

TABLE OF CONTENTS

CHAPTER 11	2
HUD^{as}	2
(123 VERSES).....	2
VERSES 69 - 123.....	2
VERSES 69 - 77	2
VERSES 78 – 81	5
The Altered Verse	12
VERSES 82 & 83.....	12
VERSES 84 - 95	15
VERSES 96 - 101	24
VERSES 102 & 103.....	25
VERSES 104 - 108	29
The Altered Verse	35
VERSES 109 - 112	35
VERSE 113.....	36
VERSES 114 - 117	38
VERSES 118 - 121	43
VERSE 122.....	47
VERSE 123.....	49
The unseen of the skies and the earth	49
Reliance upon Allah^{-azwj}.....	52

CHAPTER 11

HUD^{as}

(123 VERSES)

VERSES 69 - 123

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSES 69 - 77

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا ۖ قَالَ سَلَامٌ ۖ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ
حَنِيدٍ {69}

And Our Messengers had come to Ibrahim with the glad tidings. They said: 'Peace!' He said: 'Peace'. So it was not long before he came with a roasted calf [11:69]

فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً ۖ قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَى
قَوْمٍ لُوطٍ {70}

But when he saw that their hands were not extended towards it, he deemed them strange and was apprehensive from them. They said: 'do not fear! We are Sent to the people of Lut [11:70]

وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ {71}

And his wife was standing (nearby), and she laughed, so We Gave her the glad tidings of Is'haq and after Is'haq of Yaqoub [11:71]

قَالَتْ يَا وَيْلَتَى أَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا ۖ إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ {72}

She said: O woe be unto me! Shall I bear a son when I am a very old woman and this my husband is a very old man? This is a strange thing [11:72]

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ ۖ رَحِمْتُ اللَّهُ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ ۖ إِنَّهُ حَمِيدٌ مَجِيدٌ
{73}

They said: 'Are you astounded from a Command of Allah? The Mercy of Allah and His Blessings are upon you, the People of the Household, surely He is Praised, Glorious [11:73]

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَىٰ يُجَادِلُنَا فِي قَوْمِ لُوطٍ {74}

So when fright went away from Ibrahim and the glad tidings came to him, he pleaded to Us for the people of Lut [11:74]

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ {75}

Surely Ibrahim was forbearing, tender-hearted, repenting [11:75]

يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا ۖ إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ ۖ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ {76}

O Ibrahim! Turn away from this, surely the Command of your Lord has come, and there would come to them a Punishment, which cannot be averted [11:76]

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ {77}

And when Our Messengers came to Lut, he was worried for them, and he constricted with them being unable (to help them), and said: 'This is a difficult day' [11:77]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ وَهُوَ فَرْقَدٌ عَنْ أَبِي يَزِيدَ الْحَمَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ تَعَالَى بَعَثَ أَرْبَعَةَ أَمَلَاكٍ فِي إِهْلَاكِ قَوْمِ لُوطٍ جَبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ وَكَرُوبِيلَ (عليهم السلام) فَمَرُّوا بِإِبْرَاهِيمَ (عليه السلام) وَهُمْ مُعْتَمُونَ فَسَلَّمُوا عَلَيْهِ فَلَمْ يَعْرِفْهُمْ وَرَأَى هَيْئَةً حَسَنَةً فَقَالَ لَا يَجِدُ هَؤُلَاءِ أَحَدًا إِلَّا أَنَا بِنَفْسِي وَكَانَ صَاحِبَ أَضْيَافٍ فَشَوَى لَهُمْ عَجَلًا سَمِينًا حَتَّى أَنْصَحَهُ ثُمَّ قَرَّبَهُ إِلَيْهِمْ فَلَمَّا وَضَعَهُ بَيْنَ أَيْدِيهِمْ رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرُهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً

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

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

فَلَمَّا رَأَى ذَلِكَ جِبْرِئِيلُ (عليه السلام) حَسَرَ الْعِمَامَةَ عَنْ وَجْهِهِ وَ عَنْ رَأْسِهِ فَعَرَفَهُ إِبْرَاهِيمُ (عليه السلام) فَقَالَ أَنْتَ هُوَ فَقَالَ نَعَمْ وَ مَرَّتْ امْرَأَتُهُ سَارَةً فَبَشَّرَهَا بِإِسْحَاقَ وَ مِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ فَقَالَتْ مَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَأَجَابُوهَا بِمَا فِي الْكِتَابِ الْعَزِيزِ فَقَالَ إِبْرَاهِيمُ (عليه السلام) لَهُمْ فِيمَاذَا جِئْتُمْ قَالُوا لَهُ فِي إِهْلَاكِ قَوْمِ لُوطٍ

So when Jibraeel^{as} saw that, he^{as} removed the turban from his^{as} face and from his^{as} head. Ibrahim^{as} recognised him^{as}. He^{as} said: 'You^{as} are he^{as}!' He^{as} said: 'Yes', and his^{as} wife passed by and he^{as} gave her^{as} the good news of Is'haq^{as}, and after Is'haq^{as} of Yaqoub^{as}. So she^{as} said what Allah^{azwj} has Stated, and they^{as} answered her^{as} with what is in the Mighty Book. So Ibrahim^{as} said to them: 'What have you^{as} come for?' They^{as} said to him^{as}: 'For the destruction of the people of Lut^{as}'.

فَقَالَ لَهُمْ إِنْ كَانَ فِيهَا مِائَةٌ مِنَ الْمُؤْمِنِينَ تُهْلِكُوهُمْ فَقَالَ جِبْرِئِيلُ (عليه السلام) لَا قَالَ فَإِنْ كَانُوا خَمْسِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا ثَلَاثِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا عَشْرَةً قَالَ لَا قَالَ فَإِنْ كَانُوا خَمْسَةً قَالَ لَا قَالَ فَإِنْ كَانُوا وَاحِدًا قَالَ لَا قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنَنْجِيَنَّهُ وَ أَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ ثُمَّ مَضُوا

So he^{as} said to them^{as}: 'Suppose there were a hundred Momineen among them, would you^{as} destroy them?' Jibraeel^{as} said: 'No'. He^{as} said: 'If there were fifty?' He^{as} said: 'No'. He^{as} said, 'If there were thirty?' He^{as} said; No'. He^{as} said: 'If there were twenty?' He^{as} said: 'No'. He^{as} said: 'if there were ten?' He^{as} said; 'No'. He^{as} said: 'If there were five?' He^{as} said: 'No'. He^{as} said: 'If there was one?' He^{as} said: 'No'. **He said: 'Surely in it is Lut'. They said: 'We are more knowing with the ones in it. We will rescue him and his family except for his wife, she would be from the ones left behind [29:32].** Then they^{as} left.¹

ابن بابويه: عن أبيه، عن سعد بن عبد الله، عن يعقوب بن يزيد، عن ابن أبي عمير، عن عبد الرحمن بن الحجاج، عن أبي عبد الله (عليه السلام) في قول الله عز و جل: فَضَحِكْتُ فَبَشَّرْنَاهَا بِإِسْحَاقَ. قال: «حاضت».

Ibn babuwayh, from his father, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj,

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **and she laughed, so We Gave her the glad tidings of Is'haq [11:71].** He^{asws} said: 'She menstruated (started experiencing it again)'.²

عن أبي عبيدة، عن أبي جعفر (عليه السلام) قال: «إِنْ عَلِيَ بْنِ أَبِي طَالِبٍ (عليه السلام) مَرَّ بِقَوْمٍ فَسَلَّمَ عَلَيْهِمْ، فَقَالُوا: وَ عَلَيْكَ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ وَ مَغْفِرَتُهُ وَ رِضْوَانُهُ،

From Abu Ubeyda,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Ali^{asws} Bin Abu Talib^{asws} passed by a people, so he^{asws} greeted them, so they said, 'And peace be upon you^{asws}, and the Mercy of Allah^{azwj}, and His^{azwj} Blessings, and His^{azwj} Forgiveness, and His^{azwj} Pleasure'.

¹ Al Kafi – V 8 H 14953

² معاني الأخبار: 1 / 224.

فقال لهم أمير المؤمنين (عليه السلام): لا تجاوزوا بنا ما قالت الأنبياء لأبينا إبراهيم (عليه السلام)، إنما قالوا: رَحِمْتُ اللَّهَ وَ بَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ».

So Amir-Al-Momineen^{asws} said to them: 'Do not exceed with us^{asws} from what the Prophets^{as} said, our^{asws} father^{as} Ibrahim^{as}. But rather, you should be saying **The Mercy of Allah and His Blessings are upon you, the People of the Household, surely He is Praised, Glorious [11:73]**'.³

VERSES 78 – 81

وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ ۚ قَالَ يَا قَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ ۖ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي ۚ أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ {78}

And his people came to him, rushing on towards him, and they had been doing evil deeds from before. He said: 'O people! These are my (Community's) daughters - they are purer for you, so fear Allah and do not disgrace me with regards to my guests; isn't there among you one right-minded man? [11:78]

قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ {79}

They said: 'You have known there is not right for us regarding your (community's) daughter, and you know what we want [11:79]

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ {80}

He said: 'If only there was strength for me against you, or a recourse to a strong support' [11:80]

قَالُوا يَا لُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ ۚ فَاسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرَاتَكَ ۚ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ ۚ إِنَّ مَوْعِدَهُمُ الصُّبْحُ ۚ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ {81}

They said: 'O Lut! We are the Messengers of your Lord; they will never reach you. So travel with your family in a part of the night - and not one of you should turn back - except for

³ تفسير العياشي 2: 154 / 50

your wife, it will afflict her whatever will afflict them. Their appointed time is the morning; is not the morning near?' [11:81]

(The previous Hadeeth continues . . .)

وَقَالَ الْحَسَنُ الْعَسْكَرِيُّ أَبُو مُحَمَّدٍ لَا أَعْلَمُ ذَا الْقَوْلِ إِلَّا وَهُوَ يَسْتَبْقِيهِمْ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُجَادِلُنَا فِي قَوْمِ لُوطٍ فَأَتَوْا لُوطًا وَهُوَ فِي زِرَاعَةٍ لَهُ قُرْبَ الْمَدِينَةِ فَسَلَّمُوا عَلَيْهِ وَهُمْ مُعْتَمُونَ فَلَمَّا رَأَوْهُمْ رَأَى هَيْئَةً حَسَنَةً عَلَيْهِمْ عَمَائِمٌ بَيْضٌ وَ ثِيَابٌ بَيْضٌ فَقَالَ هُمْ الْمَنْزِلُ فَقَالُوا نَعَمْ فَتَقَدَّمَهُمْ وَ مَشَوْا خَلْفَهُ

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

فَدِيمَ عَلَى عَرَضِهِ عَلَيْهِمُ الْمَنْزِلُ وَقَالَ أَيُّ شَيْءٍ صَنَعْتُ آتِي بِهِمْ قَوْمِي وَأَنَا أَعْرِفُهُمْ فَالْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ وَقَدْ قَالَ جِبْرَائِيلُ (عليه السلام) لَا نَعْبُدُكُمْ حَتَّى يَشْهَدَ ثَلَاثَ شَهَادَاتٍ فَقَالَ جِبْرَائِيلُ (عليه السلام) هَذِهِ وَاحِدَةٌ

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

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

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

ثُمَّ دَخَلَ وَ دَخَلُوا مَعَهُ فَلَمَّا رَأَوْهُمْ امْرَأَتُهُ رَأَتْ هَيْئَةً فَصَعِدَتْ فَوْقَ السَّطْحِ وَ صَعِقَتْ فَلَمْ يَسْمَعُوا فَدَحْنَتْ فَلَمَّا رَأَوْا الدُّخَانَ أَقْبَلُوا يُهْرَعُونَ إِلَى الْبَابِ فَتَرَلَّتْ إِلَيْهِمْ فَقَالَتْ عِنْدَهُ قَوْمٌ مَا رَأَيْتُ قَطُّ أَحْسَنَ مِنْهُمْ هَيْئَةً

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

فَجَاءُوا إِلَى الْبَابِ لِيَدْخُلُوهَا فَلَمَّا رَأَوْهُمْ لُوطٌ قَامَ إِلَيْهِمْ فَقَالَ يَا قَوْمِ فَاتَّقُوا اللَّهَ وَ لَا تُخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ فَقَالَ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَدَعَاَهُمْ إِلَى الْحَلَالِ

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

فَقَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ فَقَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ فَقَالَ جِبْرِيلُ (عليه السلام) لَوْ يَعْلَمُ أَيُّ قُوَّةٍ لَهُ فَكَانَتْزُوهُ حَتَّى دَخَلُوا الْبَيْتَ

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

قَالَ فَصَاحَ بِهِ جِبْرِيلُ يَا لُوطُ دَعُهُمْ يَدْخُلُونَ فَلَمَّا دَخَلُوا أَهْوَى جِبْرِيلُ بِإِصْبَعِهِ نَحْوَهُمْ فَذَهَبَتْ أَعْيُنُهُمْ وَ هُوَ قَوْلُهُ فَطَمَسْنَا أَعْيُنَهُمْ ثُمَّ نَادَى جِبْرِيلُ فَقَالَ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصْلُوا إِلَيْكَ فَأَسْرَ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَ قَالَ لَهُ جِبْرِيلُ إِنَّا بُعِثْنَا فِي إِهْلَاكِكُمْ فَقَالَ يَا جِبْرِيلُ عَجَلٌ فَقَالَ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ

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

قَالَ فَأَمْرُهُ فَتَحَمَّلَ وَ مِنْ مَعَهُ إِلَّا امْرَأَتَهُ قَالَ ثُمَّ أَقْتَلَعَهَا جِبْرِيلُ بِمِخْنَاهِ مِنْ سَبْعِ أَرْضِينَ ثُمَّ رَفَعَهَا حَتَّى سَمِعَ أَهْلُ سَمَاءِ الدُّنْيَا نُبَاحَ الْكِلَابِ وَ صِيَاحَ الدِّيَكَةِ ثُمَّ قَلَبَهَا وَ أَمْطَرَ عَلَيْهَا وَ عَلَى مَنْ حَوْلَ الْمَدِينَةِ حِجَارَةً مِنْ سِجِّيلٍ.

He^{asws} said; ‘So he (Jibraeel^{as}) commanded him to carry with him those who were with him^{as} except for his^{as} wife. Then Jibraeel^{as}, by his^{as} wings, uprooted from the seventh firmament, then raised it until the inhabitants of the sky heard the barking of the dogs and the crowing of the roosters. Then he^{as} overturned it, and rained upon it and upon the surrounding areas of the city, stones of clay’.⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدٍ بْنِ سَعِيدٍ قَالَ أَخْبَرَنِي زَكَرِيَّا بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَمْرِو عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَ قَوْمٌ لُوطٍ مِنْ أَفْضَلِ قَوْمٍ خَلَقَهُمُ اللَّهُ فَطَلَبَهُمْ إِبْلِيسُ الطَّلَبَ الشَّدِيدَ وَ كَانَ مِنْ فَضْلِهِمْ وَ خَيْرَتِهِمْ أَنَّهُمْ إِذَا خَرَجُوا إِلَى الْعَمَلِ خَرَجُوا بِأَجْمَعِهِمْ وَ تَبَقَّى النِّسَاءُ خَلَقَهُمْ فَلَمْ يَزَلْ إِبْلِيسُ يَعْتَادُهُمْ فَكَانُوا إِذَا رَجَعُوا حَرَّبَ إِبْلِيسُ مَا يَعْمَلُونَ فَقَالَ

⁴ Al Kafi – V 8 H 14953 (Extract)

بَعْضُهُمْ لِبَعْضٍ تَعَالَوْا نَرِصُدْ هَذَا الَّذِي يُخْرِبُ مَتَاعَنَا فَرِصْدُوهُ فَإِذَا هُوَ غُلَامٌ أَحْسَنُ مَا يَكُونُ مِنَ الْعِلْمَانِ فَقَالُوا لَهُ أَنْتَ الَّذِي تُخْرِبُ مَتَاعَنَا مَرَّةً بَعْدَ مَرَّةٍ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Saeed who said, 'Zakariyya Bin Muhammad informed me, from his father, from Amro,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The people of Lut^{as} were from the best of the people Created by Allah^{azwj}. So Iblees^{la} sought them with an intense seeking, and from their merits and their goodness was that whenever they went to the work, they went out altogether, and the women would remain behind them. So Iblees^{la} would not cease to transgress them, So when they would return, Iblees^{la} would have spoil whatever they had worked. So some of them said to the others, 'Come, let us observe this one who is spoiling our provisions. So they observed, and there was a boy as good looking as can be from the boys. So they said to him, 'You are the one who is spoiling our provisions time after time'.

فَاجْتَمَعَ رَأْيُهُمْ عَلَى أَنْ يَقْتُلُوهُ فَبَيَّتُوهُ عِنْدَ رَجُلٍ فَلَمَّا كَانَ اللَّيْلُ صَاحَ فَقَالَ لَهُ مَا لَكَ فَقَالَ كَانَ أَبِي يُنَوِّمُنِي عَلَى بَطْنِهِ فَقَالَ لَهُ تَعَالَ فَنَمَ عَلَى بَطْنِي قَالَ فَلَمْ يَزَلْ يَدُلُّكَ الرَّجُلُ حَتَّى عَلَّمَهُ أَنَّهُ يَفْعَلُ بِنَفْسِهِ فَأَوَّلًا عَلَّمَهُ إِبْلِيسُ وَ الثَّانِيَةَ عَلَّمَهُ هُوَ ثُمَّ أُنْسَلَ فَمَرَّ مِنْهُمْ

So they formed a consensus upon killing him. So they lodged him for the night with a man. So when it was the night, he shrieked. So the man said, 'What is the matter with you?' So he said, 'My father used to sleep me upon his belly'. So he said to him, 'Come, so sleep upon my belly'. So he did not cease to massage the man until he taught him that he should do it with himself. Thus the first one to do it was Iblees^{la}, and the second one to do it was him. Then he crept away and fled from them.

وَ أَصْبَحُوا فَجَعَلَ الرَّجُلُ يُخْبِرُ بِمَا فَعَلَ بِالْغُلَامِ وَ يُعَجِّبُهُمْ مِنْهُ وَ هُمْ لَا يَعْرِفُونَهُ فَوَضَعُوا أَيْدِيَهُمْ فِيهِ حَتَّى اكْتَفَى الرَّجَالُ بِالرِّجَالِ بَعْضُهُمْ يَبْغِضُ ثُمَّ جَعَلُوا يَرِصُدُونَ مَرَّةَ الطَّرِيقِ فَيَفْعَلُونَ بِهِمْ حَتَّى تَنَكَّبَ مَدِينَتُهُمُ النَّاسُ ثُمَّ تَرَكُوا نِسَاءَهُمْ وَ أَقْبَلُوا عَلَى الْعِلْمَانِ

And the morning came, so the man went over informing with what he had done with the boy and he astounded them from it, and they did not understand it. So they placed their hands in it, indulging in it, until the men sufficed themselves with the men, with each other. Then they went on looking out for the passers by on the road, so they would be doing it with them until they had plagued the people of their cities. Then they neglected their women and faced towards the boys.

فَلَمَّا رَأَى أَنَّهُ قَدْ أَحْكَمَ أَمْرَهُ فِي الرِّجَالِ جَاءَ إِلَى النِّسَاءِ فَصَيَّرَ نَفْسَهُ امْرَأَةً فَقَالَ إِنَّ رِجَالَكُمْ يَفْعَلُ بَعْضُهُمْ بِبَعْضٍ قَالُوا نَعَمْ قَدْ رَأَيْنَا ذَلِكَ وَ كُلَّ ذَلِكَ يَعْطُهُمْ لُوطٌ وَ يُوصِيهِمْ وَ إِبْلِيسُ يُعْوِيهِمْ حَتَّى اسْتَعْنَى النِّسَاءُ بِالنِّسَاءِ

So when he^{la} saw that his^{la} matter had prevailed among the men, he^{la} went to the women. So he^{la} changed himself^{la} into a woman, so he^{la} said, 'Your men are doing it to each other'. They said, 'Yes, we have seen that'. And every time Lut^{as} advised them, Iblees^{la} would stray them until the women sufficed themselves with the women.

فَلَمَّا كَمَلَتْ عَلَيْهِمُ الْحُجَّةُ بَعَثَ اللَّهُ جِبْرِئِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ (عليهم السلام) فِي زِيٍّ غِلْمَانٍ عَلَيْهِمُ أَقْبِيَّةٌ فَمَرُّوا بِلُوطٍ وَ هُوَ يَخْرُثُ فَقَالَ أَيْنَ تُرِيدُونَ مَا رَأَيْتُ أَجْمَلَ مِنْكُمْ قَطُّ قَالُوا إِنَّا أُرْسَلْنَا سَيِّدُنَا إِلَى رَبِّ هَذِهِ الْمَدِينَةِ قَالَ أَوْ لَمْ يَبْلُغْ سَيِّدُكُمْ مَا يَفْعَلُ أَهْلُ هَذِهِ الْمَدِينَةِ يَا بَنِي إِثْمَ وَ اللَّهُ يَأْخُذُونَ الرِّجَالَ فَيَفْعَلُونَ بِهِمْ حَتَّى يَخْرُجَ الدَّمُ فَقَالُوا أَمَرْنَا سَيِّدُنَا أَنْ نَمُرَّ وَسَطَهَا قَالَ فَمَنْ إِلَيْكُمْ حَاجَةٌ قَالُوا وَ مَا هِيَ قَالَ تَصْبِرُونَ هَاهُنَا إِلَى احْتِلَاطِ الظَّلَامِ

So when the argument was completed upon them, Allah^{azwj} Sent Jibraeel^{as} and Mikaeel^{as}, and Israfeel^{as} in the form of boys wearing gowns. So they^{as} passed by Lut^{as} and he^{as} was farming, so he^{as} said: 'Where are you^{as} intending to go. I^{as} have not seen anyone more good-looking than you^{as}'. They^{as} said, 'Our^{as} Master^{azwj} has Sent us^{as} to the lord of this city'. He^{as} said: 'Has it not reached your^{as} Master^{azwj} of what the people of this city are doing? O my^{as} sons! By Allah^{azwj}, they are taking to the men, so they are doing it with them until the blood comes out'. Our^{as} Master^{azwj} has Commanded us^{as} that we^{as} pass through the middle of it'. He^{as} said: 'There is a need of mine^{as} to you^{as}'. They said, 'And what is it?' He^{as} said: 'Await over here until the crossing over of the darkness'.

قَالَ فَجَلَسُوا قَالَ فَبَعَثَ ابْنَتَهُ فَقَالَ جِئِي هُنَّ جِئِي هُنَّ بِمَاءٍ فِي الْقُرْعَةِ وَ جِئِي هُنَّ عَبَاءً يَتَعَطَّوْنَ بِهَا مِنَ الْبَرْدِ فَلَمَّا أَنْ دَهَبَتِ الْابْنَةُ أَقْبَلَ الْمَطَرُ وَ الْوَادِي فَقَالَ لُوطٌ السَّاعَةَ يَذْهَبُ بِالصَّبِيَّانِ الْوَادِي فُومُوا حَتَّى تَمْضِيَ وَ جَعَلَ لُوطٌ يَمْشِي فِي أَصْلِ الْحَائِطِ وَ جَعَلَ جِبْرِئِيلُ وَ مِيكَائِيلُ وَ إِسْرَافِيلُ يَمْشُونَ وَسَطَ الطَّرِيقِ فَقَالَ يَا بَنِي إِثْمَ هَاهُنَا فَقَالُوا أَمَرْنَا سَيِّدُنَا أَنْ نَمُرَّ فِي وَسَطِهَا وَ كَانَ لُوطٌ يَسْتَعِينُ بِالظَّلَامِ

He^{asws} said: 'So they were seated. So he^{as} sent for his^{as} daughter saying, 'Come to me with some bread for them, and come to me with some water for them in the gourd, and come to me with a cloak for them to cover themselves with from the cold'. So when the daughter went, and they faced the rain and the valley. So Lut^{as} said: '(This is) the time they go with the young boys of the valley. Arise until we pass by', and Lut^{as} went on to walk in the base of the wall, and Jibraeel^{as} and Mikaeel^{as} and Israfeel^{as} were walking in the middle of the road. So he^{as} said: 'O my^{as} sons, walk over here'. So they^{as} said: 'Our^{as} Master^{azwj} has Commanded us^{as} to walk in the middle of it'. And Lut^{as} wanted to benefit from the darkness.

وَ مَرَّ إِبْلِيسُ فَأَخَذَ مِنْ حِجْرِ امْرَأَةٍ صَبِيًّا فَطَرَحَهُ فِي الْبُئْرِ فَتَصَايَحُ أَهْلُ الْمَدِينَةِ كُلُّهُمْ عَلَى بَابِ لُوطٍ فَلَمَّا أَنْ نَظَرُوا إِلَى الْغِلْمَانِ فِي مَنْزِلِ لُوطٍ قَالُوا يَا لُوطُ قَدْ دَخَلْتَ فِي عَمَلِنَا فَقَالَ هَؤُلَاءِ ضَيْفِي فَلَا تَقْضَحُونِ فِي ضَيْفِي قَالُوا هُمْ ثَلَاثَةٌ خُذْ وَاحِدًا وَ أَعْطِنَا اثْنَيْنِ

And Iblees^{la} passed by and seized a child from the lap of a woman and dropped it in the well. So the people of the city gathered, all of them at the door of Lut^{as}. So when they looked at the boys in the house of Lut^{as}, they said, 'O Lut^{as}! You^{as} have (also) entered into our deeds'. So he^{as} said: **He said: 'Surely these are my guests, therefore do not disgrace me' [15:68],** regarding my^{as} guests'. They said, 'They are three of them, so take one and give us two'.

قَالَ فَأَدْخَلَهُمُ الْحُجْرَةَ وَ قَالَ لَوْ أَنَّ لِي أَهْلَ بَيْتٍ يَمْنَعُونِي مِنْكُمْ قَالَ وَ تَدَافَعُوا عَلَى الْبَابِ وَ كَسَرُوا بَابَ لُوطٍ وَ طَرَحُوا لُوطاً فَقَالَ لَهُ جِبْرِيلُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَخَذَ كَفًّا مِنْ بَطْحَاءٍ فَضَرَبَ بِهَا وُجُوهَهُمْ وَ قَالَ شَهِتِ الْوُجُوهُ فَعَمِيَ أَهْلُ الْمَدِينَةِ كُلُّهُمْ وَ قَالَ لَهُمْ لُوطُ يَا رُسُلُ رَبِّي فَمَا أَمْرُكُمْ رَبِّي فِيهِمْ قَالُوا أَمَرْنَا أَنْ نَأْخُذَهُمْ بِالسَّحَرِ

He^{asws} said: 'So he^{as} entered them into the chamber and said, 'If there was a family for me^{as}, they would have defended me^{as} from you all'. He^{asws} said: 'And they shoved upon the door and broke the door of Lut^{as}, and floored Lut^{as}. So Jibraeel^{as} said to him^{as}: **'O Lut! We are the Messengers of your Lord; they will never reach you [11:81]**. So he^{as} took a handful of soil from Bat'ha and struck their faces with it, and said: 'The faces be ugly!' So the people of the city became blind, all of them, and Lut^{as} said to them^{as}: 'O messengers of my^{as} Lord^{azwj}! So what did my^{as} Lord^{azwj} Command you^{as} with regarding them?' They said, 'He^{azwj} Commanded us^{asws} that we^{as} should seize them at dawn'.

قَالَ فَلِي إِلَيْكُمْ حَاجَةٌ قَالُوا وَ مَا حَاجَتُكَ قَالَ تَأْخُذُوهُمْ السَّاعَةَ فَإِنِّي أَخَافُ أَنْ يَنْبَدُو لِرَبِّي فِيهِمْ فَقَالُوا يَا لُوطُ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ لِمَنْ يُرِيدُ أَنْ يَأْخُذَ فُحْذُ أَنْتَ بَنَاتِكَ وَ امْضِ وَ دَعْ امْرَأَتَكَ

He^{as} said: 'There is a need of mine^{as} to you all^{as}'. They said, 'And what is your^{as} need'. He^{as} said: 'Seize them at this time, for I^{as} fear that my^{as} Lord^{azwj} may Change (His^{azwj} Command) regarding them'. So they said: 'O Lut^{as}! **Their appointed time is the morning; is not the morning near?**' [11:81]. The one whom He^{azwj} Intends to Seize? Take your^{as} daughters but leave your^{as} wife (behind)'.
 فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) رَحِمَ اللَّهُ لُوطاً لَوْ يَدْرِي مَنْ مَعَهُ فِي الْحُجْرَةِ لَعَلِمَ أَنَّهُ مَنْصُورٌ حَيْثُ يَقُولُ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ أَيْ رُكْنٍ أَشَدُّ مِنْ جِبْرِيلَ مَعَهُ فِي الْحُجْرَةِ

So Abu Ja'far^{asws} said: 'May Allah^{azwj} have Mercy on Lut^{as}. Had he^{as} known the ones who were with him^{as} in the chamber, he^{as} would have known that he^{as} is Supported, where he^{as} was saying: **He said: 'If only there was strength for me against you, or a recourse to a strong support' [11:80]**' i.e., strong recourse from Jibraeel^{as} with him^{as} in the chamber.

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ لِمُحَمَّدٍ (صلى الله عليه وآله) وَ مَا هِيَ مِنَ الظَّالِمِينَ بَعِيدٍ مِنْ ظَالِمِي أُمْتِكَ إِنْ عَمِلُوا مَا عَمِلَ قَوْمُ لُوطٍ قَالَ وَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ أَلَحَّ فِي وَطِي الرِّجَالِ لَمْ يَمُتْ حَتَّى يَدْعُو الرِّجَالَ إِلَى نَفْسِهِ .

So Allah^{azwj} Mighty and Majestic Said to Muhammad^{saww}: **and it is not far off from the unjust [11:83]** - from the unjust ones of your^{as} community that they should known what the people of Lut^{as} did. And Rasool-Allah^{saww} said: 'The one who persists in copulating with the men will not die until he invites the men to himself'.⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ لُوطٍ (عليه السلام) هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ قَالَ عَرَضَ عَلَيْهِمُ التَّزْوِيجُ .

الكاظمي 5: 544 / 5⁵

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Abu Hamza, from Yaqoub Bin Shuayb,

(It has been narrated) from Abu Abdullah^{asws} regarding the words of Lut^{as} ***These are my (Community's) daughters - they are purer for you [11:78]***. He^{asws} said: 'He^{as} presented to them for the marriage'.⁶

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

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

(It has been narrated) from Abu Abdullah^{asws} having said regarding the Words of the Exalted: ***The strength [11:80]***. He^{asws} said: 'The strength – Al-Qaim^{asws}, and the ***strong support [11:80]*** – three hundred and thirteen'.⁷

[ابن كثير] قال أبو بكر بن عياش: عن أبي حمزة الثمالي، عن عكرمة في قوله * (أليس منكم رجل رشيد) * أليس منكم من يقول: لا إله إلا الله.

Ibn Kaseer – Abu Bakr Bin Ayaash said, from Abu Hamza Al Sumaly, from Akrama

(It has been narrated) regarding His^{azwj} Words: ***isn't there among you one right-minded man? [11:78]*** – Is there not one man among you who is saying, 'There is no god except for Allah^{azwj}'.⁸

ابن بابويه: بإسناده عن أبي بصير، قال: قال أبو عبد الله (عليه السلام): «ما كان قول لوط (عليه السلام) لقومه: لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ إِلَّا تَمَنَّى لِقُوَّةِ الْقَائِمِ (عليه السلام)، و ما الركن إلا شدة أصحابه، فإن الرجل منهم ليعطى قوة أربعين رجلاً، و إن قلبه أشد من زبر الحديد، و لو مروا بجبال الحديد لتدكدكت، و لا يكفون سيوفهم حتى يرضى الله عز و جل».

Ibn babuwayh, by his chain from Abu Baseer who said,

'Abu Abdullah^{asws} said: 'The words of Lut^{as} to his^{as} people: ***He said: 'If only there was strength for me against you, or a recourse to a strong support' [11:80]***, were not said except for the strength of Al-Qaim^{asws}, and the 'strong support' is not except for the strength of his^{asws} companions, for the man from them would be Given the strength of forty men, and his heart would be stronger than blocks of iron, and if they were to pass by a mountain of iron, it would crumble, and they would not be restraining their swords until Allah^{azwj} Mighty and Majestic is Pleased'.⁹

⁶ Al Kafi – V 5 – The Book of Marriage Ch 180 H 7

⁷ تفسير القمي 1: 335.

⁸ Tafseer Abu Hamza Al Sumaly - Report No. 139 – (Non-Shiah source)

⁹ كمال الدين و تمام النعمة: 26 / 673.

The Altered Verse

عن علي بن أبي حمزة، عن أبي عبد الله (عليه السلام) في قول الله: «إنا رسل ربك لن يصلوا إليك فأسر بأهلك بقطع من الليل مظلماً قال: قال أبو عبد الله (عليه السلام): «و هكذا قراءة أمير المؤمنين (عليه السلام)».

From Ali Bin Abu Hamza,

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj}: ***We are the Messengers of your Lord; they will never reach you. So travel with your family in a part of the dark night [11:81]***'. Abu Abdullah^{asws} said "And so is the reading of Amir ul Momineen^{asws}.¹⁰

VERSES 82 & 83

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِنْ سِجِّيلٍ مَنْضُودٍ {82}

So when Our Command came, We Made its upper part to be its lower part and Rained upon them stones of clay, piled up [11:82]

مُسَوَّمَةً عِنْدَ رَبِّكَ ۚ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ {83}

Marked (for Punishment) with your Lord and it is not far off from the unjust [11:83]

عن أبي حمزة، عن أبي جعفر (عليه السلام) قال: «إن رسول الله (صلى الله عليه وآله) سأل جبرئيل (عليه السلام): كيف كان مهلك قوم لوط؟

From Abu Hamza,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} asked Jibraeel^{as}: 'How was the destruction of the people of Lut^{as}?'

فقال: يا محمد، إن قوم لوط كانوا أهل قرية لا يتنظفون من الغائط، و لا يتطهرون من الجنابة، بخلاء أشحاء على الطعام، و إن لوطاً لبث فيهم ثلاثين سنة، و إنما كان نازلاً عليهم و لم يكن منهم، و لا عشيرة له فيهم و لا قوم، و إنه دعاهم إلى الإيمان بالله و اتباعه، و كان ينهاهم عن الفواحش، و يحثهم على طاعة الله فلم يجيبوه، و لم يتبعوه.

So he^{as} said: 'O Muhammad^{saww}! The people of Lut^{as} were the inhabitants of a town where they were neither cleaning themselves from the faeces nor were they purifying from the

¹⁰ تفسير العتاشي 2: 58 / 158.

sexual impurities, misers being desirous upon the food. And Lut^{as} remained among them for thirty years, and rather he^{as} had encamped to them and did not happen to be from them, nor was there a clan for him^{as} among them, nor a people. And he^{as} called them to the Eman with Allah^{azwj} and following Him^{azwj}, and he^{as} was forbidding them from the immoralities and urging them upon the obedience of Allah^{azwj}, but they did not respond to him^{as} and did not follow him^{as}.

و إن الله لما هم بعذابهم بعث إليهم رسلا منذرين عذرا و نذرا، فلما عتوا عن أمره بعث الله إليهم ملائكة ليخرجوا من كان في قريتهم من المؤمنين، فما وجدوا فيها غير بيت من المسلمين فأخرجوهم منها، و قالوا للوط: فَأَسْرِ بِأَهْلِكَ فِي هَذِهِ اللَّيْلَةِ بِقِطْعٍ مِنَ اللَّيْلِ وَ اتَّبِعْ أَذْيَارَهُمْ وَ لَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَ امْضُوا حَيْثُ تُؤْمَرُونَ.

And that Allah^{azwj}, when He^{azwj} Intended with Punishing them, Sent Messengers to them as warners, exhorting and warning. But when they transgressed from His^{azwj} Command, Allah^{azwj} Sent Angels to them to extract the ones from their town who were from the Momineen. But they could not find therein other than a house from the submitters. So, they brought them out from it and said to Lut^{as}: ***So travel with your family in a part of the night and you follow behind them, and not one of you should turn back, and go wherever you are Commanded to [15:65].***

قال: فلما انتصف الليل سار لوط ببناته، و تولت امرأته مدبرة فانطلقت إلى قومها تسعى بلوط، و تخبرهم أن لوطا قد سار ببناته.

He Jibrael^{as}) said: ‘So when it was midnight, Lut^{as} travelled with his^{as} daughters, and his^{as} wife turned back and went to her people seeking Lut^{as}, and, and she informed them that Lut^{as} had gone with his^{as} daughters.

و إني نوديت من تلقاء العرش لما طلع الفجر: يا جبرئيل، حق القول من الله بحتم عذاب قوم لوط اليوم، فاهبط إلى قرية قوم لوط و ما حوت فاقتلعها من تحت سبع أرضين، ثم اعرج بها إلى السماء، ثم أوقفها حتى يأتيك أمر الجبار في قلبها، ودع منها آية بينة- منزل لوط- عبره للسيارة.

And I (Jibrael^{as}) was called out to from the face of the Throne when the dawn emerged: “O Jibrael^{as}! True would be the Word from Allah^{azwj} with the Ordained Punishment of the people of Lut^{as} today!” So I^{as} descended to a town of the people of Lut^{as} and what is around (it), so I^{as} uprooted it from beneath the seventh firmament, then I^{as} ascended with it to the sky, then I^{as} paused it until there came the Command of the Compeller with regards to overturning it, and I^{as} left from it a clear Sign – house of Lut^{as} – as a lesson for the planet.

فهبطت على أهل القرية الظالمين، فضربت بجناحي الأيمن على ما حوى عليه شرقها، و ضربت بجناحي الأيسر على ما حوى غربها، فاقتلعتهما- يا محمد- من تحت سبع أرضين إلا منزل لوط آية للسيارة، ثم عرجت بها في خوافي جناحي إلى السماء، و أوقفتها حتى سمع أهل السماء زقاء ديوكها و نباح كلابها

Thus I^{as} descended upon the unjust people of the town, so I^{as} struck by my^{as} right wing upon what encompasses upon its east, and I^{as} struck by my^{as} left wing upon what encompasses upon its west, and I^{as} uprooted these – O Muhammad^{saww} – from beneath the seventh firmament, except for the house of Lut^{as} as a Sign for the planet. Then I^{as} ascended with it in my^{as} primary quill of my^{as} wing, to the sky, and I^{as} paused it to the extend that the inhabitants of the sky heard the crowing of its roosters and the barking of its dogs.

فلما أن طلعت الشمس نوديت من تلقاء العرش: يا جبرئيل، اقلب القرية على القوم المجرمين، فقلبتها عليهم حتى صار أسفلها أعلاها، و أمطر الله عليهم حجارة من سجيل منضود مسومة عند ربك، و ما هي - يا محمد - من الظالمين من أمتك ببعيد».

So when the sun emerged, there was a Call from the face of the Throne: “O Jibraeel^{as}! Overturn the town upon the criminal people!” So I^{as} overturned it upon them until its lower part came to be its upper part, and Allah^{azwj} Rained stones of baked clay upon them, piled up, Marked in the Presence of your^{saww} Lord^{azwj}. And it is not – O Muhammad^{saww} – distant from the unjust ones from your^{saww} community’.

قال: «فقال له رسول الله (صلى الله عليه وآله): يا جبرئيل، و أين كانت قريتهم من البلاد؟ قال: كان موضع قريتهم إذ ذلك في موضع بحيرة طبرية اليوم، و هي في نواحي الشام.

He^{asws} said: ‘So Rasool-Allah^{saww} said to him^{as}: ‘O Jibraeel^{as}! And where was their town from the country?’ He^{as} said: ‘The place of their town when that (transpired) was in a place (called) Baheera Tabriyya (city of Tiberius) today, and it is in the area of Syria’.

فقال له رسول الله (صلى الله عليه وآله): يا جبرئيل، أ رأيت حيث قلبتها عليهم في أي موضع من الأرض وقعت القرية و أهلها؟ فقال: يا محمد، وقعت فيما بين الشام إلى مصر، فصارت تلالا في البحر».

So Rasool-Allah^{saww} said to him^{as}: ‘O Jibraeel^{as}! What is your^{as} view when you^{as} overturned it upon them, in which place from the earth did the town and its inhabitants fall?’ So he^{as} said: ‘O Muhammad^{saww}! It fell into what is between Syria to Egypt, and it became hills in the ocean’.¹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ عَبْدِ اللَّهِ الدِّهْقَانِ عَنْ دُرُوسَ بْنِ أَبِي مَنْصُورٍ عَنْ عَطِيَّةِ أَخِي أَبِي الْغُرَامِ قَالَ ذَكَرْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ سَدُومُ الَّتِي قُلِبَتْ قَالَ هِيَ أَرْبَعُ مَدَائِنَ سَدُومُ وَ صَرِيْمُ وَ لَدْمَاءُ وَ عُمَيْرَاءُ قَالَ فَأَتَاهُنَّ جَبْرَائِيلُ (عليه السلام) وَ هُنَّ مَقْلُوعَاتٌ إِلَى تَحُومِ الْأَرْضِ السَّابِغَةِ فَوَضَعَ جَنَاحَهُ تَحْتَ السُّفْلَى مِنْهُنَّ وَ رَفَعَهُنَّ جَمِيعاً حَتَّى سَبَعَ أَهْلُ سَمَاءِ الدُّنْيَا نُبَاحَ كِلَايِهِمْ ثُمَّ قَلَبَهَا .

Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Abdullah Al Dihqan, from Dorost Bin Abu Mansour, from Atiyya, a brother of Abu Al Uram who said,

‘I mentioned to Abu Abdullah^{asws}, ‘I said, ‘Sadoum (was the town) which was turned upside down?’ He^{asws} said: ‘These were four cities – Sadoum, and Sareym, and Ladma’a, and Umeyra’a. So Jibraeel^{as} came to them and they were cut out up to the seventh firmament.

¹¹ تفسير العياشي 2: 157 / 57

So he^{as} placed his^{as} wing under the lowest of them and raised them altogether until the inhabitants of the sky of the world heard the barking of their dogs, then he^{as} turned them upside down'.¹²

VERSES 84 - 95

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۖ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ ۖ وَلَا تَنفُصُوا الْمِكْيَالَ وَالْمِيزَانَ ۖ إِنِّي أَرَاكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ {84}

And to Madyan (We Sent) their brother Shu'aib. He said: 'O people! Worship Allah. There is no god for you other than Him, and do not undervalue the measures and the weights. I view you with goodness and I fear upon you the Punishment of an encompassing Day [11:84]

وَيَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ ۖ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْنُوا فِي الْأَرْضِ مُفْسِدِينَ {85}

And, O people! Fulfil the measures and the weights with fairness, and do not undervalue the people of their things and do not make mischief in the land as corrupters [11:85]

بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ ۖ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ {86}

The remaining one of Allah is better for you if you were Momineen, and I am not a keeper over you [11:86]

قَالُوا يَا شُعَيْبُ أَصَلَاتُكَ تَأْمُرُكَ أَنْ نَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ ۖ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ {87}

They said, 'O Shu'aib! Does your Salat enjoin you that we should forsake what our fathers worshipped or that we should not do what we please with regards to our property? Surely you are the forbearing, the rightly-guiding one [11:87]

¹² Al Kafi – V 5 – The Book of Marriage Ch 181 H 2 (Extract)

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا ۖ وَمَا أُرِيدُ أَنْ
أُخَالِفَكُم إِلَىٰ مَا أَنهَآكُمْ عَنْهُ ۖ إِن أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ ۚ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ
عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أَنِيبُ {88}

He said: 'O people! What is your view if I was upon a clear Proof from my Lord and He Sustains me with a goodly sustenance from Him? I do not want to oppose you to what I am forbidding you from. I only want the reforming of whatever I can, and my success is only with Allah. Upon Him do I rely and to Him do I turn [11:88]

وَيَا قَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ
ۚ وَمَا قَوْمُ لُوطٍ مِّنكُمْ بِبَعِيدٍ {89}

And, O people! Do not let my opposition incriminate you all that you would be afflicted with the like of what afflicted the people of Noah, or people of Hud, or people of Salih, nor are the people of Lut distant from you [11:89]

وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ ۚ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ {90}

And seek Forgiveness of your Lord repenting to Him, surely my Lord is Merciful, Affectionate [11:90]

قَالُوا يَا شُعَيْبُ مَا نَفَقَهُ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا لَنَرَاكَ فِينَا ضَعِيفًا ۚ وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ ۚ
وَمَا أَنْتَ عَلَيْنَا بَعِزٌّ {91}

They said: 'O Shu'aib! We do not understand most of what you are saying, and we see you as a weak one among us; and had it not been for your family, we would have stoned you (to death), and you are not with honour upon us' [11:91]

قَالَ يَا قَوْمِ أَرَهْطِي أَعَزُّ عَلَيْكُم مِّنَ اللَّهِ وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرِيًّا ۚ إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ
{92}

He said: 'O people! Is my family more honourable to you than Allah? And you taking Him as (a thing) cast behind your back. Surely my Lord Encompasses what you are doing [11:92]

وَيَا قَوْمِ اَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ اِنِّي عَامِلٌ ۖ سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ
كَاذِبٌ ۖ وَارْتَقِبُوا اِنِّي مَعَكُمْ رَقِيبٌ {93}

And, O people! Work according to your ability, I too am working; soon you will be knowing whom the Punishment would befall upon to disgrace him and who is the liar; and watch out, I (too) am watching out along with you [11:93]

وَلَمَّا جَاءَ اَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَاَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ
فَاَصْبَحُوا فِي دِيَارِهِمْ جَاثِمِينَ {94}

And when Our Command came, We Rescued Shu'aib and those who believed with him, by a Mercy from Us, and the Scream seized those who were unjust, so by the morning they were lying prostrate in their houses [11:94]

كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ اَلَا بُعْدًا لِّمَدَيْنٍ كَمَا بَعْدَتْ ثَمُودُ {95}

As if they had not dwelt therein. Indeed! Remoteness for Madyan as was remoteness (for the people) of Samood! [11:95]

ص، قصص الأنبياء عليهم السلام بالإِسْنَادِ إِلَى الصَّدُوقِ عَنِ ابْنِ الْمُتَوَكِّلِ عَنِ السَّعْدِ ابْنِ أَبِي بَرْزٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامٍ
عَنْ سَعْدِ بْنِ شَيْبَانَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: إِنَّ أَوَّلَ مَنْ عَمِلَ الْمِكْيَالَ وَالْمِيزَانَ شُعَيْبُ النَّبِيِّ ع عَمِلَهُ بِيَدِهِ فَكَانُوا يَكِيلُونَ
وَيُوزُونَ ثُمَّ إِتَّهَمُوا بَعْدَ طَقْفُوهُ فِي الْمِكْيَالِ وَبَحَسُوا فِي الْمِيزَانِ فَأَخَذَهُمُ الرَّجْفَةُ فَعُدُّوا بِهَا فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ.

Qasas Al Anbiya, by the chain going up to Al Sadouq, from ibn Mutawakkal, from Al Asadabady, from Al Barqy, from Ibn Mahboub, from Hisham, from Saeed Al Iskaaf,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'The first one to fulfil the measure and the weight was the Prophet Shuayb^{as}. He^{as} used to measure out with his^{as} own hands, and he^{as} used to fulfil the measurement. Till then, they (The Dwellers of the Thicket) used to cheat in the measure and be deficient in the weighing. So they were Seized by the tremor, and they were Punished by it, and so in the morning they were motionless in their houses'.¹³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ بَشْرِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عِصْمَةَ قَاضِي مَرْوٍ عَنْ جَابِرٍ عَنْ
أَبِي جَعْفَرٍ (عليه السلام) قَالَ وَ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى شُعَيْبٍ النَّبِيِّ (صلوات الله عليه) أَنِّي مُعَذِّبٌ مِنْ قَوْمِكَ مِائَةَ أَلْفٍ
أَزْبَعِينَ أَلْفًا مِنْ شَرَارِهِمْ وَ سِتِّينَ أَلْفًا مِنْ خِيَارِهِمْ فَقَالَ (عليه السلام) يَا رَبِّ هَؤُلَاءِ الْأَشْرَارُ فَمَا بَالُ الْأَخْيَارِ فَأَوْحَى اللَّهُ عَزَّ وَ
جَلَّ إِلَيْهِ دَاهَنُوا أَهْلَ الْمَعَاصِي وَ لَمْ يَعْضُبُوا لِعَظْمِي .

13 H 6 بحار الأنوار (ط - بيروت)، ج 12، ص: 382

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of our companions, from Bashr Bin Abdullah, from Abu Isama, a judge of Merv, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'And Allah^{azwj} Mighty and Majestic Revealed unto The Prophet Shuayb^{as}: "I^{azwj} will be Punishing, from your^{as} people, one hundred thousand, forty thousand being from their evil ones and sixty thousand being from their good ones". So he^{as} said: 'O Lord^{azwj}!' They (the forty thousand) are evil, but what is the matter with the good ones?' So Allah^{azwj} Mighty and Majestic Revealed unto him^{as}: "They sweet-talked the people of the disobedience and were not angry due to My^{azwj} Anger"¹⁴.

ابن بابويه، قال: حدثنا محمد بن إبراهيم بن إسحاق الطالقاني (رضي الله عنه)، قال: حدثنا أبو حفص عمر بن يوسف بن سليمان بن الريان، قال: حدثنا القاسم بن إبراهيم الرقي، قال: حدثنا محمد بن أحمد بن مهدي الرقي، قال: حدثنا عبد الرزاق، عن معمر، عن الزهري، عن أنس، قال: قال رسول الله (صلى الله عليه وآله): «بكى شعيب (عليه السلام) من حب الله عز وجل حتى عمي، فرد الله عليه بصره، ثم بكى حتى عمي، فرد الله عليه بصره، ثم بكى حتى عمي، فلما كان في الرابعة، أوحى الله إليه: يا شعيب، إلى متى يكون هذا منك؟ إن يكن هذا خوفا من النار فقد أجزتك، وإن يكن شوقا إلى الجنة فقد أجزتك.

Ibn Babuwayh said, 'Muhammad Bin Ibrahim Bin Is'haq Al-Talaqany narrated to us, from Hafs Umar Bin Yusuf Bin Sulayman Bin Al-Ryan, from Al-Qasim Bin Ibrahim Al-Raqy, from Muhammad Bin Ahmad Bin Mahdy Al-Rqay, from Abdul Razaq, from Moaman, from Al-Zuhry, from Anas who said,

'Rasool-Allah^{saww} said: 'Shuayb^{as} cried from the love of Allah^{azwj} Mighty and Majestic until he was blinded. So Allah^{azwj} Returned his eyesight. Then he^{as} cried until he^{as} was blinded. So Allah^{azwj} Returned his^{as} eyesight. Then he^{as} cried until he^{as} was blinded. So Allah^{azwj} Returned his^{as} eyesight. So when he^{as} was in the fourth time, Allah^{azwj} Revealed unto him^{as}: "O Shuayb^{as}! Until when will this be happening from you^{as}? If this is happening out of fear from the Fire, so I^{azwj} have Requited you^{as}, and if this is from the desire for the Paradise, so I^{azwj} have Endowed it to you^{as}".

فقال: إلهي، و سيدي، أنت تعلم أنني ما بكيت خوفا من نارك، و لا شوقا إلى جنتك، و لكن عقد حبك على قلبي، فلست أصبر إذ ذاك، فأوحى الله جل جلاله إليه: أما إذا كان هذا هكذا، فمن أجل هذا سأخدمك كليتي موسى بن عمران».

So he^{as} said: 'My^{as} God, and my^{as} Master! You^{azwj} Know that I^{as} am not crying out of fear from Your^{azwj} Fire, nor out of desire to be in Your^{azwj} Paradise, but I^{as} contracted Your^{azwj} love upon my^{as} heart. Thus, I^{as} have no patience upon that'. So Allah^{azwj}, Majestic is His^{azwj} Majesty Said: "But if this is so, for this I^{azwj} would Make My^{azwj} Speaker Musa^{as} Bin Imran^{as} to serve you^{as}".¹⁵

¹⁴ Al Kafi – V 5 – The Book of Jihaad Ch 25 H 1 (Extract)

¹⁵ علل الشرائع: 1/ 57

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

Al Ayyashi, from Yahya Bin Al Masawir Al Hamdany, from his father who said,

'A man from the people of Syria came to Ali^{asws} Bin Al-Husayn^{asws} and he said, 'Are you^{asws} Ali^{asws} Bin Al-Husayn^{asws}?' He^{asws} said: 'Yes'. He said, 'Your^{asws} father^{asws} was the one who killed the Momineen?' So Ali^{asws} Bin Al-Husayn^{asws} wept, then wiped his^{asws} eyes and he^{asws} said: 'Woe be unto you! How come you are insinuating upon my^{asws} father^{asws} that he^{asws} killed the Momineen?' He said, 'His^{asws} own words: 'Our brethren have rebelled against us, so we shall fight them upon their rebellion''.

فقال: «ويلك أما تقرأ القرآن؟» قال: بلى. قال: «فقد قال الله: وَ إِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا، وَ إِلَى ثَمُودَ أَخَاهُمْ صَالِحًا فَكَانُوا إِخْوَانَهُمْ فِي دِينِهِمْ أَوْ فِي عَشِيرَتِهِمْ» قال له الرجل: بل في عشيرتهم.

So he^{asws} said: 'Woe be unto you! Have you not read the Quran?' He said, 'Yes (I have)'. He^{asws} said: 'Allah^{azwj} has Said: **And to Madyan (We Sent) their brother Shuayb; And to Samood (We Sent) their brother Salih [11:61]**. So, were they their^{as} brothers in their^{as} Religion or in their tribes?' The man said to him^{asws}, 'But, in their tribes'.

قال: «فهؤلاء إخوانهم في عشيرتهم، و ليسوا إخوانهم في دينهم». قال: فرجت عني فرج الله عنك.

He^{asws} said: 'So they were (also) their brothers in their tribes, and they weren't their brothers in their Religion'. He said, 'You^{asws} have relieved me, may Allah^{azwj} Relieve you^{asws}'.¹⁶

عن ابن عباس قال: و كان رسول الله (صلى الله عليه و آله) إذا ذكر شعيبا يقول: «ذاك خطيب الأنبياء»

From Ibn-Abbas who said,

'And Rasool-Allah^{saww}, when Shuayb^{as} was mentioned, said: 'That is the speaker of the Prophets^{as}'.¹⁷

عن الباقر (عليه السلام) قال: «أما شعيب فإنه أرسل إلى مدين، و هي لا تكمل أربعين بيتا».

From Al-Baqir^{asws} having said: 'As for Shuayb^{as}, so he^{as} was Sent to Madyan, and it was not even forty Households complete'.¹⁸

¹⁶ تفسیر العیاشی 2: 53/20.

¹⁷ (Extract) الدر المنثور 3: 501.

¹⁸ کمال الدین و تمام النعمة: 2/220.

ابن بابويه، قال: حدثنا علي بن عبد الله الوراق، و محمد بن أحمد السناني، و علي بن أحمد بن محمد (رضي الله عنه)، قالوا: حدثنا أبو العباس أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، عن أبيه، عن جعفر بن سليمان البصري، عن عبد الله بن الفضل الهاشمي، قال: سألت أبا عبد الله جعفر بن محمد (عليه السلام)، قال: قلت: قوله عز و جل: **وَ مَا تَوْفِيقِي إِلَّا بِاللَّهِ** و قوله عز و جل: **إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ** وَ **إِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ**.

Ibn Babuwayh said, 'It was narrated to us by Ali Bin Abdullah Al Waraq and Muhammad Bin Ahmad Al Sanany, and Ali Bin Ahmad Bin Muhammad who said, 'It was narrate to us by Ahmad Bin Yahya Bin Zakariyya Al Qatan, from Bakr Bin Abullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Ja'far Bin Suleyman Al Basry, from Abdullah Bin Al Fazl Al Hashimy who said,

'I asked Abu Abullah Ja'far^{asws} Bin Muhammad^{asws} saying, 'The Words of the Mighty and Majestic: **'And my success is not except by Allah [11:88]**, and the Words of the Mighty and Majestic: **If Allah Helps you, then there is none that can overcome you, and if He Forsakes you, who is there then that can help you from after Him? [3:160]**'.

فقال: «إذ فعل العبد ما أمره الله عز و جل به من الطاعة كان فعله وفقاً لأمر الله عز و جل و سمي العبد موفقاً،

So he^{asws} said: 'When the servant does what Allah^{azwj} Mighty and Majestic Commanded him with, from the (act of) obedience, his deed would be in accordance to the Command of Allah^{azwj} Mighty and Majestic and the servant would be named as 'successful'.

و إذا أراد العبد أن يدخل في شيء من معاصي الله فحال الله تبارك و تعالى بينه و بين تلك المعصية فتركها كان تركه لها بتوفيق الله تعالى ذكره، و متى خلى بينه و بين المعصية، فلم يحل بينه و بينها حتى يركبها، فقد خذله و لم ينصره و لم يوفقه».

And when the servant intends to enter into something from the (acts of) disobedience to Allah^{azwj}, Allah^{azwj} Blessed and Exalted Forms a barrier between him and that (act of) disobedience, so he leaves it, his leaving it would be by the Inclination of Allah^{azwj}, Exalted is His^{azwj} Mention. And when He^{azwj} Leaves him alone with his (act of) disobedience and does not Form a barrier between him and it until he indulges in it, so He^{azwj} has Forsaken him and did not Help him and did not Incline him".¹⁹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنِّي أَرَأَيْتُمْ بِخَيْرٍ قَالَ كَانَ سِعْرُهُمْ رَخِيصًا .

Ahmad Bin Muhammad, from one of his companions, raising it,

'Regarding the Words of Allah^{azwj} Mighty and Majestic: **I view you with goodness [11:84]**, he^{asws} said: 'Their prices were low (inflation)'.²⁰

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

¹⁹ التوحيد: 1/242.

²⁰ Al Kafi – V 5 – The Book of Subsistence Ch 63 H 7

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

'I asked him^{-asws} about the awaiting for the Relief (Al-Qaim^{-asws}), so he^{-asws} said: 'Or do you not know that awaiting the Relief is from the Relief?' Then he^{-asws} said: 'Surely Allah^{-azwj} Blessed and Exalted Said: **and watch out, I (too) am watching out along with you [11:93]**'.²¹

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

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

'Al-Reza^{-asws} said: 'How good is the patience and the awaiting for the Relief (Al-Qaim^{-asws}). Have you not heard the Words of Allah^{-azwj} Mighty and Majestic: **and watch out, I (too) am watching out along with you [11:93] Then wait. I am (also) with you from the waiting ones' [7:71]**. Thus, it is upon you to be with the patience, for the Relief would come upon the despair. So the ones who were before you were more patient that you are'.²²

مُحَمَّدُ بْنُ يَحْيَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ الدِّينَوْرِيُّ عَنْ عُمَرَ بْنِ زَاهِرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلَهُ رَجُلٌ عَنِ الْقَائِمِ يُسَلَّمُ عَلَيْهِ بِأَمْرَةِ الْمُؤْمِنِينَ قَالَ لَا ذَاكَ اسْمٌ سَمَى اللَّهُ بِهِ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) لَمْ يُسَمَّ بِهِ أَحَدٌ قَبْلَهُ وَ لَا يَسَمَّى بِهِ بَعْدَهُ إِلَّا كَاذِبٌ قُلْتُ جُعِلْتُ فِدَاكَ كَيْفَ يُسَلَّمُ عَلَيْهِ قَالَ يَقُولُونَ السَّلَامُ عَلَيْكَ يَا بَقِيَّةَ اللَّهِ ثُمَّ قَرَأَ بَقِيَّةَ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ .

Muhammad Bin Yahya, from Ja'far Bin Muhammad who said, 'Is'haq Bin Ibrahim Al Deynouwary narrated to me, from Umar Bin Azhir,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'A man asked him^{-asws} about Al-Qaim^{-asws}, 'Can one greet upon him^{-asws} as 'Amir Al-Momineen'? He^{-asws} said: 'No, that is a name which Allah^{-azwj} Named Amir Al-Momineen^{-asws} with. No one has been named with it before him^{-asws}, nor would anyone be named with it after him^{-asws} except for 'كَافِرٌ' an Infidel'. I said, 'May I be sacrificed for you^{-asws}! How should one greet upon him^{-asws}? He^{-asws} said: 'They should be saying, 'The greetings be upon you^{-asws}, O Remaining one of Allah^{-azwj}! (يَا بَقِيَّةَ اللَّهِ)'. Then he^{-asws} recited: **The remaining one of Allah is better for you if you were Momineen, and I am not a keeper over you [11:86]**'.²³

²¹ تفسير العياشي 2: 62 / 159.

²² كمال الدين و تمام النعمة: 645 / 5

²³ Al Kafi V 1 – The Book Of Divine Authority CH 107 H 2

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ صَالِحِ بْنِ حَمَزَةَ عَنْ أَبِيهِ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ لَمَّا حُجِلَ أَبُو جَعْفَرٍ (عليه السلام) إِلَى الشَّامِ إِلَى هِشَامِ بْنِ عَبْدِ الْمَلِكِ وَصَارَ بِنَايِهِ قَالَ لِأَصْحَابِهِ وَمَنْ كَانَ بِحَضْرَتِهِ مِنْ بَنِي أُمَيَّةٍ إِذَا رَأَيْتُمُونِي قَدْ وَجَّهْتُ مُحَمَّدَ بْنَ عَلِيٍّ ثُمَّ رَأَيْتُمُونِي قَدْ سَكَتُ فَلْيُقْبِلْ عَلَيْهِ كُلُّ رَجُلٍ مِنْكُمْ فَلْيُؤَيِّدْهُ ثُمَّ أَمَرَ أَنْ يُؤْذَنَ لَهُ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Asbat, from Salih Bin Hamza, from his father, from Abu Bakr Al Hazramy who said,

‘When Abu Ja’far^{asws} was carried to Syria to Hisham Bin Abdul Malik and came to his door, he said to his companions, the ones who were in his presence from the Clan of Umayya, ‘When you all see me to have rebuked Muhammad^{asws} Bin Ali^{asws}, then you see me to be silent, so let every man from you speak against him^{asws}, so let him rebuke him^{asws}’. Then he ordered to permit for him^{asws} (to enter).

فَلَمَّا دَخَلَ عَلَيْهِ أَبُو جَعْفَرٍ (عليه السلام) قَالَ بِيَدِهِ السَّلَامَ عَلَيْكُمْ فَعَمَّهُمْ جَمِيعاً بِالسَّلَامِ ثُمَّ جَلَسَ فَازْدَادَ هِشَامٌ عَلَيْهِ حَنَقاً بِرُكْبِهِ السَّلَامَ عَلَيْهِ بِالْخِلَافَةِ وَجُلُوسِهِ بَعْدَ إِذْنٍ فَأَقْبَلَ يُؤَيِّدُهُ وَ يَقُولُ فِيمَا يَقُولُ لَهُ يَا مُحَمَّدَ بْنَ عَلِيٍّ لَا يَزَالُ الرَّجُلُ مِنْكُمْ قَدْ شَقَّ عَصَا الْمُسْلِمِينَ وَ دَعَا إِلَى نَفْسِهِ وَ زَعَمَ أَنَّهُ الْإِمَامُ سَفَهَا وَ قَلَّةَ عِلْمٍ وَ وَجَّهْتُ بِمَا أَرَادَ أَنْ يُؤَيِّدَهُ

When Abu Ja’far^{asws} came over to him, he^{asws} said: ‘The greetings be upon you all’, by the gesture of his^{asws} hand, and generalised them all with the greetings. Then he^{asws} was seated. Hisham increased the resentment upon him^{asws} for his^{asws} neglecting the greetings upon him with the Caliphate, and his^{asws} sitting down without his permission. He turned to face him^{asws} and he was saying, among what he was saying, ‘O Muhammad^{asws} Bin Ali^{asws}! The man from among you (Imams^{asws}) does not cease to cause cracks in the staff of the Muslims and calling to himself^{asws} and claims that he^{asws} is the Imam^{asws} of the foolish ones, and of little knowledge!’ And he rebuked him^{asws} with whatever he intended to rebuke him^{asws}.

فَلَمَّا سَكَتَ أَقْبَلَ عَلَيْهِ الْقَوْمُ رَجُلٌ بَعْدَ رَجُلٍ يُؤَيِّدُهُ حَتَّى انْقَضَى آخِرُهُمْ فَلَمَّا سَكَتَ الْقَوْمُ هَضَ (عليه السلام) فَأَمَّا ثُمَّ قَالَ أَيُّهَا النَّاسُ أَيْنَ تَذْهَبُونَ وَ أَيْنَ يُرَادُ بِكُمْ بِنَا هَدَى اللَّهُ أَوْلَكُمْ وَ بِنَا يَخْتِمُ آخِرَكُمْ فَإِنْ يَكُنْ لَكُمْ مُلْكٌ مُعَجَّلٌ فَإِنَّ لَنَا مُلْكاً مُؤَجَّلاً وَ لَيْسَ بَعْدَ مُلْكِنَا مُلْكٌ لِأَنَّا أَهْلُ الْعَاقِبَةِ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ الْعَاقِبَةُ لِلْمُتَّقِينَ

When he was silent, the group of people turned to face him, man after a man, rebuking him^{asws} until the last of them terminated. When the group of people were silent, he^{asws} rushed standing up, then said: ‘O you people! Where are you going? And where are you intending to be? By us^{asws} Allah^{azwj} Guided your former ones and by us^{asws} would end your later ones. So, if there happens to be a kingdom for you at the moment, so for us^{asws} would be a kingdom in the future, and there wouldn’t be a kingdom after our^{asws} kingdom, because we^{asws} are the people of the end-of-time. Allah^{azwj} Mighty and Majestic is Saying: **and the end-result is for the pious [7:128]**’.

فَأَمَرَ بِهِ إِلَى الْحَبْسِ فَلَمَّا صَارَ إِلَى الْحَبْسِ تَكَلَّمَ فَلَمْ يَبْقَ فِي الْحَبْسِ رَجُلٌ إِلَّا تَرَشَّقَهُ وَ حَنَّ إِلَيْهِ فَجَاءَ صَاحِبُ الْحَبْسِ إِلَى هِشَامٍ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي خَائِفٌ عَلَيْكَ مِنْ أَهْلِ الشَّامِ أَنْ يَحُولُوا بَيْنَكَ وَ بَيْنَ مَجْلِسِكَ هَذَا ثُمَّ أَخْبَرَهُ بِخَبَرِهِ فَأَمَرَ بِهِ فَحُجِلَ عَلَى الرِّيدِ هُوَ وَ أَصْحَابُهُ لِيُرَدُّوا إِلَى الْمَدِينَةِ وَ أَمَرَ أَنْ لَا يُخْرَجَ لَهُمُ الْأَسْوَاقُ وَ حَالُ بَيْنَهُمْ وَ بَيْنَ الطَّعَامِ وَ الشَّرَابِ

He (Caliph Hisham) ordered with him^{-asws} to the prison. When he^{-asws} came to be in the prison, he^{-asws} spoke, and there did not remain a man in the prison except that he sympathised with him^{-asws} and inclined towards him^{-asws}. So the warden of the prison went over to Hisham and he said, 'O commander of the faithful! I am fearing upon you from the people of Syria that they would overturn between you and this gathering of yours'. Then he informed him with his^{-asws} news. He ordered with him^{-asws} to be carried upon the transport camels, him^{-asws} and his^{-asws} companions, in order to be returned to Al-Medina, and he ordered that the markets (commodities) do not be brought out to them, and there be a hindrance between them and the food and the drinks.

فَسَارُوا ثَلَاثًا لَا يَجِدُونَ طَعَامًا وَلَا شَرَابًا حَتَّىٰ انْتَهَوْا إِلَىٰ مَدِينٍ فَأَغْلَقَ بَابُ الْمَدِينَةِ دُوْنَهُمْ فَشَكَأَ أَصْحَابُهُ الْجُوعَ وَالْعَطَشَ قَالَ فَصَعِدَ جَبَلًا لِّيُشْرِفَ عَلَيْهِمْ فَقَالَ بِأَعْلَىٰ صَوْتِهِ يَا أَهْلَ الْمَدِينَةِ الظَّالِمُ أَهْلُهَا أَنَا بَقِيَّةُ اللَّهِ يَقُولُ اللَّهُ بَقِيَّةُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِخَفِيضٍ

So they travelled for three (days), neither finding any food nor water, until they ended up to Madayn, but the doors of the city were closed to them. His^{-asws} companions complained of the hunger and the thirst, so he^{-asws} ascended a hill in order to overlook upon them, and he^{-asws} said at the top of his^{-asws} voice: 'O people of the city, the unjust ones being its inhabitants! I^{-asws} am the remaining one of Allah^{-azwj}. Allah^{-azwj} is Saying: **The remaining one of Allah is better for you if you were Momineen, and I am not a keeper over you [11:86]**'.

قَالَ وَكَانَ فِيهِمْ شَيْخٌ كَبِيرٌ فَأَتَاهُمْ فَقَالَ لَهُمْ يَا قَوْمَ هَذِهِ وَاللَّهِ دَعْوَةُ شُعَيْبِ النَّبِيِّ وَاللَّهِ لَعْنُ لَمْ تُخْرِجُوا إِلَىٰ هَذَا الرَّجُلِ بِالْأَسْوَاقِ لَتُؤْخَذَنَّ مِنْ فَوْقِكُمْ وَمِنْ تَحْتِ أَرْجُلِكُمْ فَصَدَّقُونِي فِي هَذِهِ الْمَرَّةِ وَأَطِيعُونِي وَكَذَّبُونِي فِيمَا تَسْتَأْنِفُونَ فَإِنِّي لَكُمْ نَاصِحٌ

He (the narrator) said, 'And among them there was an old man. He went over to them (the people of the city) and said to them, 'O group of people! By Allah^{-azwj}, this is the calling of Shuayb^{as} the Prophet^{as}. By Allah^{-azwj}! If you do not go out to this man with the commodities, you would be seized from your above and from below your feet, therefore ratify me during this time, and obey me, and you can belie me regarding what you are carrying, for I am a (sincere) adviser to you all'.

قَالَ فَبَادَرُوا فَأَخْرَجُوا إِلَىٰ مُحَمَّدِ بْنِ عَلِيٍّ وَأَصْحَابِهِ بِالْأَسْوَاقِ فَبَلَغَ هِشَامَ بْنَ عَبْدِ الْمَلِكِ خَبَرَ الشَّيْخِ فَبَعَثَ إِلَيْهِ فَحَمَلَهُ فَلَمْ يُدِرْ مَا صَنَعَ بِهِ .

He (the narrator) said, 'So they came out to Muhammad^{-asws} Bin Ali^{-asws} and his^{-asws} companions with the commodities and the news of the old man reached Hisham Bin Abdul Malik. He sent (people) to him (the old man), and they attacked him, and it is not known what they did with him'.²⁴

²⁴ Al Kafi V 1 – The Book Of Divine Authority CH 118 H 5

VERSES 96 - 101

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ {96}

And We had Sent Musa with Our Signs and a clear authorisation [11:96]

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ ۖ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ {97}

To Pharaoh and his chiefs, but they (people) followed the orders of Pharaoh, and Pharaoh's orders were not rightful guidance [11:97]

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ ۖ وَبِئْسَ الْوَرْدُ الْمَوْرُودُ {98}

He shall lead his people on the Day of Judgement, and bring them around to the Fire; and evil is the place to which the ones would be led to [11:98]

وَأُتْبِعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ ۖ بِئْسَ الرِّفْدُ الْمَرْفُودُ {99}

And they are followed by a Curse in this (world) and on the Day of Judgement; evil is the gift of the ones gifted to [11:99]

ذَٰلِكَ مِنْ أَنْبَاءِ الْفُرَىٰ نَقُصُّهُ عَلَيْكَ ۖ مِنْهَا قَائِمٌ وَحَصِيدٌ {100}

That is from the news of the towns We Relate to you. From these are (ones still) standing, and (ones) mowed down [11:100]

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ ۖ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ ۖ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ {101}

And We were not unjust to them but they were unjust to themselves, so their gods which they were supplicating to from the ones besides Allah did not avail them of anything when the Command of your Lord Came, and it did not increase them apart from ruination [11:101]

العياشي: عن أبي بصير، عن أبي عبد الله (عليه السلام): قرأ «فمنها قائما و حصيدا» بالنصب، ثم قال: «يا أبا محمد، لا يكون حصيدا إلا بالحديد».

Al Ayyashi, from Abu Baseer,

'From Abu Abdullah^{-asws} (having said): **'From these are (ones still) standing, and (ones) mowed down [11:100]**, with the erected (constructions)'. Then he^{-asws} said: 'O Abu Muhammad! Mowing down cannot happen except with the iron (swords/killing)'.

و في رواية اخرى: «فمنها قائم و حصيد. أ يكون الحصيد إلا بالحديد».

And in another report, '(He^{-asws} said): **'From these are (ones still) standing, and (ones) mowed down [11:100]**. Can the mowing down happen except by the iron (swords/killing)?'²⁵

VERSES 102 & 103

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ ۚ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ {102}

And like that, your Lord Seizes when He Seizes the towns while they are unjust. Surely, His Seizing is severely painful [11:102]

إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ الْآخِرَةِ ۚ ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ {103}

Surely, in that is a Sign for the one who fears Punishment in the Hereafter. That would be a Day (in which) the people would be Gathered to it, and that would be a witnessed Day [11:103]

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

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

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

²⁵ تفسير العتاشي 2: 63 / 159. تفسير العتاشي 2: 64 / 159

قال: فالثنين؟ قال: «[هو] اليوم الثاني من الدنيا». قال: و الثلاثاء؟ قال: «الثالث من الدنيا». قال: فالأربعاء؟ قال: «اليوم الرابع من الدنيا». قال: فالخميس؟ قال: «هو اليوم الخامس من الدنيا، و هو يوم أنيس، لعن فيه إبليس، و رفع فيه إدريس، قال: فالجمعة؟

He said, 'So (what about) the Monday (الثنين)?' He^{-saww} said: 'It is the second day from the world'. He said, '(What about) Tuesday (الثلاثاء)?' He^{-saww} said: 'The third from the world'. He said, 'So (what about) Wednesday (الأربعاء)?' He^{-saww} said: 'The fourth day from the world'. He said, 'So (what about) Thursday (الخميس)?' He^{-saww} said: 'The fifth day from the world, and it is a friendly day. Iblees^{la} was Cursed during it, and Idrees^{as} was raised during it'.

قال: «هو يَوْمٌ جَمُوعٌ لَهُ النَّاسُ وَ ذَلِكَ يَوْمٌ مَشْهُودٌ، و هو شاهد و مشهود»،

He said, 'So (what about) Friday (الجمع)?' He^{-saww} said: '**That would be a Day (in which) the people would be Gathered to it, and that would be a witnessed Day [11:103], and: And a witness and a witnessed [85:3]**'.

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

He said, 'So (what about) Saturday?' He^{-saww} said: 'It is a hibernated day, and these are the Words of the Mighty and Majestic in the Quran: **And We have Created the skies and the earth and what is between the two in six days [50:38]**, so from Sunday up to the day of Friday are six days, and the Saturday, is suspended'. He said, 'You^{-saww} speak the truth, O Rasool-Allah^{-saww}!'²⁶

ابن بابويه، قال: حدثنا أبي، قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد بن يحيى و محمد بن علي بن محبوب، عن محمد بن عيسى بن عبيد، عن صفوان بن يحيى، عن إسماعيل بن جابر، عن رجالة، عن أبي عبد الله (عليه السلام): في قول الله عز و جل: ذَلِكَ يَوْمٌ جَمُوعٌ لَهُ النَّاسُ وَ ذَلِكَ يَوْمٌ مَشْهُودٌ. قال: «المشهود: يوم عرفة، و المجموع له الناس: يوم القيامة».

Ibn Babuwayh said, 'My father narrated to us, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Bin Yahya and Muhammad bin Ali Bin Mahboub, from Muhammad Bin Isa Bin Ubeyd, from Safwan Bin Yahya, from Ismail Bin Jabir, from his men,

'From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **That would be a Day (in which) the people would be Gathered to it, and that would be a witnessed Day [11:103]**. He^{-asws} said: 'The witnessed (day) – the day of Arafaat, and the (day in which) the people would be Gathered to it – the Day of Judgment''²⁷.

²⁶ علل الشرائع: 33 / 47

²⁷ معاني الأخبار: 1 / 298.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي خُطْبَةِ يَوْمِ الْجُمُعَةِ الْخُطْبَةُ الْأُولَى الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَسْتَهْدِيهِ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِيَ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Bureyd Bin Muawiya, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws}: 'Regarding a sermon on the day of Friday, the first sermon – The Praise is for Allah^{azwj}. We Praise Him^{azwj}, and seek His^{azwj} Assistance, and we seek His^{azwj} Forgiveness, and seek His^{azwj} Guidance, and we seek Refuge with Allah^{azwj} from the evils of ourselves and from the sinfulness of our deeds. The one whom Allah^{azwj} Guides, so there is no one to misguide him, and the one whom Allah^{azwj} Lets to stray, so there is no guide for him.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ائْتَجِبَهُ لَوْلَا بَيْتُهُ وَ اخْتَصَّهُ بِرِسَالَتِهِ وَ أَكْرَمَهُ بِالنَّبُوءَةِ أَمِينًا عَلَى غَيْبِهِ وَ رَحْمَةً لِّلْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ عَلَيْهِمُ السَّلَامُ

And I testify that there is no god except for Allah^{azwj} Alone, there being no associates for Him^{azwj}; and I testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, having Chosen him^{saww} for His^{azwj} Wilayah, and Specialised him^{saww} with His^{azwj} Message, and Honoured him^{saww} with the Prophet-hood, being a trustee upon His^{azwj} Hidden matters, and a mercy for the worlds. And Blessings be upon Muhammad^{saww} and his^{saww} Progeny^{asws}, and greetings be upon them^{asws}.

أَوْصِيَكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ وَ أَخَوْفُكُمْ مِنْ عِقَابِهِ فَإِنَّ اللَّهَ يُنْجِي مَنِ اتَّقَاهُ يُفَارِقُهُمْ لَا يَمَسُّهُمْ الشُّوْءُ وَ لَا هُمْ يَحْزَنُونَ وَ يُكْرِمُ مَنْ خَافَهُ يَقْبِضُهُمْ شَرَّ مَا خَافُوا وَ يُلْقِيهِمْ نَصْرَةً وَ سُورًا

I hereby advise you, servants of Allah^{azwj}, and caution you from His^{azwj} Retribution, for if Allah^{azwj} was to Emancipate someone with their^{asws} places of salvation, neither would the evil touch them nor would they be grieving, and He^{azwj} would Honour the ones who fear Him^{azwj} by Saving them from the evil of what they are fearing and Cast upon them the freshness and cheerfulness.

وَ أَرْغَبُكُمْ فِي كَرَامَةِ اللَّهِ الدَّائِمَةِ وَ أَخَوْفُكُمْ عِقَابَهُ الَّذِي لَا انْقِطَاعَ لَهُ وَ لَا نَجَاةَ لِمَنِ اسْتَوْجِبَهُ فَلَا تَعْرَنُكُمْ الدُّنْيَا وَ لَا تَرْكُنُوا إِلَيْهَا فَإِنَّهَا دَارُ غُرُورٍ كَتَبَ اللَّهُ عَلَيْهَا وَ عَلَى أَهْلِهَا الْفَنَاءَ فَتَزَوَّدُوا مِنْهَا الَّذِي أَكْرَمَكُمْ اللَّهُ بِهِ مِنَ التَّقْوَى وَ الْعَمَلِ الصَّالِحِ فَإِنَّهُ لَا يَصِلُ إِلَى اللَّهِ مِنْ أَعْمَالِ الْعِبَادِ إِلَّا مَا خَلَصَ مِنْهَا وَ لَا يَقْبَلُ اللَّهُ إِلَّا مِنَ الْمُتَّقِينَ

And I hereby encourage you regarding the eternal Benevolence of Allah^{azwj} and I warn you of His^{azwj} Retribution there being no interruption for it, nor a salvation for the one whom it is Obligated upon. So neither let the world deceive you nor incline towards it, for it is a house of deception. Allah^{azwj} has Ordained destruction up it and upon its inhabitants. Thus, you should take such provisions from it which would make you be Honoured by Allah^{azwj} with, from the piety and the righteous deeds, for nothing arrives to Allah^{azwj} from the deeds

of the servant except for what is sincere from it, nor does Allah^{-azwj} Accept except from the pious.

وَقَدْ أَخْبَرَكُمُ اللَّهُ عَنْ مَنَازِلِ مَنْ آمَنَ وَعَمِلَ صَالِحًا وَعَنْ مَنَازِلِ مَنْ كَفَرَ وَعَمِلَ فِي غَيْرِ سَبِيلِهِ وَقَالَ ذَلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَشْهُودٌ. وَمَا تُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدُّودٍ. يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ.

And Allah^{-azwj} has Informed you about the status of the one who believes and does righteous deeds, and about the status of the one who denies and works in other than His^{-azwj} Way: ***That would be a Day (in which) the people would be Gathered to it [11:103] And We do not Delay except to a calculated term [11:104] On the Day when it comes, no soul shall (be able to) speak except by His Permission, then from them (some) would be unfortunate and (some) fortunate [11:105].***

فَأَمَّا الَّذِينَ شَفَعُوا فِي النَّارِ هُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ. خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ. وَأَمَّا الَّذِينَ سُعِدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرٌ مَّجْدُودٍ

So as for those who are unfortunate, they would be in the Fire wherein sighing and groaning for them [11:106] Abiding therein so long as the skies and the earth endure, except what your Lord so Desires; surely your Lord Does whatsoever He Wants to [11:107] And as for those who are fortunate, they would be in the Paradise, abiding therein for as long as the skies and the earth endure, except what Allah so Desires, being a Gift without interruption [11:108].

نَسْأَلُ اللَّهَ الَّذِي جَمَعَنَا لِهَذَا الْجُمُعِ أَنْ يُبَارِكَ لَنَا فِي يَوْمِنَا هَذَا وَأَنْ يَرْحَمَنَا جَمِيعًا إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ إِنَّ كِتَابَ اللَّهِ أَصْدَقُ الْحَدِيثِ وَ أَحْسَنُ الْقَصَصِ وَقَالَ اللَّهُ عَزَّ وَ جَلَّ وَ إِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَ أَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ فَاسْمِعُوا طَاعَةَ اللَّهِ وَ أَنْصِتُوا ابْتِغَاءَ رَحْمَتِهِ

We hereby ask Allah^{-azwj} Who Gathered us for this gathering that He^{-azwj} Blesses us in this day of ours, and that He^{-azwj} should be Merciful upon us all, He^{-azwj} being Able upon everything. The Book of Allah^{-azwj} is the most Truthful of the Hadeeth, and the best of the stories. And Allah^{-azwj} Mighty and Majestic Said: ***And when the Quran is recited, then listen intently to it and be silent, perhaps you will be Shown Mercy [7:204].*** Thus listening is obedience to Allah^{-azwj} and remaining silent is seeking His^{-azwj} Mercy.

ثُمَّ اقْرَأْ سُورَةً مِّنَ الْقُرْآنِ وَ ادْعُ رَبَّكَ وَ صَلِّ عَلَى النَّبِيِّ (صلى الله عليه وآله) وَ ادْعُ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ ثُمَّ تَجَلَّسْ قَدَرُ مَا تَمَكَّنْ هُنَيْهَةً ثُمَّ تَقُومُ فَتَقُولُ الْحَمْدُ لِلَّهِ حَمْدُهُ وَ نَسْتَعِينُهُ وَ نَسْتَغْفِرُهُ وَ نَسْتَهْدِيهِ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ وَ نَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَ مِنْ سَيِّئَاتِ أَعْمَالِنَا

Then recite a Chapter from the Quran and supplicate to your Lord^{-azwj} and send Blessings upon the Prophet^{-saww}, and supplicate for the believing men and the believing women. Then be seated for a while. Then you should be standing and saying, 'The Praise is for Allah^{-azwj}. We Praise Him^{-azwj} and seek His^{-azwj} Assistance, and we seek His^{-azwj} Forgiveness, and we seek

His^{-azwj} Guidance, and we believe in Him^{-azwj}, and we Rely upon Him^{-azwj}, and we seek Refuge with Allah^{-azwj} from our own evils, and from the evilness of our deeds.²⁸

النضر بن سويد عن درست عن أبي جعفر الأحول عن حمران قال: قلت لأبي عبد الله عليه السلام: انه بلغنا أنه يأتي على جهنم حتى يصطفى أبوابها فقال: لا والله انه الخلود قلت: (خالدين فيها ما دامت السماوات والأرض الا ما شاء ربك)؟ فقال: هذه في الذين يخرجون من النار

Al Naza Bin Suweyd, from Dorost, from Abu Ja'far Al Ahowl, from Humran who said,

'I said to Abu Abdullah^{-asws}, 'It reached us that he (the Hell-dweller) would come to Hell until he would select its doors (for exiting)'. So he^{-asws} said: 'No, by Allah^{-azwj}! It is eternal'. I said, '(What about): **Abiding therein so long as the skies and the earth endure, except what your Lord so Desires; surely your Lord Does whatsoever He Wants to [11:107]**?' So he^{-asws} said: 'This is regarding those who would be coming out from the Fire'.²⁹

VERSES 104 - 108

وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدُّودٍ {104}

And We do not Delay except to a calculated term [11:104]

يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ ۖ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ {105}

On the Day when it comes, no soul shall (be able to) speak except by His Permission, then from them (some) would be unfortunate and (some) fortunate [11:105]

فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ هُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ {106}

So as for those who are unfortunate, they would be in the Fire wherein sighing and groaning for them [11:106]

خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۚ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ {107}

Abiding therein so long as the skies and the earth endure, except what your Lord so Desires; surely your Lord Does whatsoever He Wants to [11:107]

²⁸ Al Kafi V 3 – The Book of Salât CH 70 H 6 (Extract)

²⁹ Kitab Al Zohad – Ch 18 H 265

وَأَمَّا الَّذِينَ سُعِدُوا فِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ
عَطَاءٌ غَيْرَ مَجْذُوزٍ {108}

And as for those who are fortunate, they would be in the Paradise, abiding therein for as long as the skies and the earth endure, except what Allah so Desires, being a Gift without interruption [11:108]

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

Al Ayyashi, from Zarara who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj}: **[11:106] So as to those who are unfortunate, they shall be in the Fire** – up to the end of the two Verses. He^{asws} said; 'These two verses are regarding other than the people of the eternal (duration in the Fire), from the people of the misery and the happiness. If Allah^{azwj} so Desires, they would be Made to exit (from Hell). And do not think – O Zarara – that I^{asws} am claiming that'.³⁰

عن مسعدة بن صدقة، قال: قص أبو عبد الله (عليه السلام) قصص أهل الميثاق، من أهل الجنة و أهل النار، فقال في صفات أهل الجنة: «فمنهم من لقي الله شهيدا لرسله».

From Mas'adat Bin Sadaqa who said,

'Abu Abdullah^{asws} related the story of the people of the Covenant, from the people of the Paradise and the people of the Fire. So he^{asws} with regards to the description of the inhabitants of the Paradise: 'So from among them would be ones who met Allah^{azwj} as martyrs for His^{azwj} Rasools^{as}'.

ثم مرفي صفتهم حتى بلغ من قوله: «ثم جاء الاستثناء من الله في الفريقين جميعا، فقال الجاهل بعلم التفسير: إن هذا الاستثناء من الله إنما هو لمن دخل الجنة و النار، و ذلك أن الفريقين جميعا يخرجان منهما، فيبقيان و ليس فيهما أحد.

Then he^{asws} went on to describe them until he^{asws} reached his^{asws} words: 'Then will come the exception from Allah^{azwj} regarding the two sects altogether, so the ignorant of the knowledge of the explanation says, 'This exclusion from Allah^{azwj}, is for the one who enters the Paradise and the Fire, and that is that both the sect together would be coming out from it (Hell), and so there would not remain a single one of them behind'.

و كذبوا، لكن عني بالاستثناء أن ولد آدم كلهم و ولد الجان معهم على الأرض، و السماوات تظلمهم، فهو ينقل المؤمنين حتى يخرجهم إلى ولاية الشياطين، و هي النار، فذلك الذي عني الله في أهل الجنة و أهل النار: ما دامت السماوات و الأرض

تفسير العياشي 1: 160/ 67. 30

And they are lying! But, what is Meant by the exclusion is that the Children of Adam^{as}, all of them, and the children of the Jinn along with them upon the earth, and the skies shade them. So it is the turning of the Momin until they take him out to be in the Wilayah of the Devils, and it is the Fire. So that is what Allah^{-azwj} Means by the people of the Paradise and the people of the Fire: **for as long as the skies and the earth endure [11:108]**.

يقول: في الدنيا، و الله تبارك و تعالى ليس بمخرج أهل الجنة منها أبداً، و لا كل أهل النار منها أبداً، و كيف يكون ذلك و قد قال الله في كتابه: مَا كَثِيرٌ فِيهِ أَبَدًا لَيْسَ فِيهَا اسْتِثْنَاءٌ؟!

He^{-azwj} Saying: "In the world". And Allah^{-azwj} the Exalted would not be Taking out the people of the Paradise, from the Paradise, ever, nor every person from the Fire, ever. And how can that be, and Allah^{-azwj} Says in His^{-azwj} Book: **Remaining in it for ever [18:3]**, there being no exception in it?'

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

And thus, Abu Ja'far^{-asws} said: 'The one who enters the Wilayah of the Progeny^{-asws} of Muhammad^{-saww} has entered the Paradise, and the one who enters in the Wilayah of their^{-asws} enemies has entered the Fire. And this is what Allah^{-azwj} Means by the exception, regarding the coming out from the Paradise and the Fire, and the entering'.³¹

ابن بابويه، قال: حدثنا الحسين بن يحيى، عن ضريس البجلي، قال: حدثنا أبي، قال: حدثنا أبو جعفر محمد بن عمارة السكري السرياني، قال: حدثنا إبراهيم بن عاصم بقزوين، قال: حدثنا عبد الله بن هارون الكرخي، قال: حدثنا أبو جعفر أحمد بن عبد الله بن زيد بن سلام بن عبد الله، قال: حدثني أبي عبد الله بن زيد، قال: حدثني أبي زيد بن سلام، عن أبيه سلام بن عبد الله، عن عبد الله بن سلام مولى رسول الله (صلى الله عليه و آله) أنه قال: سألت رسول الله (صلى الله عليه و آله)، فقلت: أخبرني أ يعذب الله عز و جل خلقاً بلا حجة؟ فقال: «معاذ الله عز و جل».

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

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

قلت: فأولاد المشركين في الجنة أم في النار؟ فقال: «إن الله تبارك و تعالى أولى بهم، إنه إذا كان يوم القيامة، و جمع الله عز و جل الخلائق لفصل القضاء يأتي بأولاد المشركين، فيقول لهم: عبيدي و إمائي، من ربكم، و ما دينكم، و ما أعمالكم؟»-

I said, 'So the children of the Polytheists would be in the Paradise or in the Fire?' So he^{-saww} said: 'Surely Allah^{-azwj} Blessed and Exalted is the Foremost with them. When it will be the

تفسير العتاشي 2: 66 / 159 .³¹

Day of Judgement, and Allah^{-azwj} Mighty and Majestic Gathers the creatures for the Decision and the Judgement, they would bring the children of the Polytheists. So He^{-azwj} would be Saying to them: "My^{-azwj} slaves, and My^{-azwj} maids! Who is your Lord^{-azwj}, and what is your Religion, and what are your deeds?"

قال - فيقولون: اللهم ربنا أنت خلقتنا، و أنت أمتنا، و لم تجعل لنا ألسنة نطق بها، و لا أسماعا نسمع بها، و لا كتابا نقرؤه، و لا رسولا فنتبعه، و لا علم لنا إلا ما علمتنا».

He^{-saww} said: 'So they would be saying, 'Our Allah^{-azwj}! You^{-azwj} are our Lord^{-azwj} Who Created us, and You^{-azwj} (Made) our community, and did not Make for us a tongue to speak with, nor a name which we would be called by, nor a Book which we read, nor a Rasool^{as} to follow, nor did we know anything except what You^{-azwj} Taught us'.

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

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

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

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

ثم يأمر الله تبارك و تعالى أطفال المشركين أن يلقوا أنفسهم في تلك النار، فمن سبق له في علم الله عز و جل أن يكون سعيدا، ألقى نفسه فيها، فكانت النار عليه بردا و سلاما، كما كانت على إبراهيم (عليه السلام)، و من سبق له في علم الله عز و جل أن يكون شقيا، امتنع فلم يلق نفسه في النار،

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

فَيَأْمُرُ اللَّهُ تَبَارَكَ وَ تَعَالَى النَّارَ فَتَلْتَقِطُهُ لِتَرْكُهُ أَمْرُ اللَّهِ، وَ امْتِنَاعُهُ مِنَ الدُّخُولِ فِيهَا، فَيَكُونُ تَبَعًا لِآبَائِهِ فِي جَهَنَّمَ، وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ: فَمِنْهُمْ شَقِيٌّ وَ سَعِيدٌ

So Allah^{-azwj} Blessed and Exalted would Command the Fire to attach itself to the one who avoided the Command of Allah^{-azwj} and refrained from entering into it. So they would become the followers of their forefathers in the Hell. And these are the Words of the Mighty and Majestic: ***On the Day when it comes, no soul shall (be able to) speak except by His Permission, then from them (some) would be unfortunate and (some) fortunate [11:105].***

فَأَمَّا الَّذِينَ شَقُّوا فَنَفِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَ شَهيقٌ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ وَ أَمَّا الَّذِينَ سَعِدُوا فَنَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرٌ مَّجْدُودٍ.

So as for those who are unfortunate, they would be in the Fire wherein sighing and groaning for them [11:106] Abiding therein so long as the skies and the earth endure, except what your Lord so Desires; surely your Lord Does whatsoever He Wants to [11:107] And as for those who are fortunate, they would be in the Paradise, abiding therein for as long as the skies and the earth endure, except what Allah so Desires, being a Gift without interruption [11:108]'³²

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

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

'I asked Abu Abdullah^{-asws} about the 'Hell-dwellers' (الجهنميين), so he^{-asws} said: 'Abu Ja'far^{-asws} was saying: 'They would be taken out from it (Hell), so they would end up with them to a Fountain by the Gate of the Paradise, called Ayn Al-Haywaan. So, some of its water would be sprinkled upon them and they would be growing a growth just like the growth of the vegetation – growth of their flesh, and their skins, and their hair'.³³

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

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

'I heard Abd Salih^{-asws} (7th Imam^{-asws}) saying regarding the Hell-dwellers (الجهنميين): 'They would be entering the Fire due to their sins, and they would be exiting by the Forgiveness of Allah^{-azwj}'.³⁴

³² التوحيد: 1 / 390

³³ كتاب الزهد: 256 / 95

³⁴ كتاب الزهد: 259 / 96

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

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

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

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

Then he^{asws} said: 'O Abu Baseer! It is the enemies of Ali^{asws} who would be eternally in the Fire, the intercession not availing them'.³⁵

عن أبي بصير، عن أبي جعفر (عليه السلام) في قوله: فَمِنْهُمْ شَقِيٌّ وَ سَعِيدٌ. قال: «في ذكر أهل النار استثناء، و ليس في ذكر أهل الجنة استثناء و أمَّا الَّذِينَ سُعِدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرَ مَجْدُوذٍ».

From Abu Baseer,

'From Abu Ja'far^{asws} regarding His^{azwj} Words: ***'then from them (some) would be unfortunate and (some) fortunate [11:105].*** He^{asws} said: 'Regarding the Mention of the inhabitants of the Fire there is an exclusion, and there isn't any exclusion mentioned for the inhabitants of the Paradise: ***And as for those who are fortunate, they would be in the Paradise, abiding therein for as long as the skies and the earth endure, except what Allah so Desires, being a Gift without interruption [11:108]*** (i.e., and exclusion that they might be exiting from it)'.³⁶

و عنه، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «خلقهم حين خلقهم مؤمنا و كافرا، و شقيا و سعيدا، و كذلك يعودون يوم القيامة مهتديا و ضالا،

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

³⁵ كتاب الزهد: 2 / 96

³⁶ (Extract) تفسير العياشي 2: 69 / 160.

(It has been narrated) from Abu Ja'far^{asws}- He^{asws} said: 'He^{azwj} Created them as Momins, and Kafirs, and wretched, and fortunate; and similar to that they shall be returning on the Day of Judgement as being rightly Guided, and having strayed.

و كذب أعداء الله، المشيئة و القدرة لله كما بدأكم تَعُودُونَ من خلقه شقيا يوم خلقه، كذلك يعود إليه شقيا، و من خلقه سعيدا يوم خلقه، كذلك يعود إليه سعيدا. قال رسول الله (صلى الله عليه و آله): الشقي من شقي في بطن امه، و السعيد من سعد في بطن امه».

And the enemies of Allah^{azwj} are liars. The Desire and the Power is for Allah^{azwj} **Just as He Originated you all, (so) you would be returning [7:29]**. The one who was Created as unfortunate would be unfortunate up to the Day of Judgement, and thus return to Him^{azwj} as unfortunate. And the one who was Created fortunate on the day he was born, would similarly return to Him^{azwj} as a fortunate one. Rasool-Allah^{saww} said: 'The unfortunate is unfortunate from the womb of his mother, and the fortunate one is fortunate from the womb of his mother'.³⁷

The Altered Verse

و في رواية اخرى: عن حماد، عن حريز عن أبي عبد الله (عليه السلام) «عطاء غير مجدود» بالدال.

And in another report – 'From Hamaad, from Hareyz,

'From Abu Abdullah^{asws}: **being a Gift without cutting off [11:108]** – with the (letter) 'Daal'.³⁸

VERSES 109 - 112

فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هَؤُلَاءِ ۚ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ مِنْ قَبْلُ ۚ وَإِنَّا لَمَوْفُقُهُمْ نَصِيبُهُمْ غَيْرَ مَنْقُوصٍ {109}

So do not fall into doubt from what these ones worship. They are not worshipping except like what their forefathers worshipped from before, and We will Fulfil their share without deficiency [11:109]

³⁷ تفسير القمي 1: 226

³⁸ (Extract) تفسير العياشي 2: 160 / 69.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ ۚ
وَأِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ {110}

And We Have Given Musa the Book, but they differed regarding it, and had not a Word preceded from your Lord, it would have been Decided between them, and they are in grave doubt from it [11:110]

وَإِنَّ كُلاًّ لَّمَّا لِيُوفِّيَنَّهُمْ رَبُّكَ أَعْمَاهُمْ ۚ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ {111}

And you Lord will certainly Fulfil their deeds. He is Aware of what they are doing [11:111]

فَاسْتَقِمَّ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا ۚ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {112}

Therefore be steadfast as what you are Commanded to, and the ones with you who repent, and (they) should not transgress. He Sees what you are doing [11:112]

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

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

Abu Ja'far^{asws} regarding the Words of the Mighty and Majestic: **And We had Given Musa the Book, but they differed regarding it [11:110]**. He^{asws} said: 'They differed just like this community has differed regarding the Book, and they will be differing with regards to the Book with Al-Qaim^{asws} which he^{asws} will be coming to them with (the unaltered Quran), to the extent that numerous people would deny it. So he^{asws} will march against them and strike off their necks.³⁹

VERSE 113

وَلَا تَزْكُنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءٍ ثُمَّ لَا تُنصَرُونَ
{113}

³⁹ Al Kafi – H 14880 (Extract)

And you should not incline towards those who are unjust, so the Fire would touch you, and there would not a Guardian for you all from besides Allah, then you will not be helped [11:113]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ قَالَ هُوَ الرَّجُلُ يَأْتِي السُّلْطَانَ فَيُحِبُّ بَقَاءَهُ إِلَى أَنْ يُدْخَلَ يَدَهُ إِلَى كَيْسِهِ فَيُعْطِيهِ .

A number of our companions, from Sahl Bin Ziyad,

(It has been narrated) raising it from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: ***And you should not incline towards those who are unjust, so the Fire would touch you [11:113]***, he^{-asws} said: 'He is the man who goes over to the Sultan (ruling authority), so he loves his remaining (alive) until such times as he (the ruler) enters his hand into his bag and gives him something'.⁴⁰

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

Al Ayyashi, from one of our companions who said,

'One of them^{-asws} (5th or 6th Imams^{-asws}) said about the Words of Allah^{-azwj}: ***And you should not incline towards those who are unjust, so the Fire would touch you [11:113]***. He^{-asws} said: '(Allah^{-azwj} is Warning) the one from our^{-asws} Shias who speaks by the words of those tyrants' (adopts their words for worldly gains).⁴¹

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

From Usman Bin Isa, from a man,

(It has been narrated) from Abu Abdullah^{-asws}: ***And you should not incline towards those who are unjust, so the Fire would touch you [11:113]***. He^{-asws} said: 'But he would not be in it (Hell) for all eternity, but the Fire would touch him, therefore do not incline towards them'.⁴²

حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ الْأَسَدِيِّ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) يَعْطُ النَّاسَ وَ يُزْهَدُهُمْ فِي الدُّنْيَا وَ يُرَغِّبُهُمْ فِي أَعْمَالِ الْآخِرَةِ بِحَذَا الْكَلَامِ فِي كُلِّ جُمُعَةٍ فِي مَسْجِدِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ حَفِظَ عَنْهُ وَ كُتِبَ

⁴⁰ Al Kafi – V 5 – The Book of Subsistence Ch 30 H 12

⁴¹ تفسير العياشي 2: 161 / 71.

⁴² تفسير العياشي 2: 161 / 72.

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

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

فَكُونُوا عِبَادَ اللَّهِ مِنَ الْقَوْمِ الَّذِينَ يَتَفَكَّرُونَ وَلَا تَزْكُنُوا إِلَى الدُّنْيَا فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ لِمُحَمَّدٍ (صلى الله عليه وآله) وَلَا تَزْكُنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمْ النَّارُ وَلَا تَزْكُنُوا إِلَى زَهْرَةِ الدُّنْيَا وَمَا فِيهَا زُكُونٌ مَنِ اتَّخَذَهَا دَارَ قَرَارٍ وَمَنْزِلَ اسْتِيْطَانٍ فَإِنَّهَا دَارُ بُلْعَةٍ وَمَنْزِلُ قُلْعَةٍ وَدَارُ عَمَلٍ فَتَزَوَّدُوا الْأَعْمَالَ الصَّالِحَةَ فِيهَا قَبْلُ تَفَرُّقٍ أَيَّامِهَا وَقَبْلُ الْإِذْنِ مِنَ اللَّهِ فِي خَرَابِهَا فَكَانَ قَدْ أَخْرَجَهَا الَّذِي عَمَرَهَا أَوَّلَ مَرَّةٍ وَابْتَدَأَهَا وَهُوَ وَلِيُّ مِيرَاثِهَا

(He^{asws} said): 'Servants of Allah^{azwj}! become of the people who reflect and do not incline towards the world, for Allah^{azwj} Mighty and Majestic Said to Muhammad^{saww}: **And you should not incline towards those who are unjust, so the Fire would touch you [11:113]**, and do not incline towards the blossoms of the world and what is in it, like those who have taken it to be a house of permanent settlement for it is a lowly house, a shabby home, and a place of deeds. So make provisions in it of the good deeds before its days disperse and before the Call from Allah^{azwj} for its destruction, for the One^{azwj} Who Destroys it is the One^{azwj} Who Built it in the first place and initiated it and He^{azwj} is the Guardian of its inheritance'.⁴³

VERSES 114 - 117

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَا مِنَ اللَّيْلِ ۖ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ۚ ذَٰلِكَ ذِكْرُى
لِلذَّاكِرِينَ {114}

And establish the Salat in the two ends of the day and near from the night. Surely the good deeds erase the evil deeds, that is a Reminder for the mindful [11:114]

وَاصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ {115}

And be patient, for surely Allah does not Waste the Recompense of the good doers [11:115]

⁴³ Al Kafi – H 14477 (Extract)

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُو بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ ۚ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ {116}

So, why were there not, from the generations from before you, people of balance forbidding from the corruption in the earth, except for a few from the ones We Rescued from them? And those who were unjust pursued what luxuries were therein, and they were criminals [11:116]

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ {117}

And it was not for your Lord to Destroy the towns due to (their) injustices while (some of) its inhabitants were reformers [11:117]

الشيخ: بإسناده عن أحمد بن محمد بن عيسى، عن حماد بن عيسى، عن حريز، عن زرار، عن أبي جعفر (عليه السلام) قال: سألته عما فرض الله من الصلاة. فقال: «خمس صلوات في الليل والنهار». فقلت: هل سماهن و بينهن في كتابه؟

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

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about what Allah^{azwj} has Obligated from the Salat(s). So he^{asws} said: 'Five Salats during the day and the night'. So I said, 'Have these been named and explained in His^{azwj} Book?'

فقال: «نعم، قال الله عز و جل لنبيه (صلى الله عليه و آله): أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ و دلوكها: زوالها، ففي ما بين دلوك الشمس إلى غسق الليل أربع صلوات، سماهن و بينهن و وقتهن، و غسق الليل: انتصافه. ثم قال: وَ قُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا فهذه الخامسة.

So he^{asws} said: 'Yes. Allah^{azwj} Mighty and Majestic Said to His^{azwj} Prophet^{saww}: ***Establish the Salat (from) the decline of the sun (midday) to the darkness of the night [17:78]***. And its declining is its setting (from the midday). So what is in between the setting of the sun (midday) and the darkness of the night are four Salats'. He^{asws} mentioned their names, and explained their timings. 'And the darkness of the night is its mid-point'. Then he^{asws} said: ***'and recitation at dawn. Surely the recitation at dawn was always witnessed [17:78]'***.

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

And he^{asws} said regarding that: ***And establish the Salat in the two ends of the day [11:114]***. And its end are the evening and the morning, ***and near from the night***, and it is the 'Al-Isha' Salat. And ***Maintain your Salat(s) and (in particular) the middle Salat [2:238]***. And it is the 'Al-Zohar Salat', and it is the first Salat which Rasool-Allah^{saww} prayed, and it is in the middle

of the day, and in the middle of the day are two Salats – The morning Salat, and the ‘Al-Asr’ Salat’.⁴⁴

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ مَنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ قَالَ صَلَاةُ الْمُؤْمِنِ بِاللَّيْلِ تَذْهَبُ بِمَا عَمِلَ مِنْ ذَنْبٍ بِالنَّهَارِ.

Muhammad Bin Isamil, from Al Fazl Bin Shazan, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from the one who narrated it,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: ***Surely the good deeds erase the evil deeds [11:114]***. He^{-asws} said: ‘A *Salāt* of the Momin at night erases the sins committed by him during the day’.⁴⁵

[العياشي] عن أبي حمزة الثمالي قال: سمعت أحدهما يقول: إن عليا (عليه السلام) أقبل على الناس فقال: أي آية في كتاب الله أرجى عندكم؟ فقال بعضهم: * (إن الله لا يغفر أن يشرك به ويغفر ما دون ذلك لمن يشاء) * قال: حسنة وليست بإياها

Al Ayyashi, from Abu Hamza Al Sumaly who said,

‘I heard one of the two^{-asws} (5th or 6th Imam^{-asws}) saying: ‘Ali^{-asws} faced the people, so he^{-asws} said: ‘Which Verse in the Book of Allah^{-azwj} is the most hopeful with you?’ So, one of them said, ‘***Allah does not Forgive if He is associated with, and He Forgives whatever is besides that to the one He so Desires to [4:48]***’. The Imam^{-asws} said: ‘Good, but I^{-asws} did not mean this one’.

فقال بعضهم: * (يعبادى الذين أسرفوا على أنفسهم لا تقنطوا من رحمة الله) * قال: حسنة وليست بإياها،

So one of them said, ‘***Say: ‘O My servants, those who have been extravagant upon themselves! Do not despair from Mercy of Allah [39:53]***’. The Imam^{-asws} said: ‘Good, but I^{-asws} did not mean this one’.

وقال بعضهم: * (الذين إذا فعلوا فحشة أو ظلموا أنفسهم ذكروا الله فاستغفروا لذنوبهم) * قال: حسنة وليست بإياها،

And one of them said, ‘***And those when they are committing an indecency or doing injustice to their own selves, are remembering Allah and asking Forgiveness for their sins [3:135]***’. The Imam^{-asws} said: ‘Good, but I^{-asws} did not mean this one’.

قال: ثم أحجم الناس فقال: مالكم يا معشر المسلمين؟ قالوا: لا والله ما عندنا شيء

Then the people were reluctant, so he^{-asws} said: ‘What is the matter with you, O group of Muslims?’ They said, ‘By Allah^{-azwj}! There is nothing with us’.

⁴⁴ (Extract) التهذيب 2: 241 / 954

⁴⁵ Al Kafi V 3 – The Book of Salāt CH 1 H 10

قال: سمعت رسول الله (صلى الله عليه وآله) يقول: أرجى آية في كتاب الله * (وأقم الصلوة طرقي النهار وزلفا من الليل) * وقرأ الآية كلها وقال: يا علي والذي بعثني بالحق بشيرا ونذيرا ان أحدكم ليقوم إلى وضوئه فتساقط عن جوارحه الذنوب فإذا استقبل الله بوجهه وقلبه لم يفتل عن صلاته وعليه من ذنوبه شيء كما ولدته امه، فان أصاب شيئا بين الصلاتين كان له مثل ذلك حتى عد الصلوات الخمس.

The Imam^{-asws} said: 'I^{-asws} heard Rasool-Allah^{-saww} saying: 'The most hopeful of the Verses in the Book of Allah^{-azwj} is: **And establish the Salat in the two ends of the day and near from the night [11:114]**', and Rasool-Allah^{-saww} recited the whole of the Verse and said: 'O Ali^{-asws}! By the One^{-azwj} Who Sent me^{-saww} with the Truth as a herald of good news and as a warner, if one of you were to stand to his *Wudu*, the sins would fall off from his body parts, so he would face Allah^{-azwj} by his face and his heart, he would not wrap up his Salat and upon him would not be anything from the sins upon him, and he would be as he was when his mother gave him birth. So if something were to hit him in between two Salats, it would be similar to that for him until he fulfils the fifth Salat'.

ثم قال: يا علي انما منزلة الصلوات الخمس لامتي كنه جار على باب أحدكم فما ظن أحدكم لو كان في جسده درن ثم اغتسل في ذلك النهر خمس مرات في اليوم أكان يبقى في جسده درن ؟ فكذلك والله الصلوات الخمس لامتي.

Then Rasool-Allah^{-saww} said: 'O Ali^{-asws}! But rather, the status of the five Salats to my^{-saww} community is like a river at the door of one of you. So what would one of you think if there was dirt upon his body, then he washes in that river five times in the day, would there remain any dirt in his body? So similar to that, by Allah^{-azwj}, are the five Salats for my^{-saww} community'.⁴⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ فَضْلِ بْنِ عُمَانَ الْمُرَادِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) (أُرْبَعُ مَنْ كُنَّ فِيهِ لَمْ يَهْلِكْ عَلَى اللَّهِ بَعْدَهُنَّ إِلَّا هَالِكٌ يَهُمُّ الْعَبْدُ بِالْحَسَنَةِ فَيَعْمَلُهَا فَإِنْ هُوَ لَمْ يَعْمَلْهَا كَتَبَ اللَّهُ لَهُ حَسَنَةً بِحَسَنِ نِيَّتِهِ وَإِنْ هُوَ عَمِلَهَا كَتَبَ اللَّهُ لَهُ عَشْرًا

Muhammad Bin Yahya, from Ahmada Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Fazeyl Bin Usman al Murady who said,

'I heard Abu Abdullah^{-asws} saying: 'Rasool-Allah^{-saww} said: 'Four (characteristics), the one who has these in him, his destruction would not be upon Allah^{-azwj} after these, except if he destroys himself. The servant intends to do the good deed, but if he does not do it, Allah^{-azwj} Writes a good deed for him for his good intention, and if he does do it, Allah^{-azwj} would write ten (good deeds) for him.

و يَهُمُّ بِالسَّيِّئَةِ أَنْ يَعْمَلَهَا فَإِنْ لَمْ يَعْمَلْهَا لَمْ يُكْتَبْ عَلَيْهِ شَيْءٌ وَإِنْ هُوَ عَمِلَهَا أُجِّلَ سَبْعَ سَاعَاتٍ وَ قَالَ صَاحِبُ الْحَسَنَاتِ لِصَاحِبِ السَّيِّئَاتِ وَ هُوَ صَاحِبُ الشِّمَالِ لَا تَعْجَلْ عَسَى أَنْ يُثْبِعَهَا بِحَسَنَةٍ تَمْحُوهَا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنَّ الْحَسَنَاتِ يُدْهِئُ السَّيِّئَاتِ أَوْ الْإِسْتِغْفَارِ

⁴⁶ Tafseer Abu Hamza Al Sumaly - H 141

And he intends to do the evil deed, but if he does not do it, nothing is Written against him, and if he does it, there is a postponement of seven hours, and the companion of the good deeds says to the companion of the evils deeds, and he is the companion on the left, 'Do not be hasty, perhaps he would follow it up with a good deed to delete it, for Allah^{-azwj} Mighty and Majestic is Saying: ***Surely the good deeds erase the evil deeds [11:114]***, or he would seek Forgiveness.

فَإِنْ هُوَ قَالَ أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ الْعَزِيزَ الْحَكِيمَ الْعَفُورَ الرَّحِيمَ ذَا الْجَلَالِ وَ الْإِكْرَامِ وَ أَتُوبُ إِلَيْهِ لَمْ يُكْتَبْ عَلَيْهِ شَيْءٌ وَ إِنْ مَضَتْ سَاعَاتٌ وَ لَمْ يُتْبِعْهَا بِحَسَنَةٍ وَ اسْتَعْفَارٍ قَالَ صَاحِبُ الْحَسَنَاتِ لِصَاحِبِ السَّيِّئَاتِ اكْتُبْ عَلَى الشَّقِيِّ الْمَحْرُومِ .

So if he were to say, 'I seek Forgiveness of Allah^{-azwj} Who, there is no god except for him^{-azwj}, the Knower of the unseen and the seen, the Mighty, the Wise, the Forgiving, the Merciful, One with Majesty and the Benevolence, and I repent to Him^{-azwj}', nothing would be Written against him; and if seven hours have passed and he has not followed it up with a good deed and the seeking of Forgiveness, the companion of the good deeds says to the companion of the evil deeds: 'Write against the wretch, the deprived one'.⁴⁷

فضالة بن أيوب عن عبد الله بن يزيد عن علي بن يعقوب قال: قال لي أبو عبد الله عليه السلام: لا يغرنك الناس من نفسك فان الاجر يصل إليك دونهم ولا تقطع عنك النهار بكذا وكذا فان معك من يحفظ عليك ولا تستقل قليل الخير فإنك تراه غدا بحيث يسرك

Fazalat Bin Ayoub, from Abdullah Bin Yazeed, from Ali Bin Yaqoub who said,

'Abu Abdullah^{-asws} said to me: 'Don't let people deceive you from yourself, for the Recompense would arrive to you besides them, nor cut off the day from you with such and such, for with you could be one who would preserve upon you, nor belittle the little good (deed) for you could see it tomorrow with what would cheer you up.

ولا تستقل قليل الشر فإنك تراه غدا بحيث يسؤك وأحسن فاني لم أر شيئا أشد طلبا ولا أسرع دركا من حسنة لذنب قديم ان الله تبارك وتعالى يقول: إن الحسنات يذهبن السيئات ذلك ذكرى للذاكرين

Don't belittle the little evil (deed) for you could see it tomorrow with where is would harm you, and do good deeds, for I^{-asws} do not see anything more difficult to seek nor quicker in realisation than a good deed for an old sin (committed). Allah^{-azwj} Blessed and Exalted is Saying: ***Surely the good deeds erase the evil deeds [11:114]***'.⁴⁸

عن سماعة بن مهران، قال: سأل أبا عبد الله (عليه السلام) رجل من أهل الجبال عن رجل أصاب مالا من أعمال السلطان، فهو يتصدق منه، و يصل قرابته، و يحج ليغفر له ما اكتسب، و هو يقول: إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ.

From Sama'at Bin Mihran who said,

⁴⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 190 H 4

⁴⁸ Kitab Al Zohad – Ch 2 H 31

'A man from the mountain people asked Abu Abdullah^{asws} about a man who had attained wealth from working for the ruling authority, and he was giving in charity from it, and helping his relatives, and he performed Hajj in order (for his sins) to be Forgiven for him, and he was saying, **'Surely the good deeds erase the evil deeds [11:114]'**.

فقال أبو عبد الله (عليه السلام): «إن الخطيئة لا تكفر الخطيئة، و لكن الحسنة تكفر الخطيئة».

So Abu Abdullah^{asws} said: 'The sin cannot expiate the sin, but the good deed expiates the sin'.

ثم قال أبو عبد الله (عليه السلام): «إن كان خلط الحلال حراما فاختلط جميعا فلم يعرف الحلال من الحرام، فلا بأس».

Then Abu Abdullah^{asws} said: 'If it so happens that the Permissible (wealth) is mingled with the Prohibited, and it gets mixed up altogether, so the Permissible is no longer recognisable from the Prohibited, then there is no problem'⁴⁹.

الطبرسي في (مكارم الأخلاق)، في موعظة رسول الله (صلى الله عليه و آله) لابن مسعود قال: قال له: «يا ابن مسعود: أنصف الناس من نفسك، و انصح الأمة و ارحمهم، فإذا كنت كذلك و غضب الله على أهل بلدة أنت فيها، و أراد أن ينزل عليهم العذاب، نظر إليك فرحمهم بك، يقول الله تعالى: وَ مَا كَانَ رَبُّكَ لِيُهِلِكَ الْقُرَى بِظُلْمٍ وَ أَهْلُهَا مُصْلِحُونَ».

Al Tabarsy in (the book) Makarim Al Akhlaq,

'In an advice of Rasool-Allah^{saww} to Ibn Masoud, he^{saww} said to him: 'O Ibn Masoud! Be fair to the people from yourself, and advise the community and be merciful to them. So when you would be like that and Allah^{azwj} is Wrathful upon the inhabitants of a city while you are in it, and He^{azwj} Intends to Send down the Punishment upon them, He^{azwj} would Consider you and be Merciful to them because of you. Allah^{azwj} Exalted is Saying: **'And it was not for your Lord to Destroy the towns due to (their) injustices while (some of) its inhabitants were reformers [11:117]'**.⁵⁰

VERSES 118 - 121

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۖ وَلَا يَزَالُونَ مُخْتَلِفِينَ {118}

And had your Lord so Desired, He would have Made the people as one community, and they will not stop differing [11:118]

⁴⁹ تفسير العياشي 2: 162 / 77

⁵⁰ مكارم الأخلاق: 4

إِلَّا مَنْ رَحِمَ رَبُّكَ ۚ وَلِذَلِكَ خَلَقَهُمْ ۖ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ {119}

Except the one whom your Lord shows Mercy, and it is for that He Created them. And the Word of your Lord is Completed: "I will Fill up Hell from the Jinn and the humans altogether!" [11:119]

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ ۚ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ {120}

And everything We Related to you from the news of the Rasools what We Affirm your heart with, and the Truth has come to you in this, and an Advice, and a Reminder for the Momineen [11:120]

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا عَامِلُونَ {121}

And say to those who are not believing: 'Work upon your abilities, we are (also) working' [11:121]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) (عَنْ الْإِسْطِطَاعَةِ وَ قَوْلِ النَّاسِ فَقَالَ وَ تَلَا هَذِهِ الْآيَةَ وَ لَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَنْ رَحِمَ رَبُّكَ وَ لِذَلِكَ خَلَقَهُمْ يَا أَبَا عُبَيْدَةَ النَّاسُ مُخْتَلِفُونَ فِي إِصَابَةِ الْقَوْلِ وَ كُلُّهُمْ هَالِكٌ

A number of our companions, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman, from Abu Ubeyda Al Haza'a who said,

'I asked Abu Ja'far^{asws} about the capability and the words of the people. So he^{asws} said and recited this Verse: '**and they will not stop differing [11:118] Except the one whom your Lord shows Mercy, and it is for that He Created them [11:119]**. He^{asws} said: 'O Abu Ubeyda! The people are differing regarding the correct words, and all of them are destroyed'.

قَالَ قُلْتُ قَوْلُهُ إِلَّا مَنْ رَحِمَ رَبُّكَ قَالَ هُمْ شِيعَتُنَا وَ لِرَحْمَتِهِ خَلَقَهُمْ وَ هُوَ قَوْلُهُ وَ لِذَلِكَ خَلَقَهُمْ

He (the narrator) said, 'I said, '(But what about) His^{azwj} Words **Except the one whom your Lord shows Mercy [11:119]**?' He^{asws} said: 'These are our^{asws} Shias, and it is for His^{azwj} Mercy did He^{azwj} Create them, and it is in His^{azwj} Words: **and it is for that He Created them [11:119]**.

يَقُولُ لِطَاعَةِ الْإِمَامِ الرَّحْمَةِ الَّتِي يَقُولُ وَ رَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ يَقُولُ عِلْمُ الْإِمَامِ وَ وَسِعَ عِلْمُهُ الَّذِي هُوَ مِنْ عِلْمِهِ كُلُّ شَيْءٍ هُمْ شِيعَتُنَا

He^{-azwj} is Saying for the obedience of the Imam^{-asws} of the Mercy which He^{-azwj} is Saying: **[7:156] and My Mercy Extends to all things**. He^{-azwj} is Saying that the knowledge of the Imam^{-asws} and that which is from his^{-asws} knowledge encompasses everything, they being our^{-asws} Shias'.⁵¹

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

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

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

قال: و سألته عن قوله عز و جل: **وَلَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ**، قال: «خلقهم ليفعلوا ما يستوجبون [به] رحمته فيرحمهم».

(The narrator) said, 'And I asked him^{-asws} about the Words of the Mighty and Majestic: **and they will not stop differing [11:118] Except the one whom your Lord shows Mercy, and it is for that He Created them [11:119]**, he^{-asws} said: 'Created them so that they would do what would obligate His^{-azwj} Mercy upon them, so that He^{-azwj} would be Merciful to them'.⁵²

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

Ali Bin Ibrahim, from Abu Al jaroud,

(It has been narrated) from Abu Ja'far^{-asws} having said: **and they will not stop differing [11:118] Except the one whom your Lord shows Mercy, and it is for that He Created them [11:119]** - Meaning the Progeny^{-asws} of Muhammad^{-saww} and those that follow them^{-asws}, **and it is for that He Created them** - Meaning the people of the Mercy who are not differing in the Religion'.⁵³

عن عبد الله بن غالب، عن أبيه، عن رجل، قال: سألت علي بن الحسين (عليه السلام) عن قول الله: **وَلَا يَزَالُونَ مُخْتَلِفِينَ** قال: «عني بذلك من خالفنا من هذه الامة، وكلهم يخالف بعضهم بعضا في دينهم».

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

⁵¹ الكافي 1: 83 / 355 (Extract)

⁵² علل الشرائع: 13 / 10

⁵³ تفسير القمي 1: 338.

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

و أما قوله: إِلَّا مَنْ رَحِمَ رَبُّكَ وَ لِذَلِكَ خَلَقَهُمْ فَأُولَئِكَ أَوْلِيَاؤُنَا مِنَ الْمُؤْمِنِينَ، و لذلك خلقهم من الطينة الطيبة، أما تسمع لقول إبراهيم: رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَ ارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ - قال- إيانا عنى و أوليائه و شيعته و شيعة وصيه،

And as for His^{azwj} Words: **Except the one whom your Lord shows Mercy, and it is for that He Created them [11:119]**, so they are our^{asws} friends from the Momineen, and it is for that reason He^{azwj} Created them from the good clay. Have you not heard the Words of Ibrahim^{as}: **'Lord! Make this city safe and Sustain its people from the fruits, the ones from them who believing in Allah. [2:126]**? It Means us^{asws} and his^{as} friends, and his^{as} Shias and the Shias of his^{as} successor^{as}.

قال: وَ مَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَى عَذَابِ النَّارِ - قال- عنى بذلك و الله من جحد وصيه و لم يتبعه من أمته، و كذلك و الله حال هذه الامة».

He said: "And the one who disbelieves, I will Grant him enjoyment for a while, then I will Drive him to the Punishment of the Fire [2:126]. By Allah^{azwj}! It Means by that the ones who fought against him^{as} and his^{as} successor^{as} and did not follow him^{as} from his^{as} community. And similar to that is the state of this community'.⁵⁴

عن يعقوب بن سعيد، عن أبي عبد الله (عليه السلام) قال: سألته عن قول الله: وَ مَا خَلَقْتُ الْجِنَّ وَ الْإِنْسَ إِلَّا لِيَعْبُدُونِي: «خلقهم للعبادة»

From Yaqoub Bin Saeed,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked about the Words of Allah^{azwj}: **And I have not Created the Jinn and the Humans except to be worshipping Me [51:56]**. He^{asws} said: 'Created them for the worship'.

«قال: قلت: و قوله: وَ لَا يَرَالُونَ مُخْتَلِفِينَ إِلَّا مَنْ رَحِمَ رَبُّكَ وَ لِذَلِكَ خَلَقَهُمْ؟ فقال: «نزلت هذه بعد تلك».

He (the narrator) said, 'I said, '(What about) His^{azwj} Words: **and they will not stop differing [11:118] Except the one whom your Lord shows Mercy, and it is for that He Created them [11:119]**? He^{asws} said: 'This one was Revealed after that'.⁵⁵

⁵⁴ تفسير العياشي 2: 164 / 82

⁵⁵ تفسير العياشي 2: 164 / 83.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَ لَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَنْ رَحِمَ رَبُّكَ فَقَالَ كَانُوا أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ لِيَتَّخِذَ عَلَيْهِمُ الْحُجَّةَ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan who said:

‘Abu Abdullah^{asws} was asked about the Words of Allah^{azwj} Mighty and Majestic: **and they will not stop differing [11:118] Except the one whom your Lord shows Mercy, and it is for that He Created them [11:119]**, so he^{asws} said: ‘They were one community, so Allah^{azwj} Sent the Prophets^{as} to take the Proof against them’.⁵⁶

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

Ali Bin Ibrahim, from Abu Al Jaroud,

‘From Abu Ja’far^{asws} having said: **‘they will not stop differing [11:118] – in the Religion, Except the one whom your Lord shows Mercy [11:119]** – Meaning the Progeny^{asws} of Muhammad^{saww} and their^{asws} followers. Allah^{azwj} is Saying: **and it is for that He Created them [11:119]** – Meaning the people (on whom Allah^{azwj} has Shown Mercy) would not be differing in the Religion’.⁵⁷

VERSE 122

وَانتَظِرُوا إِنَّا مُنْتَظِرُونَ {122}

And wait and we are (also) waiting [11:122]

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ سَعِيدٍ ابْنُ عُقْدَةَ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ بْنِ يَعْقُوبَ الْجُعْفِيُّ أَبُو الْحَسَنِ قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ مِهْرَانَ قَالَ حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِيهِ وَ وَهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ ذَاتَ يَوْمٍ أَلَا أُخْبِرُكُمْ بِمَا لَا يَقْبَلُ اللَّهُ عَزَّ وَ جَلَّ مِنَ الْعِبَادِ عَمَلًا إِلَّا بِهِ فَقُلْتُ بَلَى

It was narrated to us by Ahmad Bin Muhammad Bin Saeed Uqada, from Ahmad Bin Yusuf Bin Yaqoub Al Ju’fy Abu Al Hassan, from Ismail Bin Mihran, from Al Hassan Bin Ali Abu Hamza, from his father and Wuheyb Bin Hafs, from Abu Baseer,

⁵⁶ Al Kafi – V 8 H 15020

⁵⁷ تفسير القمي 1: 338.

'From Abu Abdullah^{asws} having said one day: 'Shall I^{asws} inform you with what Allah^{azwj} Mighty and Majestic will not Accept the deeds from the servant except with it?' So I said, 'Yes'.

فَقَالَ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ الْإِفْرَارُ بِمَا أَمَرَ اللَّهُ وَ الْوَلَايَةُ لَنَا وَ الْبَرَاءَةُ مِنْ أَعْدَائِنَا يَعْنِي الْأَيْمَةَ خَاصَّةً وَ التَّسْلِيمَ لَهُمْ وَ الْوَرَعَ وَ الْاجْتِهَادَ وَ الطُّمَأْنِينَةَ وَ الْإِنْتَظَارَ لِلْقَائِمِ ع

He^{asws} said: 'The testimony that there is no god except Allah^{azwj}, and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, and the acceptant with whatever Allah^{azwj} Commanded, and the Wilayah for us^{asws}, and the disavowment from our^{asws} enemies, meaning of the Imams^{asws} in particular, and the submission to them^{asws}, and the devoutness, and the striving, and the contentment, and the waiting for Al Qaim^{asws}'.

ثُمَّ قَالَ إِنَّ لَنَا دَوْلَةً يَجِيءُ اللَّهُ بِهَا إِذَا شَاءَ

Then he^{asws} said: 'Surely, for us^{asws} Allah^{azwj} would be Coming with a government when He^{azwj} so Desires'.

ثُمَّ قَالَ مَنْ سَرَّهُ أَنْ يَكُونَ مِنْ أَصْحَابِ الْقَائِمِ فَلْيَنْتَظِرْ وَ لِيَعْمَلْ بِالْوَرَعِ وَ مُحَاسِنِ الْأَخْلَاقِ وَ هُوَ مُنْتَظَرٌ فَإِنْ مَاتَ وَ قَامَ الْقَائِمُ بَعْدَهُ كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أَجْرِ مَنْ أَذْرَكَهُ فَجِدُوا وَ انْتَظَرُوا هَنِيئاً لَكُمْ أَيَّتُهَا الْعِصَابَةُ الْمَرْحُومَةُ.

Then he^{asws} said: 'One whom it cheers that he would happen to be from the companions of Al Qaim^{asws}, then let him wait and work with the devoutness and the excellent manners while he is waiting. So if he were to die and Al Qaim^{asws} rises after him, there would be for him the Recompense the like of the Recompense of the one who came across him^{asws}. Therefore endeavour and wait. Congratulations to you all, O group of the Mercied ones!'⁵⁸

فَبِعَيْنِ اللَّهِ مَا تَفْعَلُونَ وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ وَ أَنَا ابْنُ نَذِيرٍ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ فَاعْمَلُوا إِنَّا عَامِلُونَ وَ انْتَظَرُوا إِنَّا مُنْتَظَرُونَ

Al Tabarsy –

(So said Fatima^{asws}, daughter of Rasool-Allah^{saww}, in the court of Abu Bakr, to demand her^{asws} right: -)

'It is in the eyes of Allah^{azwj} what you are doing, **And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]**, and I^{asws} am the daughter of a warner to you all in front of a severe Punishment. Therefore work, and we are working **And wait and we are (also) waiting [11:122]**'.

⁵⁸ الغيبة للنعماني، النص، ص: 200

فَأَجَابَهَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ عُثْمَانَ وَ قَالَ يَا بِنْتَ رَسُولِ اللَّهِ لَقَدْ كَانَ أَبُوكَ بِالْمُؤْمِنِينَ عَطُوفًا كَرِيمًا رُفُوفًا رَحِيمًا وَ عَلَى الْكَافِرِينَ عَذَابًا أَلِيمًا وَ عِقَابًا عَظِيمًا وَ إِنِّي أَشْهَدُ اللَّهَ وَ كَفَى بِهِ شَهِيدًا أَيُّ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ نَحْنُ مَعَاشِرَ الْأَنْبِيَاءِ لَا نُورِثُ ذَهَبًا وَ لَا فِضَّةً وَ لَا دَارًا وَ لَا عَقَارًا وَ إِنَّمَا نُورِثُ الْكِتَابَ وَ الْحِكْمَةَ وَ الْعِلْمَ وَ النَّبُوَّةَ.

Abu Bakr Abdullah Bin Usman answered her and said, 'O daughter^{-asws} of Rasool-Allah^{-saww}! Your^{-asws} father^{-saww} was warm-hearted, benevolent, kind, merciful with the Momineen, and upon the Kafirs he^{-saww} was a painful punishment and a grievous consequence. And I keep Allah^{-azwj} as a Witness and suffice with Him^{-azwj} as a Witness that I heard Rasool-Allah^{-saww} saying: 'We^{-asws}, the community of the Prophets^{-asws}, do not leave as an inheritance, neither gold nor silver, nor houses, nor estates, and rather we^{-asws} leave as inheritance the Book, and the Wisdom, and the Knowledge, and the Prophet-hood.⁵⁹

VERSE 123

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

And for Allah is the unseen of the skies and the earth and to Him return the matters, all of it. Therefore worship Him and rely upon Him, and your Lord is not Heedless from what you are doing [11:123]

The unseen of the skies and the earth

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع: قَالَ رَسُولُ اللَّهِ ص فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ: الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا: إِنَّ اللَّهَ تَعَالَى لَمَّا خَلَقَ الْمَاءَ فَجَعَلَ عَرْشَهُ عَلَيْهِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ، وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ: هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ - وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ [يَعْنِي وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ] قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ.

Amir-Al-Momineen^{-asws} said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} the Exalted, when He^{-azwj} Created the water, He^{-azwj} Made His^{-azwj} Throne to be upon it before He^{-azwj} Created the skies and the earth. And these are the Words of the 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 [11:7]** – meaning, and His^{-azwj} Throne used to be upon the water before He^{-azwj} Created the skies and the earth'.

⁵⁹ الإحتجاج على أهل اللجاج (للطبرسي)، ج 1، ص: 104

[قَالَ:] فَأَرْسَلَ الرِّيحَ عَلَى الْمَاءِ، فَبَخَرَ الْمَاءُ مِنْ أَمْوَاجِهِ، وَارْتَفَعَ عَنْهُ الدُّخَانُ وَ عَلَا فَوْقَهُ الرَّبْدُ، فَخَلَقَ مِنْ دُخَانِهِ السَّمَاوَاتِ السَّبْعَ، وَ خَلَقَ مِنْ رَبْدِهِ الْأَرْضِينَ [السَّبْعَ] فَبَسَطَ الْأَرْضَ عَلَى الْمَاءِ، وَ جَعَلَ الْمَاءَ عَلَى الصَّفَا، وَ الصَّفَا عَلَى الْخُوتِ، وَ الْخُوتَ عَلَى الثَّوْرِ، وَ الثَّوْرَ عَلَى الصَّخْرَةِ الَّتِي ذَكَرَهَا لُقْمَانُ لِابْنِهِ [فَقَالَ]: يَا بُنَيَّ إِنَّمَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ - أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ بَأْتِ بِهَا اللَّهُ وَ الصَّخْرَةُ عَلَى الثَّرَى، وَ لَا يَعْلَمُ مَا تَحْتَ الثَّرَى إِلَّا اللَّهُ.

He^{-asws} said: 'So He^{-azwj} Sent the wind upon the water, and the water fumed from its waves and the smoke raised from it and upon it was the foam. So He^{-azwj} Created from its smoke, the seven skies, and He^{-azwj} Created from its foam the earths (seven). Then He^{-azwj} Extended the earth upon the water and Made the water to be upon the layers, and the layers upon the whale, and the whale upon the bull, and the bull upon the rock which Luqman^{-as} mentioned to his^{-as} son: ***O my son! Surely if it is the very weight of the grain of a mustard seed, and it happens to be inside a rock, or in the skies or in the earth, Allah will Come with it [31:16].*** And the rock is upon the soil, and none know what is beneath the soil except Allah^{-azwj}.⁶⁰

فَلَمَّا خَلَقَ اللَّهُ تَعَالَى الْأَرْضَ دَحَاهَا مِنْ تَحْتِ الْكَعْبَةِ، ثُمَّ بَسَطَهَا عَلَى الْمَاءِ، فَأَخَاطَتْ بِكُلِّ شَيْءٍ، فَفَخَرَّتِ الْأَرْضُ وَ قَالَتْ: أَخَطْتُ بِكُلِّ شَيْءٍ فَمَنْ يَغْلِبُنِي وَ كَانَ فِي كُلِّ أُذُنٍ مِنْ آذَانِ الْخُوتِ سِلْسِلَةٌ مِنْ ذَهَبٍ - مَقْرُونَةُ الطَّرَفِ بِالْعَرْشِ، فَأَمَرَ اللَّهُ الْخُوتَ فَتَحَرَكَ فَتَكَفَّاتِ الْأَرْضُ بِأَهْلِهَا - كَمَا تَتَكَفَّ السَّفِينَةُ عَلَى وَجْهِ الْمَاءِ [وَ] قَدْ اسْتَدَّتْ أَمْوَاجُهُ وَ لَمْ تَسْتَطِعِ الْأَرْضُ الْإِمْتِنَاعَ،

So when Allah^{-azwj} the Exalted Created the earth, He^{-azwj} Spread it beneath the Kabah, then Extended it upon the water, so it overcame everything. So the earth prided and it said, 'I have overcome everything, so who can overcome me?' And it was so that in each ear from the ears of the whale was a chain of gold, couple with the side of the Throne. So Allah^{-azwj} Commanded the whale, and it moved, so the earth swayed with its inhabitants like the swaying of the ship upon the surface of the water, and its waves had intensified, and the earth was not able to prevent it.

فَفَخَرَ الْخُوتُ وَ قَالَ: غَلَبْتُ الْأَرْضَ الَّتِي أَخَاطَتْ بِكُلِّ شَيْءٍ، فَمَنْ يَغْلِبُنِي

So the whale prided and said, 'I overcame the earth which had overcome everything, so who can overcome me?'

فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ الْجِبَالَ فَأَرْسَلَهَا، وَ ثَقَّلَ الْأَرْضَ بِهَا، فَلَمْ يَسْتَطِعِ الْخُوتُ أَنْ يَتَحَرَكَ، فَفَخَرَّتِ الْجِبَالُ وَ قَالَتْ: غَلَبْتُ الْخُوتَ الَّذِي غَلَبَ الْأَرْضَ، فَمَنْ يَغْلِبُنِي

So Allah^{-azwj} Mighty and Majestic Created the mountain and sent it, and the earth was heavy with it, and the whale was not able to move. So the mountain prided and said, 'I overcame the whale which have overcome the earth. So who can overcome me?'

⁶⁰ The words notified by the Imam^{-asws} (bull, whale) are names of scientific facts, and natural phenomena, and subtle forces which the minds fail to recognise, and know its contents, and to fathom these at the moment, and rather he^{-asws} taught these in order to enable the listener to grasp it upon that simplification.

فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ الْحَدِيدَ فُقِطِعَتْ بِهِ الْجِبَالُ، وَ لَمْ يَكُنْ عِنْدَهَا دِفَاعٌ وَ لَا امْتِنَاعٌ فَفَخَرَّ الْحَدِيدُ وَ قَالَ: غَلَبْتُ الْجِبَالَ الَّتِي غَلَبَتْ
الْحُوتَ فَمَنْ يَغْلِبُنِي

So Allah^{-azwj} Mighty and Majestic Created the iron, and the mountain was cut with it, and there did not happen to be any defence with it nor a prevention. So the iron prided and said, 'I overcame the mountain which had overcome the whale. So who can overcome me?'

فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ النَّارَ، فَأَلَانَتْ الْحَدِيدَ وَ فَرَّقَتْ أَجْزَاءَهُ- وَ لَمْ يَكُنْ عِنْدَ الْحَدِيدِ دِفَاعٌ وَ لَا امْتِنَاعٌ.

So Allah^{-azwj} Mighty and Majestic Created the fire, so it softened the iron and fragmented its parts, and there did not happen to be a defence with the iron nor a prevention.

فَفَخَرَّتِ النَّارُ وَ قَالَتْ: غَلَبْتُ الْحَدِيدَ الَّذِي غَلَبَ الْجِبَالَ، فَمَنْ يَغْلِبُنِي

So the fire prided and said, 'I overcame the iron which had overcome the mountain. So who can overcome me?'

فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ الْمَاءَ، فَأَطْفَأَ النَّارَ، وَ لَمْ يَكُنْ عِنْدَهَا دِفَاعٌ وَ لَا امْتِنَاعٌ، فَفَخَرَّ الْمَاءُ وَ قَالَ: غَلَبْتُ النَّارَ الَّتِي غَلَبَتْ الْحَدِيدَ،
فَمَنْ يَغْلِبُنِي

So Allah^{-azwj} Mighty and Majestic Created the water, and it extinguished the fire, and there did not happen to be a defence with it nor a prevention. So the water prided and said, 'I overcame the fire which had overcome the iron. So who can overcome me?'

فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ الرِّيحَ فَأُتْبِسَتْ الْمَاءَ، فَفَخَرَّتِ الرِّيحُ، وَ قَالَتْ: غَلَبْتُ الْمَاءَ الَّذِي غَلَبَ النَّارَ، فَمَنْ يَغْلِبُنِي

So Allah^{-azwj} Mighty and Majestic Created the wind, and is dried up the water. So the wind prided and said, 'I overcame the water which had overcome the fire. So who can overcome me?'

فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ الْإِنْسَانَ- فَصَرَفَ الرِّيحَ عَنْ مَجَارِيهَا بِالْبُنْيَانِ [فَفَخَرَّ الْإِنْسَانُ] وَ قَالَ: غَلَبْتُ الرِّيحَ الَّتِي غَلَبَتْ الْمَاءَ فَمَنْ
يَغْلِبُنِي

So Allah^{-azwj} Mighty and Majestic Created the human being, and he changed the (direction) of the wind away from its flow by the construction. So the human being prided and said, 'I overcame the wind which had overcome the water, so who can overcome me?'

فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ مَلَكَ الْمَوْتِ فَأَمَاتَ الْإِنْسَانَ، فَفَخَرَّ مَلَكُ الْمَوْتِ وَ قَالَ: غَلَبْتُ الْإِنْسَانَ الَّذِي غَلَبَ الرِّيحَ فَمَنْ يَغْلِبُنِي

So Allah^{-azwj} Mighty and Majestic Created the Angel of death, and he killed the human being. So the Angel of death prided and he said, 'I overcame the human being who had overcome the wind. So who can overcome me?'

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ: أَنَا الْفَهَّارُ الْغَالِبُ الْوَهَّابُ، أَغْلِبُ كُلَّ شَيْءٍ، فَذَلِكَ قَوْلُهُ تَعَالَى إِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ.

So Allah^{-azwj} Mighty and Majestic Said: “I^{-azwj} am the Compeller, the Overcomer, the Provider. I^{-azwj} Overcome you and I^{-azwj} Overcome everything. So these are the Words of the Exalted: **and to Him return the matters, all of it [11:123]**’.⁶¹

Reliance upon Allah^{-azwj}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ (عليهما السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ الْإِيمَانُ لَهُ أَرْكَانٌ أَرْبَعَةٌ التَّوَكُّلُ عَلَى اللَّهِ وَ تَقْوِيَةُ الْأَمْرِ إِلَى اللَّهِ وَ الرِّضَا بِقَضَاءِ اللَّهِ وَ التَّسْلِيمُ لِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘The *Emān* has four pillars for it – the reliance upon Allah^{-azwj}, and delegating the matter to Allah^{-azwj}, and the pleasure with the Judgement of Allah^{-azwj}, and the submission to the Command of Allah^{-azwj} Mighty and Majestic’.⁶²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ غَيْرِ وَاحِدٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَالِ عَنْ عَلِيِّ بْنِ سُؤَيْدٍ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ فَقَالَ التَّوَكُّلُ عَلَى اللَّهِ دَرَجَاتٌ مِنْهَا أَنْ تَتَوَكَّلَ عَلَى اللَّهِ فِي أُمُورِكَ كُلِّهَا فَمَا فَعَلَ بِكَ كُنْتُ عَنْهُ رَاضِيًا تَعْلَمُ أَنَّهُ لَا يَأْلُوكَ خَيْرًا وَ فَضْلًا وَ تَعْلَمُ أَنَّ الْحُكْمَ فِي ذَلِكَ لَهُ فَتَوَكَّلْ عَلَى اللَّهِ بِتَقْوِيَةِ ذَلِكَ إِلَيْهِ وَ ثِقْ بِهِ فِيهَا وَ فِي غَيْرِهَا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from someone else, from Ali Bin Asbaat, from Ahmad Bin Umar Al Hallal, from Ali Bin Suweyd,

(It has been narrated) from Abu Al-Hassan^{-asws} the 1st, said, ‘I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **And one who relies upon Allah, so He would Suffice him [65:3]**. So he^{-asws} said: ‘The reliance upon Allah^{-azwj} has levels – from it is that you rely upon Allah^{-azwj} in your matters, all of them. So whatever He^{-azwj} Does with you, you should be satisfied from Him^{-azwj}. You should know that He^{-azwj} would not Keep away any goodness and Grace from you; and know that the Decision regarding that is for Him^{-azwj}. Therefore, rely upon Allah^{-azwj} by delegating that to Him^{-azwj}, and trust in Him^{-azwj} regarding it, and in other such matters’.⁶³

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

⁶¹ Tafseer Imam Hassan Al Askari^{asws} – S 73 (Extract)

⁶² Al Kafi V 2 – The Book Of Belief and Disbelief CH 24 H 2

⁶³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 5

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

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

قال: الصبر، و أحسن منه. قلت: و ما هو؟ قال: الرضا، و أحسن منه. قلت: و ما هو؟ قال: الزهد، و أحسن منه. قلت: و ما هو؟ قال: الإخلاص، و أحسن منه. قلت: و ما هو؟ قال: اليقين، و أحسن منه، قلت: و ما هو، يا جبرئيل؟ قال: إن مدرجة ذلك التوكل على الله عز و جل

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

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

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

قال: قلت: يا جبرئيل، فما تفسير الصبر؟ قال: تصبر في الضراء كما تصبر في السراء، و في الفاقة كما تصبر في الغناء، و في البلاء كما تصبر في العافية، و لا يشكو حاله عند المخلوق بما يصيبه من البلاء.

He^{-saww} said: 'I^{-saww} said: 'O Jibraeel^{-as}! So what is the interpretation of the patience?' He^{-as} said: 'Your^{-saww} being patient during the adversity just as you^{-saww} would be patient during the good times, and during the destitution just as you^{-saww} would be patient during the affluence'.

قلت: و ما تفسير القناعة؟ قال: يقنع بما يصيبه من الدنيا، يقنع بالقليل و يشكر اليسير.

I^{-saww} said: 'And what is the interpretation of the contentment?' He^{-as} said: 'Being content with what he attains from the world, and contentment with the little and being thankful easily'.

قلت: فما تفسير الرضا؟ فقال: الرضا أن لا يسخط على سيده، أصاب من الدنيا أو لم يصب، و لا يرضى لنفسه باليسير من العمل.

I-saww said: 'So what is the interpretation of the pleasure?' So he^{as} said: 'The pleasure is that one would not be angered upon his Master^{azwj}, whether he attains from the world of he does not attain, and he is not pleased from himself with the few from the deeds'.

قلت: يا جبرئيل، فما تفسير الزهد؟ قال: الزاهد يحب من يحب خالقه، و يبغض من يبغض خالقه، و يتحرج من حلال الدنيا و لا يلتفت إلى حرامها، فإن حلالها حساب و حرامها عقاب، و يرحم جميع المسلمين كما يرحم نفسه، و يتحرج من الكلام كما يتحرج من الميتة التي قد اشتد تنهها، و يتحرج عن حطام الدنيا و زينتها كما يجتنب النار أن يغشاهها و أن يقصر أمله و كأن بين عينيه أجله.

I-saww said: 'O Jibraeel^{as}! So what is the interpretation of the ascetism?' He^{as} said: 'The ascetic is one who loves his Creator, and he hates the one who hates his Creator, and he shies away from the Permissibles of this world and does not turn towards is Prohibitions, for its Permissibles would be Reckoned with, and its Prohibitions would be Punished for, and he would be merciful to the entirety of the Muslims just as he is merciful to himself, and he would shy away from the speech just as he would shy away from the dead whose stink has intensified, and he would shy away from the debris of the world and its adornments just as he would stay away from the fire if it engulfs him, and that he would shorten his hopes and as if his term (death) was in front of him'.

قلت: يا جبرئيل، فما تفسير الإخلاص؟ قال: المخلص الذي لا يسأل الناس شيئاً حتى يجد، و إذا وجد رضي، و إذا بقي عنده شيء أعطاه في الله، فإن من لم يسأل المخلوق فقد أقر لله عز و جل بالعبودية، و إذا وجد فرضي، فهو عن الله راض، و الله تبارك و تعالى عنه راض، و إذا أعطى لله عز و جل فهو على حد الثقة بربه عز و جل.

I-saww: 'O Jibraeel^{as}! So what is the interpretation of the sincerity?' He^{as} said: 'The sincere is the one who does not ask the people for anything until he finds (it himself), and when he does find it, he is pleased, and when something remains with him, he gives it for the Sake of Allah^{azwj}. So the one who does not ask the creatures, so he has acknowledged to Allah^{azwj} Mighty and Majestic with the servitude. And when he does find, he is pleased, and he is pleased from Allah^{azwj}, and Allah^{azwj} Blessed and Exalted is Pleased from him. And when he gives for (the Sake of) Allah^{azwj} Mighty and Majestic, then he would be upon a limit of the trustworthiness with his Lord^{azwj} Mighty and Majestic'.

قلت: فما تفسير اليقين؟ قال: الموقن يعمل لله كأنه يراه، فإن لم يكن يرى الله فإن الله يراه، و أن يعلم يقيناً أن ما أصابه لم يكن ليخطئه، و إن ما أخطأه لم يكن ليصيبه، و هذا كله أغصان التوكل، و مدرجة الزهد.

I-saww said: 'So what is the interpretation of the conviction?' He^{as} said: 'The convinced one would work of Allah^{azwj} as if he can see Him^{azwj}. So if he does not see Allah^{azwj}, then Allah^{azwj} does See him, and that he knows for certain that whatever he is to attain would not miss

him and that whatever misses him he would not attain it. And this, all of it, are the branches of the reliance, and levels of the ascetism”.⁶⁴

⁶⁴ معاني الأخبار: 1 / 260