْ شَيْءٌ إِلَّا قَالَ أَنَا أُسَلِّمُ فَسَمِعْنَاهُ كُتَيْبٌ تَسْلِيمٌ قَالَ

تفسير القمي 1: 325 42

فَرَحَّمْ عَلَيْهِ ثُمَّ قَالَ أَ تَذَرُونَ مَا التَّسْلِيمُ فَسَكَتْنَا فَقَالَ هُوَ وَاللَّهِ الْإِحْبَاتُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ وَ أَحَبُّنَا إِلَى رَبِّهِمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Zayd Al Shahham,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'Among us there is a man called Kuleyb. So there does not come anything from you<sup>asws</sup> except that he says, 'I submit'. So we named him as 'Kuleyb the submitter'. So (the Imam<sup>asws</sup>) paid tribute to him, then said: 'Do you know what the submission is?' We were silent, so he<sup>asws</sup> said: 'It, by Allah<sup>azwj</sup>, is the humbleness in the Words of Allah<sup>azwj</sup> Mighty and Majestic: **Surely, those who are believing and are doing righteous deeds and are humbling to their Lord [11:23]**'.<sup>43</sup>

## VERSES 25 - 33

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ {25}

**And We had Sent Noah to his people (saying): 'I am a clear warner to you [11:25]**

أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ ۖ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ {26}

**That you will not worship except Allah. I fear upon you a painful Punishment on a Day [11:26]**

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بِآدَائِ الرَّأْيِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ {27}

**But the chiefs of those who were committing Kufr from his people said, 'We do not see you except as a person like us, and we do not see (people) following you except those who are the meanest of us with the weak opinions, and we do not see for you having any merit over us, but we think you are liars' [11:27]**

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَأَتَانِي رَحْمَةٌ مِنْ عِنْدِهِ فَعَمِيتَ عَلَيْكُمْ أَنْزَلْنَاهَا وَأَنْتُمْ لَهَا كَارِهُونَ {28}

<sup>43</sup> Al Kafi V 1 – The Book Of Divine Authority CH 95 H 3

**He said: 'O people! Are you viewing that if I was upon a clear Proof from my Lord and a Mercy has come to me from His Presence, but it is obscured upon you, would we Impose it upon you although you are unwilling to it? [11:28]**

وَيَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا ۖ إِنَّ أَجْرِيَ إِلَّا عَلَى اللَّهِ ۖ وَمَا أَنَا بِطَارِدِ الَّذِينَ آمَنُوا ۚ إِنَّهُمْ مُلَاقُوا رَبِّهِمْ وَلَكِنِّي أَرَأَيْتُمْ قَوْمًا يَجْهَلُونَ {29}

**And, O people! I do not ask you for wealth upon it. Surely, my Recompense is only upon Allah, and I will not drive away those who are believing. They will meet their Lord, but I see you as an ignorant people [11:29]**

وَيَا قَوْمِ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ ۚ أَفَلَا تَذَكَّرُونَ {30}

**And, O people! Who will help me from Allah if I drive them away? Will you not take heed? [11:30]**

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا ۖ اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ ۚ إِنِّي إِذَا لَمِنَ الظَّالِمِينَ {31}

**And I am not saying to you: 'There are Treasures of Allah with me', nor do I know the unseen, nor am I saying: 'I am a king', nor am I saying to those who are disdain your eyes, 'Allah will never Give you any good' - Allah is more Knowing with what is in their hearts – (if I do) then I would be from the unjust ones' [11:31]**

قَالُوا يَا نُوحُ قَدْ جَادَلْتَنَا فَأَكْثَرْتَ جِدَالَنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ {32}

**They said, 'O Noah! You have disputed us and our dispute is frequent, so come to us with what you threatened us if you were from the truthful ones [11:32]**

قَالَ إِنَّمَا يَأْتِيَكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ {33}

**He said: 'But rather, Allah would Come with it to you all if He so Desires, and you will not be escaping' [11:33]**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَتْ شَرِيعَةُ نُوحٍ (عليه السلام) أَنْ يُعْبَدَ اللَّهُ بِالتَّوْحِيدِ وَ الْإِخْلَاصِ وَ خُلْعِ الْأَنْدَادِ وَ هِيَ الْفِطْرَةُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا وَ أَخَذَ اللَّهُ مِيثَاقَهُ عَلَى نُوحٍ (عليه السلام) وَ عَلَى النَّبِيِّينَ (عليهم السلام) أَنْ يُعْبُدُوا اللَّهَ تَبَارَكَ وَ تَعَالَى وَ لَا يُشْرِكُوا بِهِ شَيْئًا وَ أَمَرَ بِالصَّلَاةِ وَ الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ الْحَلَالِ وَ الْحَرَامِ وَ لَمْ يَفْرِضْ عَلَيْهِ أَحْكَامَ خُذُودٍ 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<sup>asws</sup> has said: 'The Law (Sharia) of Noah<sup>as</sup> was that they should worship Allah<sup>azwj</sup> with the Tawheed, and have sincerity, and not associate others, and this is the nature upon which the people have been Created. And Allah<sup>azwj</sup> Took a Covenant with Noah<sup>as</sup> and to All the Prophets<sup>as</sup> that they<sup>as</sup> would worship Allah<sup>azwj</sup> and will not associate anything with Him<sup>azwj</sup>, and Commanded for the Salat, and the enjoining of the good, and the prohibiting of the bad, and the Permissible(s), and the Prohibitions, and did not Necessitate upon them the rules of the Legal punishments, nor about the necessary inheritance.

فَهَذِهِ شَرِيعَتُهُ فَلَبِثَ فِيهِمْ نُوحٌ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا يَدْعُوهُمْ سِرًّا وَ عَلَانِيَةً فَلَمَّا أَبَوْا وَ عَتَوْا قَالَ رَبِّهِ أَيْ مَغْلُوبٌ فَانْتَصِرَ فَأَوْحَى اللَّهُ جَلًّا وَ عَزًّا 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 فَاكِراً كَفَّاراً فَأَوْحَى اللَّهُ عَزًّا وَ جَلًّا إِلَيْهِ أَنْ اصْنَعْ الْفُلْكَ.

So this is His<sup>azwj</sup> Law which Noah<sup>as</sup> remained upon among them for a thousand years except for fifty years (950) calling them secretly and in the open. But when they refused and rebelled, he<sup>as</sup> said to his<sup>as</sup> Lord<sup>azwj</sup>: 'I<sup>as</sup> have been overcome, so Help!' So Allah<sup>azwj</sup> Revealed unto him<sup>as</sup>: "No one else from your<sup>as</sup> 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<sup>as</sup> said: 'They will not give birth to anyone except tyrannous infidels'. Then Allah<sup>azwj</sup> Revealed unto him<sup>as</sup> to make the ship'.<sup>44</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ وَ قَدْ كَانَ آدَمُ (عليه السلام) وَصَّى هَبَةَ اللَّهِ أَنْ يَتَعَاهدَ هَذِهِ الْوَصِيَّةَ عِنْدَ رَأْسِ كُلِّ سَنَةٍ فَيَكُونَ يَوْمَ عِيدِهِمْ فَيَتَعَاهدُونَ نُوحاً وَ زَمَانَهُ الَّذِي يَخْرُجُ فِيهِ وَ كَذَلِكَ جَاءَ فِي وَصِيَّةِ كُلِّ نَبِيٍّ حَتَّى بَعَثَ اللَّهُ مُحَمَّدًا (صلى الله عليه وآله) وَ إِنَّمَا عَرَفُوا نُوحاً بِالْعِلْمِ الَّذِي عِنْدَهُمْ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ أَرْسَلْنَا نُوحاً إِلَى قَوْمِهِ إِلَى آخِرِ الْآيَةِ

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<sup>asws</sup> having said that: 'And Adam<sup>as</sup> had bequeathed to Hibbat-Allah<sup>as</sup> that he<sup>as</sup> 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<sup>as</sup> and the time of his<sup>as</sup> coming out and that is what has come in the will of every Prophet<sup>as</sup> until Allah<sup>azwj</sup> Sent Muhammad<sup>saww</sup>, and they recognised Noah<sup>as</sup> by the Knowledge which was in their possession, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic: **And We had Sent Noah to his people [11:25]** - up to the end of the Verse.

وَ كَانَ مِنْ بَيْنِ آدَمَ وَ نُوحٍ مِنَ الْأَنْبِيَاءِ مُسْتَحْفِينَ وَ لِذَلِكَ خَفِيَ دِكْرُهُمْ فِي الْقُرْآنِ فَلَمْ يُسَمَّوْا 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 يَٰعَنِي لَمْ أَسْمِ الْمُسْتَحْفِينَ كَمَا سَمَّيْتُ الْمُسْتَعْلَنِينَ مِنَ الْأَنْبِيَاءِ (عليهم السلام)

<sup>44</sup> Al Kafi – H 14872



And there were in between Adam<sup>as</sup> and Noah<sup>as</sup>, Prophets<sup>as</sup> who were in hiding and it is for that reason their<sup>as</sup> mention is hidden in the Quran. So they<sup>as</sup> have not been named as have been named the proclaimed Prophets<sup>as</sup>, greetings be upon all of them<sup>as</sup>, and these are the Words of Allah<sup>azwj</sup>; **And Rasools We have Mentioned to you before and Rasools We have not Mentioned to you [4:164]**, meaning the hidden ones from the Prophets<sup>as</sup> have not been named as the proclaimed ones have been named'.<sup>45</sup>

## VERSE 34

وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ ۖ هُوَ رَبُّكُمْ  
وَالِيهِ تُرْجَعُونَ {34}

**And my advice will not benefit you if I intend to advise you and Allah Intends to Let you stray. He is your Lord, and to Him you will be returning [11:34]**

العباشي: عن ابن أبي نصر البزنطي، 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<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Said regarding Noah<sup>as</sup>: **And my advice will not benefit you if I intend to advise you and Allah Intends to Let you stray [11:34]**. The matter is up to Allah<sup>azwj</sup>, He<sup>azwj</sup> Guides, and He<sup>azwj</sup> Lets to stray'.<sup>46</sup>

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<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> regarding His<sup>azwj</sup> Words **And my advice will not benefit you if I intend to advise you [11:34]**, said: 'It was Revealed regarding Al-Abbas<sup>47</sup> (as his cruel descendants killed descendants of the Rasool Allah)''.<sup>48</sup>

<sup>45</sup> Al Kafi – H 14540 (Extract)

<sup>46</sup> تفسير العياشي 2: 16 / 143.

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

<sup>48</sup> تفسير العياشي 2: 17 / 144

**VERSE 35**

أَمْ يَقُولُونَ افْتَرَاهُ ۖ قُلْ إِنِ افْتَرَيْتُهُ فَعَلَيَّ إِجْرَامِي وَأَنَا بَرِيءٌ مِّمَّا يُجْرَمُونَ {35}

**Or are they saying, he has fabricated it? Say: 'If I fabricate it, its guilt would be upon me, and I disavow from what crime you are committing [11:35]**

الشيخاني 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<sup>saww</sup> has fabricated the Quran'. He said, 'And similar to that has been reported from Abu Ja'far<sup>asws</sup> and Abu Abdullah<sup>asws</sup>'.<sup>49</sup>

**VERSES 36 - 39**

وَأَوْحِي إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ {36}

**And it was revealed unto Noah: "Surely you people will never believe except for the one who have already believed, therefore do not be disheartened with what they have been doing [11:36]**

وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا ۚ إِنَّهُمْ مُّعْرِضُونَ {37}

**And make the ship under Our Eyes and by Our Revelation, and do not address Me regarding those who are unjust, they would be drowned [11:37]**

وَيَصْنَعِ الْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ ۚ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ {38}

**And he made the ship, and every time the chiefs from his people passed by it, they mocked they ridiculed him. He said: 'If you are ridiculing us, so we are ridiculing you just as you are ridiculing' [11:38]**

<sup>49</sup> نهج البيان 2: 146 (مخطوط).

## فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ {39}

**Soon you will come to know upon whom a Punishment would befall, disgracing him and releasing upon him a lasting Punishment' [11:39]**

عَنْهُ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ نُوحاً (عليه السلام) لَمَّا غَرَسَ النَّوَى مَرَّ عَلَيْهِ قَوْمُهُ فَجَعَلُوا يَضْحَكُونَ وَ يَسْتَحْزُونَ وَ يَقُولُونَ قَدْ قَعَدَ غَرَّاساً حَتَّى إِذَا طَالَ النَّحْلُ وَ كَانَ جَبَّاراً طَوَّالاً قَطَعَهُ ثُمَّ نَحْتَهُ فَقَالُوا قَدْ قَعَدَ نَجَّاراً ثُمَّ أَلْفَهُ فَجَعَلَهُ سَفِينَةً فَمَرُّوا عَلَيْهِ فَجَعَلُوا يَضْحَكُونَ وَ يَسْتَحْزُونَ وَ يَقُولُونَ قَدْ قَعَدَ مَلَّاحاً فِي فَلَاةٍ مِنَ الْأَرْضِ حَتَّى فَرَّغَ 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<sup>asws</sup> has said that: 'When Noah<sup>as</sup> planted the seeds, his<sup>as</sup> people passed by him<sup>as</sup>. They were laughing at him<sup>as</sup> and were mocking him<sup>as</sup> and were saying, 'He<sup>as</sup> has become a planter (farmer)', until the trees became tall and mighty, he<sup>as</sup> cut them, then carved them. So they said, 'He<sup>as</sup> has become a carpenter'. Then he<sup>as</sup> composed it into a ship. So they passed by him<sup>as</sup> laughing, and mocking, and they were saying, 'He<sup>as</sup> has become a navigator in the wilderness of the earth', until he<sup>as</sup> was free from (building) it'.<sup>50</sup>

عن إسماعيل بن جابر الجعفي، عن أبي عبد الله (عليه السلام) قال: «صنعها في مائة سنة، ثم أمره أن يحمل فيها من كل زوجين اثنين، الأزواج الثمانية الحلال التي خرج بها آدم من الجنة، ليكون معيشة لعقب نوح في الأرض، كما عاش عقب آدم، فإن الأرض تغرق و ما فيها إلا ما كان معه في السفينة».

From Ismail Bin Jabir Al Jufy,

'From Abu Abdullah<sup>asws</sup> having said: 'He<sup>as</sup> built it during one hundred years, then he<sup>as</sup> was Commanded that he<sup>as</sup> should carry in it from every pair, two, the eight Permissible pairs which Adam<sup>as</sup> came out with from the Paradise, in order for these to become a livelihood for the posterity of Noah<sup>as</sup> in the earth, just as the posterity of Adam<sup>as</sup> had lived. So the earth drowned and whatever was in it except for what was with him<sup>as</sup> in the ship'.<sup>51</sup>

## VERSE 40

حَتَّى 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}

<sup>50</sup> Al Kafi – H 14873

<sup>51</sup> تفسير العياشي 2: 147 / 26

**Until when Our Command came and the oven overflowed, We Said: "Carry in it from every pair, two, and your family - except those against whom the Word has already gone forth - and the ones who believe". And there did not believe in him except a few [11:40]**

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<sup>asws</sup> regarding His<sup>azwj</sup> Words: **Until when Our Command came and the oven overflowed [11:40]**, so he<sup>asws</sup> said: 'But, by Allah<sup>azwj</sup>, it was not an oven for (the making of) bread'.<sup>52</sup>

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 وجل: وَ مَا 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<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **And there did not believe in him except a few [11:40]**, he<sup>asws</sup> said: 'They were eighty of them'.<sup>53</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ جَاءَتْ امْرَأَةُ نُوحٍ (عليه السلام) وَ هُوَ يَعْمَلُ السَّفِينَةَ فَقَالَتْ لَهُ إِنَّ التَّنُّورَ قَدْ خَرَجَ مِنْهُ مَاءٌ فَقَامَ إِلَيْهِ مُسْرِعاً حَتَّى جَعَلَ الطَّبَقَ عَلَيْهِ وَ خَتَمَهُ بِخَاتَمِهِ فَقَامَ الْمَاءُ فَلَمَّا فَرَّغَ مِنَ السَّفِينَةِ جَاءَ إِلَى الْخَاتَمِ فَفَضَّهَ وَ كَشَفَ الطَّبَقَ فَقَارَ الْمَاءُ.

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

Abu Abdullah<sup>asws</sup> has said: 'The wife of Noah<sup>as</sup> came while he<sup>as</sup> was building the ship. So she said to him<sup>as</sup>, 'Water is flowing out from the oven'. So he<sup>as</sup> stood up quickly, until he<sup>as</sup> went and covered it and sealed it with his<sup>as</sup> seal. The water stopped. So when he<sup>as</sup> was free from building the ship, he<sup>as</sup> went to the seal, broke it and uncovered the lid. The water gushed forth'.<sup>54</sup>

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 الدَّيْلَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ حَمَلَتْ نُوحٌ (عليه السلام) فِي السَّفِينَةِ الْأَزْوَاجَ الثَّمَانِيَةَ الَّتِي قَالَ اللَّهُ عَزَّ وَ جَلَّ ثَمَانِيَةَ أَزْوَاجٍ مِنَ الضَّأْنِ اثْنَيْنِ وَ مِنَ الْمَعْرِ اثْنَيْنِ وَ مِنَ الْإِبِلِ اثْنَيْنِ وَ مِنَ الْبَقَرِ اثْنَيْنِ فَكَانَ مِنَ الضَّأْنِ اثْنَيْنِ رَوْحٌ دَاجِنَةٌ يُرِيهَا النَّاسُ وَ الرَّوْحُ الْأَخَرُ الضَّأْنُ الَّتِي تَكُونُ فِي الْجِبَالِ الْوَحْشِيَّةِ أَجَلٌ لَهُمْ صَيِّدُهَا

<sup>52</sup> تفسير العياشي 2: 147/25.

<sup>53</sup> معاني الأخبار: 1/151.

<sup>54</sup> Al Kafi – H 14871

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<sup>asws</sup> has said: 'Noah<sup>as</sup> carried eighty pairs in the ship about which Allah<sup>azwj</sup> Mighty and Majestic has Said: **(Consider) pairs of eight – (for) two from the sheep and two from the goats [6:143] And two from the camels and two from the cows [6:144]**. 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.

وَمِنَ الْمَعْزِ اثْنَيْنِ ذَا جَنَّةٍ يُرِيهَا النَّاسُ وَالرَّوْجُ الْآخَرُ الظَّيْفُ الَّتِي تَكُونُ فِي الْمَقَاوِرِ وَمِنَ الْإِبِلِ اثْنَيْنِ الْبَحَاتِيُّ وَالْعَرَابُ وَمِنَ الْبَقَرِ اثْنَيْنِ ذَا جَنَّةٍ لِلنَّاسِ وَالرَّوْجُ الْآخَرُ الْوَحْشِيَّةُ وَكُلُّ طَيْرٍ طَيِّبٍ وَحَشِيٍّ أَوْ إِنْسِيٍّ ثُمَّ عَرِقَتِ الْأَرْضُ.

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'.<sup>55</sup>

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

From Ibrahim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Surely, Noah<sup>as</sup> carried the dog in the ship, but did not carry the son of the adultery (bastard)'.<sup>56</sup>

## VERSE 41

وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا ۚ إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ {41}

**And he said: 'Embark in it, in the Name of Allah would be its sailing and its anchoring; surely my Lord is Forgiving, Merciful' [11:41]**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَسْبَاطٍ وَ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُوسَى بْنِ الْقَاسِمِ الْبَجَلِيِّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا (عليه السلام) جُعِلَتْ فِدَاكَ مَا تَرَى أَخَذُ بَرًّا أَوْ بَحْرًا فَإِنَّ طَرِيقَنَا مَخُوفٌ شَدِيدُ الْخَطَرِ فَقَالَ اخْرُجْ بَرًّا وَلَا عَلَيْكَ أَنْ تَأْتِيَ مَسْجِدَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ تُصَلِّيَ رُكْعَتَيْنِ فِي غَيْرِ وَقْتٍ فَرِيضَةٍ ثُمَّ لَتَسْتَخِيرُ اللَّهَ مِائَةَ مَرَّةٍ وَ مَرَّةً ثُمَّ تَنْظُرُ

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

<sup>55</sup> Al Kafi – H 14875

<sup>56</sup> تفسير العياشي 2: 148 / 27.

'I said to Abu Al-Hassan Al-Reza<sup>asws</sup>, 'What is your<sup>asws</sup> view of taking the road or the sea, for our ways are frightening with intense danger. So he<sup>asws</sup> said: 'Go out by land and it is upon you that you go over to the Masjid of Rasool-Allah<sup>saww</sup> and pray two Rak'at of *Salāt* therein in a time other than of an Obligatory *Salāt*. Then you should seek Allah<sup>azwj</sup>'s Choice one hundred and one times, then wait.

فَإِنْ عَزَمَ اللَّهُ لَكَ عَلَى الْبَحْرِ فَقُلِ الَّذِي قَالَ اللَّهُ عَزَّ وَجَلَّ وَ قَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ جَرَّاهَا وَ مُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ فَإِنْ اضْطَرَبَ بِكَ الْبَحْرُ فَاتَّكِ عَلَى جَانِبِكَ الْأَيْمَنِ وَ قُلِ بِسْمِ اللَّهِ اسْكُنْ بِسَكِينَةِ اللَّهِ وَ قَرِّ بِوَقَارِ اللَّهِ وَ اهْدَأْ بِإِذْنِ اللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

So if Allah<sup>azwj</sup> has Determined for you (to travel) upon the sea, so say: **And he said: 'Embark in it, in the Name of Allah would be its sailing and its anchoring; surely my Lord is Forgiving, Merciful' [11:41].** So if the sea is restless with you, so lean upon your right side and say, 'In the Name of Allah<sup>azwj</sup>, Settle with the Tranquillity of Allah<sup>azwj</sup>, and be dignified with the Dignity of Allah<sup>azwj</sup>, and calm down by the Permission of Allah<sup>azwj</sup>. And there is neither any Might nor Strength except with Allah<sup>azwj</sup>!'<sup>57</sup>

## VERSE 42

وَهِيَ تَجْرِي فِيهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ {42}

**And it sailed on with them among waves like mountains; and Noah called out to his son, and he was in isolation: 'O my son! Sail with us and do not be with the Kafirs' [11:42]**

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 نَادَى نُوحٌ ابْنَهُ. فقال: «ليس بابنه، إنما هو ابنه من زوجته، و هو على لغة طييء، يقولون لا بن المرأة (أبنه).

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<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup>: **and Noah called out to his son [11:42].** So he<sup>asws</sup> said: 'He was not his<sup>as</sup> son. But rather, he was the son of his wife, and it is upon the language 'Tai'y (طييء) where they were saying for a son of the wife and being their own son'.<sup>58</sup>

<sup>57</sup> (Extract) الكافي 3: 471 / 5.

<sup>58</sup> (Extract) تفسير القمي 1: 328.

## VERSE 43

قَالَ سَأُوِي إِلَى جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ ۖ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ ۚ  
وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ {43}

**He said, 'I will shelter to a mountain. It will protect me from the water'. He said: 'There is no protector today from the Command of Allah except the one He Mercies'. And the wave intervened between them, so he was from the drowned ones [11:43]**

نا علي بن احمد بن محمد رضى الله عنه قال: حدثنا محمد بن أبي عبد الله الكوفي، عن موسى بن عمران النخعي، عن عمه الحسن بن يزيد النوفلي عن علي بن أبي حمزة، عن أبي نعيم، عن أبي عبد الله عليه السلام قال: ان النجف كان جبلا وهو الذي قال ابن نوح: (سأوي إلى جبل يعصمني من الماء) ولم يكن على وجه الأرض جبل أعظم منه، فأوحى الله عز وجل إليه يا جبل أيعتصم بك مني فتقطع قطعاً قطعاً إلى بلاد الشام، وصار رملاً دقيقاً، وصار بعد ذلك بحراً عظيماً وكان يسمى ذلك البحر بحر (ني) ثم (جف) بعد ذلك فقبل في جف فسمي بنجف ثم صار الناس بعد ذلك يسمونه نجف لانه كان أخف على ألسنتهم.

Ali Bin Ahmad Bin Muhammad narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Musa Bin Imran Al Nakhai'e, from his uncle Al Hassan Bin Yazeed Al Nowfaly, from Ali Bin Abu Hamza, from Abu Naeem,

Abu Abdullah<sup>asws</sup> has said: 'Al-Najaf was a mountain, and it is the one for which the son of Noah<sup>as</sup> said, **He said, 'I will shelter to a mountain. It will protect me from the water' [11:43]**, and there did not happen to be a mountain upon the face of the earth, greater than it. So Allah<sup>azwj</sup> Mighty and Majestic Revealed upon it: "O mountain! He is seeking refuge with you, from Me<sup>azwj</sup>". So it broke itself into pieces and pieces to the city of Syria, and became small grains of sand. And after that, it became a great ocean, and that ocean used to be called the 'Ni' ocean. Then it became a desert (dried up – 'Jaf'). So it was called 'Ni-Jaf', and the people, after that, called it 'Najaf', for it was lighter upon their tongues'.<sup>59</sup>

## VERSE 44

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَا سَّمَاءُ أَقْلِعِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ  
وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ {44}

**And it was Said: "O earth, swallow down your water, and O sky, clear away!" And the water abated and the matter was Decided, and it (ship) rested upon the (Mount) Judi, and it was said: "Away with the unjust people!" [11:44]**

<sup>59</sup> Illal Al Sharaie – V 1 Ch 26 H 1

عن إبراهيم بن أبي العلاء، عن غير واحد، عن أحدهما (عليهما السلام) قال: «لما قال الله: يا أَرْضُ ابْلَعِي مَاءَكَ وَ يا سَمَاءُ اقْلَعِي قالت الأرض: إنما أمرت أن أبلع مائي أنا فقط، و لم أؤمر أن أبلع ماء السماء، -

From Ibrahim Bin Abu Al A'la, from someone else,

'From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) having said: 'When Allah<sup>azwj</sup> Said: **And it was Said: "O earth, swallow down your water, and O sky, clear away!" [11:44]**, the earth said, 'But rather I am Commanded to swallow my water only, and am not Commanded to swallow the water of the sky'.

قال- فبلعت الأرض ماءها، و بقي ماء السماء فصير بحرا حول الدنيا».

He<sup>asws</sup> said: 'So the earth swallowed upon its own water, and there remain the water of the sky, so it became seas around the world'.<sup>60</sup>

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<sup>asws</sup> having said: '**and it (ship) rested upon the (Mount) Judi [11:44]** – it is the (River) Furaat of Al-Kufa'.<sup>61</sup>

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.

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<sup>asws</sup> has said: 'The water (of the storm of Noah<sup>as</sup>) rose above every mountain, and above every coast by fifteen cubits'.<sup>62</sup>

عَلِيٌّ عَنْ أَبِيهِ عَنْ ابْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ صَالِحٍ الثَّوْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ طُولُ سَفِينَةِ نُوحٍ (عليه السلام) أَلْفَ ذِرَاعٍ وَ مَائَتِي ذِرَاعٍ وَ عَرْضُهَا ثَمَانِيَةَ ذِرَاعٍ وَ طُولُهَا فِي السَّمَاءِ ثَمَانِينَ ذِرَاعًا 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<sup>asws</sup> has said: 'The ship of Noah<sup>as</sup> 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

<sup>60</sup> تفسير العياشي 2: 149/33.

<sup>61</sup> تفسير العياشي 2: 149/36.

<sup>62</sup> Al Kafi – H 14876



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'.<sup>63</sup>

## VERSES 45 & 46

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ  
{45}

**And Noah called out to his Lord and he said: 'Lord! Surely, my son is from my family, and Your Promise is the Truth and You are the best of the deciders' [11:45]**

قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ ۖ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ ۖ فَلَا تَسْأَلْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۖ  
إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ {46}

**He said: "O Noah! He is not from your family; he is (the doer of) other than righteous deed, therefore do not ask Me what you have no knowledge of; I Advise you, lest you may become from the ignorant ones" [11:46]**

ا حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن احمد بن محمد بن عيسى، عن الحسن بن علي الوشا عن الرضا عليه السلام قال: سمعته يقول قال أبي عليه السلام، قال أبو عبد الله عليه السلام، ان الله عز وجل قال لنوح: (أنه ليس من أهلك) لانه كان مخالفا له وجعل من اتبعه من أهله،

My father narrated to me, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Al Washa,

(The narrator says), 'I heard Al-Reza<sup>asws</sup> saying: 'I<sup>asws</sup> heard my<sup>asws</sup> father<sup>asws</sup> saying: 'Abu Abdullah<sup>asws</sup> said that Allah<sup>azwj</sup> Mighty and Majestic Said to Noah<sup>as</sup>: **He is not from your family [11:46]** - because he was an opponent of his<sup>as</sup>, but (rather) the ones who followed him<sup>as</sup> would be (considered to be) from his<sup>as</sup> family'.

قال: وسألني كيف تقرأون هذه الآية في ابن نوح؟ فقلت تقرأوها الناس على وجهين، انه عمل غير صالح، وانه عمل غير صالح، فقال كذبوا هو ابنه، ولكن الله عز وجل نفاه عنه حين خالفه في دينه.

(The narrator) said, 'And he<sup>asws</sup> asked me: 'How are they (people) reading this Verse with regards to the son of Noah<sup>as</sup>? So I said, 'The people are reading it upon two aspects – **he is (the doer of) other than righteous deed [11:46]; it was a deed, other than righteous**'. So

<sup>63</sup> Al Kafi – H 14874

he<sup>asws</sup> said: ‘They are lying! He was (indeed) his<sup>as</sup> son, but Allah<sup>azwj</sup> Mighty and Majestic Negated him from him<sup>as</sup> when he opposed him<sup>as</sup> in his<sup>as</sup> Religion’.<sup>64</sup>

## VERSES 47 - 49

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ ۖ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ {47}

**He said: ‘Lord! I seek Refuge with You from asking You what there isn’t any knowledge of with me, and unless You Forgive me and have Mercy on me, I would become from the losers [11:47]**

قِيلَ يَا نُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ أُمَمٍ مِّمَّنْ مَعَكَ ۚ وَأُمَّمٌ سَنُنَتِّعُهُمْ ثُمَّ بِمَسْئِهِمْ مِنَّا عَذَابٌ أَلِيمٌ {48}

**It was Said: “O Noah! Descend with Peace from Us and Blessings be upon you and upon the community of the ones with you, and there will be communities We shall Provide for, then a painful Punishment from Us would touch them [11:48]**

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ ۖ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا ۖ فَاصْبِرْ ۚ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ {49}

**These are from the News of the unseen which We Reveal unto you. You did not know it nor did your people from before this. Therefore be patient, surely the end result is for the pious” [11:49]**

عِدَّةٌ 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 وَثَلَاثُمِائَةٍ سَنَةٍ مِنْهَا ثَمَانُمِائَةٌ وَخَمْسِينَ سَنَةً قَبْلَ أَنْ يُبْعَثَ وَ أَلْفُ سَنَةٍ إِلَّا خَمْسِينَ عَاماً وَ هُوَ فِي قَوْمِهِ يَدْعُوهُمْ وَ خَمْسُمِائَةٍ عَامٍ بَعْدَ مَا نَزَلَ مِنَ السَّفِينَةِ وَ نَضَبَ الْمَاءَ فَمَصَّرَ الْأَمْصَارَ وَ أَسْكَنَ وَلَدَهُ الْبُلْدَانَ

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

Abu Abdullah<sup>asws</sup> has said: ‘The life span of Noah<sup>as</sup> was of two thousand and three hundred years, of which eight hundred and fifty were spent before he<sup>as</sup> was Sent (as a Prophet<sup>as</sup>), and a thousand years less fifty years (950) was whilst he<sup>as</sup> was among his<sup>as</sup> people calling them,

<sup>64</sup> Illal Al Sharaie – V 1 Ch 25 H 1

and five hundred years were after he<sup>as</sup> had disembarked from the ship, and the water subsided, so he<sup>as</sup> built the cities and settled his<sup>as</sup> children in them.

ثُمَّ إِنَّ مَلَكَ الْمَوْتِ جَاءَهُ وَهُوَ 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 فَأَمَضَ لِمَا أُمِرْتُ بِهِ فَقَبِضَ رُوحَهُ (عليه السلام).

Then the Angel of death came whilst he<sup>as</sup> was in the open sun and said: 'Peace be upon you<sup>as</sup>!' So Noah<sup>as</sup> returned (the greeting) and said: 'What made you to come, O Angel of Death?' He said: 'I came to you<sup>as</sup> to capture your<sup>as</sup> soul'. He<sup>as</sup> said: 'Leave me whilst I<sup>asws</sup> come out from the open sun and enter into the shade'. So he said to him<sup>as</sup>; 'Yes'. So he<sup>as</sup> transferred himself<sup>as</sup>, then said: 'O Angel of Death! All of what has passed by me<sup>as</sup> from the (life of the) world is like my<sup>as</sup> transfer from the open sun into the shade. So fulfil the task you have been Commanded to'. So he captured his<sup>as</sup> soul'.<sup>65</sup>

## VERSES 50 - 60

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۖ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ ۖ إِنِ أَنْتُمْ إِلَّا مُفْتَرُونَ  
{50}

**And to Aad (We Sent) their brother Hud. He said: 'O people! Worship Allah, there is no god for you other than Him; surely you are only fabricators [11:50]**

يَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنِ أَجْرِي إِلَّا عَلَى الَّذِي فَطَرَنِي ۖ أَفَلَا تَعْقِلُونَ {51}

**O people! I do not ask you for a Recompense upon it; surely my Recompense is only upon the One Who Originated me, so will you not understand? [11:51]**

وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ {52}

**And, O people! Seek Forgiveness of your Lord, then repent to Him; He will Send the sky upon you in torrents and Increase you in strength to your strength, and do not turn back as criminals' [11:52]**

قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ {53}

<sup>65</sup> Al Kafi – H 14877

***They said: 'O Hud! You have not come to us with clear proof and we are not going to leave our gods due to your word, and we are not believers of yours [11:53]***

إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ ۚ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ  
{54}

***We are saying only that one of our gods has seized you with evil'. He said: 'I keep Allah as Witness and be my witnesses that I am disavowing from what you are associating [11:54]***

مِنْ دُونِهِ ۚ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنْظِرُونَ {55}

***From besides Him, therefore plot against me altogether, then do not respite [11:55]***

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ ۚ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا ۚ إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ {56}

***I rely upon Allah, my Lord and your Lord. There is none from an animal except He Seizes it by its forelock. Surely, my Lord is upon the Straight Path [11:56]***

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَعْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ ۚ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا ۚ إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيزٌ {57}

***But if you turn back, then I have delivered to you what I have been Sent with to you, and my Lord would Replace you with another people and nothing would harm Him. Surely, my Lord is the Preserver upon all things [11:57]***

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ مِنْ عَذَابٍ غَلِيظٍ {58}

***And when Our Command came, We Rescued Hud and those who had believed with him by a Mercy from Us, and We Rescued them from a harsh Punishment [11:58]***

وَتِلْكَ عَادٌ ۚ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ {59}

***And such were (the people of) Aad. They fought against the Signs of their Lord, and disobeyed His Rasools and followed the bidding of every insolent tyrant [11:59]***

وَأَتَّبِعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ ۖ أَلَا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ ۖ أَلَا بُعْدًا لِعَادِ قَوْمِ هُودٍ  
{60}

**And they were followed by Curse in this world and on the Day of Judgement; Indeed, (the people of) Aad disbelieved in their Lord. Indeed! Away with Aad, the people of Hud [11:60]**

ابن شهر آشوب: قيل لزین العابدین (علیه السلام): إن جَدَّكَ كان یقول: «إخواننا بغوا علينا». فقال (علیه السلام): «أما تقرأ کتاب الله: وَ إِلَى عَادٍ أَخَاهُمْ هُودًا؟ فهو مثلهم، أنجاه الله و الذین معه، و أهلك عادا بالريح العقیم».

Ibn Shehr Ashub –

‘It was said to Zain Al-Abideen<sup>asws</sup>, ‘Surely your<sup>asws</sup> grandfather<sup>asws</sup> used to say: ‘Our<sup>asws</sup> brothers would rebel against us<sup>asws</sup>’. So he<sup>asws</sup> said: ‘Have you not read the Book of Allah<sup>azwj</sup>: **And to Aad (We Sent) their brother Hud [11:50]**? So it is similar to them. Allah<sup>azwj</sup> Rescued him<sup>as</sup>, and the ones who were with him<sup>as</sup>, and Destroyed (the people of) Aad with the wind (called) Al-Aqeeem’.<sup>66</sup>

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ مَعْرُوفِ بْنِ حَرْثُودَ عَنْ أَبِي جَعْفَرٍ (علیه السلام) قَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ 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<sup>asws</sup> said that ‘Allah<sup>azwj</sup> has winds of Mercy as well as winds of Punishment. So if Allah<sup>azwj</sup> Desires that He<sup>azwj</sup> Turns the winds of Punishment into the winds of Mercy, He<sup>azwj</sup> Does it, but He<sup>azwj</sup> 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<sup>asws</sup> said: ‘And it is never the case that He<sup>azwj</sup> is Merciful to all people who obey Him<sup>azwj</sup> and that their obedience should become an affliction for them, except after their having turned from their obedience.

قَالَ كَذَلِكَ فَعَلَّ يَقُومُ يُؤْنَسَ لَمَّا آمَنُوا رَحْمَتُهُمْ اللَّهُ بَعْدَ مَا كَانَ قَدَّرَ عَلَيْهِمُ الْعَذَابَ وَ فَضَاهُ ثُمَّ تَدَارَكَهُمْ بِرَحْمَتِهِ فَجَعَلَ الْعَذَابَ الْمُقَدَّرَ عَلَيْهِمْ رَحْمَةً فَصَرَفَهُ عَنْهُمْ وَ قَدْ أَنْزَلَهُ عَلَيْهِمْ وَ غَشِيَهُمْ وَ ذَلِكَ لَمَّا آمَنُوا بِهِ وَ تَصَرَّعُوا إِلَيْهِ

He<sup>asws</sup> said: ‘That is how He<sup>azwj</sup> Acted with the people of Yunus<sup>as</sup>. When they believed, Allah<sup>azwj</sup> Bestowed mercy upon them after having had Ordained for them the Punishment. He<sup>azwj</sup> had Decided, then Enclosed them with His<sup>azwj</sup> Mercy. So He<sup>azwj</sup> Made the Punishment

66. المناقب 3: 218، الاحتجاج: 312.

that was pre-destined for them as a Mercy. He<sup>azwj</sup> Turned it away from them and it had already descended upon them and overwhelmed them, but they pleaded before Him<sup>azwj</sup>.

قَالَ وَ أَمَّا الرِّيحُ الْعَقِيمُ فَإِنَّهَا رِيحٌ عَذَابٍ لَا تُلْقِي شَيْئاً مِنَ الْأَرْحَامِ وَلَا شَيْئاً مِنَ النَّبَاتِ وَ هِيَ رِيحٌ تَخْرُجُ مِنْ تَحْتِ الْأَرْضِينَ السَّبْعِ وَ مَا خَرَجَتْ مِنْهَا رِيحٌ قَطُّ إِلَّا عَلَى قَوْمٍ عَادٍ حِينَ غَضِبَ اللَّهُ عَلَيْهِمْ فَأَمَرَ الْخَزَّانَ أَنْ يُخْرِجُوا مِنْهَا عَلَى مِقْدَارِ سَعَةِ الْخَائِمِ

He<sup>asws</sup> said: 'And as for the wind of the destruction (Al-Aqeem), 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<sup>azwj</sup> was Wrathful against them. So He<sup>azwj</sup> Commanded the Keepers to take from it a measure of the size of a ring'.

قَالَ فَعَتَتْ عَلَى الْخَزَّانِ فَخَرَجَ مِنْهَا عَلَى مِقْدَارِ مَنْخَرِ الثَّوْرِ تَعِظُهَا مِنْهَا عَلَى قَوْمٍ عَادٍ قَالَ فَضَجَّ الْخَزَّانُ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ ذَلِكَ فَقَالُوا رَبَّنَا إِنَّمَا قَدْ عَتَتْ عَنْ أَمْرِنَا إِنَّا نَخَافُ أَنْ تُهْلِكَ مَنْ لَمْ يَعْصِكَ مِنْ خَلْقِكَ وَ عُمَارِ بِلَادِكَ

He<sup>asws</sup> 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<sup>asws</sup> said: 'So the Keepers grumbled to Allah<sup>azwj</sup> from that. They said, 'Our Lord<sup>azwj</sup>! It has rebelled against our orders. We are afraid that it would destroy the ones who have not been disobedient to You<sup>azwj</sup> from Your<sup>azwj</sup> creatures who built Your<sup>azwj</sup> City'.

قَالَ فَبَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهَا جِبْرِئِيلَ (عليه السلام) فَاسْتَقْبَلَهَا بِجَنَاحَيْهِ فَرَدَّهَا إِلَى مَوْضِعِهَا وَ قَالَ لَهَا اخْرُجِي عَلَى مَا أُمِرْتُ بِهِ قَالَ فَخَرَجَتْ عَلَى مَا أُمِرْتُ بِهِ وَ أَهْلَكَتْ قَوْمَ عَادٍ وَ مَنْ كَانَ بِحَضْرَتِهِمْ .

He<sup>asws</sup> said: 'So Allah<sup>azwj</sup> Sent Jibraeel<sup>as</sup> 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<sup>asws</sup> 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)'.<sup>67</sup>

العياشي: 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، و بالسيء سيئاً، و يعفو عمن يشاء و يغفر سبحانه و تعالى».

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

'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> said regarding His<sup>azwj</sup> Words: ***Surely my Lord is upon the Straight Path [11:56]***: 'It Means that He<sup>azwj</sup> is upon the Truth, Recompensing the good with the good, and the evil with the evil, and Excuses the one whom He<sup>azwj</sup> so Desires to, and Forgives. Glorious is He<sup>azwj</sup>, Exalted'.<sup>68</sup>

<sup>67</sup> Al Kafi – H 14512

<sup>68</sup> تفسير العياشي 2: 42 / 151

## Background report

علي بن إبراهيم، قال: قال: إن عادا كانت بلادهم في البادية، من المشرق إلى الأفجر، أربعة منازل، و كان لهم زرع و نخيل كثير، و لهم أعمار طويلة و أجسام طويلة، فعبدوا الأصنام فبعث الله إليهم هودا يدعوهم إلى الإسلام و خلع الأنداد، فأبوا و لم يؤمنوا بهود و آذوه،

Ali Bin Ibrahim said,

‘The (people) of Aad, their city was in the desert from Al Mashraq to Al Afjar, four stations, and for them were plantation and a lot of palm trees, and for them were long life-spans and tall bodies. But they worshipped the idols, so Allah<sup>azwj</sup> Sent Hud<sup>as</sup> to them calling them to Al Islam and leave the idols. But they refused and did not believe Hud<sup>as</sup> and harmed him<sup>as</sup>.

فكفت عنهم السماء سبع سنين حتى قحطوا، و كان هود زراعاً، و كان يسقي الزرع، فجاء قوم إلى بابه يريدونه فخرجت عليهم امرأة شطاء عوراء، فقالت لهم: من أنتم؟ فقالوا: نحن من بلاد كذا و كذا، أجديت بلادنا فجئنا إلى هود نسأله أن يدعو الله لنا حتى نمطر و تخصب بلادنا

So the sky (rain) was Withheld from them for seven years until the was famine, and Hud<sup>as</sup> was a farmer and he used to irrigate the farm. So a group came to his<sup>as</sup> door intending him<sup>as</sup>. So a one-eyed woman of greying hair came out to them, and she said to them, ‘Who are you?’ They said, ‘We are from such and such city. Our city dried up, so we came to Hud<sup>as</sup> to ask him<sup>as</sup> to supplicate to Allah<sup>azwj</sup> for us until we are rained upon, and our city becomes green’.

فقالت: لو استجيب لهود لدعا لنفسه، فقد احترق زرعه لقلة الماء. فقالوا: و أين هو؟ قالت: هو في موضع كذا و كذا.

She said, ‘If it could be Answered for Hud<sup>as</sup>, he<sup>as</sup> would supplicate for himself<sup>as</sup>, for his<sup>as</sup> farm has been burnt down (by wildfire) due to scarcity of the water’. They said, ‘And where is he<sup>as</sup>?’ She said, ‘He<sup>as</sup> is in such and such place’.

فجاءوا إليه، فقالوا يا نبي الله، قد أجديت بلادنا و لم نمطر، فاسئل الله أن تخصب بلادنا و تمطر. فتهياً للصلاة و صلى و دعا لهم، فقال لهم: «ارجعوا فقد أمطرتم و أخصبت بلادكم».

So they came to him<sup>as</sup> and they said, ‘O Prophet<sup>as</sup> of Allah<sup>azwj</sup>! Our city has dried up and we are not rained upon, therefore ask your<sup>as</sup> Lord<sup>azwj</sup> that He<sup>azwj</sup> Turns our city green and it rains’. So he<sup>as</sup> prepared for the Salat and prayed and supplicated for them, and he<sup>as</sup> said to them: ‘Return, for it has rained and your city would turn green’.

فقالوا: يا نبي الله، إنا رأينا عجبا. قال: «و ما رأيتم؟» قالوا: رأينا في منزلك امرأة شطاء عوراء، قالت لنا: من أنتم، و ما تريدون؟ قلنا: جئنا إلى نبي الله هود ليدعو الله لنا فنمطر. فقالت: لو كان هود داعياً لدعا لنفسه، فإن زرعه قد احترق.

So they said, ‘O Prophet<sup>as</sup> of Allah<sup>azwj</sup>! We saw something strange!’ He<sup>as</sup> said: ‘And what did you see?’ They said, ‘We saw in your<sup>as</sup> house a one-eyed grey-haired woman. She said to us,

‘Who are you, and what do you want?’ We said, ‘We came to the Prophet<sup>as</sup> of Allah<sup>azwj</sup>, Hud<sup>as</sup> for him<sup>as</sup> to supplicate for us, so it would rain’. But she said, ‘If a supplication could be Answered for Hud<sup>as</sup>, he<sup>as</sup> would supplicate for himself<sup>as</sup>, for his<sup>as</sup> farm has burnt down’.

فقال هود: «تلك أهلي، و أنا أدعو الله لها بطول العمر و البقاء» قالوا. و كيف ذاك! قال: «لأنه ما خلق الله مؤمناً إلا و له عدو يؤذيه، و هي عدوي، فلئن يكون عدوي ممن أملكه خير من أن يكون عدوي ممن يملكني».

So Hud<sup>as</sup> said: ‘That was my<sup>as</sup> wife, and I<sup>asws</sup> supplicated for her for a long life-span and the remaining’. They said, ‘And how was that?’ He<sup>as</sup> said: ‘Because Allah<sup>azwj</sup> did not Create a Momin except and for him is an enemy hurting him, and she is my<sup>as</sup> enemy. However, my<sup>as</sup> enemy who happens to be from the ones I<sup>as</sup> control is better than my<sup>as</sup> enemy who happens to be from the ones who controls me<sup>as</sup>’.

فبقي هود في قومه يدعوه إلى الله، و ينهاهم عن عبادة الأصنام حتى خصب بلادهم، و أنزل الله عليهم المطر، و هو قوله عز و جل: وَ يَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَاراً وَ يَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَ لَا تَتَوَلَّوْا مُجْرِمِينَ

Hud<sup>as</sup> remained among his<sup>as</sup> people calling them to Allah<sup>azwj</sup> and forbidding them from the worship of the idols until their city turned green, and Allah<sup>azwj</sup> Sent down the rain upon them. And these are the Words of the Mighty and Majestic: **And, O people! Seek Forgiveness of your Lord, then repent to Him; He will Send the sky upon you in torrents and Increase you in strength to your strength, and do not turn back as criminals’ [11:52].**

قالوا، كما حكى الله: يا هود ما جئتنا ببينة و ما نحن بتاركي آلِهتنا عَنْ قَوْلِكَ وَ ما نحن لك بمؤمنين الآية، فلما لم يؤمنوا أرسل الله عليهم الريح الصرصر، يعني الباردة، و هو قوله في سورة القمر: كَذَّبَتْ عادٌ فَكَيْفَ كَانَ عَذَابِي وَ نُذِرِ إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحاً صَرْصَراً فِي يَوْمٍ نَحْسٍ مُسْتَمِرٍّ.

They said just as Allah<sup>azwj</sup> has Related: **They said: ‘O Hud! You have not come to us with clear proof and we are not going to leave our gods due to your word, and we are not believers of yours [11:53] – the Verse.** So when they would not believe, Allah<sup>azwj</sup> Sent Al-Sar Sar wind upon them, meaning the cold, and these are His<sup>azwj</sup> Words in Surah Al Qamar: **(People of) Ad belied, so how was My Punishment and Warning? [54:18] We Sent upon them a wind, Sar Sar, during a Day of continuous bad luck [54:19].**

و حكى في سورة الحاقة، فقال: وَ أَمَّا عادٌ فَأُهْلِكُوا بِرِيحِ صَرْصَرٍ عَاتِيَةٍ سَحَرْتَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَ ثَمَانِيَةَ أَيَّامٍ حُسُوماً.

And He<sup>azwj</sup> Related in Surah Al-Haqqah: **And as for (the people of) Aad, so they were destroyed by the Sar Sar wind which came to them [69:6] He Made it to prevail upon them for seven nights and eight days continuously [69:7].<sup>69</sup>**

تفسير القتيبي 1: 330. <sup>69</sup>



**VERSES 61 - 68**

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ ۚ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ {61}

**And to Samood (We Sent) their brother Salih. He said: 'O people! Worship Allah, there is no god for you other than Him. He Produced you from the earth and Colonised you therein, therefore seek His Forgiveness then repent to Him, surely my Lord is Near, Answering' [11:61]**

قَالُوا يَا صَالِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا ۖ أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّنَا لَفِي شَكٍّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ {62}

**They said: 'O Salih! You were a promising one among us before this. You are (now) forbidding us to worship what our fathers worshipped, and we are in doubt of what you are calling us to, suspicious' [11:62]**

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَآتَانِي مِنْهُ رَحْمَةً فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ ۖ فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ {63}

**He said, 'O people! What is your view, if I was upon a clear Proof from my Lord and there came to me a Mercy from Him, so who would help me from Allah if I were to disobey Him? So it would not increase me in other than loss [11:63]**

وَيَا قَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ {64}

**And, 'O people! This is a she-camel of Allah, being a Sign for you all, therefore leave her to eat in the earth of Allah and do not touch her with evil, for a near Punishment would seize you' [11:64]**

فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ۖ ذَٰلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ {65}

**But they slew her, so he said: 'Enjoy yourselves in your houses for three days, that is a Promise not to be belied' [11:65]**

فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِنْ خِزْيِ يَوْمِئِذٍ ۖ إِنَّ رَبَّكَ هُوَ  
الْقَوِيُّ الْعَزِيزُ {66}

**So when Our Command came, We Rescued Salih and those who believed with him, by a Mercy from Us, from disgrace of that day. Surely your Lord, He is the Strong, the Mighty [11:66]**

وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جَاثِينَ {67}

**And the Scream seized those who were unjust, so, by the morning they lay prostrate in their abodes [11:67]**

كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ أَلَا إِنَّ ثَمُودَ كَفَرُوا رَبَّهُمْ ۚ أَلَا بُعْدًا لِثَمُودَ {68}

**As if they had not dwelt therein. Indeed! Surely (people of) Samood disbelieved in their Lord. Indeed! Away with (the people of) Samood! [11:68]**

العياشي: عن المفضل 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<sup>asws</sup> having said: 'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> was seated in the Sacred Masjid, so a man from the people of Al-Kufa said to him<sup>asws</sup>, 'Ali<sup>asws</sup> has said: 'Our<sup>asws</sup> brothers would rebel against us<sup>asws</sup>?'

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

So Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said to him: 'O Abdullah! Have you not read the book of Allah<sup>azwj</sup>: **And to Aad (We Sent) their brother Hud [7:65]**? So, Allah<sup>azwj</sup> Destroyed (the people of) Aad and Rescued Hud<sup>as</sup>: **And to Samood (We Sent) their brother Salih [11:61]**, so Allah<sup>azwj</sup> Destroyed (the people of) Samood and rescued Salih<sup>as</sup>.<sup>70</sup>

العياشي: عن يحيى بن المساور الحمداي، 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,

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

قال: قوله: «إخواننا قد بغوا علينا، فقاتلناهم على بغيتهم». فقال: «ويلك أما تقرأ القرآن؟» قال: بلى. قال: «فقد قال الله: وَ إِلَى مَدِينِ أَخَاهُمْ شُعَيْبًا، وَ إِلَى ثَمُودَ أَخَاهُمْ صَالِحًا فَكَانُوا إِخْوَانَهُمْ فِي دِينِهِمْ أَوْ فِي عَشِيرَتِهِمْ؟» 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<sup>asws</sup> words: 'Our<sup>asws</sup> brothers would rebel against us<sup>asws</sup>, so we<sup>asws</sup> shall kill them upon their rebellion'. So he<sup>asws</sup> said: 'Woe be unto you! Have you not read the Quran?' He said, 'Yes'. He<sup>asws</sup> said: 'So Allah<sup>azwj</sup> has Said: **And to Samood (We Sent) their brother Salih [11:61]**. So were they his<sup>as</sup> brothers in their Religion or in their families?' The man said to him<sup>asws</sup>, 'But, in their families'. He<sup>asws</sup> said: 'So they were his<sup>asws</sup> brothers in their families, and they were not his<sup>asws</sup> brothers in their Religion'. He said, 'You<sup>asws</sup> have relieved me, may Allah<sup>azwj</sup> Relieve you<sup>asws</sup>'.<sup>71</sup>

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

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

Abu Abdullah<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic does not Destroy a people at all until He<sup>azwj</sup> Sends to them, before that, the Rasool<sup>as</sup>.

فَيَخْتَجُّوْا عَلَيْهِمْ فَبَعَثَ اللَّهُ إِلَيْهِمْ صَالِحًا فَدَعَاَهُمْ إِلَى اللَّهِ فَلَمْ يُجِيبُوْا وَ عَتَوْا عَلَيْهِ وَ قَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تُخْرِجَ لَنَا مِنْ هَذِهِ الصَّخْرَةِ نَاقَةً عُسْرَاءَ وَ كَانَتِ الصَّخْرَةُ يُعْظَمُوْنَهَا وَ يَعْبُدُوْنَهَا وَ يَدْبَحُوْنَ عِنْدَهَا فِي رَأْسِ كُلِّ سَنَةٍ وَ يَجْتَمِعُوْنَ عِنْدَهَا فَقَالُوا لَهُ إِنْ كُنْتَ كَمَا تَزْعُمُ نَبِيًّا رَسُولًا فَادْعُ لَنَا إِلَهَكَ حَتَّى تُخْرِجَ لَنَا مِنْ هَذِهِ الصَّخْرَةِ الصَّمَاءَ نَاقَةً عُسْرَاءَ فَأَخْرَجَهَا اللَّهُ كَمَا طَلَبُوا مِنْهُ

They argued against them (the Rasools<sup>as</sup>), so Allah<sup>azwj</sup> Sent Salih<sup>as</sup> to them. He<sup>as</sup> called them towards Allah<sup>azwj</sup>. They did not respond and were insolent to him<sup>as</sup>, and said, 'We will not believe you<sup>as</sup> until you<sup>as</sup> 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<sup>as</sup> are as you are alleging to be, a Prophet<sup>as</sup>, a Rasool<sup>as</sup>, so call upon your<sup>as</sup> Lord<sup>azwj</sup> for us until He<sup>azwj</sup> Brings out for us from this solid rock a tame she-camel'. So Allah<sup>azwj</sup> Brought it out as they had sought from him<sup>as</sup>.

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 يَوْمُ شَرْبِهَا شَرِبَتِ الْمَاءَ ذَلِكَ الْيَوْمَ فَيَحْلُبُونَهَا فَلَا يَبْقَى صَغِيرٌ وَ لَا كَبِيرٌ إِلَّا شَرِبَ مِنْ لَبَنِهَا يَوْمَهُمْ ذَلِكَ فَإِذَا كَانَ اللَّيْلُ وَ أَصْبَحُوا غَدَوْا إِلَى مَايِهِمْ فَشَرِبُوا مِنْهُ ذَلِكَ الْيَوْمَ وَ لَمْ تَشْرَبِ النَّاقَةُ ذَلِكَ الْيَوْمَ فَمَكَثُوا بِذَلِكَ مَا شَاءَ اللَّهُ

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Then Allah<sup>azwj</sup> Blessed and Exalted Revealed unto him<sup>as</sup>: “O Salih<sup>as</sup>! Tell them that Allah<sup>azwj</sup> 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<sup>azwj</sup> so Desired it to.

ثُمَّ إِنَّهُمْ عَتَوْا عَلَى اللَّهِ وَ مَشَى بَعْضُهُمْ إِلَى بَعْضٍ وَ قَالُوا اغْتَرِبُوا هَذِهِ النَّاقَةَ وَ اسْتَرْجُوا مِنْهَا لَا تَرْضَى أَنْ يَكُونَ لَنَا شِرْبٌ يَوْمٍ وَ لَهَا شِرْبٌ يَوْمٍ ثُمَّ قَالُوا مِنَ الَّذِي يَلِي قَتْلَهَا وَ نُجْعَلْ لَهُ جُعْلًا مَا أَحَبَّ فَجَاءَهُمْ رَجُلٌ أَحْمَرُ أَشْقَرُ أَرْزَقٌ وَلَدٌ زَيْي لَا يُعْرِفُ لَهُ أَبٌ يُقَالُ لَهُ فُذَارٌ شَقِيٌّ مِنَ الْأَشْقِيَاءِ مَشْتُومٌ عَلَيْهِمْ فَجَعَلُوا لَهُ جُعْلًا

Then they rebelled against Allah<sup>azwj</sup> 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, being a wretched one of all wretched ones of a sinister character, so they made up for him a reward for it.

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

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

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

And the people of Salih<sup>as</sup> 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<sup>as</sup> saw that, he<sup>as</sup> came up to them and said, ‘O People! What called you all to do what you have done and rebelled against your Lord<sup>azwj</sup>?’

فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى صَالِحٍ (عليه السلام) أَنَّ قَوْمَكَ قَدْ طَعَوْا وَ بَغَوْا وَ قَتَلُوا نَاقَةً بَعَثْتُهَا إِلَيْهِمْ حُجَّةً عَلَيْهِمْ وَ لَمْ يَكُنْ عَلَيْهِمْ فِيهَا ضَرَرٌ وَ كَانَ لَهُمْ مِنْهَا أَعْظَمُ الْمَنْفَعَةِ فَقُلْ 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 الثَّالِثِ

So Allah<sup>azwj</sup> Blessed and Exalted unto Salih<sup>as</sup>: “Your<sup>as</sup> 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<sup>azwj</sup> will be Sending upon you all My<sup>azwj</sup> Punishment after three days. So they were to repent and return (from their ways), I<sup>azwj</sup> shall Accept their repentance and Prevent it from them, and if they do not repent and do not return (from their ways), I<sup>azwj</sup> will Send to them My<sup>azwj</sup> Punishment on the third day”.

فَأَتَاهُمْ صَالِحٌ (عليه السلام) فَقَالَ لَهُمْ يَا قَوْمِ إِنِّي رَسُولٌ رَبِّكُمْ إِلَيْكُمْ وَهُوَ يَقُولُ لَكُمْ إِنْ أَنْتُمْ تُبْتَغُونَ رَحْمَتِي وَاسْتَعْفَرْتُمْ عَفْرَتِي لَكُمْ وَ تُبْتَغُونَ عَلَيْنَا فَلَمَّا قَالَ لَهُمْ ذَلِكَ كَانُوا أَعْنَى مَا كَانُوا وَ أَحْبَبَتْ وَ قَالُوا يَا صَالِحُ إِنَّا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ [الصَّادِقِينَ] قَالَ يَا قَوْمِ إِنَّكُمْ تُصْبِحُونَ عَدَاً وَ وُجُوهُكُمْ مُصْفَرَّةٌ وَ الْيَوْمَ الثَّانِي وَ وُجُوهُكُمْ مُحْمَرَّةٌ وَ الْيَوْمَ الثَّالِثُ وَ وُجُوهُكُمْ مُسْوَدَّةٌ

So Salih<sup>as</sup> came and said to them: ‘O people! I<sup>as</sup> am a Rasool<sup>as</sup> of your Lord<sup>azwj</sup>. He<sup>azwj</sup> is Saying to you all that if you were to repent and return (from your ways) and seek Forgiveness, He<sup>azwj</sup> would Forgive you all and Turn towards you (Mercifully)’. So when he<sup>as</sup> said that to them they became more rebellious and treacherous than what they had been and said, ‘O Salih<sup>as</sup>! Let it come to us, what you<sup>as</sup> are calling for us, if you<sup>as</sup> are from the Rasools<sup>as</sup>, the truthful ones’. He<sup>as</sup> 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 عَظِيماً

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<sup>as</sup> had spoken of’. So the rebellious ones among them said, ‘We will not listen to the words of Salih<sup>as</sup> and will not accept his<sup>as</sup> words, even though they may be great’.

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 جَمِيعاً مَا سَمِعْنَا قَوْلَ صَالِحٍ وَ لَا تَرَكْنَا آلِهَتَنَا الَّتِي كَانُوا آبَاؤُنَا يَعْبُدُونَهَا وَ لَمْ يَتُوبُوا وَ لَمْ يَرْجِعُوا

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<sup>as</sup> 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<sup>as</sup> nor will we leave our gods which our forefathers had been worshipping, nor will we repent, nor will we return (from our ways)’.

فَلَمَّا كَانَ الْيَوْمَ الثَّالِثُ أَصْبَحُوا وَ وُجُوهُهُمْ مُسْوَدَّةٌ فَمَشَى بَعْضُهُمْ إِلَى بَعْضٍ وَ قَالُوا يَا قَوْمِ أَتَأْكُمُ مَا قَالَ لَكُمْ صَالِحٌ فَقَالَ الْعَتَاةُ مِنْهُمْ قَدْ أَتَانَا مَا قَالَ لَنَا صَالِحٌ

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<sup>as</sup> had

spoken of for you all'. So the rebellious ones from among them said, 'Let it come upon us what Salih<sup>as</sup> had said to us'.

فَلَمَّا كَانَ نِصْفُ اللَّيْلِ أَنَاَهُم جِبْرَائِيلُ (عليه السلام) فَصَرَخَ بِهِمْ صَرْخَةً حَرَقَتْ تِلْكَ الصَّخْرَةَ أَسْمَاعُهُمْ وَ فَلَقَتْ قُلُوبَهُمْ وَ صَدَعَتْ أَكْبَادُهُمْ وَ قَدْ كَانُوا فِي تِلْكَ الثَّلَاثَةِ الْأَيَّامِ قَدْ تَحَنَّنُوا وَ تَكَفَّنُوا وَ عَلِمُوا أَنَّ الْعَذَابَ نَازِلٌ بِهِمْ فَمَاتُوا أَجْمَعُونَ فِي طَرْفَةِ عَيْنٍ صَغِيرَةٍهُمْ وَ كَبِيرَةٍهُمْ فَلَمْ يَبْقَ لَهُمْ نَاعِقَةٌ وَ لَا رَاغِيَةٌ وَ لَا شَيْءٌ إِلَّا أَهْلَكَهُ اللَّهُ فَأَصْبَحُوا فِي دِيَارِهِمْ وَ مُضَاجِعِهِمْ مَوْتَى أَجْمَعِينَ ثُمَّ أَرْسَلَ اللَّهُ عَلَيْهِمْ مَعَ الصَّيْحَةِ النَّارَ مِنَ السَّمَاءِ فَأَحْرَقَتْهُمْ أَجْمَعِينَ وَ كَانَتْ هَذِهِ قِصَّتُهُمْ.

So when it was the middle of the night, Jibraeel<sup>as</sup> 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<sup>azwj</sup> Destroyed it. They had all died in their homes and on their beds. Then Allah<sup>azwj</sup> Sent upon them Fire along with the Scream from the sky. So it burnt all of them, and this was their story'.<sup>72</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) سَأَلَ جِبْرَائِيلَ (عليه السلام) كَيْفَ كَانَ مَهْلُكَ قَوْمِ صَالِحٍ (عليه السلام) فَقَالَ يَا مُحَمَّدُ إِنَّ صَالِحًا بُعِثَ إِلَى قَوْمِهِ وَ هُوَ ابْنُ سِتِّ عَشْرَةَ سَنَةً فَلَبِثَ فِيهِمْ حَتَّى بَلَغَ عِشْرِينَ وَ مِائَةَ سَنَةٍ لَا يُجِيبُونَهُ إِلَى خَيْرٍ قَالَ وَ كَانَ لَهُمْ سَبْعُونَ صَنَمًا يَعْبُدُونَهَا مِنْ دُونِ اللَّهِ عَزَّ وَ جَلَّ

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

Abu Ja'far<sup>asws</sup> having said: 'The Rasool-Allah<sup>saww</sup> asked Jibraeel<sup>as</sup>: 'How were the people of Salih<sup>as</sup> destroyed?' So he said: 'O Muhammad<sup>saww</sup>! Salih<sup>as</sup> was Sent to his<sup>as</sup> people when he was sixteen years old. So he<sup>saww</sup> was with them until he<sup>as</sup> reached the age of one hundred and twenty years, they did not answer him<sup>as</sup> to the good. And they had for themselves seventy idols which they worshipped apart from Allah<sup>azwj</sup> Mighty and Majestic.

فَلَمَّا رَأَى ذَلِكَ مِنْهُمْ قَالَ يَا قَوْمِ بُعِثْتُ إِلَيْكُمْ وَ أَنَا ابْنُ سِتِّ عَشْرَ سَنَةً وَ قَدْ بَلَغْتُ عِشْرِينَ وَ مِائَةَ سَنَةٍ وَ أَنَا أَعْرَضُ عَلَيْكُمْ أَمْرَيْنِ إِنْ شِئْتُمْ فَاسْأَلُونِي حَتَّى أَسْأَلَ إِلَهِي فَيُجِيبَكُمْ فِيمَا سَأَلْتُمُونِي السَّاعَةَ وَ إِنْ شِئْتُمْ سَأَلْتُ إِلَهُكُمْ فَإِنْ أَجَابَنِي بِالَّذِي أَسْأَلُهَا حَرَجْتُ عَنْكُمْ فَقَدْ سَمِعْتُمْكُمْ وَ سَمِعْتُمُونِي قَالُوا قَدْ أَنْصَفْتَ يَا صَالِحُ

So when he<sup>as</sup> saw that among them, he<sup>as</sup> said: 'O people! I<sup>as</sup> was Sent to you all when I<sup>as</sup> was sixteen years old, and I<sup>as</sup> have now reached one hundred and twenty years, and I<sup>as</sup> present to you all two matters. If you like you can ask me until I<sup>as</sup> ask my<sup>as</sup> God<sup>azwj</sup> so He<sup>azwj</sup> would Answer you with regards to what you have asked me of within a short while. And if you like, I<sup>as</sup> would ask your gods, so if they answer me<sup>as</sup> by that which I<sup>as</sup> have asked them of, I<sup>as</sup>

<sup>72</sup> Al Kafi – H 14662 (Extract)

would go away from you all. So I<sup>as</sup> would have silenced you all and you would have silenced me<sup>as</sup>. They said, 'You<sup>as</sup> are being fair, O Salih<sup>as</sup>'.

فَاتَّعَدُوا لِيَوْمٍ يَخْرُجُونَ فِيهِ قَالَ فَحَرِّجُوا بِأَصْنَامِهِمْ إِلَى ظَهَرِهِمْ ثُمَّ قَرَّبُوا طَعَامَهُمْ وَ شَرَابَهُمْ فَأَكَلُوا وَ شَرَبُوا فَلَمَّا أَنْ فَرَعُوا دَعَوْهُ فَقَالُوا يَا صَالِحُ سَلْ لِكَبِيرِهِمْ مَا اسْمُ هَذَا قَالُوا فَلَانٌ فَقَالَ لَهُ صَالِحٌ يَا فَلَانُ أَجِبْ فَلَمْ يُجِبْهُ فَقَالَ صَالِحٌ مَا لَهُ لَا يُجِيبُ قَالُوا اذْعُ غَيْرُهُ قَالَ فَدَعَاَهَا كُلَّهَا بِأَسْمَائِهَا فَلَمْ يُجِبْهُ مِنْهَا شَيْءٌ فَأَقْبَلُوا عَلَى أَصْنَامِهِمْ فَقَالُوا لَهَا مَا لَكَ لَا تُجِيبِينَ صَالِحًا فَلَمْ تُجِبْ فَقَالُوا تَنَحَّ عَنَّا وَ دَعْنَا وَ أَهْلَتْنَا سَاعَةً

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<sup>as</sup> over. They said, 'O Salih<sup>as</sup>! Ask!'. So he<sup>as</sup> said to their elder: 'What is the name of this one?' He said, 'Such and such'. So he<sup>as</sup> said to it: 'O such and such! Answer me<sup>as</sup>!' So it did not answer him<sup>as</sup>. So Salih<sup>as</sup> said: 'What is the matter with it that it does not answer?' They said, 'Ask another one'. So he<sup>as</sup> asked all of them by their names, but they did not answer him<sup>as</sup> anything. So they turned towards their idols and said to them: 'What is the matter with you all that you do not answer Salih<sup>as</sup>? They did not answer. So they said, 'Step away from us and leave us and our idols for a while'.

ثُمَّ تَخَوَّأُ بِسُطُطِهِمْ وَ فُرُشَتِهِمْ وَ تَخَوَّأُ ثِيَابَهُمْ وَ تَمَرَّعُوا عَلَى الثَّرَابِ وَ طَرَحُوا الثَّرَابَ عَلَى رُءُوسِهِمْ وَ قَالُوا لِأَصْنَامِهِمْ لَيْنَ لَمْ تُجِبْنَ صَالِحًا الْيَوْمَ لَتَفْضَحْنَ قَالَ ثُمَّ دَعَوْهُ فَقَالُوا يَا صَالِحُ اذْعَاهَا فَدَعَاَهَا فَلَمْ يُجِبْهُ فَقَالَ لَهُمْ يَا قَوْمِ قَدْ ذَهَبَ صَدْرُ النَّهَارِ وَ لَا أَرَى أَهْتَكُمْ تُجِيبُونِي فَاسْأَلُونِي حَتَّى أَدْعُو إِلَهِی 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<sup>as</sup> today, you will be exposed'. Then they called him<sup>as</sup> over, so they said, 'O Salih<sup>as</sup>! Call to these (idols)'. So he<sup>as</sup> called upon them. They did not answer him<sup>as</sup>. So he<sup>as</sup> said to them: 'O People! Half the morning has passed and I<sup>as</sup> have not seen your gods to have answered me<sup>as</sup>. So ask me<sup>as</sup>, and I<sup>as</sup> shall ask my<sup>as</sup> God<sup>azwj</sup>, and He<sup>azwj</sup> will Answer you shortly'.

فَانْتَدَبَ لَهُ مِنْهُمْ سَبْعُونَ رَجُلًا مِنْ كِبَرَائِهِمْ وَ الْمَنْظُورِ إِلَيْهِمْ مِنْهُمْ فَقَالُوا يَا صَالِحُ نَحْنُ نَسْأَلُكَ فَإِنْ أَجَابَكَ رَبُّكَ اتَّبَعْنَاكَ وَ أَجَبْنَاكَ وَ يُبَايِعُكَ جَمِيعُ أَهْلِ قَرْيَتِنَا فَقَالَ لَهُمْ صَالِحٌ (عليه السلام) سَلُونِي مَا شِئْتُمْ فَقَالُوا تَقْدِمُ بِنَا إِلَى هَذَا الْجَبَلِ وَ كَانَ الْجَبَلُ قَرِيبًا مِنْهُمْ فَانْطَلَقَ مَعَهُمْ صَالِحٌ فَلَمَّا انْتَهَوْا إِلَى الْجَبَلِ قَالُوا يَا صَالِحُ اذْعُ لَنَا رَبَّكَ نُخْرِجْ لَنَا مِنْ هَذَا الْجَبَلِ السَّاعَةَ نَاقَةَ حَمْرَاءَ شَقْرَاءَ وَ ثِيَاءَ عَشْرَاءَ بَيْنَ جَنْبَيْهَا مِيلٌ

Seventy men from their elders were delegated to him<sup>as</sup> from the approved ones from among them, so they said, 'O Salih<sup>as</sup>! We ask you, so if your<sup>as</sup> Lord<sup>azwj</sup> were to answer us, we would follow you<sup>as</sup> and answer to you<sup>as</sup>, and pledge our allegiances to you<sup>as</sup>, all the people of our town altogether'. So Salih<sup>as</sup> said to them: 'Ask me<sup>as</sup> whatsoever you like'. So they said, 'Walk with us towards this mountain', and the mountain was quite near to them. So Salih<sup>as</sup> went with them. When he<sup>as</sup> came up to the mountain, they said, 'O Salih<sup>as</sup>! Call upon your<sup>as</sup> Lord<sup>azwj</sup> 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 شَيْئاً يَعْظُمُ عَلَيَّ وَ يَهُونُ عَلَى رَبِّي جَلَّ وَ عَزَّ قَالَ فَسَأَلَ اللَّهُ تَعَالَى صَالِحٌ ذَلِكَ فَأَنْصَدَعَ الْجَبَلُ صَدْعاً كَادَتْ تَطِيرُ مِنْهُ عُقُوبُهُمْ لَمَّا سَمِعُوا ذَلِكَ ثُمَّ اضْطَرَبَ ذَلِكَ الْجَبَلُ اضْطِرَاباً شَدِيداً كَالْمَرَأَةِ إِذَا أَخَذَهَا الْمَخَاضُ ثُمَّ لَمْ يَفْجَأْهُمْ إِلَّا رَأْسُهَا قَدْ طَلَعَ عَلَيْهِمْ مِنْ ذَلِكَ الصَّدْعِ فَمَا اسْتَيْمَتْ 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 فَوَمَتْ بِهِ فَدَبَّ حَوَّلَهَا

So Salih<sup>as</sup> said to them: ‘You have asked me<sup>as</sup> for something which is great for me<sup>as</sup>, and is easy for my<sup>as</sup> Lord<sup>azwj</sup> Majestic and Mighty’. Salih<sup>as</sup> asked Allah<sup>azwj</sup> 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 came out, and it stood erect upon the ground. So when they all saw that, they said, ‘O Salih<sup>as</sup>, with what ease has your<sup>as</sup> Lord<sup>azwj</sup> Answered you<sup>as</sup>. Call upon your<sup>as</sup> Lord<sup>azwj</sup> for us to bring out for us its young’. So he<sup>as</sup> asked Allah<sup>azwj</sup> Mighty and Majestic for that. She brought it (babies) out and walked around them.

فَقَالَ لَهُمْ يَا قَوْمُ أَ بَقِيَ شَيْءٌ قَالُوا لَا أَنْطَلِقُ بِنَا إِلَى قَوْمِنَا نُخْبِرُهُمْ بِمَا رَأَيْنَا وَ يُؤْمِنُونَ بِكَ قَالَ فَارْجِعُوا فَلَمْ يَبْلُغِ السَّبْعُونَ إِلَيْهِمْ حَتَّى ارْتَدَّ مِنْهُمْ أَرْبَعَةٌ وَ سِتُونَ رَجُلًا وَ قَالُوا سِحْرٌ وَ كَذِبٌ قَالُوا فَانْتَهُوا إِلَى الْجَمِيعِ فَقَالَ السِّتَةُ حَقٌّ وَ قَالَ الْجَمِيعُ كَذِبٌ وَ سِحْرٌ قَالَ فَأَنْصَرَفُوا عَلَى ذَلِكَ ثُمَّ ارْتَابَ مِنَ السِّتَةِ وَاحِدٌ فَكَانَ فِيْمَنْ عَقَرَهَا

So he<sup>as</sup> said to them: ‘O people! Does there remain anything else?’ They said, ‘No. Come with us to our people. We shall inform them of what we have seen and they will believe in you<sup>as</sup>’. So they returned, but before the seventy of them could reach them, sixty four of them had reneged, and they were saying, This is sorcery and a lie’. This was reflected by all of them. So the remaining six were saying that it is the truth, whilst all the others were saying that it is a lie and sorcery. Then they all dispersed upon that, and one of the six then was overcome by doubt. So he was the one who slayed it.

قَالَ ابْنُ مَحْبُوبٍ فَحَدَّثْتُ بِهَذَا الْحَدِيثِ رَجُلًا مِنْ أَصْحَابِنَا يُقَالُ لَهُ سَعِيدٌ بْنُ يَزِيدَ فَأَخْبَرَنِي أَنَّهُ رَأَى الْجَبَلَ الَّذِي خَرَجَتْ مِنْهُ بِالشَّامِ قَالَ فَرَأَيْتُ جَنْبَهَا قَدْ حَلَّ الْجَبَلُ فَأَثَرُ جَنْبِهَا فِيهِ وَ جَبَلٍ آخَرَ بَيْنَهُ وَ بَيْنَ هَذَا مِيلٌ.

Ibn Mahboub (the narrator) said, ‘I narrated this Hadeeth to a man from our companions called Saeed Bin Yazeed. He informed me that he had seen the mountain from which (the she-camel) came out, in Syria. He said, ‘I saw its sides where the mountain split up, and the impact of it on its sides and the other side of it, and in between it and this one was a distance of a mile’.<sup>73</sup>

و روى الثعلبي و الواحدي، بإسنادهما، عن عمار و عن عثمان بن صهيب، و عن الضحاك، و روى ابن مردويه بإسناده، عن جابر بن سمرة، و عن صهيب، و عن عمار، و عن ابن عدي، و عن الضحاك، و روي الخطيب في (التاريخ) عن جابر بن سمرة،

<sup>73</sup> Al Kafi – H 14661



و روى الطبري و الموصلي، عن عمار، و روى أحمد بن حنبل، عن الضحاك، أنه قال: قال النبي (صلى الله عليه و آله): «يا علي، أشقى الأولين عاقر الناقة، و أشقى الآخرين قاتلك»

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

'The Prophet<sup>saww</sup> said: 'O Ali<sup>asws</sup>! The most wretched of the former ones is the slayer of the she-camel, and most wretched one of the latter ones would be your<sup>asws</sup> murderer'.<sup>74</sup>

ابن عباس، قال: كان عبد الرحمن بن ملجم من ولد قدار عاقر ناقة صالح، و قصتهما واحدة، لأن قدار عشق امرأة يقال لها رباب، كما عشق ابن ملجم قطام.

Ibn Abbas said,

'Abdul Rahman Ibn Muljim is from the children of Qadaar, the slayer of the she-camel of Salih<sup>as</sup>, 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)<sup>75</sup>.

<sup>74</sup> المناقب 3: 309.

<sup>75</sup> المناقب 3: 309.