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CHAPTER 17

سورة الإسراء

AL-ISRA'A

(111 VERSES)

VERSES 36 to 70

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSE 36

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا
{36}

And do not stand on what there isn't any knowledge for you of it. Surely the ears, and the eyes, and the heart, each of these would be Questioned about it [17:36]

فِي تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ وَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: وَ لَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ قَالَ: لَا تَزِمُ أَحَدًا بِمَا لَيْسَ لَكَ بِهِ عِلْمٌ، وَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: مَنْ بَهَتْ مُؤْمِنَةً أُقِيمَ فِي طِينَةِ خَبَالٍ أَوْ يُخْرَجَ مِمَّا قَالَ.

In Tafseer of Ali Bin Ibrahim and in a report of Abu Al Jaroud,

'From Abu Ja'far^{asws} having said: '**And do not stand on what there isn't any knowledge for you of it.** 'Do not accuse anyone with what there isn't any knowledge for you with it, and Rasool-Allah^{saww} said: 'One who accuses a *Momina* would (be Made to) stand in the clay of *Khabal* (secretion of the inhabitants of the Fire), or (unless) he comes out from what he had said".¹

و عنه: عن علي بن إبراهيم، عن هارون بن مسلم، عن مسعدة بن زياد، قال: كنت عند أبي عبد الله (عليه السلام) فقال له رجل: بأبي أنت و امي، إني أدخل كنيفا لي، و لي جيران عندهم جوار يتغنين و يضررن بالعود، فرمما أطلت الجلوس استماعا مني لهن، فقال: «لا تفعل».

And from him, from Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'adat Bin Ziyad who said,

'I was in the presence of Abu Abdullah^{asws}, so a man said to him^{asws}, 'May my father and my mother be sacrificed for you^{asws}, I enter my toilet, and there is a neighbour of

¹ H 206 – تفسير نور الثقلين، ج3، ص: 164

mine who sings and beats with the stick (drum), so sometimes I sit for a while to listen to them'. So he^{asws} said: 'Do not do it'.

فقال الرجل: و الله، ما أتيتهن، إنما هو سماع أسمعته باذني. فقال: «الله أنت! أما سمعت الله عز وجل يقول: إِنَّ السَّمْعَ وَالْبَصَرَ وَ الْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا؟!» فقال: بلى و الله، لكأني لم أسمع بهذه الآية من كتاب الله من أعجمي و لا عربي، لا جرم أني لا أعود إن شاء الله، و إني لأستغفر الله.

So the man said, 'By Allah^{azwj}! I do not go to it, but rather it is the hearing, which is heard by my ears (inadvertently)'. So he^{asws} said: 'You are for Allah^{azwj}! Have you not heard Allah^{azwj} Mighty and Majestic Saying: **[17:36] surely the hearing and the sight and the heart, all of these, shall be questioned about?**' So he said, 'Yes, by Allah^{azwj}! But, it is as if I have not heard this from the Book of Allah^{azwj} from a non-Arab or an Arab. I shall not repeat the offense, if Allah^{azwj} so Desires it, and I seek Forgiveness from Allah^{azwj}'.

فقال له: «قم فاغتسل وصل ما بدا لك، فإنك كنت مقيماً على أمر عظيم، ما كان أسوأ حالاً لو مت على ذلك! الحمد لله و أسأله التوبة من كل ما يكره، فإنه لا يكره إلا كل قبيح، و القبيح دعه لأهله فإن لك أهلاً».

So he^{asws} said to him: 'Rise, and wash, and pray *Salat* with what came to you, for you were upon a grievous matter. You would have been in an evil condition had you died upon that (situation). Praise Allah^{azwj} and ask for repentance from everything what He^{azwj} Abhors, for He^{azwj} does not Abhor except every ugliness. And the ugliness, leave it for those who are deserving of it, provided you can achieve it (to abhor the forbidden) if you are eligible for it'.²

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن محبوب، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام) قال: «قال رسول الله (صلى الله عليه و آله): لا تزول قدم عبد يوم القيامة من بين يدي الله عز وجل، حتى يسأله عن أربع خصال: عمرك فيما أفنيته، و جسده فيما أبليت، و مالك من أين اكتسبته و أين وضعته؟ و عن حبا أهل البيت».

Ali Bin Ibrahim said, 'My father narrated to me, from Al Hassan Bin Mahboub, from Abu Hamza Al sumaly,

'Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The feet of the servant would not (be allowed to be) moved from in front of Allah^{azwj} Mighty and Majestic, until he is asked about four characteristics – Your life, what did you waste it on; and your body, what did you wear it out on; and your wealth, from where did you accumulate it and where did you place (spend) it?' And the love for us^{asws}, the People^{asws} of the Household'.³

² الكافي 6: 432 / 10.

³ تفسير القمي 2: 19.

The *Emān* of the body parts is their deeds

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْقَاسِمِ بْنِ بُرَيْدٍ قَالَ حَدَّثَنَا أَبُو عَمْرِو الرُّبَيْرِيُّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قُلْتُ لَهُ أَيُّهَا الْعَالِمُ أَخْبِرْنِي أَيُّ الْأَعْمَالِ أَفْضَلُ عِنْدَ اللَّهِ قَالَ مَا لَا يَقْبَلُ اللَّهُ شَيْئًا إِلَّا بِهِ

Ali ibn Ibrahim has narrated from his father from Bakr ibn Salih from al-Qasim ibn Burayd who has said that it has been narrated to us by Abu Amr al-Zubayri:

'I said to Abu Abdullah^{asws} 'O knowledgeable one! Tell me, which deed is most superior before Allah^{azwj}? He^{asws} said. 'It is the deed without which Allah^{azwj} does not Accept any (deed).'

قُلْتُ وَ مَا هُوَ قَالَ الْإِيمَانُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَعْلَى الْأَعْمَالِ دَرَجَةً وَ أَشْرَفُهَا مَنْزِلَةً وَ أَسْنَاهَا حَقًّا قَالَ قُلْتُ أ لَا تُخْبِرُنِي عَنِ الْإِيمَانِ أَمْ قَوْلٌ يَلَا عَمَلٍ

I asked, 'What is that?' He^{asws} said, *Emān* in Allah^{azwj} besides whom no one deserves to be worshipped. It (*Emān*) is the highest in degree among the deeds, the most valuable among them and the top-most among them in (matters of) Reward.' I then said, 'Please, tell me then about the *Emān*. Is it deeds or it is words without deeds?'

فَقَالَ الْإِيمَانُ عَمَلٌ كُلُّهُ وَ الْقَوْلُ بَعْضُ ذَلِكَ الْعَمَلِ يَفْرُضُ مِنَ اللَّهِ بَيِّنٌ فِي كِتَابِهِ وَاضِحٌ نُورُهُ ثَابِتَةٌ حُجَّتُهُ يَشْهَدُ لَهُ بِهِ الْكِتَابُ وَ يَدْعُوهُ إِلَيْهِ

'The Imam^{asws} replied: 'All of the *Emān* is deeds and certain parts of such deeds are words. Allah^{azwj} has made it Obligatory as is explained in His book. Its light is clear, its evidence is well established. The (Holy) Book testifies to it for one, and calls one towards it.'

قَالَ قُلْتُ صِفْهُ لِي جُعِلْتُ فِدَاكَ حَتَّى أَفْهَمَهُ قَالَ الْإِيمَانُ حَالَاتٌ وَ دَرَجَاتٌ وَ طَبَقَاتٌ وَ مَنَازِلٌ فَمِنْهُ التَّامُّ الْمُتَمَّهِ تَمَامُهُ وَ مِنْهُ النَّاقِصُ الْبَيِّنُ نُقْصَانُهُ وَ مِنْهُ الرَّاجِحُ الرَّائِدُ رُجْحَانُهُ

I then asked, 'May I be sacrificed for you^{asws}! Describe it for me until I understand it.' The Imam^{asws} said, '*Emān* has states, and ranks, and levels, and statii. So, from it is the complete, the ultimate in its completion, and from it is the deficient, and its deficiency is clear, and from it is the excessive, the one inclined towards its excess'.

قُلْتُ إِنَّ الْإِيمَانَ لَيَتِمُّ وَ يَنْقُصُ وَ يَزِيدُ قَالَ نَعَمْ قُلْتُ كَيْفَ ذَلِكَ قَالَ لِأَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى فَرَضَ الْإِيمَانَ عَلَى جَوَارِحِ ابْنِ آدَمَ وَ قَسَمَهُ عَلَيْهَا وَ فَرَّقَهُ فِيهَا فَلَيْسَ مِنْ جَوَارِحِهِ جَارِحَةٌ إِلَّا وَ قَدْ وَكَلَتْ مِنَ الْإِيمَانِ بَعْزٌ مَا وَكَلَتْ بِهِ أُخْتَهَا

I said, 'The *Emān* can be complete, and deficient, and increase?' He^{asws} said: 'Yes'. I said, 'How is that so?' He^{asws} said: 'Because Allah^{azwj} Blessed and Exalted Obligated the *Emān* to be upon the body parts of the son of Adam^{as}, to be distributed upon these, and be divided in these, so there isn't a body part from his body parts except

and it has been allocated from the *Eman* with other than what its counterpart has been allocated with'.

فَمِنْهَا قَلْبُهُ الَّذِي بِهِ يَعْقِلُ وَ يَفْقَهُ وَ يَفْهَمُ وَ هُوَ أَمِيرُ بَدَنِهِ الَّذِي لَا تَرُدُّ الْجَوَارِحُ وَ لَا تَصُدُّهُ إِلَّا عَنْ رَأْيِهِ وَ أَمْرِهِ وَ مِنْهَا عَيْنَاهُ اللَّتَانِ يُبْصِرُ بِهِمَا وَ أُذُنَاهُ اللَّتَانِ يَسْمَعُ بِهِمَا وَ يَدَاهُ اللَّتَانِ يَبْطِشُ بِهِمَا وَ رِجْلَاهُ اللَّتَانِ يَمْشِي بِهِمَا وَ فَرْجُهُ الَّذِي الْبَاهُ مِنْ قِبَلِهِ وَ لِسَانُهُ الَّذِي يَنْطِقُ بِهِ وَ رَأْسُهُ الَّذِي فِيهِ وَجْهُهُ

So, from these is the heart by which he uses his intellect and understands, and it is the commander of his body which the body parts can neither reject nor implement except from its opinion and its command. And from these are his eyes which he sees with, and his ears which he hears with, and his hands which he works with, and his legs which he walks with, and his private parts which are for his sexual desires from his heart, and his tongue which he speaks with, and his head wherein is his face.

فَلَيْسَ مِنْ هَذِهِ جَارِحَةٌ إِلَّا وَ قَدْ وَكَّلْتُ مِنَ الْإِيمَانِ بَعْضَ مَا وَكَّلْتُ بِهِ أُخْتُهَا بِفَرْضِ مِنَ اللَّهِ تَبَارَكَ اسْمُهُ يَنْطِقُ بِهِ الْكِتَابُ لَهَا وَ يَشْهَدُ بِهِ عَلَيْهَا

So, there isn't any body part from these except and it has been allocated from the *Eman* with other than what its counterpart has been allocated with, by an Imposition from Allah^{azwj}, Blessed is His^{azwj} Name, His^{azwj} Book Speaks with it and Testifies with it, upon it.

فَفَرَضَ عَلَى الْقَلْبِ غَيْرَ مَا فَرَضَ عَلَى السَّمْعِ وَ فَرَضَ عَلَى السَّمْعِ غَيْرَ مَا فَرَضَ عَلَى الْعَيْنَيْنِ وَ فَرَضَ عَلَى الْعَيْنَيْنِ غَيْرَ مَا فَرَضَ عَلَى اللِّسَانِ وَ فَرَضَ عَلَى اللِّسَانِ غَيْرَ مَا فَرَضَ عَلَى الْيَدَيْنِ وَ فَرَضَ عَلَى الْيَدَيْنِ غَيْرَ مَا فَرَضَ عَلَى الرَّجْلَيْنِ وَ فَرَضَ عَلَى الرَّجْلَيْنِ غَيْرَ مَا فَرَضَ عَلَى الْفَرْجِ وَ فَرَضَ عَلَى الْفَرْجِ غَيْرَ مَا فَرَضَ عَلَى الْوَجْهِ

So He^{azwj} Imposed upon the heart with other than what He^{azwj} Imposed upon the hearing, and Imposed upon the hearing with other than what He^{azwj} Imposed upon the two eyes, and Imposed upon the two eyes with other than what He^{azwj} Imposed upon the tongue, and Imposed upon the tongue with other than what He^{azwj} Imposed upon the two hands, and Imposed upon the two hands with other than what He^{azwj} Imposed upon the two legs, and He^{azwj} Imposed upon the two legs with others than what He^{azwj} Imposed upon the private parts, and Imposed upon the private parts with other than what He^{azwj} Imposed upon the face.

فَأَمَّا مَا فَرَضَ عَلَى الْقَلْبِ مِنَ الْإِيمَانِ فَالْإِقْرَارُ وَ الْمَعْرِفَةُ وَ الْعَقْدُ وَ الرِّضَا وَ التَّسْلِيمُ بِأَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَّا هَآؤُلَآءِ لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَدًا وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ ص وَ الْإِقْرَارُ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ مِنْ نَبِيٍّ أَوْ كِتَابٍ

So, as for what He^{azwj} Imposed upon the heart, from the *Eman*, so it is the acceptance, and the recognition, and the belief, and the agreement, and the submission to (the fact) there is no god except Allah^{azwj} Alone, there being no associates for Him^{azwj}, being One God. He^{azwj} did not Take a female companion nor a son, and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, and the acceptance of whatever he^{saww} came with from the Presence of Allah^{azwj}, from a news or a Book.

فَذَلِكَ مَا فَرَضَ اللَّهُ عَلَى الْقَلْبِ مِنَ الْإِقْرَارِ وَالْمَعْرِفَةِ وَهُوَ عَمَلُهُ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ
وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا

So that is what Allah^{azwj} Imposed upon the heart from the acceptant, and the recognition, and it is its deeds, and these are the Words of Allah^{azwj} Mighty and Majestic: **except for the one coerced, and his heart is content with the Eman, but the one who opens his chest with the Kufr [16:106].**

وَقَالَ لَا يَذْكُرُ اللَّهُ تَطْمَئِنُّ الْقُلُوبُ

Allah^{azwj} has Said, '**Indeed! By the Mention of Allah, the hearts get contented [13:28]**

وَقَالَ الَّذِينَ آمَنُوا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ

Allah^{azwj} has Said, '**those who are saying, 'We believe', with their mouths while their hearts are not believing [5:41]**

وَقَالَ إِنَّ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبُكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ

Allah^{azwj} has Said, '**Whether are revealing what is within yourselves or you are hiding it, Allah will Reckon you with it. Then He will Forgive the one He so Desires to and He will Punish the one He so Desires to [2:284]**

فَذَلِكَ مَا فَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَى الْقَلْبِ مِنَ الْإِقْرَارِ وَالْمَعْرِفَةِ وَهُوَ عَمَلُهُ وَهُوَ رَأْسُ الْإِيمَانِ

So that is what Allah^{azwj} Mighty and Majestic Imposed upon the heart, from the acceptance, and the recognition, and it is its deed, and it is the head of the *Eman*.

وَفَرَضَ اللَّهُ عَلَى اللِّسَانِ الْقَوْلَ وَالتَّغْيِيرَ عَنِ الْقَلْبِ بِمَا عَقَدَ عَلَيْهِ وَأَقَرَّ بِهِ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى وَ قُولُوا لِلنَّاسِ حُسْنًا

And Allah^{azwj} Imposed upon the tongue, the words and the expression from the heart with whatever it holds upon and accepts with. Allah^{azwj} Blessed and Exalted Said: **'and you would be saying to the people good words [2:83].**

وَقَالَ وَ قُولُوا آمَنَّا بِالَّذِي أُنْزِلَ إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ وَإِلَهُنَا وَ إِلَهُكُمْ وَاحِدٌ وَ نَحْنُ لَهُ مُسْلِمُونَ فَهَذَا مَا فَرَضَ اللَّهُ عَلَى اللِّسَانِ وَهُوَ عَمَلُهُ

And Said: '**We believe in what which is Revealed to us and Revealed to you, and our God and your God is One, and we submit to Him [29:46].** So this is what Allah^{azwj} Imposed upon the tongue, and it is its deed.

وَفَرَضَ عَلَى السَّمْعِ أَنْ يَتَنَزَّهَ عَنِ الْإِسْتِمَاعِ إِلَى مَا حَرَّمَ اللَّهُ وَأَنْ يُعْرِضَ عَمَّا لَا يَحِلُّ لَهُ مِمَّا نَهَى اللَّهُ عَزَّ وَجَلَّ عَنْهُ وَ الْإِصْغَاءِ إِلَى مَا أَسْخَطَ اللَّهُ عَزَّ وَجَلَّ فَقَالَ فِي ذَلِكَ وَ قَدْ نَزَلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَ يُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ

And Allah^{azwj} Imposed upon the hearing that it should disdain from the listening to what Allah^{azwj} Forbade, and that it should turn away from what is not Permissible for it, from what Allah^{azwj} Mighty and Majestic has Forbidden from, and be attentive to what Angers Allah^{azwj} Mighty and Majestic. So He^{azwj} Said regarding that: **And He has Revealed unto you in the Book that whenever you hear Signs of Allah being disbelieved in and mocked with, so do not be sitting with them until they engage in a discussion other than it [4:140].**

ثُمَّ اسْتَنْى اللَّهُ عَزَّ وَجَلَّ مَوْضِعَ النَّسْيَانِ فَقَالَ وَ إِذَا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِ مَعَ الْقَوْمِ الظَّالِمِينَ

Then Allah^{azwj} Mighty and Majestic Excluded the subject of the forgetfulness, so He^{azwj} Said: **And as for what the Satan makes you forget, so after remembering, do not sit with the unjust people [6:68].**

وَ قَالَ فَبَشِّرْ عِبَادِ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَ أُولَئِكَ هُمْ أُولُوا الْأَلْبَابِ

And He^{azwj} Said: **therefore give glad tidings to My servants [39:17] Those who are listening to the Word and they are following the best of it, those are they whom Allah Guided, and those, they are the ones of understanding [39:18].**

وَ قَالَ عَزَّ وَجَلَّ قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ وَ الَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ وَ الَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ

And the Mighty and Majestic Said: **The Momineen have (already) succeeded [23:1] Those who are humble in their Salats [23:2] And those who are turning away from the vanities [23:3] And those who are givers of the Zakat [23:4].**

وَ قَالَ وَ إِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَ قَالُوا لَنَا أَعْمَالُنَا وَ لَكُمْ أَعْمَالُكُمْ

Allah^{azwj} has Said, **'When they hear impious words, they ignore them, saying, 'We shall be responsible for our deeds and you will be responsible for yours ' (28:55)**

وَ قَالَ وَ إِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

Allah has Said, **'When they come across something impious, they pass it by nobly.' (25:72)**

فَهَذَا مَا فَرَضَ اللَّهُ عَلَى السَّمْعِ مِنَ الْإِيمَانِ أَنْ لَا يُصْغِيَ إِلَى مَا لَا يَحِلُّ لَهُ وَ هُوَ عَمَلُهُ وَ هُوَ مِنَ الْإِيمَانِ

So this is what Allah^{azwj} Imposed upon the hearing, from the *Eman*, that it would not be attentive to what is not Permissible for it, and it is its deeds, and it is from the *Eman*.

وَفَرَضَ عَلَى الْبَصَرِ أَنْ لَا يَنْظُرَ إِلَى مَا حَرَّمَ اللَّهُ عَلَيْهِ وَأَنْ يُعْرِضَ عَمَّا نَهَى اللَّهُ عَنْهُ بِمَا لَا يَحِلُّ لَهُ وَهُوَ عَمَلُهُ وَهُوَ مِنَ الْإِيمَانِ

And He^{azwj} Imposed upon the sight that it would not look at what Allah^{azwj} has Prohibited from, and that it would turn away from what Allah^{azwj} has Forbidden from, from what is not Permissible for it, and it is its deed and it is from the *Eman*.

فَقَالَ تَبَارَكَ وَتَعَالَى قُلْ لِلْمُؤْمِنِينَ يَعْصُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ

So the Blessed and Exalted Said: **Say to the Momineen to cast down their eyes and preserve their private parts [24:30].**

فَنَهَاهُمْ أَنْ يَنْظُرُوا إِلَى عَوْرَاتِهِمْ وَأَنْ يَنْظُرَ الْمَرْءُ إِلَى فَرْجِ أَخِيهِ وَيَحْفَظَ فَرْجَهُ أَنْ يَنْظُرَ إِلَيْهِ

So He^{azwj} Forbade them from Looking at their nakedness and the man to be looking at the private parts of his brother, and he should preserve his private parts from being looked at.

وَقَالَ وَ قُلْ لِلْمُؤْمِنَاتِ يَعْصِينَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ مِنْ أَنْ تَنْظُرَ إِحْدَاهُنَّ إِلَى فَرْجِ أُخْتِهَا وَتَحْفَظَ فَرْجَهَا مِنْ أَنْ يَنْظُرَ إِلَيْهَا

And Said: ‘**And say to the Mominaat to cast down their eyes and preserve their private parts [24:31],** from one of them to be looking at the private parts of her sister, and she should preserve her private parts from being looked at’.

وَقَالَ كُلُّ شَيْءٍ فِي الْقُرْآنِ مِنْ حِفْظِ الْفَرْجِ فَهُوَ مِنَ الزَّيْنَةِ إِلَّا هَذِهِ الْآيَةُ فَإِنَّهَا مِنَ النَّظَرِ

And he said: ‘Everything in the Quran from the preservation of the private parts, so it is from the adultery except this Verse, for it is regarding looking.

ثُمَّ نَظَمَ مَا فَرَضَ عَلَى الْقَلْبِ وَاللِّسَانِ وَالسَّمْعِ وَالْبَصَرِ فِي آيَةٍ أُخْرَى فَقَالَ وَ مَا كُنْتُمْ تَسْتَرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَ لَا أَبْصَارُكُمْ وَ لَا جُلُودُكُمْ يَعْنِي بِالْجُلُودِ الْفُرُوجَ وَ الْأَفْخَادَ

Then He^{azwj} Regulated what He^{azwj} had Imposed upon the heart, and the tongue, and the hearing, and the sight in another Verse, so He^{azwj} Said: **And you were not veiling yourselves, that (one day) your ears, and your eyes, and your skins would be testifying against you. But, you thought that Allah does not know most of what you are doing [41:22]** – meaning the skins, and the private parts, and the thighs.

وَقَالَ وَ لَا تَعْتَفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

And He^{azwj} Said: **And do not stand on what there isn't any knowledge for you of it. Surely the ears, and the eyes, and the heart, each of these would be Questioned about it [17:36].**

فَهَذَا مَا فَرَضَ اللَّهُ عَلَى الْعَيْنَيْنِ مِنْ غَضِّ الْبَصَرِ عَمَّا حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ وَ هُوَ عَمَلُهُمَا وَ هُوَ مِنَ الْإِيمَانِ

So this is what Allah^{azwj} Imposed upon the two eyes from lowering the gaze from what Allah^{azwj} Mighty and Majestic has Prohibited, and it is their deed and it is from the *Eman*.

وَ فَرَضَ اللَّهُ عَلَى الْيَدَيْنِ أَنْ لَا يَبْطِشَ بِيَمَا إِلَى مَا حَرَّمَ اللَّهُ وَ أَنْ يَبْطِشَ بِيَمَا إِلَى مَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ وَ فَرَضَ عَلَيْهِمَا مِنَ الصَّدَقَةِ وَ صِلَةِ الرَّحِمِ وَ الْجِهَادِ فِي سَبِيلِ اللَّهِ وَ الطَّهْوَرِ لِلصَّلَاةِ

And Allah^{azwj} Imposed upon the two hands that he would not work with these to what Allah^{azwj} Prohibited, and that he would work with these two towards what Allah^{azwj} Mighty and Majestic has Commanded and Imposed upon these two, from the giving of charity, and helping the relatives, and the Jihad in the Way of Allah^{azwj}, and the cleanliness for the *Salat*.

فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَ أَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَ امْسَحُوا بِرُءُوسِكُمْ وَ أَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

So He^{azwj} Said: **O you who believe! When you stand to the Salat, so wash your faces and your hands to the elbows, and wipe your heads and your leg to the ankles [5:6].**

وَ قَالَ فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّى إِذَا أَنتَحِثْتُمُوهُمْ فَشُدُّوا الْوَتَاقَ فَإِمَّا مَنًّا بَعْدُ وَ إِمَّا فِدَاءً حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا

Allah^{azwj} has Said: **So when you meet (in battle) those who are committing Kufr, then strike the necks until when you have captured them, so tighten the bond. Then either a favour (set free) or a ransom, until the war terminates [47:4].**

فَهَذَا مَا فَرَضَ اللَّهُ عَلَى الْيَدَيْنِ لِأَنَّ الضَّرْبَ مِنْ عِلَاجِهِمَا

This is what Allah^{azwj} has Made Obligatory for the hands; striking is from their tasks.

وَ فَرَضَ عَلَى الرَّجُلَيْنِ أَنْ لَا يَمْشِيَ بِيَمَا إِلَى شَيْءٍ مِنْ مَعَاصِي اللَّهِ وَ فَرَضَ عَلَيْهِمَا الْمَشْيَ إِلَى مَا يُرْضِي اللَّهَ عَزَّ وَ جَلَّ فَقَالَ وَ لَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَ لَنْ تَبْلُغَ الْجِبَالَ طُولًا وَ قَالَ وَ اقْصِدْ فِي مَشْيِكَ وَ اغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

And He^{azwj} Imposed upon the two legs that he would not walk with these two towards anything from (an act of) disobedience to Allah^{azwj}, and Imposed upon them the walking towards what Allah^{azwj} Mighty and Majestic is Pleased from, so He^{azwj} Said: **And do not go about in the land exultingly. You can never cut through the earth and can never reach the mountains in height [17:37] And be moderate in**

your walking and lower your voice; surely the most hateful of voices is the voice of the donkeys [31:19].

وَقَالَ فِيمَا شَهِدَتِ الْأَيْدِي وَالْأَرْجُلُ عَلَى أَنْفُسِهِمَا وَعَلَى أَرْبَابِهِمَا مِنْ تَضْيِيعِهِمَا لِمَا أَمَرَ اللَّهُ عَزَّ وَجَلَّ بِهِ وَفَرَضَهُ عَلَيْهِمَا الْيَوْمَ نَحْنُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

And He^{azwj} Said regarding what the hands and the legs would testify upon themselves and upon their master, from their placements to what Allah^{azwj} Mighty and Majestic has Commanded with, and Imposed upon them: **The Day We shall Seal upon their mouths and Cause their hand to speak to us, and their legs would testify with what they were earning [36:65].**

فَهَذَا أَيْضاً بِمَا فَرَضَ اللَّهُ عَلَى الْيَدَيْنِ وَعَلَى الرَّجْلَيْنِ وَهُوَ عَمَلُهُمَا وَهُوَ مِنَ الْإِيمَانِ

So this as well, is from what Allah^{azwj} Imposed upon the hands and upon the legs, and it is from their deeds and it is from the *Eman*.

وَفَرَضَ عَلَى الْوُجْهِ السُّجُودَ لَهُ بِاللَّيْلِ وَالنَّهَارِ فِي مَوَاقِيتِ الصَّلَاةِ فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ

And He^{azwj} Imposed upon the face, the *Sajdahs* to Him^{azwj} by the night and the day during the timings of the *Salat*, so He^{azwj} Said: **O you who believe! Perform Ruku and Sajdah and worship your Lord, and do the good, perhaps you will succeed [22:77].**

فَهَذِهِ فَرِيضَةٌ جَامِعَةٌ عَلَى الْوُجْهِ وَالْيَدَيْنِ وَالرَّجْلَيْنِ وَقَالَ فِي مَوْضِعٍ آخَرَ وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

So these are the entirety of the Impositions upon the face, and the hands, and the legs, and He^{azwj} Said in another place: **And surely the parts for performing Sajdah are for Allah, therefore do not supplicate to anyone (else) with Allah [72:18].**

وَقَالَ فِيمَا فَرَضَ عَلَى الْجَوَارِحِ مِنَ الطَّهْوَرِ وَالصَّلَاةِ بِهَا وَذَلِكَ أَنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا صَرَفَ نَبِيَّهُ ص إِلَى الْكَعْبَةِ عَنِ الْبَيْتِ الْمُقَدَّسِ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ وَ مَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ

And He^{azwj} Said regarding what He^{azwj} Imposed upon the body parts, from the cleanliness and the *Salat* with it, and that is that Allah^{azwj} Mighty and Majestic, when He^{azwj} Turned His^{azwj} Prophet^{saww} towards the Kabah (as a Qiblah, from Bayt Al Maqdis), so Allah^{azwj} Mighty and Majestic Revealed: **Allah will not Waste your Eman, as Allah is Affectionate, Merciful with the people. [2:143].**

فَسَمَّى الصَّلَاةَ إِيمَانًا فَمَنْ لَقِيَ اللَّهَ عَزَّ وَجَلَّ حَافِظًا لِحَوَارِجِهِ مُوفِيًا كُلَّ جَارِحَةٍ مِنْ جَوَارِحِهِ مَا فَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهَا لَقِيَ اللَّهَ عَزَّ وَجَلَّ مُسْتَكْمِلًا لِإِيمَانِهِ وَهُوَ مِنْ أَهْلِ الْجَنَّةِ وَمَنْ خَانَ فِي شَيْءٍ مِنْهَا أَوْ تَعَدَّى مَا أَمَرَ اللَّهُ عَزَّ وَجَلَّ فِيهَا لَقِيَ اللَّهَ عَزَّ وَجَلَّ نَاقِصَ الْإِيمَانِ

So He^{azwj} Named the *Salat* as *Eman*, therefore one who meets Allah^{azwj} Mighty and Majestic preserving to his body parts, each body part from his body parts having fulfilled what Allah^{azwj} Mighty and Majestic having had Imposed upon it, would meet Allah^{azwj} Mighty and Majestic as being of complete *Eman*, and he would be from the inhabitants of the Paradise, and one who betrays regarding something from it, or exceeds what Allah^{azwj} Mighty and Majestic Commanded with regards to it, would meet Allah^{azwj} Mighty and Majestic as being of deficient *Eman*.

قُلْتُ قَدْ فَهِمْتُ نُقْصَانَ الْإِيمَانِ وَ تَمَامَهُ فَمِنْ أَيْنَ جَاءَتْ زِيَادَتُهُ

I (the narrator) said, 'I have understood the deficiency of the *Eman* and its completion, but where does its increase come from?'

فَقَالَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ إِذَا مَا أَنْزَلْتُ سُورَةً فَمِنْهُمْ مَنْ يَقُولُ أَكُنْكُمْ زَادَتْهُ هَذِهِ إِيْمَانًا فَأَمَّا الَّذِينَ آمَنُوا فَرَادَتْهُمْ إِيْمَانًا وَ هُمْ يَسْتَبْشِرُونَ وَ أَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَرَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ

So he^{asws} said: 'The Words of Allah^{azwj} Mighty and Majestic: ***And whenever a Chapter is Revealed, there is one of them who is saying, 'Which of you has this increased in Eman?' But, as for those who believe, it does increase them in Eman, and they rejoice [9:124] And as for those in whose hearts is a disease, it increases uncleanness to their uncleanness [9:125].***

وَ قَالَ نَحْنُ نَقْصُ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْنَةٌ آمَنُوا بِرَبِّهِمْ وَ زِدْنَاهُمْ هُدًى

And He^{azwj} Said: ***We relate to you their news with the Truth; they were youths who believed in their Lord and We Increased them in Guidance [18:13].***

وَ لَوْ كَانَ كُلُّهُ وَاحِدًا لَا زِيَادَةَ فِيهِ وَ لَا نُقْصَانَ لَمْ يَكُنْ لِأَحَدٍ مِنْهُمْ فَضْلٌ عَلَى الْآخَرِ وَ لَا سَتَوَاتٍ النَّعْمَ فِيهِ وَ لَا سَتَوَاتِ النَّاسُ وَ بَطَلَ التَّفْضِيلُ وَ لَكِنْ بِتَمَامِ الْإِيْمَانِ دَخَلَ الْمُؤْمِنُونَ الْجَنَّةَ وَ بِالزِّيَادَةِ فِي الْإِيْمَانِ تَقَاضَلُ الْمُؤْمِنُونَ بِالدرجاتِ عِنْدَ اللَّهِ وَ بِالنُّقْصَانِ دَخَلَ الْمُفْرَطُونَ النَّارَ

And if all of it had been one (and the same), there neither being an increase in it nor any reduction, there would not happen to be for anyone of them any merit upon the other nor would the Favours been the same regarding it, nor would the people be the same, and the preferences would be invalidated. But, by completing the *Eman*, the *Momin* would enter the Paradise, and by the increase in the *Eman* the *Momin* would be more meritorious with the ranks in the Presence of Allah^{azwj}. And by the reduction, the wasters would be entering the Fire'.⁴

⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 18 H 1

VERSES 37 & 38

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۖ إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا {37}

And do not go about in the land exultingly. You can never cut through the earth and can never reach the mountains in height [17:37]

كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا {38}

All that, its evil is Disliked in the Presence of your Lord [17:38]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن بكر بن صالح، عن القاسم بن بريد، قال: حدثنا أبو عمرو الزبير، عن أبي عبد الله (عليه السلام) قال: «فرض الله على الرجلين أن لا يمشى بهما إلى شيء من معاصي الله، و فرض عليهما المشي إلى ما يرضي الله عز و جل فقال: وَ لَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَ لَنْ تَبْلُغَ الْجِبَالَ طُولًا».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Qasim Bin Bureyd, from Abu Amro Al-Zubeyri,

'Abu Abdullah^{asws} has said: 'Allah^{azwj} has Necessitated upon the two feet that they would not walk to anything from the disobedience of Allah^{azwj}, and Necessitated upon them to walk towards what Allah^{azwj} Mighty and Majestic is Pleased with, so He^{azwj} Said: **And do not go about in the land exultingly. You can never cut through the earth and can never reach the mountains in height [17:37].**⁵

VERSES 39 & 40

ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ۖ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا {39}

That is from what your Lord Revealed unto you, from the Wisdom, and do not Make another god to be with Allah so you will be Thrown into Hell, Blamed, Forsaken [17:39]

أَفَأَصْفَاكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا ۚ إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا {40}

Has then your Lord Distinguished you with the sons, and Taken daughters from the Angels? You are speaking a grievous word [17:40]

⁵ (Extract) – الكافي 2: 1 / 28

فِي عُيُونِ الْأَخْبَارِ فِي بَابِ ذِكْرِ جُلُوسِ لِلرِّضَا عَلَيْهِ السَّلَامُ عِنْدَ الْمَأْمُونِ فِي عِصْمَةِ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ حَدِيثٌ طَوِيلٌ يَقُولُ فِيهِ:
 إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَصَدَ دَارَ زَيْدِ بْنِ حَارِثَةَ بْنِ شَرَاهِيلَ الْكَلْبِيِّ فِي أَمْرٍ أَرَادَهُ، فَرَأَى امْرَأَتَهُ تَغْتَسِلُ فَقَالَ لَهَا:
 سُبْحَانَ الَّذِي خَلَقَكَ،

In (the book) Uyoon Al-Akhbaar, in a chapter mentioning a gathering of Al-Reza^{asws} in the presence of Al-Mamoun regarding the infallibility of the Prophets^{as}, there is a lengthy Hadeeth in which he^{asws} is saying: 'Rasool-Allah^{saww} went to the house of Zayd Bin Harisa Bin Sharaheel Al-Kalby regarding a matter he^{saww} intended, so he^{saww} saw his wife washing, so he^{saww} said to her: 'Glorious is the One^{azwj} Who Created you!'

وَإِنَّمَا أَرَادَ بِذَلِكَ تَنْزِيهِ اللَّهِ تَعَالَى عَنْ قَوْلِ مَنْ زَعَمَ أَنَّ الْمَلَائِكَةَ بَنَاتُ اللَّهِ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: أَفَأَصْفَاكُمْ رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا لَكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا

And rather, he^{saww} intended with that to disavow Allah^{azwj} the Exalted from the words of the ones who claimed that the Angels are the daughters of Allah^{azwj}. So Allah^{azwj} Mighty and Majestic Said: **Has then your Lord Distinguished you with the sons, and Taken daughters from the Angels? You are speaking a grievous word [17:40].**

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَمَّا رَأَاهَا تَغْتَسِلُ: سُبْحَانَ الَّذِي خَلَقَكَ أَنْ يَتَّخِذَ وَلَدًا يَخْتَانِجُ إِلَى هَذَا التَّطَهِيرِ وَ الْإِعْتِسَالِ.

Thus, the Prophet^{saww} said when he^{saww} saw her washing: 'Glorious is the One^{azwj} Who Created you, that He^{azwj} should be taking a child who would be needy to this cleansing and the washing".⁶

VERSE 41

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا {41}

And We Have Explained in this Quran for them to be mindful, but it does not increase them except in aversion [17:41]

[فرات الكوفي] قال: حدثني جعفر بن محمد الفزاري قال: حدثنا أحمد بن الحسين عن محمد بن حاتم، عن أبي حمزة الثمالي قال: سمعت (سألت) أبا جعفر (عليه السلام) عن قول الله: * (ولقد صرفنا في هذا القرآن) * قال: يعني ولقد ذكرنا عليا في كل القرآن وهو الذكر * (وما يزيدهم إلا نفورا) *.

Furat Al Kufy said, 'Ja'far Bin Muhammad Al Fazary narrated to me, from Ahmad Bin Al Husayn, from Muhammad Bin Hatim, from Abu Hamza Al Sumaly who said,

⁶ H 219 – تفسير نور الثقلين، ج3، ص: 167

'I heard Abu Ja'far^{asws} about the Words of Allah^{azwj}: ***And We Have Explained in this Quran [17:41]***, said: 'It means "'We^{azwj} have Mentioned Ali^{asws} in all of the Quran, and he^{asws} is the Remembrance (Al-Zikr), ***but it does not increase them except in aversion [17:41]***'.⁷

VERSES 42 & 43

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذَا لَابْتَعَوْا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا {42}

Say: 'If there was another god with Him just as they are saying, then he would have sought a way to the One with the Throne [17:42]

سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا {43}

Glorified is He, and Exalted from what they are saying, Exalted, Great! [17:43]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبَّاسِ بْنِ عَمْرٍو الْقُفَيْمِيِّ عَنْ هِشَامِ بْنِ الْحَكَمِ فِي حَدِيثِ الرَّنْدِيقِ الَّذِي أَتَىٰ أَبَا عَبْدِ اللَّهِ (ع) عَلَيْهِ (السلام) وَكَانَ مِنْ قَوْلِ أَبِي عَبْدِ اللَّهِ (ع) عَلَيْهِ (السلام)

Ali Bin Ibrahim, from his father, from Abbas Bin Amro Al Fuqaymi,

(It has been narrated) from Hisham Bin Al-Hakam in a Hadeeth of the atheist who came over to Abu Abdullah^{asws}, and it was from the words of Abu Abdullah^{asws}: -

لَا يَخْلُو قَوْلُكَ إِنَّهُمَا اثنانِ مِنْ أَنْ يَكُونَا قَدِيمَيْنِ قَوِيَّيْنِ أَوْ يَكُونَا ضَعِيفَيْنِ أَوْ يَكُونَا أَحَدُهُمَا قَوِيًّا وَ الْآخَرُ ضَعِيفًا فَإِنْ كَانَا قَوِيَّيْنِ فَلَمْ لَا يَدْفَعُ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ وَ يَتَفَرَّدُ بِالتَّدْبِيرِ

'You are not free from your words that there are two (gods). Either they are both eternally from before, both strong, or they are both weak, and one of them happens to be strong and the other one weak. So if they were both strong, so why doesn't each one of the two repulse his companion and be alone with the management (of the universe)?

وَ إِنْ زَعَمْتَ أَنَّ أَحَدَهُمَا قَوِيٌّ وَ الْآخَرُ ضَعِيفٌ ثَبَتَ أَنََّّهُ وَاحِدٌ كَمَا نَقُولُ لِلْعَجَزِ الظَّاهِرِ فِي الثَّانِي

And if you are alleging that one of the two is strong and the other one is weak, it would be proven that He^{azwj} is One just as we are saying due to the inability of the second one being apparent.

⁷ Tafseer Abu Hamza Al Sumaly - H 178

فَإِنْ قُلْتَ إِنَّهُمَا اثْنَانِ لَمْ يَخْلُ مِنْ أَنْ يَكُونَا مُتَّفَقَيْنِ مِنْ كُلِّ جِهَةٍ أَوْ مُتَفَرِّقَيْنِ مِنْ كُلِّ جِهَةٍ فَلَمَّا رَأَيْنَا الْخَلْقَ مُنْتَظِمًا وَالْفَلَكَ جَارِيًا وَالتَّدْبِيرَ وَاحِدًا وَاللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ دَلَّ صِحَّةَ الْأَمْرِ وَالتَّدْبِيرِ وَاتِّتِلَافُ الْأَمْرِ عَلَى أَنَّ الْمُدَبِّرَ وَاحِدٌ ثُمَّ يَلْزَمُكَ إِنْ ادَّعَيْتَ اثْنَيْنِ فُرْجَةً مَا بَيْنَهُمَا حَتَّى يَكُونَا اثْنَيْنِ فَصَارَتْ الْفُرْجَةُ ثَالِثًا بَيْنَهُمَا قَدِيمًا مَعَهُمَا فَيَلْزَمُكَ ثَلَاثَةٌ

So if you were to say that there are two (gods), and that they are both concordant from every aspect, or separate from every aspect, so when we see the creation being regulated and the planets flowing, and the strategy is one, and the night and the day, and the sun and the moon, are evidence to the wellbeing of the order and the strategy, and the coalition of the matters evidences upon that the Regulator is One. Then it would necessitate you, if you claim two (gods) that there should be a gap between the two in what is between them until they can happen to be two. Thus the gap would come to be the third (entity) between the two (gods), being eternally from before along with the two of them. Thus, it would necessitate a third (entity).

فَإِنْ ادَّعَيْتَ ثَلَاثَةً لَرِمَكَ مَا قُلْتَ فِي الْإِثْنَيْنِ حَتَّى تَكُونَ بَيْنَهُمْ فُرْجَةً فَيَكُونُوا خَمْسَةً ثُمَّ يَتَنَاهَى فِي الْعَدَدِ إِلَى مَا لَا نِهَايَةَ لَهُ فِي الْكَثْرَةِ

So if you were to claim three, it would necessitate you what you said regarding the two, until there can happen to be a gap between them until they can happen to be five. Then you would end up in the numbering to what there is no end to it regarding the multitude’.

قَالَ هِشَامٌ فَكَانَ مِنْ سُؤَالِ الرَّنْدِيقِ أَنْ قَالَ فَمَا الدَّلِيلُ عَلَيْهِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) وَجُودُ الْأَفَاعِيلِ دَلَّتْ عَلَى أَنَّ صَانِعًا صَنَعَهَا أَلَا تَرَى أَنَّكَ إِذَا نَظَرْتَ إِلَى بِنَاءٍ مُشَيَّدٍ مُبْنِيٍّ عَلِمْتَ أَنَّ لَهُ بَانِيًا وَإِنْ كُنْتَ لَمْ تَرَ الْبَانِيَّ لَمْ تُشَاهِدْهُ

Hisham said, ‘It was so from the question of the atheist that he said, ‘So what is the evidence upon Him^{azwj}?’ So Abu Abdullah^{asws} said: ‘The existence of the effects evidence upon that there is a Causer Causing these. Do you not see that you, when you look at a building constructed, you know that there is a builder for it, and even if you cannot see the builder and did not witness its (construction)?’

قَالَ فَمَا هُوَ قَالَ شَيْءٌ بِخِلَافِ الْأَشْيَاءِ ارْجِعْ يَقُولِي إِلَى إِبْتِاتٍ مَعْنَى وَ أَنَّهُ شَيْءٌ بِحَقِيقَةِ الشَّيْءِ غَيْرَ أَنَّهُ لَا جِسْمَ وَلَا صُورَةَ وَلَا يُحَسُّ وَلَا يُجَسُّ وَلَا يُدْرَكُ بِالْخَوَاسِّ الْخُمْسِ لَا تُدْرِكُهُ الْأَوْهَامُ وَلَا تَنْقُصُهُ الدُّهُورُ وَلَا تُعَيِّرُهُ الْأَرْوَاحُ .

He said, ‘So what is He^{azwj}?’ He^{asws} said: ‘A thing which is different from the things. I return to my^{asws} words to prove the meaning, and He^{azwj} is a thing in the reality of the ‘thing-ness’. He^{azwj} neither has a body nor an image, nor can He^{azwj} be felt, nor touched, nor can He^{azwj} be realised by the five senses. Neither can the imaginations grasp Him^{azwj}, nor does the age reduce Him^{azwj}, nor does the time change Him^{azwj}.⁸

⁸ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 1 H 5

VERSE 44

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۚ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ ۚ إِنَّهُ كَانَ حَلِيمًا غَفُورًا {44}

They Glorify to Him, the seven skies and the earth and the ones in these, and there is nothing except it Glorifies with His Praise, but you are not understanding their Glorification. He was always Forbearing, Forgiving [17:44]

عن مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه (عليهما السلام) أنه دخل عليه رجل فقال له: فداك أبي وامي، إني أجد الله يقول في كتابه: وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ؟ فقال له: «هو كما قال الله تعالى».

From Mas'adat Bin Sadaqat,

(It has been narrated) from Ja'far Bin Muhammad^{asws}, from his^{asws} father^{asws}. A man came up to him^{asws} and said to him^{asws}, 'May my father and my mother be sacrificed for you^{asws}! I have found Allah^{azwj} Saying in His^{azwj} Book: **and there is nothing except it Glorifies with His Praise, but you are not understanding their Glorification [17:44]**' So he^{asws} said to him: 'It is as Allah^{azwj} Exalted has Said it to be'.

قال: أ تسبح الشجرة اليابسة؟ فقال: «نعم، أما سمعت خشب البيت كيف ينقصف، و ذلك تسبيحه، فسبحان الله على كل حال!».

He said, 'Does the dried up tree Glorify?' So he^{asws} said: 'Yes. Have you not heard the timber of the house how it cracks? And that is its Glorification. So Allah^{azwj} is Glorified upon every situation'.⁹

[أبو نعيم الاصبهاني] حدثنا عبد الله بن محمد بن جعفر، حدثنا إسماعيل بن موسى الحاسب، حدثنا عبد الملك بن عبد ربه الطائي، حدثنا حصين بن القاسم، حدثنا أبو حمزة الثمالي، قال: قال لي محمد بن علي بن الحسين رضي الله تعالى عنهم - وسمع عصفير يصحن - فقال: تدري يا أبا حمزة ما يقلن ؟ قلت: لا ! قال: تسبحن ربي عزوجل ويطلبن قوت يومهن.

Abu Naeem Al Asbahany – Abdullah Bin Muhammad Bin Ja'far narrated to us, from Ismail Bin Musa Al Hasib, from Abdul Malik Bin Abd Rabihi Al Ta'ay, from Hasen Bin Al Qasim, from Abu Hamza Al Sumaly who said,

'Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws} said to me, and he^{asws} heard the chirping of the sparrows, so he^{asws} said: 'Do you know, O Abu Hamza, what they are saying?' I said, 'No!' The Imam^{asws} said: 'They are Glorifying my^{asws} Lord^{azwj} Mighty and Majestic and seeking the provision for their day'.¹⁰

⁹ تفسير العياشي 2: 84 / 294

¹⁰ Tafseer Abu Hamza Al Sumaly - H 180

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن علي بن أسباط، عن داود الرقي، عن أبي عبد الله (عليه السلام) قال: سألته عن قول الله عز وجل: **وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ**. قال: «تنقض الجدر تسبيحها».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Dawood Al Raqy,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **and there is nothing except it Glorifies with His Praise, but you are not understanding their Glorification [17:44]**. He^{asws} said: (For example) 'The cracking of the wall is its Glorification'.¹¹

عن الحسن، عن النوفلي، عن السكوني، عن جعفر بن محمد، عن أبيه (عليهما السلام) قال: «نحى رسول الله (صلى الله عليه وآله) عن أن توسم البهائم في وجوهها، و أن تضرب وجوهها، فإنها تسبح بحمد ربها».

From Al Hassan, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Ja'far Bin Muhammad^{asws}, from his^{asws} father^{asws} having said: 'Rasool-Allah^{saww} prohibited from branding the animals upon their faces, and hitting them on their faces, for it Glorifies its Lord^{azwj} with Praise'.¹²

VERSES 45 & 46

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا {45}

And whenever you recite the Quran, We Make a hidden veil to be between you and those who are no believing in the Hereafter [17:45]

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۖ وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلَى أَدْبَارِهِمْ نُفُورًا {46}

And We Make a covering to be upon their hearts lest they understand it, and a heaviness to be in their ears. And whenever you mention your Lord in the Quran as being One, they turn around upon their backs in aversion [17:46]

الطبرسي في (الاحتجاج): عن موسى بن جعفر (عليه السلام)، عن أمير المؤمنين (عليه السلام)، في سؤال يهودي، قال له اليهودي: فإن إبراهيم (عليه السلام) حجب عن نمرود بحجب ثلاث.

Al-Tabarsy in Al-Ihtijaj –

¹¹ الكافي 6: 531 / 4

¹² تفسير العياشي 2: 82 / 294

'From Musa^{asws} Bin Ja'far^{asws} from the Amir-Al-Momineen^{asws} regarding the question of a Jew – The Jew said to him^{asws}, 'Ibrahim^{as} was veiled from Nimrod by three veils.'

قال علي (عليه السلام): «لقد كان كذلك، و محمد (صلى الله عليه و آله): حجب عن من أراد قتله بحجب خمس، فثلاثة بثلاثة، و اثنان فضل،

Ali^{asws} said: 'It was like that, and Muhammad^{saww} was Veiled from the ones who intended to kill him, by five veils. Thus three (were matched) by three, and two were extra.

قال الله عز و جل و هو يصف أمر محمد (صلى الله عليه و آله): وَ جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا فَهَذَا الْحِجَابُ الْأَوَّلُ وَ مِنْ خَلْفِهِمْ سَدًّا فَهَذَا الْحِجَابُ الثَّانِي فَأَعَشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ فَهَذَا الْحِجَابُ الثَّالِثُ،

Allah^{azwj} Mighty and Majestic Said, and He^{azwj} Described the matter of Muhammad^{saww}: **And We Made a barrier to be from their front** – so this is the first veil, **and a barrier from their back [36:9]** – so this is the second, **and We Covered them, so they are not seeing [36:9]** – so this is the third veil.

ثم قال: وَ إِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَ بَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا فَهَذَا الْحِجَابُ الرَّابِعُ،

Then He^{azwj} Said: **And whenever you recite the Quran, We Make a hidden veil to be between you and those who are no believing in the Hereafter [17:45]** – so this is the fourth veil.

ثم قال: فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ فَهَذِهِ خَمْسَةُ حُجُبٍ».

Then He^{azwj} Said: **so these are up to their chins, so their heads are raised [36:8]** – so this is the fifth veil".¹³

عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: «كان رسول الله (صلى الله عليه و آله) يجهر ب بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ و يرفع صوته بها، فإذا سمع المشركون ولوا مدبرين، فأنزل الله: وَ إِذَا ذُكِّرْتَ بِرَبِّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَوْ عَلَى أَدْبَارِهِمْ نُفُورًا».

From Abu Hamza,

'From Abu Ja'far^{asws} having said: 'Rasool Allah^{saww} used to recite: 'In the Name of Allah^{azwj}, the Beneficent, the Merciful' (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) loudly and raise his voice by it. Whenever the Polytheists heard it, they turned back. So Allah^{azwj} Revealed: **And We Make a covering to be upon their hearts lest they understand it, and a heaviness to be in their ears. And whenever you mention your Lord in the Quran as being One, they turn around upon their backs in aversion [17:46]**.¹⁴

¹³ الاحتجاج: 213

¹⁴ Tafseer Abu Hamza Al Sumaly – H 12

العياشي: عن زيد بن علي، قال: دخلت على أبي جعفر (عليه السلام) فذكر بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فقال: «تدري ما نزل في بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ؟» فقلت: لا،

Al Ayyashi, from Zayd Bin Ali who said,

'I came up to Abu Ja'far^{asws}, and I mentioned 'In the Name of Allah^{azwj}, the Beneficent, the Merciful (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)'. So he^{asws} said: 'Do you know what has been Revealed with regards to In the Name of Allah^{azwj}, the Beneficent, the Merciful (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)?' So I said, 'No'.

فقال: «إن رسول الله (صلى الله عليه وآله) كان أحسن الناس صوتاً بالقرآن، و كان يصلي بفناء الكعبة فرفع صوته، و كان عتبة بن ربيعة و شيبه بن ربيعة و أبو جهل بن هشام و جماعة منهم يسمعون قراءته-

He^{asws} said: 'Rasool-Allah^{saww} had the best voice from the people, with the (recitation of the) Quran, and he^{saww} was praying *Salat* in the courtyard of the Kabah with a raised voice, and Utba, and Sheyba Bin Rabi'a, and Abu Jahl Bin Hisham and a group of them were listening to his^{saww} recitation'.

قال و كان يكثر قراءة بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فيرفع بها صوته- قال- فيقولون: إن محمداً ليردد اسم ربه تردداً، إنه ليحجه، فيأمرون من يقوم فيستمع إليه، و يقولون: إذا جاز بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فأعلمنا حتى نقوم فنستمع قراءته،

He^{asws} said: 'And mostly whenever he^{saww} used to recite: 'In the Name of Allah^{azwj}, the Beneficent, the Merciful (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)', he^{saww} used to raise his^{saww} voice with it. So they were saying, 'Muhammad^{saww} is repeating the Name of his^{azwj} Lord^{azwj} frequently'. Then they would pass by him^{saww} to listen intently to him^{saww} and they were saying, 'If 'In the Name of Allah^{azwj}, the Beneficent, the Merciful (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)' was allowed, then we would have known it until we stand and listen to his^{saww} recitation.

فأنزل الله في ذلك و إذا ذُكِرْتَ رَبُّكَ فِي الْقُرْآنِ وَحْدَهُ- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ- وَلَوْ عَلَى أَدْبَارِهِمْ نُفُوراً».

So Allah^{azwj} Revealed with regards to that: **And whenever you mention your Lord in the Quran as being One [17:46] – (i.e. reciting) 'In the Name of Allah^{azwj}, the Beneficent, the Merciful (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)' they turn around upon their backs in aversion**.¹⁵

أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَجْرَانَ عَنْ هَارُونَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لِي كَتُمُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَنِعَمَ وَ اللَّهُ الْأَسْمَاءُ كَتُمُوهَا كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا دَخَلَ إِلَى مَنْزِلِهِ وَ اجْتَمَعَتْ عَلَيْهِ قُرَيْشٌ يَبْهَرُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ يَرْفَعُ بِهَا صَوْتَهُ فَيَتَوَلَّى قُرَيْشٌ فِرَاراً

Ahmad Bin Muhammad Al-Kufy, from Ali Bin Al-Hassan Bin Ali, from Abdul Rahmaan Bin Abu Najraan, from Haroun, who has said the following:

¹⁵ تفسير العياشي 2: 85 / 295.

Abu Abdullah^{asws} having said to me: 'They have concealed (the recitation of) 'In the Name of Allah^{azwj}, the Beneficent, the Merciful (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)'. So, by Allah^{azwj}, they have concealed the Best Name. Rasool Allah^{saww}, when he^{asws} used to enter his^{saww} house, and the Quraysh were gathered against him^{saww}, would say loudly 'In the Name of Allah^{azwj}, the Beneficent, the Merciful (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)', and raise his^{saww} voice with it. The Quraysh would then flee.

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِي ذَلِكَ وَ إِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَخَدَّهُ وَلَوْ عَلَى أَذْبَارِهِمْ نُفُورًا.

So Allah^{azwj} Mighty and Majestic Revealed with regards to that: ***And We Make a covering to be upon their hearts lest they understand it, and a heaviness to be in their ears. And whenever you mention your Lord in the Quran as being One, they turn around upon their backs in aversion [17:46].***¹⁶

[العايشي] عن أبي حمزة الثمالي قال: قال لي أبو جعفر (عليه السلام): يا ثمالي ان الشيطان ليأتي قرين الإمام فيسأله هل ذكر ربه؟ فان قال: نعم اكتسع فذهب، وان قال: لا، ركب على كتفيه، وكان امام القوم حتى ينصرفوا،

Al Ayyashi, from Abu Hamza Al Sumaly who said,

'Abu Ja'far^{asws} said to me: 'O Sumaly! The Satan^{la} comes in front of the prayer leader, so he^{la} asks him whether he mentioned his Lord^{azwj}? So if he says yes, so he^{la} goes away. And if he says, 'No', he^{la} rides upon his shoulders, and would be the Prayer leader of the people until they disperse'.

قال: قلت: جعلت فداك وما معنى قوله: ذكر ربه؟ قال: الجهر ببسم الله الرحمن الرحيم.

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! And what is the meaning of his^{la} words 'Mentioned his Lord^{azwj}?' He^{asws} said: The loud (recitation of) 'In the Name of Allah^{azwj}, the Beneficent, the Merciful (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)'.¹⁷

عن زرارة، عن أحدهما (عليهما السلام)، قال في بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. قال: «هو أحق ما جهر به، فأجهر به، و هي الآية التي قال الله: وَ إِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَخَدَّهُ- بسم الله الرحمن الرحيم- وَلَوْ عَلَى أَذْبَارِهِمْ نُفُورًا

From Zurara,

'From one of the two (5th or 6th Imam^{asws}) having said regarding 'In the Name of Allah^{azwj}, the Beneficent, the Merciful (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)': 'It is most deserving or what is to be louder with, therefore be loud with it, and it is the Verse which Allah^{azwj} Said: ***And whenever you mention your Lord in the Quran as being One - 'In the Name of Allah^{azwj}, the Beneficent, the Merciful (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)', they turn around upon their backs in aversion [17:46].***

¹⁶ Al Kafi – V 8 H 14835

¹⁷ Tafseer Abu Hamza Al Sumaly - H 182

كان المشركون يستمعون إلى قراءة النبي (صلى الله عليه وآله)، فإذا قرأ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ نفروا و ذهبوا، فإذا فرغ منه عادوا و تسمعوا».

The Polytheists used to listen in to the recitation of the Prophet^{saww}, but whenever he^{saww} recited: 'In the Name of Allah^{azwj}, the Beneficent, the Merciful (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)', they would flee and go away. And when he^{saww} was free from (reciting) it, they would return and listen in".¹⁸

عن منصور بن حازم، عن أبي عبد الله (عليه السلام) قال: «كان رسول الله (صلى الله عليه وآله) إذا صلى بالناس جهر ب بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فتخلف من خلفه من المنافقين عن الصفوف،

From Mansour Bin Hazim,

'From Abu Abdullah^{asws} having said: 'It was so that whenever Rasool-Allah^{saww} prayed *Salat* with the people, he^{saww} would be loud (with the recitation of) 'In the Name of Allah^{azwj}, the Beneficent, the Merciful (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)', so the hypocrites would stay behind from the rows.

فإذا جازها في السورة عادوا إلى مواضعهم و قال بعضهم لبعض: إنه ليردد اسم ربه ترددا، إنه ليحب ربه، فأنزل الله و إذا ذُكِرْتَ رَبُّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَوْ عَلَى أَدْبَارِهِمْ نُفُورًا».

So when he^{saww} exceeded it in the Chapter, they would return to their places, and some of them would say to the others, 'He^{saww} tends to repeat the Name of his^{saww} Lord^{azwj} with repetition. He^{saww} loves his^{saww} Lord^{azwj}. So Allah^{azwj} Revealed: **And whenever you mention your Lord in the Quran as being One, they turn around upon their backs in aversion [17:46]**.¹⁹

VERSES 47 - 51

نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَى إِذْ يَقُولُ الظَّالِمُونَ إِنَّا تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا {47}

We are more Knowing of what they are listening intently to when they listen to you, and when they are whispering when the unjust ones are saying, 'Surely you are only following a bewitched man' [17:47]

انْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا {48}

¹⁸ تفسير العياشي 2: 86 / 295

¹⁹ تفسير العياشي 2: 87 / 295

Look how they are striking examples for you! So they have gone astray and cannot find a way [17:48]

وَقَالُوا أَإِذَا كُنَّا عِظَامًا وَرُفَاتًا أَإِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا {49}

And they are saying: 'What! When we become bones and decayed, would we be Resurrected as a new creation?' [17:49]

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا {50}

Say: '(Even if you) become stones or iron [17:50]

أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ ۚ فَسَيَقُولُونَ مَنْ يُعِيدُنَا ۖ قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ ۚ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ ۖ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا {51}

Or any creature from what you are conceiving of in your chests as being harder. But, they will be saying, 'Who will Return us?' Say: 'The One Who Originated you the first time'. So they would be shaking their heads at you and saying, 'When will it be?' Say: 'It can happen to be near' [17:51]

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) قال: «الخلق الذي يكبر في صدوركم: الموت».

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

'Abu Ja'far^{asws} having said: '**Or any creature from what you are conceiving of in your chests as being harder [17:51] - the death**'.²⁰

الشيخ في (أماليه)، قال: أخبرنا محمد بن محمد، قال: أخبرني أبو محمد بن عبد الله بن أبي شيخ إجازة، قال: أخبرنا أبو عبد الله محمد بن أحمد الحكيمي، قال: أخبرنا عبد الرحمن بن عبد الله أبو سعيد البصري، قال: حدثنا وهب بن جرير، عن أبيه، قال: حدثنا محمد بن إسحاق بن يسار المدني، قال: حدثنا سعيد بن ميناء، عن غير واحد من أصحابنا: أن نفرا من قريش اعترضوا رسول الله (صلى الله عليه و آله)، منهم، عتبة بن ربيعة، و أبي بن خلف، و الوليد بن المغيرة، و العاص بن سعيد، فمشى إليه أبي بن خلف بعظم رميم، ففته في يده، ثم نفخه، و قال: أ تزعم أن ربك يحيي هذا بعد ما ترى؟!

Al-Sheykh in his Amaali said that it has been narrated to him from Muhammad Bin Muhammad, from Abu Muhammad Bin Abdullah Bin Abu Sheykh Ijaza, from Abu Abdullah Muhammad Bin Ahmad Al-Hakimy, from Abdul Rahman Bin Abdullah Abu Saeed Al-Basry, from Wahab Bin Jareer, from his father, from Muhammad Bin Is'haq Bin Yasaar Al-Madany, from Saeed Bin Mina, from another one from his companions that,

'A number of the Quraysh raised objections to Rasool-Allah^{saww}. Among them were Utba Bin Rabi'e, and Abayy Bin Khalaf, and Walid Bin Mugheira, and Al-Aas Bin

²⁰ تفسير القمي 2: 21.

Saeed. Abayy Bin Khalaf walked towards him^{saww} and he had a large bone in his hand, opened his hand, then blew it away and said, 'You^{saww} are claiming that your^{saww} Lord^{azwj} will give life to this after what you^{saww} see?'²¹

العباشي: عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: «جاء أبي بن خلف فأخذ عظاماً بالياً من حائط، ففثه، ثم قال: يا محمد، إذا كنا عظاماً ورفاتا أينا لمبعوثون، من يحيي العظام و هي رميم؟

Al-Ayyashi from Al-Halby,

Abu Abdullah^{asws}, said: 'Abayy Bin Khalaf came over, he grabbed old bones from a wall, so he opened his hand, then said, 'O Muhammad^{saww}, if I become bones and decay, will I be brought back? Who will give life to the bones when they have rotted away?'²²

VERSES 52 - 55

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا {52}

On the Day He would be Calling you, so you will be answering with His Praise and you would be thinking that you did not tarry except for a little while [17:52]

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ۚ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ ۚ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا {53}

And say to My servants that they should be saying which is best. Surely the Satan sows discord between them; surely the Satan was always an open enemy to the human beings [17:53]

رُبُّكُمْ أَعْلَمُ بِكُمْ ۚ إِنَّ يَشَاءُ يَرْحَمْكُمْ أَوْ إِنَّ يَشَاءُ يُعَذِّبْكُمْ ۚ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا {54}

Your Lord is more Knowing of you. If He so Desires He will be Merciful with you, or if He so Desires He will Punish you, and We did not Send you as a disposer upon them [17:54]

²¹ الأمالي 1: 18.

²² تفسير العباسي 2: 89 / 296.

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ ۖ وَآتَيْنَا
دَاوُودَ زَبُورًا {55}

And your Lord is more Knowing of the ones in the skies and the earth; and We have Preferred some of the Prophets above the others, and to Dawood We Gave the Psalms [17:55]

ابن شهر آشوب: عن أبي معاوية الضرير، عن الأعمش، عن أبي صالح، في قوله تعالى: وَ لَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ قال: فضل الله محمدا (صلى الله عليه و آله) بالعلم و العقل على جميع الرسل، و فضل علي بن أبي طالب (عليه السلام) على جميع الصديقين بالعلم و العقل.

Ibn Shehr Ashub, from Abu Muawiya Al Zareyr, from Al Amsh,

(It has been narrated) from Abu Salih^{asws} (7th Imam^{asws}) regarding the Words of the Exalted: **and We have Preferred some of the Prophets above the others [17:55].** He^{asws} said: 'Allah^{azwj} Preferred Muhammad^{saww} with the Knowledge and the intellect over all the other Rasools^{as}, and Preferred Ali^{asws} Bin Abu Talib^{asws} over all the Truthful ones, with the Knowledge and the intellect'.²³

فِي كِتَابِ عَلِيِّ الشَّرَائِعِ بِإِسْنَادِهِ إِلَى عَبْدِ اللَّهِ بْنِ صَالِحٍ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: مَا خَلَقَ اللَّهُ خَلْقًا أَفْضَلَ مِنِّي وَ لَا أَكْرَمَ مِنِّي،

In the book Illal Al Sharai'e, by his chain going up to Abdullah Bin Salih, from his father, from his forefathers,

'From Ali^{asws} Bin Abu Talib^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} has not Created a creature more superior than me^{saww} nor more prestigious than me^{saww}.'

قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ أَ فَأَنْتَ أَفْضَلُ أَمْ جِبْرِيلُ؟ فَقَالَ عَلَيْهِ السَّلَامُ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى فَضَّلَ أَنْبِيََاءَهُ الْمُرْسَلِينَ عَلَى مَلَائِكَتِهِ الْمُقَرَّبِينَ، وَ فَضَّلَنِي عَلَى جَمِيعِ النَّبِيِّينَ وَ الْمُرْسَلِينَ، وَ الْفَضْلُ بَعْضِي لَكَ يَا عَلِيُّ، وَ لِلْأَيْمَةِ مِنْ وَلَدِكَ فَإِنَّ الْمَلَائِكَةَ خُدَامُنَا وَ خُدَامُ مُحَبِّبِنَا

Ali^{asws} said: 'So I^{asws} said: 'O Rasool-Allah^{saww}! So are you^{saww} superior or Jibraeel^{as}? He^{saww} said: 'Surely Allah^{azwj} Blessed and Exalted has Preferred His^{azwj} Mursils Prophets^{as} over His^{azwj} Angels of Proximity, and the superiority after me^{saww}, is for you^{asws} O Ali^{asws}, and for the Imams^{asws} from your^{asws} sons^{asws}, for the Angels are our^{asws} servants and servants of ones who love us^{asws}'.²⁴

²³ المناقب 3: 99.

²⁴ H 254 – تفسير نور الثقلين، ج3، ص: 175

فِي أُصُولِ الْكَافِي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَنْ مُحَمَّدٍ بْنِ يَحْيَى الْخُثْعَمِيِّ عَنْ هِشَامٍ عَنْ ابْنِ أَبِي يَعْفُورٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: سَادَةُ النَّبِيِّينَ وَ الْمُرْسَلِينَ خَمْسَةٌ، وَ هُمْ أَوْلُوا الْعِزِّ مِنَ الرُّسُلِ: نُوحٌ وَ إِبْرَاهِيمُ وَ مُوسَى وَ عِيسَى وَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ عَلَى جَمِيعِ الْأَنْبِيَاءِ.

In Usool Al Kafi – a number of our companions, from Ahmad bin Muhammad Bin Yahya Al Khash'amy, from Hisham, from Ibn Abu Yafour who said,

'I heard Abu Abdullah^{asws} saying: 'The chiefs of the Prophets^{as} and the Mursils are five, and they are the determined ones from the Mursils, and upon them^{as} – Noah^{as}, and Ibrahim^{as}, and Musa^{as}, and Isa^{as} and Muhammad^{saww}, may the *Salawat* be upon them^{as} and the upon the entirety of the Prophets^{as}.'²⁵

فِي الْخَرَائِجِ وَ الْجَرَائِجِ بِإِسْنَادِهِ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ اللَّهَ فَضَّلَ أُولَى الْعِزِّ مِنَ الرُّسُلِ عَلَى الْأَنْبِيَاءِ بِالْعِلْمِ، وَ فَضَّلَنَا عَلَيْهِمْ فِي فَضْلِهِمْ وَ عَلَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَا لَا يَعْلَمُونَ، وَ عَلَّمَنَا عِلْمَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ

In (the book) Al Kharaij Was Al Jaraih –

'By his chain up to Abu Abdullah^{asws} having said: 'Surely Allah^{azwj} Preferred the Determined Ones (*Ul Al Azam*) from the Rasools^{as} over the Prophets^{as} with the Knowledge, and Preferred us^{asws} over them in their^{as} merits, and Taught Rasool-Allah^{saww} what they^{as} were not knowing, and Taught us^{asws} the Knowledge of Rasool-Allah^{saww}.

فَرَوَيْنَا لِشِيعَتِنَا، فَمَنْ قَبِلَهُ مِنْهُمْ فَهُوَ أَفْضَلُهُمْ، وَ أَيْنَمَا نَكُونُ فَشِيعَتُنَا مَعَنَا.

Thus, we^{asws} irrigate (the knowledge) to our^{asws} Shias, so the one who accepts from them, he would be the most superior of them, and wherever we^{asws} happen to be, our^{asws} Shias would be with us^{asws}.²⁶

VERSES 56 & 57

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا {56}

Say: 'Call those you are claiming (to be gods) from besides Him! But, they can neither control removal of the harm from you nor a transformation [17:56]

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا {57}

²⁵ H 256 (Extract) – تفسير نور الثقلين، ج3، ص: 176

²⁶ H 257 – تفسير نور الثقلين، ج3، ص: 176

They, those they are calling, seeking the means to their Lord, which of them is closest? And they are hoping for His Mercy and fearing His Punishment. Surely the Punishment of your Lord was always feared [17:57]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَخْرَانَ وَابْنِ فَضَّالٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ يَقُولُ عِنْدَ الْعِلَّةِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Adul Rahman Bin Abu Najran and Ibn Fazzal, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws}, 'He^{asws} used to say during an illness:

اللَّهُمَّ إِنَّكَ عَزَّيْتَ أَقْوَاماً فَعُلْتَ قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا فَبَا مِنْ لَا يَمْلِكُ كَشْفَ ضَرِّي وَلَا تَحْوِيلَهُ عَنِّي أَحَدٌ غَيْرُهُ صَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَكَشَفَ ضَرِّي وَحَوَّلَهُ إِلَيَّ مَنْ يَدْعُو مَعَكَ إِلَهَا آخَرَ لَا إِلَهَ غَيْرُكَ

'O Allah^{azwj}! You^{azwj} have criticised certain nations saying: so You^{azwj} Said: ***Say: 'Call those you are claiming (to be gods) from besides Him! But, they can neither control removal of the harm from you nor a transformation [17:56].*** So, O the One besides Whom none can control the removal of my distress nor transform it, apart from Him^{azwj}! Send *Salawāt* upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} and Remove my distress and Transform it to the ones who are calling to a god along with You^{azwj}. There is no god other than You^{azwj}.²⁷

Fearing Allah^{azwj}

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ مَنْصُورٍ بْنِ يُونُسَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ أَوْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ مَا كَانَ فِي وَصِيَّةِ لُقْمَانَ قَالَ كَانَ فِيهَا الْأَعَاجِيبُ وَكَانَ أَعْجَبَ مَا كَانَ فِيهَا أَنْ قَالَ لِابْنِهِ خَفِ اللَّهَ عَزَّ وَجَلَّ خِيفَةً لَوْ جِئْتَهُ بِرِ الثَّقَلَيْنِ لَعَذَّبَكَ وَارْجُ اللَّهَ رَجَاءً لَوْ جِئْتَهُ بِذُنُوبِ الثَّقَلَيْنِ لَرَحِمَكَ

A number of our companions from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Mansour Bin Yunus, from Al Haris Bin Al Mugheira, or his father,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'What was in the bequest of Luqman^{as}?', He^{asws} said: 'Therein were marvels, and the most impressive of what was in it was that he^{as} said to his^{as} son: 'Fear Allah^{azwj} Mighty and Majestic with such a fear that even if you go to Him^{azwj} with the righteous deeds of the Jinn and the human, (fearing) that He^{azwj} would Punish you; and hope to Allah^{azwj} with such a hope that if you were to go to Him^{azwj} with the sins of the humans and the Jinn, (hoping) He^{azwj} would be Merciful to you'.

²⁷ Al Kafi V 2 – The Book Of Supplication CH 56 H 1

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) كَانَ أَبِي يَقُولُ إِنَّهُ لَيْسَ مِنْ عَبْدٍ مُؤْمِنٍ إِلَّا [وَأَنَّ] فِي قَلْبِهِ نُورَانِ نُورٌ خِفَّةٍ وَ نُورٌ رَجَاءٍ لَوْ وُزِنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا وَ لَوْ وُزِنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا .

Then Abu Abdullah^{asws} said: 'My^{asws} father^{asws} was saying that there is none from a believing servant except in his heart would be two lights – a light of fear, and a light of hope. If this one was to be weighed it would not increase upon this, and if this one was to be weighed, it would no increase upon this' (equal in strength).²⁸

مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا إِسْحَاقُ خَفِ اللَّهَ كَأَنَّكَ تَرَاهُ وَ إِنْ كُنْتَ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ فَإِنْ كُنْتَ تَرَى أَنَّهُ لَا يَرَاكَ فَقَدْ كَفَرْتَ وَ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ يَرَاكَ ثُمَّ بَرَزْتَ لَهُ بِالْمَعْصِيَةِ فَقَدْ جَعَلْتَهُ مِنْ أَهْوَنِ النَّاطِرِينَ عَلَيْكَ .

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Is'haq Bin Ammar who said,

'Abu Abdullah^{asws} said: 'O Is'haq! Fear Allah^{azwj} as if you can see Him^{azwj}, and even although you are not seeing him, but He^{saww} (surely) see you. So, if you were to think that He^{azwj} cannot see you, then you would have (certainly) disbelieved; and if you believe that He^{azwj} sees you and you disobey Him^{azwj}, so you would have Made Him^{azwj} to be from the most insignificant of the onlookers upon you'.²⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِمْسَى عَنِ الْحُسَيْنِ بْنِ مَخْبُوبٍ عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ مَنْ خَافَ اللَّهَ أَخَافَ اللَّهُ مِنْهُ كُلَّ شَيْءٍ وَ مَنْ لَمْ يَخَفِ اللَّهَ أَخَافَهُ اللَّهُ مِنْ كُلِّ شَيْءٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Al haysam Bin Waqid who said,

'I heard Abu Abdullah^{asws} saying: 'The one who fears Allah^{azwj}, Allah^{azwj} would Make everything to fear him; and the one who does not fear Allah^{azwj}, Allah would Make him to fear from every thing'.³⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ الْجَعْفَرِيِّ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي حَمْزَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَنْ عَرَفَ اللَّهَ خَافَ اللَّهُ وَ مَنْ خَافَ اللَّهَ سَخَتْ نَفْسُهُ عَنِ الدُّنْيَا .

A number of our companions, from Ahmad Bin Abdu Abdullah, from his father, from Hamza Bin Abdullah Bin Al Ja'fary, from Jameel Bin Darraj, from Abu Hamza who said,

'Abu Abdullah^{asws} said: 'The one who recognises Allah^{azwj} would fear Allah^{azwj}, and the one who fears Allah^{azwj}, ignores his own soul in this world'.³¹

²⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 1

²⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 2

³⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 3

³¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 4

وَرَوَاهُ عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنَّ قَوْمًا مِنْ مَوَالِيكَ يُلْمُونَ بِالْمَعَاصِي وَ يَقُولُونَ نَرْجُو فَقَالَ كَذَبُوا لَيْسُوا لَنَا بِمَوَالٍ أُولَئِكَ قَوْمٌ تَرَجَّحَتْ بِهِمُ الْأُمَانِيُّ مِنْ رَجَا شَيْئًا عَمِلَ لَهُ وَ مَنْ خَافَ مِنْ شَيْءٍ هَرَبَ مِنْهُ .

And it is reported by Ali Bin Muhammad, raising it, said,

'I said to Abu Abdullah^{asws}, 'A group of people from the ones in your^{asws} Wilayah are committing minor sins of disobedience and are saying, 'We (live in hope)'. So he^{asws} said: 'They are lying! There are no friends for us^{asws} (like) those people. The *Eman* is swaying with them. The one who hopes for something would work for it, and the one who fears from something, would flee from it'.³²

VERSE 58

وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا ۚ كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا {58}

And there is no town except We will Destroy it before the Day of Judgment or Punish it with a severe Punishment. That was in the Veiled Book [17:58]

ابن بابويه: مرسلًا، عن الصادق (عليه السلام) أنه سئل عن قوله تعالى: وَ إِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا قَالَ: «هو الفناء بالموت».

Ibn babuwayh, with an unbroken chain,

(It has been narrated) from Al-Sadiq^{asws} being asked about the Words of the Exalted: **And there is no town except We will Destroy it before the Day of Judgment or Punish it with a severe Punishment. That was in the Veiled Book [17:58]**, he^{asws} said: 'It is the annihilation by the death'.³³

العباشي: عن محمد بن مسلم، قال: سألت أبا جعفر (عليه السلام) وَ إِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا، قال: «إنما أمة محمد من الأمم، فمن مات فقد هلك».

Al Ayyashi, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far^{asws} (about the Verse): **And there is no town except We will Destroy it before the Day of Judgment or Punish it with a severe Punishment [17:58]**. But rather the community of Muhammad^{saww} is (a community) from the communities. So the one who dies, so he had been annihilated".³⁴

³² Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 6

³³ من لا يحضره الفقيه 1: 562 / 118.

³⁴ تفسير العباسي 2: 90 / 297

و في رواية اخرى، عنه (عليه السلام): «وَأِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ». قال: «بالتل و الموت أو غيره».

And in another report from him^{asws}, (about the Verse): **And there is no town except We will Destroy it before the Day of Judgment [17:58]**. He^{asws} said: 'By the killing, and the death, or something else'.³⁵

محمد بن العباس: عن الحسين بن علي بن زكريا البصري، عن الهيثم بن عبد الله الرماني، قال: حدثني علي بن موسى، قال: «حدثني أبي موسى، عن أبيه جعفر (عليهم السلام)، قال: دخل على أبي بعض من يفسر القرآن، فقال له: أنت فلان؟ و سماه باسمه، قال: نعم. قال: أنت الذي تفسر القرآن؟ قال: نعم.

Muhammad Bin Al-Abbas, from Al-Husayn Bin Ali Bin Zakariyya Al-Basry, from Al-Haysam Bin Abdullah Al-Ramany,

(It has been narrated) from Ali^{asws} Bin Musa^{asws}, said, 'Musa^{asws} narrated to my father, from his^{asws} father^{asws} Ja'far^{asws} having said: 'One of the commentators of the Quran came up to My^{asws} father^{asws}, so he^{asws} said to him: 'You are so and so?', and named him by his name. He said, 'Yes'. He^{asws} said: 'You are the one who interprets the Quran?' He said, 'Yes'.

قال: فكيف تفسر هذه الآية: وَ جَعَلْنَا بَيْنَهُمْ وَ بَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُرى ظَاهِرَةً وَ قَدَرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا لَيَالِيَ وَ أَيَّاماً آمِنِينَ؟ قال: هذه بين مكة و منى.

He^{asws} said: 'So how is the interpretation of this Verse: **And We Made between them and the towns which We had Blessed therein, apparent towns, and We Apportioned the travelling therein: "Travel in these nights and days in security" [34:18]?**' He said, 'This is in between Makkah and Mina'.

فقال له أبو عبد الله (عليه السلام): أ يكون في هذا الموضع خوف و قطع؟ قال: نعم، قال: فموضع يقول الله عز و جل: آمن، يكون فيه خوف و قطع؟! قال: فما هو؟ قال: ذاك نحن أهل البيت، قد سماكم الله أناساً، و سمانا قرى.

So Abu Abdullah^{asws} said to him: 'Does not fear and being cut-off (by bandits) occur in this place?' He said, 'Yes'. He^{asws} said: 'So the place for which Allah^{azwj} Mighty and Majestic is Saying: **in security**, can there occur therein fear and being cut-off (by bandits)?' He said, 'So what is it?' He^{asws} said: 'That is us^{asws}, the People^{asws} of the Household. Allah^{azwj} has Named you as people, and Named us^{asws} as towns'.

قال: جعلت فداك، أ وجدت هذا في كتاب الله أن القرى رجال؟ قال أبو عبد الله (عليه السلام): أليس الله تعالى يقول: وَ سَتَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَ الْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا، فللجدران و الحيطان السؤال، أم للناس؟ و قال تعالى: وَ إِِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَاباً شَدِيداً فلنمن العذاب: للرجال، أم للجدران و الحيطان؟.

He said, 'May I be sacrificed for you^{asws}! You^{asws} are finding in the Book of Allah^{azwj} that town are men?' Abu Abdullah^{asws} said: 'Is not Allah^{azwj} Saying: **And ask the town (people) which we were in, and the caravan among which we returned,**

³⁵ تفسير العياشي 2: 92 / 297

and that we are truthful' [12:82], so is the question to be posed to the partitions and the walls, or the people? And Allah^{azwj} the Exalted Says: **And there is no town except We will Destroy it before the Day of Judgment or Punish it with a severe Punishment [17:58]**, so who is the Punishment for, for the men, or for the partitions and the walls?³⁶

VERSE 59

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ ۚ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا
بِهَا ۚ وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا {59}

And nothing prevented Us to Send (a Rasool) with the Signs except that the formers ones belied these. And We Gave Samood the she-camel as a visible Sign, but they were unjust with it. And We do not Send (a Rasool) with the Signs except as a scare [17:59]

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: وَ مَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ. قال: «و ذلك أن محمدا (صلى الله عليه و آله) سأله قومه أن يأتيهم بآية، فنزل جبرئيل (عليه السلام)، فقال: إن الله عز و حل يقول: وَ مَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَى قَوْمِكَ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ و كنا إذا أرسلنا إلى قرية آية فلم يؤمنوا بها أهلكتناهم، فلذلك أحرنا عن قومك الآيات».

He (Ali Bin Ibrahim) said,

'And in a report of Abu Al-Jaroud, from Abu Ja'far^{asws} regarding His^{azwj} Words: **And nothing prevented Us to Send (a Rasool) with the Signs [17:59]**, he^{asws} said: 'Muhammad^{saww} was asked by his^{saww} people that he^{saww} should come to them with a Sign. So Jibraeel^{as} descended and said: 'Allah^{azwj} Mighty and Majestic is Saying: **And nothing prevented Us to Send (a Rasool) with the Signs except that the formers ones belied these [17:59]**. And whenever We^{azwj} Sent a Sign to a town, it did not believe in it, so We^{azwj} Destroyed them. Thus, it is due to that that We^{azwj} Delay the Signs from your^{saww} people'.³⁷

The destruction of the people of Samood (during the era of Prophet Salih^{as})

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

³⁶ تأويل الآيات 2: 471 / 1

³⁷ تفسير القمي 2: 21.

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

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

فَيَخْتَجُّوْا عَلَيْهِمُ فَبَعَثَ اللّٰهُ إِلَيْهِمْ صَالِحًا فَدَعَاهُمْ إِلَى اللّٰهِ فَلَمْ يُجِيبُوْا وَ عَتَوْا عَلَيْهِ وَ قَالُوْا لَنْ نُؤْمِنَ لَكَ حَتَّى تَخْرُجَ لَنَا مِنْ هَذِهِ الصَّخْرَةِ نَاقَةٌ غُشْرَاءُ وَ كَانَتِ الصَّخْرَةُ يُعْظَمُوْنَهَا وَ يَعْبُدُوْنَهَا وَ يُذَبِّحُوْنَ عِنْدَهَا فِي رَأْسِ كُلِّ سَنَةٍ وَ يَجْتَمِعُوْنَ عِنْدَهَا فَقَالُوْا لَهُ إِنْ كُنْتَ كَمَا تَزْعُمُ نَبِيًّا رَّسُولًا فَادْعُ لَنَا إِلَهَكَ حَتَّى تَخْرُجَ لَنَا مِنْ هَذِهِ الصَّخْرَةِ الصَّمَاءِ نَاقَةٌ غُشْرَاءُ فَأَخْرَجَهَا اللّٰهُ كَمَا طَلَبُوا مِنْهُ

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

ثُمَّ أَوْحَى اللّٰهُ تَبَارَكَ وَ تَعَالَى إِلَيْهِ أَنْ يَا صَالِحُ قُلْ لَهُمْ إِنَّ اللّٰهَ قَدْ جَعَلَ لِهَذِهِ النَّاقَةِ [مِنَ الْمَاءِ] شَرْبَ يَوْمٍ وَ لَكُمْ شَرْبَ يَوْمٍ وَ كَانَتِ النَّاقَةُ إِذَا كَانَ يَوْمُ شَرْبِهَا شَرِبَتِ الْمَاءَ ذَلِكَ الْيَوْمَ فَيَحْلُبُونَهَا فَلَا يَبْقَى صَغِيرٌ وَ لَا كَبِيرٌ إِلَّا شَرِبَ مِنْ لَبَنِهَا يَوْمَهُمْ ذَلِكَ فَإِذَا كَانَ اللَّيْلُ وَ أَصْبَحُوا غَدَوْا إِلَى مَائِهِمْ فَشَرِبُوا مِنْهُ ذَلِكَ الْيَوْمَ وَ لَمْ تَشْرَبِ النَّاقَةُ ذَلِكَ الْيَوْمَ فَمَكَثُوا بِذَلِكَ مَا شَاءَ اللّٰهُ

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

ثُمَّ إِنَّهُمْ عَتَوْا عَلَى اللّٰهِ وَ مَشَى بَعْضُهُمْ إِلَى بَعْضٍ وَ قَالُوا اعْقِرُوا هَذِهِ النَّاقَةَ وَ اسْتَرْجُوا مِنْهَا لَا تَرْضَى أَنْ يَكُونَ لَنَا شَرْبُ يَوْمٍ وَ لَهَا شَرْبُ يَوْمٍ ثُمَّ قَالُوا مَنْ الَّذِي يَلِي قَتْلَهَا وَ نَجْعَلُ لَهُ جُعْلًا مَا أَحَبَّ فَجَاءَهُمْ رَجُلٌ أَحْمَرُ أَشْقَرُ أَرْزُقٌ وَلَدٌ زَيْنٌ لَا يُعْرِفُ لَهُ أَبٌ يُقَالُ لَهُ قُدَّارٌ شَقِيٌّ مِنَ الْأَشْقِيَاءِ مَشْتُومٌ عَلَيْهِمْ فَجَعَلُوا لَهُ جُعْلًا

Then they rebelled against Allah^{azwj} and some of them walked towards the others and said, 'Slay this she-camel, and be relaxed from it. We are not happy that there should be a day for us to drink and a day for it to drink'. Then they looked around for someone who could slay it, and made for him (a reward) of what he loved. So there came to them a red, blonde, blue-eyed man, of an adulterous birth, whose father was unknown, called Qudaar, being a wretched one of all wretched ones of a sinister character, so they made up for him a reward for it.

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

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

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

And the people of Salih^{as} came over. So there did not remain anyone from them except that he participated in hitting it, and they distributed its meat in between themselves. There did not remain anyone from them, whether young or old except that he ate from it. So when Salih^{as} saw that, he^{as} came up to them and said, 'O People! What called you all to do what you have done and rebelled against your Lord^{azwj}?'

فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى صَالِحٍ (عليه السلام) أَنَّ قَوْمَكَ قَدْ طَعَوْا وَ بَغَوْا وَ قَتَلُوا نَاقَةً بَعَثْنَا إِلَيْهِمْ حُجَّةً عَلَيْهِمْ وَ لَمْ يَكُنْ عَلَيْهِمْ فِيهَا ضَرَرٌ وَ كَانَ هُمْ مِنْهَا أَعْظَمَ الْمُنْفَعَةِ فَقُلْ هُمْ إِيَّيْ مُرْسِلٌ عَلَيْكُمْ عَذَابِي إِلَى ثَلَاثَةِ أَيَّامٍ فَإِنْ هُمْ تَابُوا وَ رَجَعُوا قَبِلْتُ تَوْبَتَهُمْ وَ صَدَدْتُ عَنْهُمْ وَ إِنْ هُمْ لَمْ يَتُوبُوا وَ لَمْ يَرْجِعُوا بَعَثْتُ عَلَيْهِمْ عَذَابِي فِي الْيَوْمِ الثَّالِثِ

So Allah^{azwj} Blessed and Exalted unto Salih^{as}: "Your^{as} people have been tyrannous and rebellious, and killed the she-camel that was Sent to them as a Proof to them, and there was no harm in it for them, and there were great benefits from it for them. So tell them that I^{azwj} will be Sending upon you all My^{azwj} Punishment after three days. So they were to repent and return (from their ways), I^{azwj} shall Accept their repentance and Prevent it from them, and if they do not repent and do not return (from their ways), I^{azwj} will Send to them My^{azwj} Punishment on the third day".

فَأَتَاهُمْ صَالِحٌ (عليه السلام) فَقَالَ هُمْ يَا قَوْمُ إِيَّيْ رَسُولُ رَبِّكُمْ إِلَيْكُمْ وَ هُوَ يَقُولُ لَكُمْ إِنْ أَنْتُمْ تُبْتَغُونَ وَ رَجَعْتُمْ وَ اسْتَغْفَرْتُمْ غَفَرْتُ لَكُمْ وَ تُبْتُ عَلَيْكُمْ فَلَمَّا قَالَ هُمْ ذَلِكَ كَانُوا أَعْيَ مَا كَانُوا وَ أَخْبَتَ وَ قَالُوا يَا صَالِحُ إِنَّا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ [الصَّادِقِينَ] قَالَ يَا قَوْمُ إِنَّكُمْ تُصَيِّحُونَ عَدَاً وَ وُجُوهُكُمْ مُصْفَرَّةٌ وَ الْيَوْمَ الثَّانِي وَ وُجُوهُكُمْ مُحْمَرَّةٌ وَ الْيَوْمَ الثَّالِثِ وَ وُجُوهُكُمْ مُسْوَدَّةٌ

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

فَلَمَّا أَنْ كَانَ أَوَّلُ يَوْمٍ أَصْبَحُوا وَوُجُوهُهُمْ مُصْفَرَّةٌ فَمَشَى بَعْضُهُمْ إِلَى بَعْضٍ وَ قَالُوا قَدْ جَاءَكُمْ مَا قَالَ لَكُمْ صَالِحٌ فَقَالَ الْعَتَاؤُ مِنْهُمْ لَا نَسْمَعُ قَوْلَ صَالِحٍ وَلَا نَقْبَلُ قَوْلَهُ وَإِنْ كَانَ عَظِيمًا

So when it was the morning of the first day and their faces turned yellow, some of them walked towards the others and said, 'There has come upon you what Salih^{as} had spoken of'. So the rebellious ones among them said, 'We will not listen to the words of Salih^{as} and will not accept his^{as} words, even though they may be great'.

فَلَمَّا كَانَ الْيَوْمُ الثَّانِي أَصْبَحَتْ وَجُوهُهُمْ مُحْمَرَّةٌ فَمَشَى بَعْضُهُمْ إِلَى بَعْضٍ فَقَالُوا يَا قَوْمُ قَدْ جَاءَكُمْ مَا قَالَ لَكُمْ صَالِحٌ فَقَالَ الْعَتَاؤُ مِنْهُمْ لَوْ أَهْلَكْنَا جَمِيعًا مَا سَمِعْنَا قَوْلَ صَالِحٍ وَلَا تَرَكْنَا آلِهَتَنَا الَّتِي كَانَ آبَاؤُنَا يَعْبُدُونَهَا وَ لَمْ يَتُوبُوا وَ لَمْ يَرْجِعُوا

So when it was the morning of the second day and their faces turned red, some of them walked towards the others and said, 'O people! There has come upon you what Salih^{as} had spoken about for you all'. So the rebellious ones among them said, 'Even if we were all to be destroyed, we will not listen to the words of Salih^{as} nor will we leave our gods which our forefathers had been worshipping, nor will we repent, nor will we return (from our ways)'.

فَلَمَّا كَانَ الْيَوْمُ الثَّالِثُ أَصْبَحُوا وَوُجُوهُهُمْ مُسْوَدَّةٌ فَمَشَى بَعْضُهُمْ إِلَى بَعْضٍ وَ قَالُوا يَا قَوْمُ أَتَأْتِكُمْ مَا قَالَ لَكُمْ صَالِحٌ فَقَالَ الْعَتَاؤُ مِنْهُمْ قَدْ أَتَانَا مَا قَالَ لَنَا صَالِحٌ

So when it was the morning of the third day and their faces turned black. So some of them walked towards the others and said, 'O people! There has come upon you what Salih^{as} had spoken of for you all'. So the rebellious ones from among them said, 'Let it come upon us what Salih^{as} had said to us'.

فَلَمَّا كَانَ نِصْفُ اللَّيْلِ أَتَاهُمْ جِبْرِيلُ (عليه السلام) فَصَرَخَ بِهِمْ صَرْخَةً خَرَقَتْ تِلْكَ الصَّرِخَةُ أَسْمَاعَهُمْ وَ فَلَقَتْ قُلُوبَهُمْ وَ صَدَعَتْ أَكْبَادُهُمْ وَ قَدْ كَانُوا فِي تِلْكَ الثَّلَاثَةِ الْأَيَّامِ قَدْ تَخَطَّوْا وَ تَكَفَّوْا وَ عَلِمُوا أَنَّ الْعَذَابَ نَازِلٌ بِهِمْ فَمَاتُوا أَجْمَعُونَ فِي طَرْفَةِ عَيْنٍ صَغِيرَةٍ وَ كَبِيرَةٍ فَلَمْ يَبْقَ لَهُمْ نَاعِقَةٌ وَ لَا رَاعِيَةٌ وَ لَا شَيْءٌ إِلَّا أَهْلَكَهُ اللَّهُ فَأَصْبَحُوا فِي دِيَارِهِمْ وَ مَضَاجِعِهِمْ مَوْتَى أَجْمَعِينَ ثُمَّ أَرْسَلَ اللَّهُ عَلَيْهِمْ مَعَ الصَّبْحَةِ النَّارَ مِنَ السَّمَاءِ فَأَحْرَقَتْهُمْ أَجْمَعِينَ وَ كَانَتْ هَذِهِ قِصَّتُهُمْ.

So when it was the middle of the night, Jibraeel^{as} came upon them and screamed out a loud scream at them which broke their eardrums, and split their hearts, and ruptured their livers. And during those three days they had been applying camphor upon themselves, and shrouding themselves, and they knew that the Punishment would be descending upon them. So all of them died in the blink of an eye, their young ones as well as their old ones. There did not remain for them a she-camel, or a sheep, or anything except that Allah^{azwj} Destroyed it. They had all died in their homes and on their beds. Then Allah^{azwj} Sent upon them Fire along with the Scream from the sky. So it burnt all of them, and this was their story'.³⁸

³⁸ Al Kafi – H 14662 (Extract)

VERSE 60

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ ۚ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ ۚ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا {60}

And when We Said to you: "Surely your Lord Encompasses the people", and We did not Make the dream which We Showed you except as a Trial for the people, and the Accursed tree in the Quran; and We Scared them, but it did not increase them except in great transgression [17:60]

The Accursed tree – the Clan of Umayya and the two obscene ones

عن أبي الطفيل، قال: كنت في مسجد الكوفة فسمعت عليا (عليه السلام) يقول، و هو على المنبر و ناداه ابن الكواء، و هو في مؤخر المسجد، فقال: يا أمير المؤمنين، أخبرني عن قول الله: وَ الشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ، فقال: «الأفجران من قريش، و من بني امية».

From Abu Tufayl who said,

'I was in Masjid Al-Kufa, so I heard Ali^{asws} saying, and he^{asws} was upon the Pulpit, and Ibn Al-Kawa called out to him^{asws}, and he was at the back of the Masjid, saying, 'O Amir-Al-Momineen^{asws}! Inform me about the Words of Allah^{azwj}: **and the Accursed tree in the Quran [17:60]**' So he^{asws} said: 'Two obscene ones from the Quraysh, and from the clan of Umayya'.³⁹

عن الحلبي، عن زرارة و حمران و محمد بن مسلم، قالوا: سألناه عن قوله: وَ مَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ. قال: «إن رسول الله (صلى الله عليه و آله) رأى أن رجلا على المنابر، يردون الناس ضلالا: زريق، و زفر».

From Al Halby, from Zurara and Humran and Muhammad Bin Muslim who said,

'We asked him (Al-Sadiq^{asws}) about His^{azwj} Words: **the dream which We Showed you [17:60]**. He^{asws} said: 'Rasool-Allah^{saww} saw (some) men upon the Pulpit intending to stray the people, being Zareyq (Abu Bakr) and Zafar (Umar).

و قوله: وَ الشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ، قال: «هم بنو امية».

And His^{azwj} Words: **and the Accursed tree in the Quran [17:60]**. He^{asws} said: 'They are clan of Umayya'.⁴⁰

³⁹ تفسير العياشي 2: 99 / 298.

⁴⁰ تفسير العياشي 2: 95 / 297.

و في رواية اخرى، عنه (عليه السلام): «أن رسول الله (صلى الله عليه و آله) قد رأى رجالا من نار على منابر من نار، يردون الناس على أعقابهم القهقري، و لسنا نسمي أحدا».

And in another report from him (Al-Sadiq^{asws} having said): 'Rasool-Allah^{saww} had seen (in a dream), men of fire upon pulpits of fire, intending to turn the people backwards, and we^{asws} are not going to name anyone'.⁴¹

و في رواية سلام الجعفي، عنه (عليه السلام)، أنه قال: «إنا لا نسمي الرجال بأسمائهم، و لكن رسول الله (صلى الله عليه و آله) رأى قوما على منبره يضلون الناس بعده عن الصراط القهقري».

And in a report of Salam al Ju'fy,

'From him (Al-Sadiq^{asws}) having said: 'We^{asws} will not name the men by their names, but Rasool-Allah^{saww} saw a people upon his^{saww} Pulpit straying the people after him^{saww}, from the path backwards'.⁴²

عن عبد الرحيم القصير، عن أبي جعفر (عليه السلام) في قوله: وَ مَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ، قال: «أري رجالا من بني تيم و عدي على المنابر يردون الناس عن الصراط القهقري».

From Abdul Raheem Al Qaseyr,

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **and We did not Make the dream which We Showed you except as a Trial for the people [17:60]**. He^{asws} said: 'He^{saww} saw men from the clan of Taym (Abu Bakr's clan), and Adayy (Umar's clan), upon the pulpits returning the people back from the path'.

قلت: وَ الشَّجَرَةُ الْمَلْعُونَةُ فِي الْقُرْآنِ؟ قال: «هم بنو أمية، يقول الله: وَ نُحَوِّثُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا».

I said, '**and the Accursed tree in the Quran [17:60]**?' He^{asws} said: 'They are the clan of Umayya. Allah^{azwj} is Saying: **and We Scared them, but it did not increase them except in great transgression [17:60]**'.⁴³

علي بن سعيد، قال: كنت بمكة فقدم علينا معروف بن خربوذ، فقال: قال لي أبو عبد الله (عليه السلام): «إن عليا (عليه السلام) قال لعمر: يا أبا حفص، ألا أخبرك بما نزل في بني أمية؟ قال: بلى. قال: فإنه نزل فيهم وَ الشَّجَرَةُ الْمَلْعُونَةُ فِي الْقُرْآنِ فغضب عمر و قال: كذبت، بنو أمية خير منك، و أوصل للرحم».

Ali Bin Saeed said,

'I was at Makkah, so Ma'rouf Bin Kharbouz came over and said, 'Abu Abdullah^{asws} said to me: 'Ali^{asws} said to Umar: 'O Abu Hafsa! Shall I^{asws} inform you with what has been Revealed regarding the Clan of Umayya?' He said, 'Yes'. He^{asws} said: 'It has been Revealed with regards to them: **and the Accursed tree in the Quran [17:60]**'.

⁴¹ تفسير العياني 2: 96 / 298.

⁴² تفسير العياني 2: 97 / 298.

⁴³ تفسير العياني 2: 100 / 298.

So Umar got angered and said, 'You^{asws} are lying! The Clan of Umayya is better than you^{asws}, and more in maintaining relationships'.⁴⁴

The dream of Rasool-Allah^{saww}

ونزل فيكم قول الله عز وجل: (وما جعلنا الرؤيا التي أريناك إلا فتنة للناس والشجرة الملعونة في القرآن)، وذلك حين رأى رسول الله صلى الله عليه وآله اثني عشر إماما من أئمة الضلالة على منبره يردون الناس على أدبارهم القهقري، رجلا من حينين مختلفين من قريش وعشرة من بني أمية،

And it was regarding you (the Clan of Umayya) that the Words of Allah^{azwj} Mighty and Majestic: ***and We did not Make the dream which We Showed you except as a Trial for the people, and the Accursed tree in the Quran [17:60]*** - were Revealed, and that was when Rasool-Allah^{saww} saw (in a dream) twelve imams from the imams of misguidance upon his^{saww} Pulpit, reverting the people backwards upon their heels. Two men from two different tribes from Quraysh, and ten from the Clan of Umayya.

أول العشرة صاحبك الذي تطلب بدمه وأنت وابنتك وسبعة من ولد الحكم بن أبي العاص، أولهم مروان، وقد لعنه رسول الله صلى الله عليه وآله وطرده وما ولد حين استمع لنساء رسول الله صلى الله عليه وآله.

The first of the ten is your companion whose blood you are seeking (Usman), and you, and your son, and seven from the sons of Al-Hakam Bin Abu Al-A'as, the first of them being Marwaan. And Rasool Allah^{saww} had cursed him, and expelled him along with his son when they were intently listening in to the (conversations) of the wives of the Rasool Allah^{saww}.

يا معاوية، إنا أهل بيت اختار الله لنا الآخرة على الدنيا ولم يرض لنا الدنيا ثوابا. وقد سمعت رسول الله صلى الله عليه وآله أنت ووزيرك وصويحك، يقول: (إذا بلغ بنو أبي العاص ثلاثين رجلا اتخذوا كتاب الله دخلا وعباد الله خولا ومال الله دولا).

O Muawiya, for us^{asws}, the People^{asws} of the Household, Allah^{azwj} has Chosen the Hereafter instead of the world, and Allah^{azwj} was not Pleased with the world as a Reward for us^{asws}. And you and your Vizier (Amro Al-A'as) and your companions have heard the Rasool Allah^{saww} say: 'When the Clan of Abu Al-A'as reach thirty men, they will take the Book of Allah^{azwj} to deceive with, and the servants of Allah^{azwj} as their followers, and the wealth of Allah^{azwj} for their own'.

يا معاوية، إن نبي الله زكريا نشر بالمنشار ويحيى ذبح وقتله قومه وهو يدعوهم إلى الله عز وجل، وذلك لهوان الدنيا على الله. إن أولياء الشيطان قدما حاربوا أولياء الرحمن، قال الله: (إن الذين يكفرون بآيات الله ويقتلون النبيين بغير حق ويقتلون الذين يأمرون بالقسط من الناس فيبشروهم بعذاب أليم).

⁴⁴ تفسير العيّاشي 2: 96 / 298.

O Muawiya, the Prophet^{as} of Allah^{azwj} Zakariya was sawn by a chainsaw, and Yahya^{as} was slaughtered, and his^{as} people killed him^{as}, and he^{as} was calling them to Allah^{azwj} Mighty and Majestic, and that is how disgraceful the world is to Allah^{azwj}. The friends of Satan^{la} have always been at war with the friends of the Beneficent^{azwj}. Allah^{azwj} Says: ***Surely, (as for) those who are disbelieving in the Signs of Allah and are killing the Prophets without right and are killing those who are enjoining with the justice, announce to them a painful Punishment [3:21].***

يا معاوية، إن رسول الله صلى الله عليه وآله قد أخبرني أن أمتي سيخضبون لحيتي من دم رأسي، وإني مستشهد، وستلي الأمة من بعدي، وأنت ستقتل ابني الحسن غدرا بالسم، وأن ابنك يزيد لعنه الله سيقتل ابني الحسين، يلي ذلك منه ابن الزانية.

O Muawiya, the Rasool Allah^{saww} has informed me^{asws} that his^{asws} community will dye my^{asws} beard with the blood from my^{asws} head, and I^{asws} will be martyred, and after me^{asws} the community will follow you, and you will kill my^{asws} son Al-Hassan^{asws} treacherously by poison, and that your son Yazeed^{la}, may Allah^{azwj} Curse him, will kill my^{asws} son^{asws} Al-Husayn^{asws}, that (deed) will be carried out by the son of a whore.⁴⁵

في سند الصحيفة السجادية عن أبي عبد الله عليه السلام قال: إن أبي حدثني عن أبيه عن جده عن علي عليه السلام أن رسول الله صلى الله عليه وآله أخذته نعسة وهو على منبره فرأى في منامه رجلا ينزول على منبره نزل القردة يردون الناس على أعقابهم القهقري

In a link Al-Sahifa Al-Sajjadiya, who has narrated:

'Abu Abdullah^{asws} has said that my^{asws} father^{asws} narrated to me^{asws} from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} from Ali^{asws} that the Rasool-Allah^{saww} brought him^{asws} near whilst he^{saww} was on the pulpit, that he^{saww} had seen in his^{saww} dream that men were jumping on his^{saww} Pulpit like the jumping of the monkeys, reverting the people backwards and the people were responding and turning.

فاستوى رسول الله صلى الله عليه وآله جالسا والحزن يعرف في وجهه، فأتاه جبرئيل عليه السلام بهذه الآية " وما جعلنا الرؤيا التي أريناك إلا فتنة للناس والشجرة الملعونة في القرآن ونخوفهم فما يزيدهم إلا طغيانا كبيرا " يعني بني امية

Rasool-Allah^{saww} sat down, and grief was apparent from his^{saww} face. Jibraeel^{as} came to him^{saww} with this Verse: ***And when We Said to you: "Surely your Lord Encompasses the people", and We did not Make the dream which We Showed you except as a Trial for the people, and the Accursed tree in the Quran; and We Scared them, but it did not increase them except in great transgression [17:60] - Meaning the Clan of Umayyala.***

قال: يا جبرئيل أعلى عهدي يكونون وفي زمني؟ قال: لا ولكن تدور رحى الاسلام من مهاجرك فتلبث بذلك عشرا، ثم تدور رحى الاسلام على رأس خمس وثلاثين من مهاجرك فتلبث بذلك خمسا، ثم لا بد من رحى ضلالة هي قائمة على قطبها ثم ملك الفراصة،

⁴⁵ Kitaab Sulaym Bin Qays Al Hilali – H 25

He^{saww} said: 'O Jibraeel^{as}, is this going to happen during my^{saww} era?' He said (Allah^{azwj} Says): 'No, but Islam will rage on and soon afterwards ten of your^{saww} Emigrants will adopt that. Then Islam will rage on and thirty five heads from your^{saww} Emigrants and five of them will adopt that. Then this ignorance will not change and become established and they^{la} will become kings like the Pharaohs used to be.'

قال: وأنزل الله تعالى في ذلك " انا انزلناه في ليلة القدر * ليلة القدر خير من ألف شهر " يملكها بنو امية ليس فيها ليلة القدر،

He^{asws} said: 'And Allah^{azwj} the Exalted Sent down regarding that: **Surely We revealed it during the Night of Pre-determination [97:1] The Night of Pre-determination is better than a thousand months [97:3]** – than that the Clan of Umayya^{la} rule in, which do not contain the Night of Pre-determination'.

قال: فاطلع الله عزوجل نبيه صلى الله عليه وآله ان بنى امية تملك سلطان هذه الامة، وملكها طول هذه المدة، فلو طاولتهم الجبال لطالوا عليها حتى يأذن الله تعالى بزوال ملكهم، وهم في ذلك يستشعرون عداوتنا اهل البيت وبغضنا اخبر الله نبيه بما يلقي اهل بيت محمد وأهل مودتهم وشيعتهم منهم في ايامهم وملكهم.

He^{asws} said: 'Allah^{azwj} Made his^{azwj} Prophet^{saww} to foresee that the Clan of Umayya^{la} will rule over this community as sultans, and their government will be of a long duration, and if they^{la} were to call out to the mountain it would follow them, until by the Permission of Allah^{azwj} their kingdom will decline, and during that they^{la} will exhibit their^{la} animosity toward us^{asws} the People of the Household^{asws}, and hatred towards us^{asws} which Allah^{azwj} Informed His^{azwj} Prophet^{saww} of, what they will mete out to the People^{asws} of the House of Muhammad^{saww} and the people who have affection for them^{asws} and their^{asws} Shias during their^{la} days and rule.'⁴⁶

VERSE 61

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا {61}

And when We Said to the Angels: "Do Sajdah to Adam!" They did Sajdah, except Iblees. He said, 'Should I do Sajdah to one You Created as clay?' [17:61]

Iblees^{la} – The first one to use analogy

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْعَقِيلِيِّ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ الْقُرَشِيِّ قَالَ دَخَلَ أَبُو حَنِيفَةَ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَ لَهُ يَا أَبَا حَنِيفَةَ بَلَّغْنِي أَنَّكَ تَقِيسُ قَالَ نَعَمْ قَالَ لَا تَقِسْ فَإِنَّ أَوَّلَ مَنْ قَاسَ إِبْلِيسُ حِينَ قَالَ خَلَقْتَنِي مِنْ نَارٍ وَ

⁴⁶ Tafseer Noor Al Thaqlayn – Ch 97 H 44

خَلَقْتُهُ مِنْ طِينٍ فَقَاسَ مَا بَيْنَ النَّارِ وَ الطِّينِ وَ لَوْ قَاسَ نُورِيَّةَ آدَمَ بِنُورِيَّةِ النَّارِ عَرَفَ فَضْلَ مَا بَيْنَ التُّورَيْنِ وَ صَفَاءَ أَحَدِهِمَا عَلَى الْآخَرِ .

Ali Bin Ibrahim, from his father, from Ahmad Bin Abdullah Al Aqeely, from Isa Bin Abdullah Al Qurshy who said,

‘Abu Haneefa came over to Abu Abdullah^{asws}, so he^{asws} said to him: ‘O Abu Haneefa! It has reached me^{asws} that you tend to analogise?’ He said, ‘Yes’. He^{asws} said: ‘Do not analogise, for the first one who analogised was Iblees^{la} where he^{la} said, **[38:76] He said: I am better than him; You have Created me from fire, and Created him from clay.** So he^{la} analogised what was between the fire and the clay, and had he^{la} compared Adam^{as} with the radiance of the fire, he^{la} would have recognised what is between the two radiances and the excellence of one of the two upon the other’.⁴⁷

Forbiddance of using analogies

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي شَيْبَةَ الْخُرَّاسِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ أَصْحَابَ الْمَقَائِسِ طَلَبُوا الْعِلْمَ بِالْمَقَائِسِ فَلَمْ تَزِدْهُمْ الْمَقَائِسُ مِنَ الْحَقِّ إِلَّا بُعْدًا وَإِنَّ دِينَ اللَّهِ لَا يُصَابُ بِالْمَقَائِسِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Aban Bin Usman, from Abu Shayba Al Khurasany who said,

‘I heard Abu Abdullah^{asws} saying: ‘The companions of analogies are seeking the knowledge with the analogies, thus the analogies will not increase them from the truth except for the distance (from it), and that the Religion of Allah^{azwj} cannot be attained by the analogies’.⁴⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى قَالَ سَأَلْتُ أَبَا الْحَسَنِ مُوسَى (عليه السلام) عَنِ الْقِيَاسِ فَقَالَ مَا لَكُمْ وَ الْقِيَاسُ إِنَّ اللَّهَ لَا يُسْأَلُ كَيْفَ أَحَلَّ وَ كَيْفَ حَرَّمَ .

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa who said,

‘I asked Abu Al-Hassan Musa^{asws} about the analogy, so he^{asws} said: ‘What is it to you all and the analogy? Allah^{azwj} will not Ask how it was Made to be Permissible and how it was Made to be Prohibited?’⁴⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ حَدَّثَنِي جَعْفَرٌ عَنْ أَبِيهِ (عليه السلام) أَنَّ عَلِيًّا (صلوات الله عليه) قَالَ مَنْ نَصَبَ نَفْسَهُ لِلْقِيَاسِ لَمْ يَزَلْ دَهْرُهُ فِي النَّبَاسِ وَ مَنْ دَانَ اللَّهَ بِالرَّأْيِ لَمْ يَزَلْ دَهْرُهُ فِي الزُّنْمَاسِ

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa who said,

⁴⁷ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 20

⁴⁸ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 7

⁴⁹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 16

'Ja'far^{asws} narrated to me from his^{asws} father^{asws} that Ali^{asws} said: 'The one who establishes himself to the analogy would not cease to be in confusion during his lifetime, and the one who makes a Religion of Allah^{azwj} with the opinion would not cease to be in (a state of) drowning'.

قَالَ وَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) مَنْ أَفْتَى النَّاسَ بِرَأْيِهِ فَقَدْ دَانَ اللَّهُ بِمَا لَا يَعْلَمُ وَ مَنْ دَانَ اللَّهُ بِمَا لَا يَعْلَمُ فَقَدْ ضَادَّ اللَّهَ حَيْثُ أَحَلَّ وَ حَرَّمَ فِيمَا لَا يَعْلَمُ .

He (the narrator) said, 'Abu Ja'far^{asws} said: 'The one who issues Fatwas to the people by his opinion, so he has made it as a Religion of Allah^{azwj} with what he does not know, and the one who makes it as a Religion of Allah^{azwj} with what he does not know, so he has opposed Allah^{azwj} where he is permitting and prohibiting regarding what he does not know'.⁵⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ دَاوُدَ بْنِ فَزَقْدٍ عَمَّنْ حَدَّثَهُ عَنِ ابْنِ شُبْرَمَةَ قَالَ مَا ذَكَرْتُ حَدِيثًا سَمِعْتُهُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ (عَلَيْهِ السَّلَام) إِلَّا كَأَنَّهُ أَنْ يَتَصَدَّعَ قَلْبِي قَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Dawood Bin Farqad, from the one who narrated it,

(It has been narrated) from Ibn Shubrama (a judge) who said, 'I do not recall a Hadeeth I heard from Ja'far Bin Muhammad^{asws} except that it almost pierces my heart. He^{asws} said: 'My^{asws} father^{asws} narrated to me, from my^{asws} grandfather^{asws}, from Rasool-Allah^{saww}'.

قَالَ ابْنُ شُبْرَمَةَ وَ أَقْسِمُ بِاللَّهِ مَا كَذَبَ أَبُوهُ عَلَى جَدِّهِ وَ لَا جَدُّهُ عَلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ عَمِلَ بِالْمَقَائِيسِ فَقَدْ هَلَكَ وَ أَهْلَكَ وَ مَنْ أَفْتَى النَّاسَ بِغَيْرِ عِلْمٍ وَ هُوَ لَا يَعْلَمُ النَّاسِخَ مِنَ الْمَنْسُوحِ وَ الْمُحْكَمَ مِنَ الْمُتَشَابِهِ فَقَدْ هَلَكَ وَ أَهْلَكَ .

Ibn Shubrama said, 'And I swear by Allah^{azwj}, his^{asws} father^{asws} did not lie upon his^{asws} grandfather^{asws}, nor his^{asws} grandfather^{asws} (lied) upon Rasool-Allah^{saww}. He^{asws} said: 'Rasool-Allah^{saww} said: 'The one who acts by the analogies, so he would be destroyed and destroy (others), and the one who issues Fatwas to the people without knowledge and he does not know the Abrogating (Verses of the Quran) from the Abrogated, and the Decisive from the Allegorical, so he would be destroyed and destroy (others)'.⁵¹

For detailed Ahadeeth on analogies please see Al Kafi V 1 – The book of Intellect and Ignorance – CH 19

⁵⁰ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 17

⁵¹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 11 H 9

VERSE 62

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِ إِلَى يَوْمِ الْقِيَامَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا
{62}

He (Iblees) said, 'Do You See this one whom You have Honoured over me? If You were to Respite me to the Day of Judgement I will destroy his offspring except a few' [17:62]

Respiteing of Iblees^{la}

عن وهب بن جميع مولى إسحاق بن عمار، قال: سألت أبا عبد الله (عليه السلام) عن قول إبليس: رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ قال له وهب: جعلت فداك، أي يوم هو؟ قال: «يا وهب، أ تحسب أنه يوم يبعث الله فيه الناس؟ إن الله أنظره إلى يوم يبعث فيه قائمنا، فإذا بعث الله قائمنا كان في مسجد الكوفة، و جاء إبليس حتى يجثو بين يديه على ركبتيه، فيقول: يا ويله من هذا اليوم، فيأخذ بناصيته فيضرب عنقه، فذلك اليوم هو الوقت المعلوم».

From Wahab bin Jami'e, a slave of Is'haq Bin Amaar who said,

'I asked Abu Abdullah^{asws} about the Words of Iblees^{la}, **Lord! So Respite me till the Day they would be Resurrected [15:36] He said: So you are from the Respited ones [15:37] Till the Day of the known time [15:38]**. May I be sacrificed for you^{asws}! Which day is it?' He^{asws} said: 'O Wahab! Do you reckon that is it the Day in which Allah^{azwj} would Resurrect the people? Allah^{azwj} has Respited him^{la} till the day in which He^{azwj} would Send our^{asws} Qaim^{asws}. He^{asws} would be in the Masjid of Al-Kufa, and Iblees^{la} would come until he^{la} would kneel down in front of him^{asws}, so he^{la} would be saying, 'O woe from this day!' So he^{asws} would grab him^{la} by his^{la} eyebrows and strike his^{la} neck off. So that is **the Day of the known time [15:38]**.⁵²

VERSES 63 & 64

قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَوْفُورًا {63}

He Said: "Go away! The ones from them who follow you, then Hell would be your Recompense, a full Recompense [17:63]

⁵² تفسير العياشي 2: 14 / 242

وَاسْتَفْزِرْ مَنْ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ
وَالْأَوْلَادِ وَعِدْهُمْ ۚ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا {64}

And deceive the ones you can from them by your voice and bring against them your cavalry and your infantry, and participate in their wealth and their children and promise them!” And the Satan will not promise them except to deceive [17:64]

Participation of Iblees^{la} in the wealth and children

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عُمَرَ بْنِ أَدَيْنَةَ عَنْ أَبَانَ بْنِ أَبِي عَيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ اللَّهَ حَرَّمَ الْجَنَّةَ عَلَى كُلِّ فَحَّاشٍ بَذِيءٍ قَلِيلِ الْحَيَاءِ لَا يُبَالِي مَا قَالُوا وَلَا مَا قِيلَ لَهُ فَإِنَّكَ إِنْ فَتَشْتَهُ لَمْ تَجِدْهُ إِلَّا لِعِيَّةٍ أَوْ شَرِكِ شَيْطَانٍ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Umar Bin Azina, from Aban Bin Abu Ayyash, from Suleym Bin Qays,

(It has been narrated) from Amir Al-Momineen^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Allah^{azwj} has Prohibited the Paradise upon every immoral one, obscene one, little of shame, neither caring what he says nor what is said for him, If you inquire, you will not find him to be only as a strayed one or an associate of the Satan^{la}’.

فَقِيلَ يَا رَسُولَ اللَّهِ وَ فِي النَّاسِ شَرِكُ شَيْطَانٍ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَمَا تَقْرَأُ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ وَ شَارِكْهُمْ فِي الْأَمْوَالِ وَ الْأَوْلَادِ

It was said, ‘O Rasool-Allah^{saww}, and among the people are associates of Satan^{la}?’ So Rasool-Allah^{saww} said: ‘Have you not read the Words of Allah^{azwj} Mighty and Majestic: **and participate in their wealth and their children [17:64]?**’

قَالَ وَ سَأَلَ رَجُلٌ فَقِيهًا هَلْ فِي النَّاسِ مَنْ لَا يُبَالِي مَا قِيلَ لَهُ قَالَ مَنْ تَعَرَّضَ لِلنَّاسِ بِشَتْمِهِمْ وَ هُوَ يَعْلَمُ أَنَّهُمْ لَا يَتْرَكُونَهُ فَذَلِكَ الَّذِي لَا يُبَالِي مَا قَالُوا وَلَا مَا قِيلَ فِيهِ .

He (the narrator) said, ‘And a man asked a Scholar^{asws}, ‘Is there among the people, one who does not care what is said for him?’ He^{asws} said: ‘The one who exposes the obscenities to the people and he knows that they would not be leaving him. So that is the one who does not care what he says and what is said regarding him’.⁵³

⁵³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 131 H 3

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْوَشَّاءِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي بصيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا أَبَا مُحَمَّدٍ أَيُّ شَيْءٍ يَقُولُ الرَّجُلُ مِنْكُمْ إِذَا دَخَلَتْ عَلَيْهِ امْرَأَتُهُ قُلْتُ جُعِلْتُ فِدَاكَ أَيْسَرُطِيْعُ الرَّجُلُ أَنْ يَقُولَ شَيْئاً فَقَالَ لَا أَعْلَمُكَ مَا تَقُولُ قُلْتُ بَلَى

Al Husayn Bin Muhammad, from Moalla Bin Muhammad and a number of our companions, from Ahmad Bin Muhammad, altogether, from Al Washsha, from Muhssa Bin Bakr, from Abu Baseer who said,

‘Abu Abdullah^{asws} said: ‘O Abu Muhammad! Which thing is the man from you saying when he goes over to his wife?’ I said, ‘May I be sacrificed for you^{asws}! Does the man have the ability that he should be saying something?’ So he^{asws} said: ‘Shall I^{asws} teach you what you should be saying?’ I said, ‘Yes’.

قَالَ تَقُولُ بِكَلِمَاتِ اللَّهِ اسْتَحْلَلْتُ فَرْجَهَا وَ فِي أَمَانَةِ اللَّهِ أَخَذْتُهَا اللَّهُمَّ إِنْ قَضَيْتَ لِي فِي رَحِمِهَا شَيْئاً فَاجْعَلْهُ بَارَأً تَقِيّاً وَ اجْعَلْهُ مُسْلِماً سَوِيّاً وَ لَا تَجْعَلْ فِيهِ شَرْكَاً لِلشَّيْطَانِ

He^{asws} said: ‘You should be saying, ‘With the Words of Allah^{azwj} I Permit her private parts, and in the Security of Allah^{azwj} that I take her. O Allah^{azwj}! If You^{azwj} Judge for me anything in her womb, so Make it to be righteous, pious, and Makes it a complete Muslim, and do not Make therein a participation of the Satan^{la}’.

قُلْتُ وَ بِأَيِّ شَيْءٍ يُعْرَفُ ذَلِكَ قَالَ أَمَا تَقْرَأُ كِتَابَ اللَّهِ عَزَّ وَ جَلَّ ثُمَّ ابْتَدَأَ هُوَ وَ شَارِكُهُمْ فِي الْأَمْوَالِ وَ الْأَوْلَادِ ثُمَّ قَالَ إِنَّ الشَّيْطَانَ لَيَجِيءُ حَتَّى يَتَعَدَّ مِنَ الْمَرْأَةِ كَمَا يَتَعَدُّ الرَّجُلُ مِنْهَا وَ يُحْدِثُ كَمَا يُحْدِثُ وَ يَنْكِحُ كَمَا يَنْكِحُ

I said, ‘And by which thing is that recognised?’ He^{asws} said: ‘Have you not read the Book of Allah^{azwj} Mighty and Majestic: **and participate in their wealth and their children [17:64]**. Then he^{asws} said: ‘The Satan^{la} comes until he sits upon the woman just as the man sits upon her, and does just as what he does, and copulates just as he copulates’.

قُلْتُ بِأَيِّ شَيْءٍ يُعْرَفُ ذَلِكَ قَالَ بِحُبِّنَا وَ بُغْضِنَا فَمَنْ أَحَبَّنَا كَانَ نُطْفَةَ الْعَبْدِ وَ مَنْ أَبْغَضَنَا كَانَ نُطْفَةَ الشَّيْطَانِ .

I said, ‘And by which thing is that recognised?’ He^{asws} said: ‘By love for us^{asws}, and hatred for us^{asws}. So the one who loves us^{asws} his was the seed of the servant, and the one who hates us^{asws} his was the seed of the Satan^{la}’.⁵⁴

العباشي: عن محمد بن مسلم، عن أبي جعفر (عليه السلام) قال: سألته عن شرك الشيطان: قوله: وَ شَارِكُهُمْ فِي الْأَمْوَالِ وَ الْأَوْلَادِ. قال: «ما كان من مال حرام فهو شرك الشيطان- قال- و يكون مع الرجل حتى يجامع، فيكون من نطفته و نطفة الرجل إذا كان حراماً».

Al Ayyashi, from Muhammad Bin Muslim,

⁵⁴ Al Kafi – V 5 – The Book of Marriage Ch 140 H 2

'I asked Abu Ja'far^{asws} about the association of the Satan^{la} – His^{azwj} Words: **and participate in their wealth and their children [17:64]**. He^{asws} said: 'Whatever was from the Forbidden wealth, so it is the association with Satan^{la}, and it would be with the man until he copulates, So it would come to be from his^{la} seed, and the seed of the man if it was Forbidden (wealth)'.⁵⁵

عن عبد الملك بن أعين، قال: سمعت أبا جعفر (عليه السلام) يقول: «إذا زنى الرجل أدخل الشيطان ذكره، ثم عملا جميعا ثم تختلط النطفتان، فيخلق الله منهما، فيكون شركة الشيطان».

From Abdul Malik Bin Ayn who said,

'I heard Abu Ja'far^{asws} saying: 'When the man commits adultery, the Satan^{la} enters his manhood, then they both perform the deed, then the two seeds intermingle. So Allah^{azwj} Creates from both these, and it happens to be a participation of the Satan^{la}'.⁵⁶

عن سليمان بن خالد، قال: قلت لأبي عبد الله (عليه السلام): ما قول الله: وَ شَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ؟ قال: فقال: «قل في ذلك قولاً: أعوذ بالله السميع العليم من الشيطان الرجيم».

From Sulayman Bin Khalid said, 'I said to Abdullah^{asws}, 'What (about) the Words of Allah^{azwj}: **and participate in their wealth and their children [17:64]?**' So he^{asws} said: 'Speak with regards to that, the words, 'I seek refuge with Allah^{azwj}, the Hearing, the Knowing, from the Accursed Satan^{la}'.⁵⁷

حدثنا الحسن بن محمد بن سعيد الهاشمي قال: حدثنا فرات بن إبراهيم ابن فرات الكوفي قال: حدثنا محمد بن علي بن معمر قال: حدثنا أبو عبد الله أحمد ابن علي بن محمد الرملي قال: حدثنا أحمد بن موسى قال: حدثنا يعقوب بن اسحاق المروزي قال: حدثنا عمرو بن منصور قال: حدثنا اسماعيل بن أبان، عن يحيى بن أبي كثير عن أبيه عن أبي هارون العبدى، عن جابر بن عبد الله الانصاري قال: كنا بمنى مع رسول الله إذ بصرنا برجل ساجد وراكع ومتضرع فقلنا يا رسول الله ما أحسن صلاته فقال " ع " هو الذي اخرج اباكم من الجنة

Al Hassan Bin Muhammad Bin saeed Al Hashimy narrated to us, from Furat Bin Ibrahim Ibn Furat Al Kufy, from Muhammad Bin Ali Bin Moamar, from Abdullah Ahmad Ibn Ali Bin Muhammad Al Ramly, from Ahmad Bin Musa, from Yaquob Bin Is'haq Al Mrouzy, from Amro Bin Mansour, from Ismail Bin Aban, from Yahya Bin Abu Kaseer, from his father, from Abu Haroun Al abady,

(It has been narrated) from Jabir Bin Abdullah Al-Ansary who said, 'I was at Mina with Rasool-Allah^{saww} when we saw a man performing *Sajdahs* and *Rukus*, and beseeching (in *Salat*). So we said, 'O Rasool-Allah^{saww}! How good his *Salat* is.' So he^{saww} said: 'He is the one who got your father (Adam^{as}) exited from the Paradise'.

⁵⁵ تفسير العياشي 2: 102 / 299.

⁵⁶ تفسير العياشي 2: 104 / 299.

⁵⁷ تفسير العياشي 2: 107 / 300.

فمضى إليه علي "ع" غير مكترث فهزه هزة ادخل اضلاعه اليمني في اليسرى، واليسرى في اليمني، ثم قال: لاقتلنك ان شاء الله فقال: لن تقدر على ذلك إلى أجل معلوم من عند ربي مالك تريد قتلي فوالله ما أبغضك احد إلا سبقت نطفتي إلى رحم امه قبل نطفة ابيه ولقد شاركت مبغضيك في الاموال والاولاد وهو قول الله عز وجل في محكم كتابه (وشاركهم في الاموال والاولاد)

So Ali^{asws} went over to him without paying any attention to it, so he^{asws} shook him with such a shaking that his right ribs entered into his left, and the left into his right. Then he^{asws} said: 'I^{asws} shall kill you^{asws}, if Allah^{azwj} so Desires it'. So he said, 'You^{asws} will never be able to do that until the known term from my Lord^{azwj}. What is the matter with you^{asws} that you^{asws} intend to kill me? By Allah^{azwj}, no one hates you^{asws} except that I have preceded my seed into the womb of his mother before the seed of his father and I have participated with the one who hates you^{asws} in the wealth, and the children of his. And these are the Words of Allah^{azwj} Mighty and Majestic in the Decisive of His^{azwj} Book: **and participate in their wealth and their children [17:64]**.

قال النبي صلى الله عليه وآله صدق يا علي لا يبغضك من قريش إلا سفاحي، ولا من الانصار إلا يهودي، ولا من العرب إلا دعي، ولا من سائر الناس إلا شقي، ولا من السناء إلا سلقلقية - وهي التي تحيض من دبرها -

The Prophet^{saww} said: 'It is true, O Ali^{asws}! None shall hate you^{asws} from the Quraysh except for the one born of adultery, nor from the Helpers except for a Jew, nor from the Arabs except for one referred to someone other than his biological father, nor from the rest of the people except for a wretch, nor from the women except for a 'Salaqiya' - and she is one who menstruates from her behind.

ثم أطرق مليا ثم رفع رأسه فقال: معاشر الانصار اعرضوا اولادكم على محبة علي فإن أجابوا فهم منكم وان أبوا فليسوا منكم قال جابر بن عبد الله فكنا نعرض حب علي "ع" على اولادنا فمن أحب عليا علمنا انه من اولادنا ومن ابغض عليا اتفقنا منه.

Then Rasool Allah^{saww} remained silent for a while, then raised his^{saww} head, so he^{saww} said: 'O group of the Helpers! Present the love for Ali^{asws} to your children. So the one who loves Ali^{asws}, then know that he is from your children, and the one who hates Ali^{asws}, be exiled from him'.⁵⁸

صفوان الجمال، قال: كنت عند أبي عبد الله (عليه السلام) فاستأذن عيسى بن منصور عليه، فقال له: «ما لك و لفلان، يا عيسى، أما إنه ما يحبك!» فقال: بأبي و امي، يقول قولنا، و هو يتولى من نتولى. فقال: «إن فيه نخوة إبليس».

Safwan Al Jammal who said,

'I was in the presence of Abu Abdullah^{asws}, and Isa Bin Mansour sought permission to see him^{asws}. So he^{asws} said to him: 'What is the matter with you and so and so (being friends), O Isa! But he does not love you!'

فقال: بأبي و امي، أليس يقول إبليس: خَلَقْتَنِي مِنْ نَارٍ وَ خَلَقْتَهُ مِنْ طِينٍ؟ فقال أبو عبد الله (عليه السلام): «أليس الله يقول: وَ شَارِكُهُمْ فِي الْأَمْوَالِ وَ الْأَوْلَادِ فَالشَّيْطَانُ يَبَاضِعُ ابْنَ آدَمَ هَكَذَا» و قرن بين إصبعيه.

⁵⁸ Al Illal Al Sharaie - V 1 Ch 120 H 7

So he said, 'By my father and my mother! Isn't Iblees^{la} saying, **You Created me from fire and Created him from clay** [7:12]?' So Abu Abdullah^{asws} said: 'Isn't Allah^{azwj} Saying: **and participate in their wealth and their children [17:64]**? So the Satan^{la} copulates along with the son of Adam^{as} like this!', and he^{asws} joined between his^{asws} (two) fingers'.⁵⁹

Hajjaj Bin Yusuf^{la} was a son of Iblees^{la}

عن زرارة، قال: كان يوسف أبو الحجاج صديقاً لعلي بن الحسين (عليه السلام) و أنه دخل على امرأته فأراد أن يضمها - أعني أم الحجاج - قال: فقالت له «1»: إنما عهدك بذاك الساعة،

From Zurara who said,

'It was so that Yusuf, father of Al-Hajjaj was a friend to Ali Bin Al Husayn^{asws}, and he had come to his wife and intended to embrace her – meaning mother of Al Hajjaj, but she said to him, 'But rather, your appointment is at that (such and such) time'.

قال: فأتى علي بن الحسين (عليه السلام) فأخبره، فأمره أن يمسك عنها، فأمسك عنها، فولدت بالحجاج، و هو ابن شيطان.

He (the narrator) said, 'So he came over to Ali Bin Al Husayn^{asws} and informed him^{asws}. He^{asws} instructed him that he withholds from her. So he withheld from her, and she gave birth to Al Hajjaj^{la} and he^{la} was a son of the Satan^{la}'.⁶⁰

Advice of Amir Al-Momineen^{asws} to Kumeyl (An extract)

أَخْبَرَنَا الشَّيْخُ أَبُو الْبَقَاءِ إِبْرَاهِيمُ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ الْبَصْرِيُّ بِقِرَائَتِي عَلَيْهِ فِي الْمَحَرَّمِ سَنَةَ سِتِّ عَشْرَةَ وَ خَمْسِمِائَةٍ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: حَدَّثَنَا أَبُو طَالِبٍ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ بْنِ أَحْمَدَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ وَهْبَانَ الدُّبَيْلِيُّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ أَحْمَدَ بْنِ كَثِيرٍ الْعَسْكَرِيُّ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ الْمُفَضَّلِ أَبُو سَلَمَةَ الْأَصْفَهَانِيُّ قَالَ: أَخْبَرَنِي رَاشِدُ بْنُ عَلِيٍّ بْنِ وَائِلٍ الْقُرَشِيُّ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ حَفْصِ الْمَدَنِيُّ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ سَعِيدِ بْنِ زَيْدٍ بْنِ أَرْطَاةَ قَالَ:

It was informed to us by the Sheykh Abu Al Baqa'a Ibrahim Bin Al Husayn Bin Ibrahim Al Basry, by my reading upon it during Al Muharram of the year five hundred and sixteen at the location of our Master^{asws} Amir Al Momineen Ali Bin Abu Talib^{asws}, from Abu Talib Muhammad Bin Al Hassan Bin Utba, from Abu Al Hassan Muhammad Bin Al Husayn Bin Ahmad, from Muhammad Bin Wahbab Al Dulaymi, from Ali Bin Ahmad Bin Kaseer Al Askary, from Ahmad Bin Al Mufazzal Abu Salma Al Isfahany, from Rashid Bin Ali Bin Wail Al Qurshy, from Abdullah Bin Hafs Al Madany, from Muhammad Bin Is'haq, from Saeed Bin Zayd Bin Artat who said, '

⁵⁹ تفسير العياشي 2: 109 / 300.

⁶⁰ تفسير العياشي 2: 299 / 3.

لَقِيتُ كُمْيَلُ بْنَ زِيَادٍ وَ سَأَلْتُهُ عَنْ فَضْلِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَالَ أَلَا أُخْبِرُكَ بِوَصِيَّةٍ أُوصَانِي بِهَا يَوْمًا هِيَ خَيْرٌ لَكَ مِنَ الدُّنْيَا بِمَا فِيهَا؟ فَقُلْتُ بَلَى قَالَ: قَالَ لِي عَلِيٌّ يَا كُمْيَلُ بْنَ زِيَادٍ فَسَمِّ كُلَّ يَوْمٍ بِاسْمِ اللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ وَ تَوَكَّلْ عَلَى اللَّهِ وَ اذْكُرْنَا وَ سَمِّ بِأَسْمَائِنَا وَ صَلِّ عَلَيْنَا وَ اسْتَعِذْ بِاللَّهِ رَبَّنَا وَ اذْرَأْ عَنْ نَفْسِكَ وَ مَا تَحُوطُهُ عَنَانِيَّتُكَ تُكَفِّ شَرَّ ذَلِكَ الْيَوْمِ

'I met Kumayl Bin Ziyad and asked him about the merits of Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}. So he said, 'Shall I inform you of the bequest he^{asws} bequeathed to me with one day? It would be better for you that the world and whatever is in it. I said, 'Yes'. He said to me that 'Ali^{asws} said to me: 'O Kumayl Bin Ziyad! Name during every day with the Name of Allah^{azwj}, and there is neither a Might nor Strength except with Allah^{azwj}, and rely upon Allah^{azwj}, and mention us^{asws}, and name with our^{asws} names, and send *Salawat* upon us^{asws}, and seek Refuge with Allah^{azwj}, our^{asws} Lord^{azwj}, and protect from yourself and what surrounds it with your care, it would suffice you for the evil of that day.

يَا كُمْيَلُ اذْكُرْ قَوْلَ اللَّهِ تَعَالَى لِإِبْلِيسَ لَعْنَهُ اللَّهُ وَ أَجْلِبْ عَلَيْهِمْ بِحِيلِكَ وَ رَجُلِكَ وَ شَارِكُهُمْ فِي الْأَمْوَالِ وَ الْأَوْلَادِ وَ عِدَّتِهِمْ وَ مَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا

O Kumayl! Remember the Words of Allah^{azwj} the Exalted to Iblees^{la}, may Allah^{azwj} Curse him^{la}: **and bring against them your cavalry and your infantry, and participate in their wealth and their children and promise them!" And the Satan will not promise them except to deceive [17:64]**

يَا كُمْيَلُ إِنَّ إِبْلِيسَ لَا يَعِدُ عَنْ نَفْسِهِ وَ إِنَّمَا يَعِدُ عَنْ رَبِّهِ لِيَحْمِلَهُمْ عَلَى مَعْصِيَتِهِ فَيُورِطَهُمْ

O Kumayl! Iblees^{la} does not promise from himself^{la}, but rather he^{la} promises from his^{la} Lord^{azwj}, in order to carry them upon disobeying Him^{azwj}, so he^{la} entangles (traps) them.

يَا كُمْيَلُ إِنَّهُ يَأْتِي لَكَ بِلُطْفٍ كَيْدِهِ فَيَأْمُرُكَ بِمَا يَغْلُمُ أَنَّكَ قَدْ أَلْفَتَهُ مِنْ طَاعَتِهِ لَا تَدْعُهَا فَتَحْسَبُ أَنَّ ذَلِكَ مَلَكٌ وَ إِنَّمَا هُوَ شَيْطَانٌ رَجِيمٌ فَإِذَا سَكَنْتَ إِلَيْهِ وَ اطْمَأْنَنْتَ عَلَى الْعِظَائِمِ الْمُهْلِكَةِ الَّتِي لَا نَجَاءَ مَعَهَا

O Kumeyl! He (Satan^{la}) would be becoming to you with subtle tricks, and he^{la} would be instructing you with what you know and you are familiar with from His^{azwj} obedience, you will not be leaving it. So you would reckon that, that is an Angel, and rather it is Satan^{la} the Pelted. So when you settle to him^{la}, you would be reassured upon the great destructions which there would be no salvation with it.

يَا كُمْيَلُ إِنَّ لَهُ فِخَاخًا يَنْصِبُهَا فَاحْذَرُ أَنْ يُوقِعَكَ فِيهَا

O Kumayl! For him^{la} there are snares he^{la} sets up, therefore be cautious of falling into these.

يَا كُمْيَلُ إِنَّ الْأَرْضَ مَمْلُوءَةٌ مِنْ فِخَاخِهِمْ فَلَنْ يَنْجُوا مِنْهَا إِلَّا مَنْ تَبَتَّ بِنَا وَ قَدْ أَعْلَمَكَ اللَّهُ عَزَّ وَ جَلَّ أَنَّهُ لَنْ يَنْجُو مِنْهَا إِلَّا عِبَادُهُ وَ عِبَادُهُ أَوْلِيَاؤُنَا

O Kumayl! The earth is filled to the brim from their^{la} snares, so he would never be saved from these except for the one who is affirmed with us^{asws}, and Allah^{azwj} Mighty and Majestic has Let you know that none would be Saved from these except His^{azwj} servants, and His^{azwj} servants are our^{asws} friends.

يَا كُمْيَلُ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَ قَوْلُهُ عَزَّ وَ جَلَّ إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَ الَّذِينَ هُمْ بِهِ مُشْرِكُونَ

O Kumayl! And these are the Words of Allah^{azwj} Mighty and Majestic: **Surely (as for) My servants, there isn't any authority for you upon them [17:65].** And His^{azwj} Words, the Mighty and Majestic: **But rather, his authority is upon those who befriend him and those who associate with Him [16:100].**

يَا كُمْيَلُ انْجُ بِوَلَايَتِنَا مِنْ أَنْ يَشْرَكَكَ فِي مَالِكَ وَ وَلَدِكَ كَمَا أَمَرَ

O Kumayl! Attain salvation with our^{asws} Wilayah and (block) him^{la} from participating in your wealth and in your children just as (Allah^{azwj} has) Commanded.

يَا كُمْيَلُ لَا تَعْتَرَّ بِأَقْوَامٍ يُضِلُّونَ فَيُطِيلُونَ وَ يَصُومُونَ فَيُداوِمُونَ وَ يَتَصَدَّقُونَ فَيَحْسَبُونَ أَنَّهُمْ مُوقِفُونَ

O Kumayl! Do not be deceived by people who are praying *Salat* and they are prolonging, and they are Fasting and being habitual, and they are giving charity, and they are reckoning but they are the bended people (towards the falsehood).

يَا كُمْيَلُ أَقْسِمُ بِاللَّهِ لَسَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ الشَّيْطَانَ إِذَا حَمَلَ قَوْمًا عَلَى الْفَوَاحِشِ مِثْلَ الزِّنَاءِ وَ شُرْبِ الْخَمْرِ وَ الرِّبَا وَ مَا أَشْبَهَ ذَلِكَ مِنَ الْحَتَى وَ الْمَآثِمِ حَبَّبَ إِلَيْهِمْ الْعِبَادَةَ الشَّدِيدَةَ وَ الْحُشُوعَ وَ الرُّكُوعَ وَ الْخُضُوعَ وَ السُّجُودَ ثُمَّ حَمَلَهُمْ عَلَى وَلَايَةِ الْأَئِمَّةِ الَّذِينَ يَدْعُونَ إِلَى النَّارِ وَ يَوْمَ الْقِيَامَةِ لَا يُنْصَرُونَ

O Kumeyl! I^{asws} swear by Allah^{azwj} to have heard Rasool-Allah^{saww} saying: 'The Satan^{la}, when he^{la} carries a people upon the immoralities like the adultery, and drinking of the wine, and the usury, and whatever resembling that from the vulgarities and the sins, makes it beloved to them the intense worshipping, and the reverence, and the *Ruku*, and humbleness, and the *Sujoud*. Then he carries them upon the wilayah of the leaders who are calling them to the Fire, and on the Day of Judgment, they would not be helped.⁶¹

⁶¹ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 1 H 42 (Extract)

VERSE 65

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ ۖ وَكَفَىٰ بِرَبِّكَ وَكِيلًا {65}

Surely (as for) My servants, there isn't any authority for you upon them, and suffice with your Lord as a Protector [17:65]

العياشي: عن جعفر بن محمد الخزازي، عن أبيه، قال: سمعت أبا عبد الله (عليه السلام) يذكر في حديث غدير خم: «أنه لما قال النبي (صلى الله عليه وآله) لعلي (عليه السلام) ما قال، وأقامه للناس، صرخ إبليس صرخة، فاجتمعت له العفاريت، فقالوا: يا سيدنا، ما هذه الصرخة؟ فقال: ويلكم، يومكم كيوم عيسى - والله - لأضلن فيه الخلق».

Al Ayyashi, from Ja'far Bin Muhammad Al Khazai'e, from his father who said,

'I heard Abu Abdullah^{asws} mentioned in a Hadeeth of Ghadeer Khumm: 'When the Prophet^{saww} said to Ali^{asws} what he^{saww} said, and nominated him^{asws} to the people, Iblees^{la} shrieked with a shriek, so the Devils gathered around him^{la} and said, 'Our Master^{la}! What is this shriek (for)?' So he^{la} said, 'Woe be unto you all. This day of yours is like the day of Isa^{as} - by Allah^{azwj} - I^{la} will stray the people during it'.

قال: «فنزل القرآن: وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ - قال - فصرخ إبليس صرخة فرجعت إليه العفاريت، فقالوا: يا سيدنا، ما هذه الصرخة الاخرى؟

He^{asws} said: 'So the Quran (Verse) was Revealed: **And Iblees did ratify his thinking upon them, so they (all) followed him except a group from the Momineen [34:20]**. So Iblees^{la} shreiked with a shriek, and devils returned back to him^{la} and they said, 'O our Master^{la}! What is this other shriek (for)?'

فقال: ويحكم، حكى الله - و الله - كلامي قرآنا، و أنزل عليه: وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ ثم رفع رأسه إلى السماء، ثم قال: و عزتك و جلالك لألحقن الفريق بالجميع».

So he^{la} said, 'Woe be unto you all! By Allah^{azwj}! Allah^{azwj} has Related my^{la} speech as Quran, and Revealed unto him^{saww}: **And Iblees did ratify his thinking upon them, so they (all) followed him except a group from the Momineen [34:20]**. Then he^{la} raised his^{la} head towards the sky, then said, 'By Your^{azwj} Might, and Your^{azwj} Majesty, I^{la} will damage the group, in their entirety'.

قال: «فقال النبي (صلى الله عليه وآله): بِسْمِ الرَّحْمَنِ الرَّحِيمِ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ - قال - فصرخ إبليس صرخة، فرجعت إليه العفاريت، فقالوا: يا سيدنا، ما هذه الصرخة الثالثة؟ قال: و الله، من أصحاب علي، و لكن و عزتك و جلالك - يا رب - لأزين لهم المعاصي حتى ابغضهم إليك».

He^{asws} said: 'So the Prophet^{saww} said: 'In the Name of Allah^{azwj} the Beneficent, the Merciful (بِسْمِ الرَّحْمَنِ الرَّحِيمِ) **Surely (as for) My servants, there isn't any authority for you upon them**'. So Iblees^{la} shrieked with a shriek, and the devils returned back to him^{la} and said, 'O our Master^{la}! What is this third shriek for?' He^{la} said: 'By Allah^{azwj}!

From the companions of Ali^{asws}, but, by Your^{azwj} Mighty and Your^{azwj} Majesty – O Lord^{azwj} – I^{la} shall adorn the sins for them (to look good) until they would (become) hateful to You^{azwj}.

قال: فقال أبو عبد الله (عليه السلام): «و الذي بعث بالحق محمداً، للغفارت و الأبالسة على المؤمن أكثر من الزناير على اللحم، و المؤمن أشد من الجبل، و الجبل تدنو إليه بالفأس فتنتحت منه، و المؤمن لا يستقل عن دينه».

(The narrator) said, 'Abu Abdullah^{asws} said: 'By the One Who Sent Muhammad^{saww} with the Truth, the devils and the Satans^{la} are more numerous upon the Momineen than there are wasps upon the flesh. And the Momin is stronger than the mountain, which can be chipped away by an axe, and can be carved from it, whilst the Momin (nothing) can be lessened from his Religion'.⁶²

فَقَالَ يَا أَبَا مُحَمَّدٍ لَقَدْ ذَكَرَكُمُ اللَّهُ فِي كِتَابِهِ فَقَالَ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَ اللَّهُ مَا أَرَادَ بِحَذَا إِلَّا الْأَيْمَةَ (عليهم السلام) وَ شِيعَتَهُمْ.

So he^{asws} (6th Imam^{asws}) said: 'O Abu Muhammad, Allah^{azwj} has Mentioned you all in His^{azwj} Book: **Surely (as for) My servants, there isn't any authority for you upon them, and suffice with your Lord as a Protector [17:65].** And Allah^{azwj} has not Intended by this but the Imams^{asws} and their^{asws} Shias'.⁶³

VERSES 66 - 69

رَبُّكُمُ الَّذِي يُرْجِي لَكُمُ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ ۚ إِنَّهُ كَانَ بِكُمْ رَحِيمًا {66}

Your Lord is He Who Drives on the ships for you in the sea for you to be seeking from His Grace. Surely, He was always Merciful with you [17:66]

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَاهُ ۚ فَلَمَّا بَلَغَاكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ ۚ وَكَانَ الْإِنْسَانُ كَفُورًا {67}

And when harm touches you in the sea, lost are the ones you are calling to except Him. So when He Rescues you to the land, you turn away, and the human being was ever ungrateful [17:67]

أَفَأَمِنْتُمْ أَنْ يُخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا {68}

⁶² تفسير العياشي 2: 111 / 301

⁶³ Al Kafi – H 14454 (Extract)

Are you feeling secure from a tract of land submerging with you or (from) Him Sending a storm upon you? Then you will not find a protector for yourselves [17:68]

أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ۖ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا {69}

Or, are you feeling secure from Him Repeating you being in another plight, so He would Send upon you a hurricane from the wind, so He would Drown you all due to your ungratefulness. Then you will not be finding an avenger for you against Us [17:69]

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: قَاصِفًا مِنَ الرِّيحِ قال: «هي العاصف» و قوله: تَبِيعًا يقول: وكيلا، و يقال: كفيلا، و يقال: ثائرا.

And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words: ***hurricane from the wind [17:69]***. He^{asws} said: 'It is the turbulence'. And His^{azwj} Words: ***an avenger for you against Us [17:69]*** – He^{azwj} is Saying: "A protector", and it is said, 'A guarantor', and it is said, 'A helper'.⁶⁴

VERSE 70

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا {70}

And We have Honoured the Children of Adam, and We Carry them in the land and the sea, and We Sustain them of the good things, and We Preferred them over most of the ones We Created, with a Preference [17:70]

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، قال: حدثنا عبد الكريم بن عبد الرحيم، قال: حدثنا محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام) قال: «إن الله لا يكرم روح كافر، و لكن يكرم أرواح المؤمنين، و إنما كرامة النفس و الدم بالروح، و الرزق الطيب هو العلم».

Ali Bin Ibrahim said, 'Ja'far Bin Ahmad narrated to us, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza Al Sumaly,

⁶⁴ تفسير القمي 2: 22

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} does not Honour the soul of the Kafir, but He^{azwj} Honours the souls of the Momineen. But rather, the Honour of the self and the blood is with the soul, and the goodly sustenance, it is the knowledge'.⁶⁵

العباشي: عن جابر، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ فَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا، قال: «خلق كل شيء منكبا غير الإنسان، خلق منتصبا».

Al Ayyashi, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Exalted: **and We Preferred them over most of the ones We Created, with a Preference [17:70]**, he^{asws} said: 'Everything has been Created arched (منكبا) apart from the human being (who has been) Created erect'.⁶⁶

الشيخ في (أماليه) قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا علي بن محمد بن الحسن ابن كاس القاضي النخعي بالرملة، قال: حدثني جدي سليم بن إبراهيم بن عبيد المحاربي، قال: حدثنا نصر بن مزاحم المنقري، قال: حدثنا إبراهيم بن الزرقان، عن أبي خالد، عن زيد بن علي، عن أبيه (عليه السلام)، في قوله تعالى: وَ لَقَدْ كَرَّمْنَا بَنِي آدَمَ. يقول: «فضلنا بني آدم على سائر الخلق».

Al Sheykh, in his Amaali said, 'A group informed us, from Abu Al Mufazzal, from Ali Bin Muhammad Bin Al Hassan Ibn Kaas Al Qazy Al Naakhai'e at Al Ramla, from his grandfather Salim Bin Ibrahim Bin Ubeyd Al Maharby, from Nasr Bin Mazahim Al Manqary, from Ibrahim Bin Al Zabarqan, from Abu Khalid,

(It has been narrated) from Zayd son of Ali^{asws}, from his father^{asws} regarding His^{azwj} Words: **And We have Honoured the Children of Adam [17:70]**. He^{asws} said: 'He^{azwj} is Saying: "We^{azwj} Preferred the Children of Adam^{as} over the rest of the creatures".

وَ حَمَلْنَاهُمْ فِي الْبَرِّ وَ الْبَحْرِ يَقُول: «على الرطب و اليابس». وَ رَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ يَقُول: «من طيبات الثمار كلها» وَ فَضَّلْنَاهُمْ يَقُول: «ليس من دابة و لا طائر إلا هي تأكل و تشرب بفيها، لا ترفع بيدها إلى فيها طعاما و لا شرابا غير ابن آدم، فإنه يرفع إلى فيه بيده طعامه، فهذا من التفضيل».

He^{azwj} is Saying: **and We Carry them in the land and the sea** - upon the wet and the dry". He^{azwj} is Saying: **and We Sustain them of the good things** - from all the good fruits". He^{azwj} is Saying: **and We Preferred them** - and there is none from the animals, nor the birds except that it eats and drinks with its mouth, and does not lift it with its hands to its mouth, neither the food nor the drink apart from the Children of Adam^{as}, for he raises his food by his hand to his mouth. So this is from the Preference.⁶⁷

⁶⁵ تفسير القمي 1: 22.

⁶⁶ تفسير العباسي 2: 113/302.

⁶⁷ الأمالي 2: 103.

A report

و عنه، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا أحمد بن الحسن بن هارون بن سليمان الصباحي، قال: حدثنا يحيى بن السري الضري، قال: حدثنا محمد بن حازم أبو معاوية الضري، قال: دخلت على هارون الرشيد - وكانت بين يديه المائدة - فسألني عن تفسير هذه الآية: **وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ الْآيَةِ.**

And from him who said, 'A group informed us, from Abu Al Mufazzal, from Ahmad Bin Al Hassan Bin Haroun Bin Suleyman Al Sabahy, from Yahya Bin Al Sary Al Zareyr, from Muhammad Bin Hazim Abu Muawiya Al Zareyr who said,

'I went over to Haroon Al Rasheed, and in front of him was a meal. He asked me about the interpretation of this Verse: **And We have Honoured the Children of Adam, and We Carry them in the land and the sea, and We Sustain them of the good things [17:70]** – the Verse.

فقلت: يا أمير المؤمنين، قد تأولها جدك عبد الله بن العباس، أخبرني الحجاج بن إبراهيم الخوزي، عن ميمون بن مهران، عن ابن عباس، في هذه الآية: **وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ** قال: كل دابة تأكل بفيها إلا ابن آدم فإنه يأكل بالأصابع.

So I said, 'O commander of the faithful! Your grandfather Abdullah Bin Al Abbas has explained it. Al Hajjaj Bin Ibrahim Al Khowzy informed me from Maymoun Bin Mahran, from Ibn Abbas regarding this Verse: **And We have Honoured the Children of Adam, and We Carry them in the land and the sea, and We Sustain them of the good things [17:70]**. He said, 'Every animal eats with its mouth except for the son of Adam^{as}, for he eats with the fingers'.

قال أبو معاوية: فبلغني أنه رمى بملعقة كانت بيده من فضة و تناول من الطعام بإصبعه.

Ibn Muawiya said, 'It reached me that he (Haroun Al Rasheed) threw down a silver spoon which was in his hand and took from the meal with his fingers'.⁶⁸