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CHAPTER 19**MARYAM^{as}****(98 VERSES)****VERSES 1 - 50**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده المتقدم في فضل سورة الكهف، عن الحسن، عن عمر، عن أبان، عن أبي عبد الله (عليه السلام)، قال: «من أدام قراءة سورة مريم لم يمت حتى يصيب ما يغنيه في نفسه و ماله و ولده، و كان في الآخرة من أصحاب عيسى بن مريم (عليه السلام)، و اعطي في الآخرة مثل ملك سليمان بن داود (عليهما السلام) في الدنيا».

Ibn babuwayh, by his chain which preceded in the merits of Surah Al-Kahf (Chapter 18), from Al Hassan, from Umar, from Aban,

'Abu Abdullah^{asws} has said: 'The one who habitually recites Surah Maryam^{as} would not die until he attains what enriches him regarding himself, and his wealth, and his children, and in the Hereafter he would be from the companions of Isa^{as} Bin Maryam^{as}, and he would be Given in the Hereafter the like of the kingdom of Sulayman^{as} Bin Dawood^{as} (was Given) in the world'.¹

و عن الصادق (عليه السلام): «من كتبها و جعلها في إناء زجاج ضيق الرأس نظيف، و جعلها في منزله كثر خيره، و يرى الخيرات في منامه، كما يرى أهله في منزله،

And from Al-Sadiq^{asws} having said: 'The one who writes it (Chapter 19) and makes it to be in a clean glass container with a narrow head, and makes it to be in his house would get abundant goodness, and he would see goodness in his dreams, just as he sees his family in his home.

و إذا كتبت على حائط البيت منعت طواره و حرس ما فيه،

And when it is written upon a wall of the house, it would prevent its violation and fortify whatever is in it.

و إذا شربها الخائف أمن بإذن الله تعالى».

¹ ثواب الأعمال: 108.

And when its (water) is drunk by the scared (person), he would be secure by the Permission of Allah^{azwj}.²

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة اعطى من الحسنات بعدد من ادعى لله ولدا سبحانه لا إله إلا هو، و بعدد من صدق زكريا و يحيى و عيسى و موسى و إبراهيم و إسماعيل و إسحاق و يعقوب (عليهم السلام) عشر حسنات، و عدد من كذب بهم،

And from (the book) Khawas al Quran –

'It is reported from the Prophet^{saww} having said: 'One who recites this Chapter (Surah Maryam^{as}) would be Given from the Rewards of the number of one who claimed a son to be for Allah^{azwj}, there is no god except Him^{azwj}, and of the number of the ones who ratified Zakariyya^{as}, and Yahya^{as}, and Isa^{as}, Musa^{as}, and Ibrahim^{as}, and Ismail^{as}, and Is'haq^{as}, and Yaqoub^{as}, ten Rewards, and the number of the ones who belied them^{as}.

و بينى له في الجنة قصر أوسع من السماء و الأرض في أعلى جنة الفردوس، و يحشر مع المتقين في أول زمرة السابقين، و لا يموت حتى يستغني هو و ولده، و يعطى في الجنة مثل ملك سليمان (عليه السلام):

And there would be built for him in the Paradise, a castle more vast than the sky and the earth, in the top Garden of Al Firdows; and he would be Gathered with the pious ones and be in the first clique of the foremost ones; and he would not die until he and his children are enriched; and he would be Given in the Paradise similar to the kingdom Sulayman^{as} (was Given) in the world.

و من كتبها و علقها عليه لم ير في منامه إلا خيرا، و إن كتبها في حائط البيت منعت طوارقه، و حرست ما فيه، و إن شربها الخائف أمن.»

And one who writes it and attaches upon him, would not see in his dream except for goodness. And if he writes it in a wall of the house, it would prevent its trespass, and it would guard whatever is in it. And if it is drunk (its water) by a scared one, he would be secure".³

VERSE 1

{1} كهيعص

Kaf Ha Ya Ayn Suad [19:1]

² خواص القرآن: 44 (مخطوط)

³ -[2] /6830 - Al Burhan

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني - فيما كتب إلي علي يدي علي بن أحمد البغدادي الوراق - قال: حدثنا معاذ بن المثنى العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، قال: قلت لجعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام): يا بن رسول الله، ما معنى قول الله عز و جل كهيعص؟ قال: «معناه: أنا الكافي، الهادي، الولي، العالم، الصادق الوعد».

Ibn Babuwayh said, 'Abu Al Hassan Muhammad Bin Haroun Al Zanjany informed us – with regards to what he wrote upon the hands of Ali Bi Ahmad Al Baghday Al Waraq – from Ma'az Bin Al masny Al Anbary, from Abdullah Bin Asma, from Juweyriya, from Sufyan Bin Saeed Al Sowry who said,

'I said to Ja'far^{asws} Bin Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! What is the Meaning of the Words of Allah^{azwj} Mighty and Majestic: **Kaf Ha Ya Ayn Suad [19:1]**? He^{asws} said: 'Its Meaning is- I^{azwj} am the Sufficient, and Guide, the Guardian, the All-Knowing, and True of Promise (الصادق الوعد، العالم، الهادي، الولي، العالم، الصادق الوعد)'.⁴

و عنه: عن محمد بن إبراهيم بن إسحاق الطالقاني (رضي الله عنه)، قال: حدثنا عبد العزيز بن يحيى الجلودي، قال: أخبرنا محمد بن زكريا، قال: حدثنا جعفر بن محمد بن عمارة، عن أبيه، قال: حضرت عند جعفر ابن محمد (عليهما السلام)، فدخل عليه رجل فسأله عن كهيعص، فقال (عليه السلام): «كاف: كاف لشيعتنا، هاء: هاد لهم، ياء: ولي لهم، عين: عالم بأهل طاعتنا، صاد: صادق لهم وعده، حتى يبلغ بهم المنزلة التي وعدها إياهم في بطن القرآن».

And from him, from Muhammad bin Ibrahim Bin Is'haq Al Talaqany, from Abdul Aziz Bin Yahya al Jaloudy, from Muhammad Bin Zakariyya, from Ja'far Bin Muhammad Bin Amarat, from his father who said,

'I was in the presence of Ja'far^{asws} Bin Muhammad^{asws} when a man came up to him^{asws}, so he asked him^{asws} about: **Kaf Ha Ya Ayn Suad [19:1]**. So he^{asws} said: '**Kaf** – Sufficient for our^{asws} Shias; **Ha** – As a Guide for them; **Ya** – A Guardian for them; **Ayn** – Knowing of the people who are obedient to us^{asws}; **Suad** – True to His^{azwj} Promise to them - until He^{azwj} Makes them reach the status which He^{azwj} has Promised to them in the esoteric of the Quran'.⁵

علي بن إبراهيم: عن جعفر بن أحمد، عن عبد الله بن موسى، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «كهيعص هذه أسماء مقطعة».

Ali Bin Ibrahim, from Ja'far Bin Ahmad, from Abdullah Bin Musa, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer,

'From Abu Abdullah^{asws} having said: '**Kaf Ha Ya Ayn Suad [19:1]** – These are Abbreviated Names'.

و أما قوله كهيعص، قال: «الله هو الكافي، الهادي، العالم، الصادق، ذو الأيادي العظام، و هو قوله كما وصف نفسه تبارك و تعالی».

⁴ معاني الأخبار: 22

⁵ معاني الأخبار: 6/28

And as for His^{azwj} Words: **Kaf Ha Ya Ayn Suad [19:1]**, he^{asws} said: 'He^{azwj} is the Sufficient, the Guide, the Knowing, the Truthful, with Patience upon the enemies, and these are His^{azwj} Words just as He^{azwj} Described Himself^{azwj}',⁶

The esoteric explanation

تأويله: ماروى الطبرسي (ره) في الاحتجاج وغيره في غيره مرفوعا إلى سعد بن عبد الله بن أبي خلف القمي (ره) قال: أعددت نيفا وأربعين مسألة من صعاب المسائل لم أجد لها مجيبا فقصدت مولاي أبا محمد الحسن عليه السلام بسر من رأى فلما انتهينا منها إلى باب سيدنا عليه السلام فاستأذنا، فخرج الاذن بالدخول،

Its explanation is what is reported by Al Tabarsy in (the book) Al Ihtijaj, and other in other (books) raising it to Sa'ad Bin Abdullah Bin Abayy Khalaf Al Qummi who said,

'I prepared around forty questions from the most difficult questions for which I could not find answers for, and I headed to my Master^{asws} Abu Muhammad Al-Hassan (Al-Askari^{asws}) at Surmanrayy. So when we ended from it to the door of our Master^{asws}, we sought permission, and there came out the permission for the entry.

قال سعد: فما شبهت مولانا أبا محمد عليه السلام حين غشينا نور وجهه إلا بدرا قد استوفى ليالي أربعا بعد عشر، وعلى فخذه اليمين غلام يناسب المشتري في الخلقة والمنظر، فسلمنا عليه فألطف لنا في الجواب وأوماً لنا بالجلوس،

Sa'ad said, 'Our Master^{asws} Abu Muhammad^{asws} did not resemble when his^{asws} radiance overwhelmed us, except with the full moon having appeared during a night of the fourteenth (of a month), and upon his^{asws} right thigh was a boy fitting the star regarding the creation and the appearance. So we greeted upon him^{asws}, and he^{asws} was kind towards us in the answer, and gestured towards us with seating.

فلما جلسنا سألته شيعته عن امورهم في دينهم وهدايتهم، فنظر أبو محمد الحسن عليه السلام إلى الغلام، وقال: يا بني أجب شيعتك ومواليك، فأجاب كل واحد عما في نفسه وعن حاجته من قبل أن يسأله عنها بأحسن جواب وأوضح برهان حتى حارت عقولنا في غامر علمه وإخباره بالغايبات،

So, when we were seated, his^{asws} Shias asked him^{asws} about their matters regarding their Religion and their guidance. Abu Muhammad^{asws} looked at the boy and said: 'O my^{asws} son^{asws}! Answer your^{asws} Shias and the ones in your^{asws} Wilayah!' So he^{asws} answered each one about whatever was within himself and about his need before he had even questioned him^{asws} about it, with excellent answerers and clear proofs until our intellects were confused regarding the flood of his^{asws} knowledge of the unseen.

ثم التفت إلى أبو محمد عليه السلام وقال: ما جاء بك يا سعد؟ قلت: شوقي إلى لقاء مولانا

⁶ تفسير القمي 2: 48.

Then Abu Muhammad^{asws} turned towards me and said: 'What have you come with, O Sa'ad?' I said, 'My desire to meet our Master^{asws}'.

فقال: المسائل التي أردت أن تسأل عنها؟ قلت: على حالها يا مولاي. قال: فاسأل قرّة عيني عنها - وأوما إلى الغلام - عما بدالك منها،

So he^{asws} said: 'The questions which you wanted to ask about?' I said, '(These are) upon their state, O my Master^{asws}!' He^{asws} said: 'Then ask the delight of my^{asws} eyes about these' - and he^{asws} gestured towards the boy^{asws}, 'About whatever comes to you from these'.

فكان بعض ما سألته أن قلت له: يا بن رسول الله أخبرني عن تأويل * (كهيعص) *؟

And part of what I asked him^{asws} was that I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Inform me about the interpretation of **Kaf Ha Ya Ayn Suad [19:1]**'

فقال: هذه الحروف من أنباء الغيب أطلع الله عزوجل عليها زكريا عليه السلام، ثم قصها على محمد صلى الله عليه وآله، وذلك أن زكريا عليه السلام سأل الله عزوجل أن يعلمه أسماء الخمسة (الاشباح)، فأهبط إليه جبرئيل عليه السلام فعلمه إياها فكان زكريا إذا ذكر محمدا وعليا وفاطمة والحسن سري عنه همه وانجلى كربيه، وإذا ذكر [اسم] الحسين خنقته العبرة، ووقعت عليه البهرة.

He^{asws} said: 'These are the Words from the News of the Hidden matters which Allah^{azwj} Notified His^{azwj} servant Zakariyya^{as}, then Related these to Muhammad^{saww}. And that Zakariyya^{as} asked his^{as} Lord^{azwj} to Teach him^{as} the five Names (of the resemblances), so Jibraeel^{as} descended upon him^{as} and taught him^{as} these. Whenever Zakariyya^{as} remembered Muhammad^{saww}, and Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, his^{as} stress would be relieved and his^{as} grief would end. But, whenever he^{as} remembered Al-Husayn^{asws} the tears would suffocate him^{as} and fainting would occur upon him^{as}.

فقال ذات يوم: يا إلهي ما بالي إذا ذكرت أربعا منهم تسلت همومي، إذا ذكرت الحسين تدمع عيني وتثور زفرتي

So, one day he^{as} said: 'My God^{azwj}! What is it with me^{as} that whenever I^{as} remember four of them^{asws} my^{as} stress goes away, but whenever I^{as} remember Al-Husayn^{asws}, my^{as} eyes fill up with tears and my^{as} sighs erupt?'

فأنبأه الله عزوجل عن قصته، فقال: (كهيعص) فالكاف إسم كربلاء، والهاء هلاك العترة، والياء يزيد وهو ظالم الحسين والعين عطشه، والصاد صبره،

So Allah^{azwj} Blessed and Exalted Gave him^{as} the news of its story, and He^{azwj} Said: "**Kaf Ha Ya Ayn Suad [19:1]**". So the **Kaf** (refers to) the name Karbala; And the **Ha** (refers to) the massacre of the Family^{asws}; and the **Ya** (refers to) Yazeed^{la} and he^{la} is the one unjust to Al-Husayn^{asws}; and the **Ayn** (refers to) his^{asws} thirst; and the **Suad** (refers to) his^{asws} patience".

فلما سمع بذلك زكريا لم يفارق مسجده ثلاثة أيام ومنع فيهن الناس من الدخول عليه وأقبل على البكاء والنحيب وكانت ندبته: إلهي أتفجع خير جميع خلقك بولده، إلهي أنتزل هذه الرزية بفنائها، إلهي أتلبس عليا و فاطمة ثياب هذه المصيبة إلهي أتحل كره هذه الفجيعة بساحتها.

So when Zakariyya^{as} heard that, he^{as} did not separate from his^{as} Masjid for three days, and forbid the people to come up to him^{asws}, and remained upon the crying and the wailing. And his^{as} lamentation was: 'My^{as} Allah^{azwj}! Will the best of Your^{azwj} creatures be mourning its son^{asws}? My^{as} Allah^{azwj}! Will the affliction of this affliction descend with its severity? My^{as} Allah^{azwj}! Will Ali^{asws} and Fatima^{asws} be clothed (subjected to) with this difficulty? My^{as} Allah^{azwj}! Will the adversity of this disaster be resolved in their^{asws} surroundings?'

ثم قال: إلهي ارزقني ولدا تقر به عيني على الكبر، واجعله وارثا رضيا يوازي محله مني محل الحسين من محمد صلى الله عليه وآله فإذا رزقتنيه فأفتني بحبه ثم افجعني به كما تفجع محمدا حبيبك بولده الحسين،

Then he^{as} was saying: 'My^{as} God^{azwj}! Grace a son^{as} upon me^{as} by whom my^{as} eyes would be delighted upon the adversity, and Make him^{as} to be an inheritor and a successor, and make his^{as} place from me^{as} to be the place of Al-Husayn^{asws} from Muhammad^{saww}. So when You^{azwj} do Grace him^{as} to me^{as}, then Test me^{as} with my^{as} love for him^{as}. Then Make me^{as} to lament over him^{as} as Muhammad^{saww}, Your^{azwj} Beloved would be lamenting over his^{as} son^{asws} Al-Husayn^{asws}.'

فرزقه الله يحيى وفجعه به. وكان حمل يحيى وولادته لسته أشهر، وكان حمل الحسين وولادته كذلك.

Therefore, Allah^{azwj} Bestowed Yahya^{as} to him^{as} and he^{as} was lamenting for him^{as}. And Yahya^{as} was borne (pregnancy) for six months, and the bearing of Al-Husayn^{asws} was like that'.

ومعنى قوله: وافجعني به كما تفجع محمدا، ومحمد صلى الله عليه وآله توفي قبل قتل الحسين عليه السلام وكذلك زكريا عليه السلام وهذا يدل على أن الانبياء عليهم السلام أحياء عند ربهم يرزقون،

(The narrator) said, 'And the meaning of his^{as} words: 'Then Make me^{as} to lament over him^{as} as Muhammad^{saww}' – and Muhammad^{saww} passed away before the killing of Al-Husayn^{asws}, and similar to that was Zakariyya^{as}, and this indicates that the Prophets^{as} are alive in the Presence of their^{as} Lord^{azwj}, being Sustained.⁷

VERSES 2 - 4

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا {2}

⁷ Taweel Al Ayaat Al Zaahira – P 306 H 1

Mention the Mercy of your Lord unto His servant Zakariyya [19:2]

إِذْ نَادَىٰ رَبَّهُ نِدَاءً خَفِيًّا {3}

When he called out to his Lord, a secretive calling [19:3]

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَمَ أَكُنُّ بِدُعَائِكَ رَبِّ شَقِيًّا {4}

He said: ‘My Lord! Surely the bones have weakened from me, and the head shines with grey hair, and I have not been unfortunate in my supplication You, Lord!’ [19:4]

علي بن إبراهيم: روى أبو الجارود، عن أبي جعفر (عليه السلام) قوله تعالى: ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكْرِيًا يقول: «ذكر ربك عبده فرحه»،

Ali Bin Ibrahim said, ‘And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja’far^{asws} regarding the Words of the Exalted: **Mention the Mercy of your Lord unto His servant Zakariyya [19:2]**. He^{asws} said: “Your Lord^{azwj} Mentioned His^{azwj} servant, so He^{azwj} had Mercy upon him^{as}”.

إِذْ نَادَىٰ رَبَّهُ نِدَاءً خَفِيًّا قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي يَقُول: «ضعف»

When he called out to his Lord, a secretive calling [19:3] He said: ‘My Lord! Surely the bones have weakened from me – he^{as} is saying, ‘(Physical) weakness’.

وَمَ أَكُنُّ بِدُعَائِكَ رَبِّ شَقِيًّا يَقُول: «لم يكن دعائي خائباً عندك».

And I have not been unfortunate in my supplicating You, Lord!’ [19:4] – he^{as} is saying: ‘I^{as} have not been disappointed in my^{as} supplication in Your^{azwj} Presence’⁸.

VERSES 5 - 10

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا {5}

And I fear my successors from after me, and my wife is barren, therefore Grant me an heir from You [19:5]

يُرْتِي وَيُرْتِي مِنْ آلِ يَعْقُوبَ ۖ وَاجْعَلْهُ رَبِّ رَضِيًّا {6}

⁸ 48: 2 (Extract) 9 تفسير القمي

Who would inherit me and inherit from the Progeny of Yaqoub, and Make him, my Lord, the one whom You are well Pleased with' [19:6]

يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَىٰ لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا {7}

(The Angel said): 'O Zakariyya! We Give you glad tidings of a boy whose name shall be Yahya. We have not Made it to be a name from before (for anyone else)' [19:7]

قَالَ رَبِّ أُنَىٰ يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا {8}

He said: "Lord! How can there happen to be a son for me and my wife was sterile, and I have reached infirmity from old age?" [19:8]

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا {9}

He said: 'Like that (it shall be). Your Lord Says: "It is easy upon Me, and I have Created you from before and you were not a thing" [19:9]

قَالَ رَبِّ اجْعَلْ لِي آيَةً ۚ قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا {10}

He said: 'Lord! Make a Sign to be for me!' He Said: "Your Sign is, you will not speak to the people for three consecutive nights" [19:10]

علي بن إبراهيم: روى أبو الجارود، عن أبي جعفر (عليه السلام) قوله تعالى: وَ إِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي « يقول: «خفت الورثة من بعدي» وَ كَانَتْ امْرَأَتِي عَاقِرًا يَقُولُ: «لم يكن لزكريا يومئذ ولد يقوم مقامه، و يرثه، و كانت هدايا بني إسرائيل و نذورهم للأخبار، و كان زكريا رئيس الأخبار، و كانت امرأة زكريا اخت مريم بنت عمران بن ماثان، و بنو ماثان، إذ ذاك رؤساء بني إسرائيل و بنو ملوكهم، و هم من ولد سليمان بن داود،

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

'The Words of the Exalted: '**And I fear my successors from after me [19:5]**, he^{asws} said: 'I^{as} fear for the inheritance from after me^{as} **and my wife is barren**. He^{asws} said: In those days there was no son for Zakariyya^{as} who would stand in his^{as} place and inherit from him^{as}. And the Children of Israel used to gift it and vow these for the Rabbis, and Zakariyya^{as} was the chief of the Rabbis, and the wife of Zakariyya^{as} was a sister of Maryam^{as} the daughter of Imran^{as} Bin Masan^{as}, and the clan of Masan were the chiefs of the Children of Israel and the sons of their kings, and they were from the children of Sulayman^{as} Bin Dawood^{as}.

فقال زكريا: فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا يَرِثُنِي وَ يَرِثُ مِنْ آلِ يَعْقُوبَ وَ اجْعَلْهُ رَبًّا رَضِيًّا يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَىٰ لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا يَقُولُ: لم يسم باسم يحيى أحد قبله

So Zakariyya^{as} said: **therefore Grant me an heir from You [19:5] Who would inherit me and inherit from the Progeny of Yaqoub, and Make him, my Lord, the one whom You are well Pleased with' [19:6] (The Angel said): 'O Zakariyya! We Give you glad tidings of a boy whose name shall be Yahya. We have not Made it to be a name from before (for anyone else)' [19:7].** He^{azwj} Saying, No one had been named as 'Yahya' before him^{as}.

قَالَ رَبِّ أُنِّي يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَ قَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا فَهَوِ الْيُوسُ قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّئٌ وَ قَدْ خَلَقْتُنَا مِنْ قَبْلُ وَ لَمْ تَكُ شَيْئًا قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا صَحِيحًا مِنْ غَيْرِ مَرَضٍ.»

He said: "Lord! How can there happen to be a son for me and my wife was sterile, and I have reached infirmity from old age?" [19:8]. So, it is the despair. **He said: 'Like that (it shall be). Your Lord Says: "It is easy upon Me, and I have Created you from before and you were not a thing" [19:9] He said: 'Lord! Make a Sign to be for me!' He Said: "Your Sign is, you will not speak to the people for three consecutive nights" [19:10] – While being healthy without having an illness'.⁹**

محمد بن العباس، قال: حدثنا محمد بن همام بن سهيل، عن محمد بن إسماعيل العلوي، عن عيسى بن داود النجار، قال حدثني أبو الحسن موسى بن جعفر (عليهما السلام)، قال: «كنت عند أبي يومًا قاعدا، حتى أتى رجل فوقف به، و قال: أ فيكم باقر العلم و رئيسه محمد بن علي؟ قيل له: نعم.

Muhammad Bin Al Abbas, from Muhammad Bin hamam Bin Sahey, from Muhammad Bin Ismail Al Alawy, from isa Bin Dawood Al Najaar,

(It has been narrated) from Abu Al-Hassan^{asws} Musa Bin Ja'far^{asws} having said: 'I^{asws} was seated in the presence of my^{asws} father^{asws} one day, until there came a man who paused by him^{asws} and said: 'Is there among you^{asws} the Expounder of the Knowledge (باقر العلم) and its chief Muhammad^{asws} Bin Ali^{asws}?' He^{asws} said to him^{asws}: 'Yes'.

فجلس طويلا، ثم قام إليه، فقال: يا بن رسول الله، أخبرني عن قول الله عز و جل في قصة زكريا: وَ إِنِّي خِفْتُ الْمَوَالِي مِنْ وِرَائِي وَ كَانَتِ امْرَأَتِي عَاقِرًا آيَةً؟

So he sat himself stretched, then stood up to him^{asws} and said, 'O son^{asws} of Rasool-Allah^{saww}! Inform me^{asws} about the Words of Allah^{azwj} Mighty and Majestic in the story of Zakariyya^{as}: **And I fear my successors from after me, and my wife is barren, [19:5] – the Verse'.**

قال: «نعم. الموالى بنو العم، و أحب الله أن يهب له وليا من صلبه، و ذلك أنه فيما كان علم من فضل محمد (صلى الله عليه و آله)، قال: يا رب، أما شرفت محمدا و كرمته و رفعت ذكره حتى قرنته بذكرك، فما يمنعك- يا سيدي- أن تهب له ذرية من صلبه فتكون فيها النبوة؟

⁹ تفسير القمي 2: 48

He^{asws} said: 'Yes. The successors were the sons of the uncles, and he^{as} loved it that Allah^{azwj} should Gift to him^{as} a successor from his^{as} own bloodline, and that he^{as} knew of the merits of Muhammad^{saww}. He^{as} said: 'O Lord^{azwj}! Did You^{azwj} not Give nobility to Muhammad^{saww}, and Honoured him^{saww}, and Elevated his^{saww} mentioned to the extent that You^{azwj} Joined it with Your^{azwj} Mention? So what is Preventing You^{azwj} – O my^{as} Master^{azwj} – to Endow him^{as} an offspring from his^{as} bloodline, so the Prophet-hood would come to be in him?'

قال: يا زكريا، قد فعلت ذلك بمحمد و لا نبوة بعده، و هو خاتم الأنبياء، و لكن الإمامة لابن عمه و أخيه علي ابن أبي طالب من بعده،

He^{azwj} Said: "O Zakariyya^{as}! I^{azwj} have (already) Done that with Muhammad^{saww}, and there is no Prophet-hood after him^{saww}, and he^{saww} is the final of the Prophets^{as}. But, the Imamate is for the son^{asws} of his^{saww} uncle^{as}, and his^{saww} brother^{asws} Ali^{asws} Bin Abu Talib^{asws} from after him^{saww}.

و أخرجت الذرية من صلب علي إلى بطن فاطمة بنت محمد، و صيرت بعضها من بعض، فخرجت منه الأئمة حجج علي خلقي، و إني مخرج من صلبك ولدا يرثك و يرث من آل يعقوب، فوهب الله له يحيى (عليه السلام)».

And I^{azwj} will Bring out the offspring from the rib of Ali^{asws} to the belly of Fatima^{asws} the daughter of Muhammad^{saww}, and render one from the other. So I^{azwj} shall Bring out from it the Imams^{asws} as My^{azwj} Divine Authorities over My^{azwj} creatures. And I^{azwj} shall Bring out from your^{as} bloodline, a son^{as} who shall inherit you^{as} and inherit from the Progeny of Yaqoub". Thus, Allah^{azwj} Endowed Yahya^{as} to him^{as},¹⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) كَانَ يَتَرَأَّى وَ إِنِّي خِفْتُ الْمَوَالِي مِنْ وَرَائِي يَعْنِي أَنَّهُ لَمْ يَكُنْ لَهُ وَارِثٌ حَتَّى وَهَبَ اللَّهُ لَهُ بَعْدَ الْكِبَرِ .

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

(It has been narrated) from Abu Abdullah^{asws} that Amir Al-Momineen^{asws} used to recite: **And I fear my successors from after me, and my wife is barren, [19:5]** – Meaning that he (Zakariyya^{as}) did not have an inheritor for himself^{as} until Allah^{azwj} Granted for him^{as} after the old age'.¹¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَرَّ عَيْسَى ابْنُ مَرْيَمَ (عليه السلام) بِعَبْرٍ يُعَدَّبُ صَاحِبُهُ ثُمَّ مَرَّ بِهِ مِنْ قَابِلٍ فَإِذَا هُوَ لَا يُعَدَّبُ فَقَالَ يَا رَبِّ مَرَرْتُ بِهَذَا الْقَرْعَامِ أَوَّلَ فَكَانَ يُعَدَّبُ وَ مَرَرْتُ بِهِ الْعَامَ فَإِذَا هُوَ لَيْسَ يُعَدَّبُ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Shareef Bin Sabiq, from Al Fazl Bin Abu Qurrat,

¹⁰ تأويل الآيات 1: 2 / 301

¹¹ Al Kafi – V 7 – The Book of Aqeeqa Ch 1 H 9

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Isa^{as} Ibn Maryam^{as} passed by a grave whose inhabitant was being Punished. Then he^{as} passed by it afterwards so he was not being Punished. So he^{as} said: ‘O Lord^{azwj}! I^{as} passed by this grave the first year, so he was being Punished, and I^{as} passed by it this year and he is not being Punished’.

فَأَوْحَى اللَّهُ إِلَيْهِ أَنَّهُ أَدْرَكَ لَهُ وَلَدٌ صَالِحٌ فَأَصْلَحَ طَرِيقاً وَ آوَى يَتِيماً فَلِهَذَا عَفَرْتُ لَهُ بِمَا فَعَلَ ابْنُهُ

So Allah^{azwj} Revealed unto him^{as}: “A righteous son of his became an adult, so he repaired a road, and sheltered an orphan, thus it is due to this I^{azwj} Forgave him for what his son had done’.

ثُمَّ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) (مِيزَاتُ اللَّهِ عَزَّ وَ جَلَّ مِنْ عَبْدِهِ الْمُؤْمِنِ وَلَدٌ يَعْْبُدُهُ مِنْ بَعْدِهِ

Then Rasool-Allah^{saww} said: ‘(It is) an inheritance of Allah^{azwj} Mighty and Majestic from a believing servant to be a son who would worship Him^{azwj} from after him’.

ثُمَّ تَلَا أَبُو عَبْدِ اللَّهِ (عليه السلام) آيَةَ زَكَرِيَّا (عليه السلام) رَبِّ فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا. يَرِثُنِي وَ يَرِثُ مِنْ آلِ يَعْقُوبَ وَ اجْعَلْهُ رَبِّ رَضِيًّا .

Then Abu Abdullah^{asws} recited a Verse of Zakariyya^{as}: **therefore Grant me an heir from You [19:5] Who would inherit me and inherit from the Progeny of Yaqoub, and Make him, my Lord, the one whom You are well Pleased with’ [19:6]**.¹²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ عَنِ الْحَارِثِ النَّصْرِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنِّي مِنْ أَهْلِ بَيْتِ قَدِ انْقَرَضُوا وَ لَيْسَ لِي وَلَدٌ قَالَ اذْعُ وَ أَنْتَ سَاجِدٌ رَبِّ هَبْ لِي مِنْ لَدُنْكَ وَلِيًّا يَرِثُنِي رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ رَبِّ لَا تَذَرْنِي فَرْدًا وَ أَنْتَ خَيْرُ الْوَارِثِينَ قَالَ فَفَعَلْتُ فَوُلِدَ لِي عَلِيٌّ وَ الْحُسَيْنُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Umeyra, from Abu Bakr Al Hazramy, from Al haris Al Nasry who said,

‘I said to Abu Abdullah^{asws}, ‘I am from a family that has become extinct and there is no child for me’. He^{asws} said: ‘Supplicate when you are in Sajdah, ‘Lord^{azwj}! **therefore Grant me an heir from You [19:5] Who would inherit me [19:6] ‘My Lord! Grant me good offspring from You, surely You are the Hearer of the supplication’ [3:38] And Zakariyya, when he called out to his Lord: ‘Lord! Do not leave me as an individual, and you are the best of the inheritors [21:89]**. So I did it, and there were born unto me, Ali and Al-Husayn’.¹³

محمد بن العباس، قال: حدثنا حميد بن زياد، عن أحمد بن الحسين بن بكر، قال: حدثنا الحسن ابن علي بن فضال، بإسناده إلى عبد الخالق، قال: سمعت أبا عبد الله (عليه السلام)، يقول في قول الله عز و جل: لَمْ يُجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا قَالَ: «ذلك يحيى بن

¹² Al Kafi – V 7 – The Book of Aqeeqa Ch 1 H 11

¹³ Al Kafi – V 7 – The Book of Aqeeqa Ch 4 H 2

زكريا، لم يكن له من قبل سمياً، وكذلك الحسين (عليه السلام) لم يكن له من قبل سمياً، و لم تبك السماء إلا عليهما أربعين صباحاً».

Muhammad Bin Al Abbas, from Hameed Bin Ziyad, from Ahmad Bin Al Husayn Bin Bakr, from Al Hassan Ibn Ali Bin Fazaal, by his chain going up to Abdul Khaliq who said,

'I heard Abu Abdullah^{asws} saying regarding the Words of Allah^{azwj} Mighty and Majestic: **We have not Made it to be a name from before (for anyone else)** [19:7], he^{asws} said: 'That is Yahya^{as} Bin Zakariyya^{as}. No one had been of this name before, and like that is Al-Husayn^{asws}, no one had been of this name beforehand. And the sky did not weep except for the two of them, for forty mornings'.

قلت: فما كان بكاءها؟ قال: «تطلع الشمس حمراء- قال- وكان قاتل الحسين (عليه السلام) ولد زنا، و قاتل يحيى ابن زكريا ولد زنا».

I said, 'So what was its weeping?' He^{asws} said: 'The sun emerged (with) redness'. He^{asws} said: 'The murderer of Al-Husayn^{asws} was born of adultery (a bastard), and the murderer of Yahya^{as} Bin Zakariyya^{as} was born of adultery (a bastard)'.¹⁴

وقال في قصة يحيى (يا زكريا إنا نبشرك بغلام اسمه يحيى لم نجعل له من قبل سمياً). قال: لم نخلق أحدا قبله اسمه يحيى،

(Imam Hassan Al-Askari^{asws} said): 'And He^{azwj} Said in the story of Yahya^{as} [19:7] **O Zakariyya! We give you good news of a boy whose name shall be Yahya: We have not Made before him anyone with his name** He^{asws} said: We^{azwj} did not Create before him^{asws} anyone who had the name 'Yahya'.¹⁵

أَحْمَدُ عَنِ الْحُسَيْنِ عَنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنِ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنِ أَبِي حَمْرَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ أَوْحَى اللَّهُ تَعَالَى إِلَى مُحَمَّدٍ (صلى الله عليه وآله) أَلَيْ خَلَقْتُكَ وَ لَمْ تَكُ شَيْئاً وَ نَفَخْتُ فِيكَ مِنْ رُوحِي كِرَامَةً مِثِّي أَكْرَمْتُكَ بِهَا حِينَ أُوجِبْتُ لَكَ الطَّاعَةَ عَلَى خَلْقِي جَمِيعاً

Ahmad, from Al Husayn, from Muhammad Bin Abdullah, from Muhammad Bin Al Fuzayl, from Abu Hamza who said,

'I heard Abu Ja'far^{asws} saying: 'Allah^{azwj} the Exalted Revealed unto Muhammad^{saww}: **"and I have Created you from before and you were not a thing"** [19:9], and I^{azwj} Blew into you^{saww} of My^{azwj} Spirit, a Prestige from Me^{azwj}. I^{azwj} Honoured you^{saww} with it when I^{azwj} Obligated the obedience to you^{saww} upon My^{azwj} creatures altogether.

فَمَنْ أَطَاعَكَ فَقَدْ أَطَاعَنِي وَ مَنْ عَصَاكَ فَقَدْ عَصَانِي وَ أُوجِبْتُ ذَلِكَ فِي عَلَيٍّ وَ فِي نَسَلِهِ بِمَنْ اخْتَصَصْتُهُ مِنْهُمْ لِنَفْسِي .

So the one who obeys you^{saww}, so he has obeyed Me^{azwj}, and the one who disobeys you^{saww}, so he has disobeyed Me^{azwj}; and I^{azwj} Obligated that regarding Ali^{asws} and

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regarding his^{asws} offspring from the ones^{asws} whom I^{azwj} Chose from them for Myself^{azwj}.¹⁶

و من ذلك، ما رواه من المخالفين ابن شيرويه الديلمي في كتاب (الفردوس) في الجزء الثاني، في باب القاف: عن ابن عباس، قال: قال رسول الله (صلى الله عليه و آله)، في قول الله عز و جل: **لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا**، قال: «ذلك يحيى، و قره عيني الحسين».

And from that, is what is reported from the adversaries, Ibn Shayrawiya Al Daylami in the book Al Fordows in the second volume, in the chapter of Al Qaf, from Ibn Abbas who said,

'Rasool-Allah^{saww} said regarding the Words of Allah^{azwj} Might and Majestic: **We have not Made it to be a name from before (for anyone else)**' [19:7]. He^{saww} said: 'That is Yahya^{as} and the delight of my^{saww} eyes, Al-Husayn^{asws}'.¹⁷

و عنه، قال: حدثني أبي (رحمه الله)، و علي بن الحسين، عن سعد بن عبد الله، عن أحمد بن محمد بن محمد ابن عيسى، قال: حدثنا موسى بن الفضل، عن حنان، قال: قلت لأبي عبد الله (عليه السلام): ما تقول في زيارة قبر أبي عبد الله (عليه السلام)، إنه بلغنا عن بعضهم أنها تعدل حجة و عمرة؟

And from him, who said, 'My father narrated to me and Ali Bin Al Husayn, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Ibn Isa, from Musa bin Al Fazal, from Hanan who said,

'I said to Abu Abdullah^{asws}, 'What are you^{asws} saying regarding visiting the grave of Abu Abdullah^{asws} (Imam Husayn^{asws}). It has reached us from some of them that it equates to (performing) a Hajj and an Umrah?'

قال: «لا تعجب، ما أصاب بالقول هذا كله، و لكن زره و لا تجفئه، فإنه سيد الشهداء، و سيد شباب أهل الجنة، و شبيه يحيى بن زكريا، و عليهما بكت السماء و الأرض».

He^{asws} said: 'Do not be astounded what is attained with this statement, all of it, but visit him^{asws} and do not ignore him^{asws}, for he^{asws} is the chief of the martyrs, and chief of the youths of the inhabitants of the Paradise, and his^{asws} resemblance is Yahya Bin Zakariyya Bin Zakariyya^{as}, and upon them both did the sky and earth cry'.¹⁸

VERSE 11

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا {11}

So he went out to his people from the prayer niche, and he revealed to them that they should be Glorifying (Allah) morning and evening [19:11]

¹⁶ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 4

¹⁷ -[6] /6841 - Al Burhan

¹⁸ .44 /35 :101 البحار 13 /91، كامل الزيارات:

(تفسير النعماني) بإسناده: عن الصادق (عليه السلام): «قال أمير المؤمنين (عليه السلام) حين سأله عن معنى الوحي، فقال: منه وحي النبوة، و منه وحي الإلهام، و منه وحي الإشارة- و ساقه إلى أن قال- و أما وحي الإشارة فقوله عز و جل فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا أي أشار إليهم، لقوله تعالى: أَلَا تُكَلِّمُ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا».

Tafseer Al Nu'mani, by his chain,

'From Al-Sadiq^{asws} having said: 'Amir Al-Momineen^{asws} said, when he^{asws} was asked about the meaning of the (word) 'Revelation': 'From it is the Revelation of the Prophet-hood, and from it is the Revelation of the Inspiration, and from it is the Revelation of the Indication' – and the base of it is that he^{asws} said: 'And as for the Revelation of the Indication, so it is in the Words of the Mighty and Majestic: **So he went out to his people from the prayer niche, and he revealed to them that they should be Glorifying (Allah) morning and evening [19:11]** - i.e., he^{as} indicated to them, to the Words of the Exalted: **you should not speak to the people for three days except by gestures [3:41]**'.¹⁹

VERSES 12 - 15

يَا يَحْيَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ ۗ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا {12}

“O Yahya! Grab the Book with strength”; and We Gave him the Wisdom as a boy [19:12]

وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً ۗ وَكَانَ تَقِيًّا {13}

And tenderness from Us and purity, and he was pious [19:13]

وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا {14}

And rightful with his parents, and he was not insolent, disobedient [19:14]

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا {15}

And peace be on him on the day he was born, and on the day he died, and on the day he would be Resurrected alive [19:15]

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ قَالَ رَأَيْتُ أَبَا جَعْفَرٍ (عليه السلام) وَ قَدْ خَرَجَ عَلَيَّ فَأَخَذْتُ النَّظَرَ إِلَيْهِ وَ جَعَلْتُ أَنْظُرُ إِلَى رَأْسِهِ وَ رِجْلَيْهِ لِأَصِفَ قَامَتَهُ لِأَصْحَابِنَا بِمَصْرَ فَبَيْنَا أَنَا كَذَلِكَ حَتَّى قَعَدَ فَقَالَ يَا عَلِيُّ إِنَّ اللَّهَ اخْتَجَّ فِي

¹⁹ المحكم و المتشابه: 16.

الإمامة بمثل ما احتج به في النبوة فقال و آتينا الحكيم صبياً و لمَّا بَلَغَ أَشُدَّهُ وَ بَلَغَ أَرْبَعِينَ سَنَةً فَقَدْ يَجُوزُ أَنْ يُؤْتَى الْحِكْمَةَ وَ هُوَ صَبِيٌّ وَ يَجُوزُ أَنْ يُؤْتَاهَا وَ هُوَ ابْنُ أَرْبَعِينَ سَنَةً .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Ali Bin Asbat who said,

'I saw Abu Ja'far^{asws} and he^{asws} had come out to me. So I took to looking at him^{asws} and went on looking at him^{asws} to his^{asws} head and his^{asws} legs in order to be able to describe him^{asws} to our companions in Egypt. While I was during that, he^{asws} sat down and said: 'O Ali! Allah^{azwj} has Argued regarding the Imamate similar to what He^{azwj} Argued with regarding the Prophet-hood, so He^{azwj} Said: **and We Gave him the Wisdom as a boy [19:12]. until when he reaches his maturity and reaches forty years [46:15].** Thus, it is allowed that he^{as} be Given the Wisdom and he^{as} was a child, and it is allowed that He^{azwj} be Given it and he^{as} was a man of forty years of age'.²⁰

فحكى الله قصته إلى قوله: (يا يحيى خذ الكتاب بقوة وآتيناه الحكم صبياً) قال: ومن ذلك الحكم أنه كان صبياً فقال له الصبيان: هلم نلعب. فقال: اوه والله ما للعب خلقنا، وإنما خلقنا للجد لامر عظيم.

(Imam Hassan Al Askari^{asws} said): 'Allah^{azwj} Relates his^{asws} story until His^{azwj} Words: **"O Yahya! Grab the Book with strength"; and We Gave him the Wisdom as a boy [19:12].** He^{asws} said: 'And from that wisdom of his^{as} when he^{as} was a boy, the other boys said to him: 'Let us play'. He^{asws} said: 'Oh, and Allah^{azwj} did not Create us to play, and we have been Created for a great affair'.

ثُمَّ قَالَ وَ حَنَاناً مِنْ لَدُنَّا يَعْنِي نُحْنَأُ وَ رَحْمَةً عَلَى وَالِدَيْهِ وَ سَائِرِ عِبَادِنَا وَ زَكَاةً يَعْنِي طَهَارَةً لِمَنْ آمَنَ بِهِ وَ صِدْقَهُ وَ كَانَ تَقِيًّا يَتَّقِي الشُّرُورَ وَ الْمَعَاصِيَ وَ بَرًّا بِوَالِدَيْهِ مُحْسِنًا إِلَيْهِمَا مُطِيعاً لَهُمَا وَ لَمْ يَكُنْ جَبَّاراً عَصِيًّا يَقْتُلُ عَلَى الْعَصَبِ وَ يَضْرِبُ عَلَى الْعَصَبِ، لَكِنَّهُ مَا مِنْ عَبْدٍ، عَبْدَ اللَّهِ عَزَّ وَ جَلَّ- إِلَّا وَ قَدْ أَخْطَأَ أَوْ هَمَّ بِخَطِيئَةٍ مَا خَلَا يَحْيَى بْنَ زَكَرِيَّا، فَإِنَّهُ لَمْ يُذْنِبْ، وَ لَمْ يَهْمَّ بِذَنْبٍ،

Then He^{azwj} Said: **And tenderness from Us [19:13]** – Meaning, he^{as} would be tender upon his^{as} parents and the rest of Our^{azwj} servants; **and purity** – Meaning cleanliness for the one who believes in him^{as} and ratifies him^{as}; **and he was pious** – fearing the evil and the (acts of) disobedience. **And rightful with his parents [19:14]** – favouring them, obedient to them both; **and he did not happen to be insolent, disobedient** – fighting upon the anger and striking upon the anger. But, there is none from a servant of Allah^{azwj} Mighty and Majestic, except that he has sinned or thought of sinning, except from Yahya^{as} Bin Zakariyya^{as}, for he^{as} did not sin, and did not think of sinning (ever).

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ سَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَ يَوْمَ يَمُوتُ- وَ يَوْمَ يُبْعَثُ حَيًّا.

²⁰ Al Kafi V 1 – The Book Of Divine Authority CH 91 H 7

Then Allah^{azwj} Mighty and Majestic Said: ***And peace be on him on the day he was born, and on the day he died, and on the day he would be Resurrected alive [19:15].***²¹

محمد بن العباس، قال: حدثنا علي بن سليمان الرازي، عن محمد بن خالد الطيالسي، عن سيف ابن عميرة، عن حكم بن أيمن، قال: سمعت أبا جعفر (عليه السلام): يقول: «و الله، لقد اوتي علي (عليه السلام) الحكم صبيا، كما اوتي يحيى بن زكريا الحكم صبيا».

Muhammad Bin Al Abbas, from Ali Bin Sulayman Al Razy, from Muhammad Bin Khalid Al Tayalasi, from Sayf Ibn Umeyra, from Hakam Bin Ayman who said,

'I heard Abu Ja'far^{asws} saying: 'By Allah^{azwj}! Ali^{asws} had been Given the Wisdom while a child, just as Yahya^{as} Bin Zakariyya^{as} had been Given the Wisdom while a child'.²²

أحمد بن محمد بن خالد، قال: و في رواية أبي بصير، قال: قلت لأبي عبد الله (عليه السلام): قول الله تبارك و تعالى في كتابه: وَ خَنَانًا مِنْ لَدُنَّا؟ قال: «كان يحيى إذا دعا و قال في دعائه: يا رب، يا الله ناداه الله من السماء: لبيك يا يحيى، سل حاجتك».

Ahmad Bin Muhammad Bin Khalid said,

'And in a report of Abu Baseer who said, 'I said to Abu Abdullah^{asws}, '(What about) the Words of Allah^{azwj} Blessed and Exalted in His^{azwj} Book: ***And tenderness from Us [19:13]?***' He^{asws} said: 'Whenever Yahya^{as} used to supplicate, said in his^{as} supplication: 'O Lord^{azwj}, O Allah^{azwj}!' Allah^{azwj} Called out to him^{as} from the sky: "Here I^{azwj} am, O Yahya! Ask your^{as} need!"²³

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا سعد بن عبد الله، عن أحمد بن حمزة الأشعري، قال: حدثني ياسر الخادم، قال: سمعت أبا الحسن الرضا (عليه السلام) يقول: «إن أوحش ما يكون هذا الخلق في ثلاثة مواطن: يوم ولد و يخرج من بطن امه فيرى الدنيا، و يوم يموت فيعابن الآخرة و أهلها، و يوم يبعث حيا فيرى أحكاما لم يرها في دار الدنيا،

Ibn Babuwayh said, 'Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Sa'ad Bin Abdullah, from Ahmad bin Hamza Al Ashary, from Yaaser Al Khadim who said,

'I heard Abu Al-Hassan Al-Reza^{asws} saying: 'The loneliest (time) for these creatures (people) is during three times – The day of birth and he comes out from the belly of his mother so he sees the world; and the day he dies, so he sees the Hereafter and its inhabitants; and the day he is Resurrected alive, so he sees Judgements that he never saw in the house of the world.

و قد سلم الله عز و جل على يحيى (عليه السلام) في هذه الثلاثة مواطن و آمن روعته، فقال: وَ سَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَ يَوْمَ مَمُوتٍ وَ يَوْمَ يُبْعَثُ حَيًّا و قد سلم عيسى بن مريم (عليه السلام) على نفسه في هذه الثلاثة مواطن، فقال: وَ السَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَ يَوْمَ أَمُوتُ وَ يَوْمَ أُبْعَثُ حَيًّا».

²¹ Tafseer Imam Hassan Al Askari^{asws} – S 374 (Extract)

²² تأويل الآيات 1: 6/303.

²³ المحاسن: 30/35.

And Allah^{azwj} Mighty and Majestic had Sent Peace upon Yahya^{as} in these three times and Settled his^{as} fear, so He^{azwj} Said: **And peace be on him on the day he was born, and on the day he died, and on the day he would be Resurrected alive [19:15].** And Isa^{as} Bin Maryam^{as} has send Peace upon himself^{as} in these three times, so he^{as} Said: **And the Peace was upon me on the day I was born, and on the day I die, and on the day I am Resurrected alive [19:33].**²⁴

VERSES 16 - 21

وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا {16}

And mention Maryam in the book when she withdrew from her family to an eastern place [19:16]

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا {17}

So she took a veil from besides them. Then We Sent Our Spirit to her. He was resembled to her as a complete man [19:17]

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا {18}

She said: 'I seek Refuge with the Beneficent from you, if you were pious' [19:18]

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا {19}

He said: 'But rather, I am a Messenger of your Lord to Endow to you a pure boy [19:19]

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا {20}

She said: 'How can there happen to be a boy for me and no man has touched me and I have not been unchaste?' [19:20]

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّئٌ ۖ وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا ۚ وَكَانَ أَمْرًا مَقْضِيًّا {21}

²⁴ الخصال: 71 / 107

He said: 'Like that your Lord Said: "It is easy unto Me, and We will Make him to be a Sign for the people and a Mercy from Us". And it was a matter Ordained [19:21]

Background report

قال علي بن إبراهيم: ثم قص الله عز و جل خبر، مريم بنت عمران (عليها السلام)، فقال: وَ اذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّيَدَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا قَالَ: خرجت إلى النخلة اليابسة فَأَتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا قَالَ: في محرابها فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا يعني جبرئيل (عليه السلام) فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا قَالَتْ إِيَّيْ أَغُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتُ تَقِيًّا يعني إن كنت ممن يتقي الله.

Ali Bin Ibrahim said,

'The Allah^{azwj} Mighty and Majestic Related the news of Maryam^{as} daughter of Imran^{as}, so He^{azwj} Said: **And the mention of Maryam in the book when she withdrew from her family to an eastern place [19:16]**. He said, 'To the dried up palm trunk, **So she took a veil from besides them**. He said, 'To be in her prayer niche, **Then We Sent Our Spirit to her**, – meaning Jibraeel^{as}, **he was resembled to her as a complete man [19:17]** She said: **'I seek Refuge with the Beneficent from you, if you were pious' [19:18]** – meaning from the ones who were fearing Allah^{azwj}.

قال لها جبرئيل (عليه السلام): إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا فَأَنْكَرَتْ ذَلِكَ، لأنها لم يكن في العادة أن تحمل المرأة من غير فحل، فقالت: أَنَّى يَكُونُ لِي غُلَامٌ وَ لَمْ يَمَسِّنِي بَشَرٌ وَ لَمْ أَكُ بَعْثًا وَ لَمْ يَعْلَمْ جِبْرَائِيلُ (عليه السلام) أيضا كيفية القدرة، فقال لها: كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَ لِنَجْعَلَهُ آيَةً لِلنَّاسِ وَ رَحْمَةً مِنَّا وَ كَانَ أَمْرًا مَقْضِيًّا.

Jibraeel^{as} said to her: **'He said: 'But rather, I am a Messenger of your Lord to Endow to you a pure boy [19:19]**. But she^{as} dislike that, because it did not happen to be the norm that the woman would be pregnant from without a male, so **She said: 'How can there happen to be a boy for me and no man has touched me and I have not been unchaste?' [19:20]**. And Jibraeel^{as} as well did not know the qualitative state of the Ordainment, so he^{as} said to her^{as}: **He said: 'Like that your Lord Said: "It is easy unto Me, and We will Make him to be a Sign for the people and a Mercy from Us". And it was a matter Ordained [19:21]**.

قال: فنفع في جيبها، فحملت بعيسى (عليه السلام) بالليل و وضعته بالغدوة، و كان حملها تسع ساعات من النهار، جعل الله لها الشهر ساعات،

He said, 'So he^{as} blew into her^{as} pocket, and she^{as} was pregnant with Isa^{as} by nightfall, and she^{as} delivered him^{as} by the morning. And it so happened that her^{as} pregnancy lasted nine hours of the day, for Allah^{azwj} had Made the months to be hours for her^{as}.²⁵

²⁵ تفسير القمي 2: 48

VERSE 22

فَحَمَلَتْهُ فَانْتَبَدَّتْ بِهِ مَكَانًا قَصِيًّا {22}

So she bore him, then she withdrew with him to a remote place [19:22]

و عنه: بإسناده، عن أبان، عن رجل عن أبي عبد الله (عليه السلام)، قال: «إن مريم (عليها السلام) حملت بعبسى (عليه السلام) تسع ساعات، كل ساعة شهر».

And from him, by his chain, from Abaan, from a man,

'Abu Abdullah^{asws} has said: 'Maryam^{as} bore Isa^{as} for nine hours, each hour, (representing) a month'.²⁶

الشيخ في (التهذيب): عن محمد بن أحمد بن داود، عن محمد بن همام، قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا سعد بن عمرو الزهري، قال: حدثنا بكر بن سالم، عن أبيه، عن أبي حمزة الثمالي، عن علي بن الحسين (عليهما السلام)، في قوله: فَحَمَلَتْهُ فَانْتَبَدَّتْ بِهِ مَكَانًا قَصِيًّا. قال: «خرجت من دمشق حتى أتت كربلاء، فوضعت في موضع قبر الحسين (عليه السلام)، ثم رجعت من ليلتها».

Al Sheykh in Al Tehzeeb, from Muhammad Bin Ahmad Bin Dawood, from Muhammad Bin Hamam, from Ja'far Bin Muhammad Bin Maalik, from Sa'ad Bin Amro Al Zuhry, from Bakr Bin Saalim, from his father, from Abu Hamza Al Sumaly,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} regarding His^{azwj} Words: ***So she bore him, then she withdrew with him to a remote place [19:22]***. He^{asws} said: 'She^{as} went out from Damascus until she came to Karbala. So she^{as} placed him^{as} (Isa^{as}) at the place of the grave of Al-Husayn^{asws}, then she^{as} returned in the same night'.²⁷

VERSES 23 - 26

فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا {23}

Then the (pangs of) labour brought her to the palm trunk. She said: 'I wish I had died before this, and was completely forgotten!' [19:23]

فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا {24}

²⁶ الكافي 8: 516 / 332.

²⁷ التهذيب 6: 139 / 73.

So he (the child) called out to her from beneath her: ‘Do not grieve! Your Lord has Made a stream (to flow) beneath you’ [19:24]

وَهَزِّي إِلَيْكَ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رُطْبًا جَنِيًّا {25}

And shake towards you the palm trunk, it would drop upon you ripe dates [19:25]

فَكُلِّي وَاشْرَبِي وَقَرِّي عَيْنًا ۖ فَإِمَّا تَرَيَنَّ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنَّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا {26}

So eat and drink and refresh the eyes. Then if you see anyone from the human beings, then say: ‘I vowed to the Beneficent a Fast, so I will never speak today to a human’ [19:26]

Background report (contd..)

قال علي بن إبراهيم: ثم ناداها جبرئيل (عليه السلام): وَ هُزِّي إِلَيْكَ بِجِذْعِ النَّخْلَةِ أَي هزّي النخلة اليابسة، فهزت، و كان ذلك اليوم سوقا، فاستقبلها الحاكة، و كانت الحياكة أنبل صناعة في ذلك الزمان، فأقبلوا على بغال شهب، فقالت لهم مريم: أين النخلة اليابسة؟ فاستهزءوا بها و زجروها، فقالت لهم: جعل الله كسبكم نزرا، و جعلكم في الناس عارا،

Ali Bin Ibrahim said,

‘Then Jibraeel^{as} called out to her^{as}: **And shake towards you the palm trunk [19:25]** – i.e. the dried up palm trunk. So she^{as} shook it, and it became fruit-bearing during that very day. Some weavers faced her^{as}, and it was so that the knitting was the noblest of the professions during that time. They came riding upon young mules, and Maryam^{as} said to them: ‘Where is the dried up palm tree?’ But they mocked her^{as} and made her^{as} angry, so she^{as} said to them: ‘May Allah^{azwj} Ruin your earnings, and Make you shamed among the people!’

ثم استقبلها قوم من التجار، فدلوها على النخلة اليابسة، فقالت لهم: جعل الله البركة في كسبكم، و أحوج الناس إليكم،

Then a group of traders came over, and they pointed her^{as} to the dried up palm tree, so she^{as} said to them: ‘May Allah^{azwj} Make Blessings to be in your earnings, and make the people needy to you’.

فلما بلغت النخلة أخذها المخاض، فوضعت عيسى (عليه السلام)، فلما نظرت إليه: قالت: يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَ كُنْتُ نَسِيًّا مَنَسِيًّا مَاذَا أَقُولُ لِحَالِي، و ماذا أقول لبني إسرائيل؟

So when she^{as} reached the palm tree, the labour pangs seized her^{as} and she^{as} gave birth to Isa^{as}. But, when she^{as} looked at him^{as}, she^{as} said: **She said: 'I wish I had died before this, and was completely forgotten!' [19:23]**. What shall I^{as} say to my^{as} uncle, and what shall I^{as} say to the Children of Israel?

فَنَادَاهَا عِيسَى مِنْ تَحْتِهَا أَلَا تَحْزَنِي قَدْ جَعَلَ رَبُّكَ تَحْتِكَ سَرِيًّا أَي نَهْرًا وَ هُزِّي إِلَيْكَ بِجَذَعِ النَّخْلَةِ أَي حَرَكِي النَّخْلَةَ تُسَاقِطُ عَلَيْكَ رُطْبًا جَنِيًّا أَي طَيِّبًا، وَ كَانَتِ النَّخْلَةُ قَدْ بَيَسَتْ مِنْذُ دَهْرٍ طَوِيلٍ، فَمَدَّتْ يَدَهَا إِلَى النَّخْلَةِ، فَأَوْرَقَتْ وَ أَثْمَرَتْ، وَ سَقَطَ عَلَيْهَا الرُّطْبُ الطَّرِي، فَطَابَتْ نَفْسَهَا.

So Isa^{as} called out to her^{as} **from beneath her: 'Do not grieve! Your Lord has Made a stream (to flow) beneath you' [19:24]** – i.e. a river, **And shake towards you the palm trunk** – i.e. tap the palm trunk, **it would drop upon you ripe dates [19:25]** – i.e., good (dates). And it was so that the palm trunk had dried up since a long time. So she^{as} extended her^{as} hand towards the palm trunk, and it sprouted leaves and bore fruit, and the fresh dates dropped upon her^{as}. Thus, she^{as} felt good.

فَقَالَ لَهَا عِيسَى قَمْطِينِي وَ سَوِينِي، ثُمَّ افْعَلِي كَذَا وَ كَذَا، فَقَمَطْتَهُ وَ سَوَيْتَهُ، وَ قَالَ لَهَا عِيسَى: فَكُلِّي وَ اشْرَبِي وَ قَرِّي عَيْنًا فَإِنَّمَا تَرِينَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا وَ صَمْتًا - كَذَا نَزَلَتْ - فَلَنْ أَكَلِمَ الْيَوْمَ إِنْسِيًّا.

Then Isa^{as} said her^{as}: 'Wrap me^{as} and prepare me^{as}, then do such and such'. So she^{as} wrapped him^{as} and prepared him^{as}. And Isa^{as} said to her^{as}: '**So eat and drink and refresh the eyes. Then if you see anyone from the human beings, then say: 'I vowed to the Beneficent a Fast, - and be silent** – like that it was Revealed - **so I will never speak today to a human' [19:26]**'.²⁸

وَ بِهَذَا الْإِسْنَادِ عَنْ حَفْصِ قَالَ رَأَيْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَتَخَلَّلُ بَسَاتِينَ الْكُوفَةِ فَاثْتَهَى إِلَى نَخْلَةٍ فَتَوَضَّأَ عِنْدَهَا ثُمَّ رَكَعَ وَ سَجَدَ فَأَخْصِيَتْ فِي سُجُودِهِ خَمْسِمِائَةَ تَسْبِيحَةٍ ثُمَّ اسْتَنَدَ إِلَى النَّخْلَةِ فَدَعَا بِدَعَوَاتٍ

And by this chain, from Hafs who said:

I saw Abu Abdullah^{asws} alone in the gardens of Al-Kufa. He^{asws} came to a palm tree, so he^{asws} performed *Wudu* near it, then *Ruku* and *Sajdah*. I counted in his^{asws} *Sajdah* five hundred Glorifications (*Tasbeeh*). Then he^{asws} leaned on the palm tree and supplicated by a supplication.

ثُمَّ قَالَ يَا أَبَا حَفْصٍ إِنَّهَا وَاللَّهِ النَّخْلَةُ الَّتِي قَالَ اللَّهُ جَلَّ وَ عَزَّ لِمَرْيَمَ (عَلَيْهَا السَّلَامُ) وَ هُزِّي إِلَيْكَ بِجَذَعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رُطْبًا جَنِيًّا.

Then he^{asws} said: 'O Abu Hafs! By Allah^{azwj}, (it is) the palm tree about which Allah^{azwj} Majestic and Mighty Spoke of to Maryam^{as}: **And shake towards you the palm trunk, it would drop upon you ripe dates [19:25]**'.²⁹

²⁸ تفسير القمّي 2: 48

²⁹ Al Kafi – V 8 H 14559

حدثنا عبد الله عن احمد بن الحسين عن احمد بن ابراهيم عن على بن حسان عن عبد الرحمن بن كثير عن ابي عبد الله عليه السلام قال نزل أبو جعفر عليه السلام بواد ف ضرب خباه ثم خرج أبو جعفر عليه السلام بشيء حتى انتهى إلى النخلة فحمد الله عندها بمحامد لم اسمع بمثها ثم قال ايتها النخلة اطعمينا مما جعل الله فيك

It has been narrated to us Abdullah, from Ahmad Bin Al-Husayn, from Ahmad Bin Ibrahim, from Ali Bin Hasaan, from Abdul Rahmaad Bin Kaseer who has said the following:

Abu Abdullah^{asws} said: ‘Abu Ja’far^{asws} descended in a valley. He^{asws} moved briskly in it, then Abu Ja’far^{asws} came out with something until he^{asws} ended up at the palm tree. He^{asws} praised Allah^{azwj} in a manner that I^{asws} had not heard the like of it before. Then he^{asws} said: ‘O Palm tree, feed us from what Allah^{azwj} has Made in you’.

قال فتساقط رطب احمر واصفر فاكل ومعه أبو امية الانصاري فاكل منه وقال هذه الاية فينا كالاية في مريم إذ هزت إليها بجذع النخلة فتساقط عليها رطباً جنياً.

He (the narrator) said, ‘The dates fell from it, red and yellow. He^{asws} ate and with him^{asws} was Abu Umeet Al-Ansary who ate from it, and he^{asws} said: ‘This is a sign with us^{asws} like it was regarding Maryam^{as}: **And shake towards you the palm trunk, it would drop upon you ripe dates [19:25]**’.³⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ رَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِيَكُنْ أَوَّلُ مَا تَأْكُلُ النُّفْسَاءُ الرُّطْبَ فَإِنَّ اللَّهَ تَعَالَى قَالَ لِمَرْيَمَ وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكِ رُطْبًا جَنِيًّا

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from a number of our companions, from Ali Bin Asbaat, from his uncle Yaqoub Bin Saalim,

(It has been narrated) raising it to Amir Al Momineen^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Let the first thing what is eaten by the women after childbirth be the dates, for Allah^{azwj} the Exalted Said to Maryam^{as}: **And shake towards you the palm trunk, it would drop upon you ripe dates [19:25]**’.

قِيلَ يَا رَسُولَ اللَّهِ فَإِنْ لَمْ يَكُنْ أَوَّلُ الرُّطْبِ قَالَ سَبْعَ تَمْرَاتٍ مِنْ تَمْرِ الْمَدِينَةِ فَإِنْ لَمْ يَكُنْ فَسَبْعَ تَمْرَاتٍ مِنْ تَمْرِ أَمْصَارِكُمْ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ وَ عَزَّتِي وَ جَلَالِي وَ عَظَمَتِي وَ ارْتِفَاعِ مَكَانِي لَا تَأْكُلُ نَفْسَاءُ يَوْمَ تَلِدُ الرُّطْبَ فَيَكُونُ غُلَامًا إِلَّا كَانَ حَلِيمًا وَ إِنْ كَانَتْ جَارِيَةً كَانَتْ حَلِيمَةً .

It was said, ‘O Rasool-Allah^{saww}! Suppose it doesn’t happen to be the season for the dates?’ He^{saww} said: ‘Seven dates from the dates of Al-Medina. So if there do not happen to be, then seven dates from the dates of your cities, for Allah^{azwj} Mighty and Majestic is Saying: “By My^{azwj} Magnificence, and the Elevation of My^{azwj} Status! A

³⁰ Basaair Al Darajaat – P 5 Ch 13 H 2

woman would not eat the dates during the day she gives birth to a boy except that it would be forbearing (patient), and if it was a girl, she would be forbearing'.³¹

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن الحسين بن سعيد، عن النضر ابن سويد، عن القاسم بن سليمان، عن جراح المدائني، عن أبي عبد الله (عليه السلام) قال: «إن الصيام ليس من الطعام و الشراب وحده- ثم قال- قالت مريم: إني نذرتُ للرحمن صوماً أي صمتاً».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jarah al Mada'iny,

'Abu Abdullah^{asws} has said: 'The Fasting is not from the food and the drink alone'. Then he^{asws} said: 'Maryam^{as} said: **'I vowed to the Beneficent a Fast [19:26], i.e., silence'**.³²

عنه، عن أبيه، عن محمد بن سليمان الديلمي، عن أبيه، عن أبي عبد الله (ع) قال: قال رسول الله صلى الله عليه وآله: ستة كرهها الله لى فكرهتها للائمة من ذريتي وكرهها الائمة لاتباعهم، العبث في الصلوة، والمن في الصدقة، والرفث في الصيام، والضحك بين القبور، والتطلع في الدور، وإتيان المساجد جنباً.

From him, from his father, from Muhammad Bin Suleyman Al Daylami, from his father,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Six (matters) Allah^{azwj} has Disliked for me^{asws}, so I^{asws} dislike these for the Imams^{asws} from my^{saww} offspring, and dislike it for the Imams^{asws} to follow them – the improperness in the Salat, and the self-conceit in the charity, and the obscenities during the Fasting, and the laughing between the graves, and looking ahead during the circling (of the Kabah), and coming to the Masjid by the side (not attentive and without facing it)'.³³

قال: قلت: وما الرفث في الصيام؟ - قال: ماكره الله لمريم في قوله " إني نذرت للرحمن صوما فلن أكلم اليوم إنسيا " قال: قلت: صمتت من أي شيء؟ - قال: من الكذب.

I said, 'And what is *Al-Rafas* during the Fasting?' He^{asws} said: 'What Allah^{azwj} Disliked for Maryam^{as} in His^{azwj} Words: **'I vowed to the Beneficent a Fast, so I will never speak today to a human' [19:26]**'. I said, 'Fasted from which thing?' He^{asws} said: 'From the lies'.³³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ الصِّيَامَ لَيْسَ مِنَ الطَّعَامِ وَ الشَّرَابِ وَحَدَهُ ثُمَّ قَالَ قَالَتْ مَرْيَمُ إني نذرتُ للرحمن صوماً أي صوماً صمتاً وَ فِي نُسخةٍ أُخْرَى أي صمتاً فإذا صُمْتُمْ فاحفظوا ألسنتكم وَ عُضُوا أْبْصَارَكُمْ وَ لَا تَنَازَعُوا وَ لَا تَحَاسَدُوا

³¹ Al Kafi – V 7 – The Book of Aqeeqa Ch 12 H 4

³² الكافي 4 / 87 : 3

³³ Al Mahaasin – V 1 Bk 1 H 31

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jarrah Al Madainy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Fasting is not from the food and the drink alone'. Then said: 'Maryam^{as} said: **'I vowed to the Beneficent a Fast [19:26]**, i.e., a Fast of silence'. (And in another copy: 'i.e., silence). Therefore, whenever you Fast, preserve your tongues, and lower your gaze, and neither dispute nor envy'.

قَالَ وَ سَمِعَ رَسُولُ اللَّهِ (صلى الله عليه وآله) امْرَأَةً تَسُبُّ جَارِيَةَ لَهَا وَ هِيَ صَائِمَةٌ فَدَعَا رَسُولُ اللَّهِ (صلى الله عليه وآله) بِطَعَامٍ فَقَالَ لَهَا كُلِي فَقَالَتْ إِنِّي صَائِمَةٌ فَقَالَ كَيْفَ تَكُونِينَ صَائِمَةً وَ قَدْ سَبَبْتِ جَارِيَتَكَ إِنَّ الصَّوْمَ لَيْسَ مِنَ الطَّعَامِ وَ الشَّرَابِ

He^{asws} said: 'And Rasool-Allah^{saww} heard a woman insulting a maid of her and she was Fasting. So Rasool-Allah^{saww} called for the food and said to her: 'Eat'. So she said, 'I am Fasting'. So he^{saww} said: 'How can you happen to be Fasting and you have insulted your slave girl. The Fast is not from the food and the drink (only)'.

قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا صُمْتَ فَلْيَصُمْ سَمْعَكَ وَ بَصْرَكَ مِنَ الْحُرَامِ وَ الْقَيْحِ وَ دَعِ الْمِرَاءَ وَ أَدَى الْخَادِمِ وَ لِيَكُنْ عَلَيْكَ وَقَارُ الصَّبَامِ وَ لَا تَجْعَلْ يَوْمَ صَوْمِكَ كَيَوْمِ فِطْرِكَ .

He (the narrator) said, 'And Abu Abdullah^{asws} said: 'Whenever you Fast, so let your hearing, and your vision Fast from the Prohibition and the ugliness, and leave the disputing and hurting the servant, and let the dignity of the Fast be upon you, and do not make the day of your Fasting to be like a day of your breaking (not Fasting)'.³⁴

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْوَشَاءِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ الصَّيَّامَ لَيْسَ مِنَ الطَّعَامِ وَ الشَّرَابِ وَ خَدَهُ إِنَّ مَرِيْمَ (عليها السلام) قَالَتْ إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا أَيَّ صَمْتًا فَاحْفَظُوا أَلْسِنَتَكُمْ وَ عُضْوًا أَبْصَارَكُمْ وَ لَا تَحَاسَدُوا وَ لَا تَنَازَعُوا فَإِنَّ الْحَسَدَ يَأْكُلُ الْإِيمَانَ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ .

Ali Bin Muhammad, from Ahmad Bin Muhammad Bin Khalid, from Al Washa, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'The Fasts are not from the food and the drink alone. Maryam^{as} said: **'I vowed to the Beneficent a Fast [19:26]**, i.e., silence. Therefore, preserve your tongues, and lower your gaze, and neither envy nor dispute, for the envy consumes the faith just as the fire consumes the firewood'.³⁵

VERSES 27 - 29

فَأْتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ ۖ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا {27}

³⁴ Al Kafi – V 4 – The Book of Fasts Ch 11 H 3

³⁵ Al Kafi – V 4 – The Book of Fasts Ch 11 H 9

And she came with him to her people, carrying him. They said, 'O Maryam! You have come with an amazing thing [19:27]

يَا أُخْتِ هَارُونَ مَا كَانَ أَبُوكِ امْرَأً سَوْءًا وَمَا كَانَتْ أُمُّكَ بَعْثًا {28}

O sister of Haroun! Your father was not a bad man, nor was your mother unchaste' [19:28]

فَأَشَارَتْ إِلَيْهِ ۗ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا {29}

So she gestured towards him. They said, 'How can we speak to one who was a child in the cradle?' [19:29]

Background report (contd. .)

قال علي بن إبراهيم: ففقدوها في المحراب، فخرجوا في طلبها، وخرج خالها زكريا، فأقبلت و هو في صدرها، و أقبلت مؤمنات بني إسرائيل يبزن في وجهها، فلم تكلمهن حتى دخلت في محرابها، فجاء إليها بنو إسرائيل و زكريا فقالوا لها: يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا أَي عَظِيمًا مِنَ الْمُنَاهِي يَا أُخْتِ هَارُونَ مَا كَانَ أَبُوكِ امْرَأً سَوْءًا وَ مَا كَانَتْ أُمُّكَ بَعْثًا.

Ali Bin Ibrahim said,

'So they (people) missed her^{as} in the prayer niche, and they went out seeking her^{as}, and her^{as} uncle Zakariyya^{as} went out, and he^{as} was among their forefront, and the believing women of the Children of Israel came over laughed in their faces. But she^{as} did not speak to them until she^{as} entered back into her^{as} prayer niche. Then the Children of Israel and Zakariyya^{as} came over, and they said to her^{as}, **'O Maryam! You have come with an amazing thing [19:27]** – i.e. a grievous (thing) from the forbidden ones. **O sister of Haroun! Your father was not a bad man, nor was your mother unchaste' [19:28].**

من أين هذا البلاء الذي جئت به، و العار الذي ألزمته لبني إسرائيل؟ فأشارت إلى عيسى (عليه السلام) في المهدي، فقالوا لها: كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا!؟

(They said), 'From where is this scourge you^{as} have come with, and the shame which you^{as} have necessitated to the Children of Israel?' So she^{as} gestured towards Isa^{as} in the cradle. They said to her^{as}: **'How can we speak to one who was a child in the cradle?' [19:29].**

فأنطق الله عيسى بن مريم (عليه السلام)، فقال إني عبدُ الله أتاني الكتابُ و جعلني نبياً و جعلني مباركاً أين ما كنتُ و أوصاني بالصلاة و الزكاة ما دُمْتُ حياً و براً بوالدي و لم يجعلني جباراً شقيماً و السلام عليَّ يومَ وُلِدْتُ و يومَ أُمُوتُ و يومَ أُبعثُ حياً ذلكَ عيسى ابنُ مريمَ قولَ الحقِّ الذي فيه يمتثلون أي يخاصمون.

And Allah^{azwj} Caused Isa Bin Maryam^{as} to speak, and he^{as} said: **He said: 'I am a servant of Allah; He Gave me the Book and Made me a Prophet [19:30] And He has Made me Blessed wherever I may be, and He has Enjoined upon me with the Salat and the Zakat for as long as I live [19:31] And righteousness with my mother, and did not Make me tyrannous, wretched [19:32] And the Peace was upon me on the day I was born, and on the day I die, and on the day I am Resurrected alive [19:33] That is Isa, son of Maryam. The truthful words which they are disputing in [19:34] – i.e. arguing about'.³⁶**

و عنه: بإسناده، عن وهب بن منبه اليماني، قال: إن يهوديا سأل النبي (صلى الله عليه و آله)، فقال: يا محمد، أكنت في أم الكتاب نبيا قبل أن تخلق؟ قال: «نعم». قال: و هؤلاء أصحابك المؤمنون مثبتون معك قبل أن يخلقوا؟ قال: «نعم».

And from him (Al Sadouq), by his chain, from Wahab Bin Munbah Al-Yamani who said,

'A Jew asked the Prophet^{saww}, so he said, 'O Muhammad^{saww}! Were you^{saww} a Prophet^{saww} in the Mother of the Book before you^{saww} were Created (came into this world)?' He^{saww} said: 'Yes'. He said, 'And these companions of yours^{saww}, the Momineen were steadfast with you^{saww} before they were Created?' He^{saww} said: 'Yes'.

قال: فما شأنك لم تتكلم بالحكمة حين خرجت من بطن أمك، كما تكلم عيسى بن مريم على زعمك، و قد كنت قبل ذلك نبيا؟

He said, 'So what is your^{saww} matter that you^{saww} did not speak with the Wisdom when you^{saww} came out from the belly of your^{saww} mother^{as}, just as Isa^{as} Bin Maryam^{as} spoke as per your^{saww} claim, and that he^{as} was a Prophet^{as} before that?'

فقال النبي (صلى الله عليه و آله): «إنه ليس أمري كأمر عيسى بن مريم، إن عيسى بن مريم خلقه الله عز و جل من أم ليس له أب، كما خلق الله آدم من غير أب و لا أم، و لو أن عيسى حين خرج من بطن امه لم ينطق بالحكمة، لم يكن لامه عذر عند الناس، و قد أتت به من غير أب و كانوا يأخذونها كما يؤخذ به مثلها من المحصنات، فجعل الله عز و جل منطقه عذرا لامه».

So the Prophet^{saww} said: 'My^{saww} matter is not like the matter of Isa^{as} Bin Maryam^{as}. Allah^{azwj} Mighty and Majestic Created him^{as} from a mother^{as} and there was no father for him^{as}, just as Allah^{azwj} Created Adam^{as} without a father or a mother. And if Isa^{as} had not spoken with the Wisdom from the belly of his^{as} mother, there would not have been an explanation for his^{as} mother^{as} in the presence of the people. And she^{as} had come with him^{as} being without a father, and they used to take it as an example from

³⁶ تفسير القمي 2: 48

the chastity. Therefore, Allah^{azwj} Mighty and Majestic Made him^{as} to speak as an explanation for his^{as} mother^{as}.³⁷

VERSES 30 - 34

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا {30}

He said: 'I am a servant of Allah; He Gave me the Book and Made me a Prophet [19:30]

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا {31}

And He has Made me Blessed wherever I may be, and He has Enjoined upon me with the Salat and the Zakat for as long as I live [19:31]

وَبِرًّا بِوَالِدَيْهِ وَمَنْ يَجْعَلُنِي جَبَّارًا شَقِيًّا {32}

And righteousness with my mother, and did not Make me tyrannous, wretched [19:32]

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا {33}

And the Peace was upon me on the day I was born, and on the day I die, and on the day I am Resurrected alive [19:33]

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ ۚ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ {34}

That is Isa, son of Maryam. The truthful words which they are disputing in [19:34]

قال علي بن إبراهيم: قال الصادق (عليه السلام)، في قوله وَ أَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ. قال: «زكاة الرؤوس، لأن كل الناس ليس لهم أموال، وإنما الفطرة على الفقير والغني والصغير والكبير».

Ali Bin Ibrahim said,

'Al-Sadiq^{asws} said regarding His^{azwj} Words: **and He has Enjoined upon me with the Salat and the Zakat for as long as I live [19:31]**, said: 'Zakat (is upon) the rich,

³⁷ علل الشرائع: 1 / 79

because all the people do not have the wealth. But rather, the *Fitrah* is upon the poor and the rich, and the small and the great'.³⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ ابْنِ مَجْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ يَزِيدَ الْكُنَاسِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) أَكَانَ عِيسَى ابْنُ مَرْيَمَ (عليه السلام) حِينَ تَكَلَّمَ فِي الْمَهْدِ حُجَّةَ اللَّهِ عَلَى أَهْلِ زَمَانِهِ

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Hisham Bin Salim, from Yazeed Al Kunasy who said,

'I asked Abu Ja'far^{asws}, 'Was Isa^{as} Ibn Maryam^{as}, when he^{as} spoke in the cradle, a Divine Authority of Allah^{azwj} upon the people of his^{asws} era?'

فَقَالَ كَانَ يَوْمَئِذٍ نَبِيًّا حُجَّةَ اللَّهِ غَيْرَ مُرْسَلٍ أَمَا تَسْمَعُ لِقَوْلِهِ حِينَ قَالَ إِيَّيْ عَبْدُ اللَّهِ آتَانِي الْكِتَابَ وَ جَعَلَنِي نَبِيًّا. وَ جَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَ أَوْصَانِي بِالصَّلَاةِ وَ الزَّكَاةِ مَا دُمْتُ حَيًّا

So he^{asws} said: 'He^{as} was a Prophet^{as} in those days, a Divine Authority of Allah^{azwj} without being a *Mursil*. Have you not listened to his^{as} words when: **He said: 'I am a servant of Allah; He Gave me the Book and Made me a Prophet [19:30] And He has Made me Blessed wherever I may be, and He has Enjoined upon me with the Salat and the Zakat for as long as I live [19:31].**

قُلْتُ فَكَانَ يَوْمَئِذٍ حُجَّةَ اللَّهِ عَلَى زَكْرِيَّا فِي تِلْكَ الْحَالِ وَ هُوَ فِي الْمَهْدِ

I said, 'In those days was he^{as} a Divine Authority upon Zakariyya^{as} in that state, while he^{as} (Isa^{as}) was in the cradle?'

فَقَالَ كَانَ عِيسَى فِي تِلْكَ الْحَالِ آيَةً لِلنَّاسِ وَ رَحْمَةً مِنَ اللَّهِ لِمَرْيَمَ حِينَ تَكَلَّمَ فَعَبَّرَ عَنْهَا وَ كَانَ نَبِيًّا حُجَّةَ اللَّهِ عَلَى مَنْ سَمِعَ كَلَامَهُ فِي تِلْكَ الْحَالِ ثُمَّ صَمَتَ فَلَمْ يَتَكَلَّمْ حَتَّى مَضَتْ لَهُ سَنَتَانِ وَ كَانَ زَكْرِيَّا الْحُجَّةَ لِلَّهِ عَزَّ وَ جَلَّ عَلَى النَّاسِ بَعْدَ صَمَتِ عِيسَى بِسِنَتَيْنِ

So he^{asws} said: 'Isa^{as}, in that state, was a Sign for the people and a Mercy from Allah^{azwj} to Maryam^{as} when he^{as} spoke, so he^{as} expressed on her^{as} behalf, and he^{as} was a Prophet^{as}, a Divine Authority upon the ones who heard his^{as} speech in that state. Then he^{as} was silent, so he^{as} did not speak until two years passed by for him^{as}, and it was so that Zakariyya^{as} was the Divine Authority of Allah^{azwj} Mighty and Majestic upon the people after the silence of Isa^{as} by two years.

ثُمَّ مَاتَ زَكْرِيَّا فَوَرَّثَهُ ابْنُهُ يَحْيَى الْكِتَابَ وَ الْحِكْمَةَ وَ هُوَ صَبِيٌّ صَغِيرٌ أَمَا تَسْمَعُ لِقَوْلِهِ عَزَّ وَ جَلَّ يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ وَ آتَيْنَاهُ الْحِكْمَ صَبِيًّا

Then Zakariyya^{as} passed away, so his^{as} son^{as} Yahya^{as} inherited him^{as}, the Book and the Wisdom, and he^{as} was a young child. Have you not listened to the Words of the Mighty and Majestic: **"O Yahya! Grab the Book with strength"; and We Gave him the Wisdom as a boy [19:12]?**

³⁸ تفسير القمي 2: 50

فَلَمَّا بَلَغَ عِيسَى (عليه السلام) سَبْعَ سِنِينَ تَكَلَّمَ بِالنُّبُوَّةِ وَ الرِّسَالَةِ حِينَ أَوْحَى اللَّهُ تَعَالَى إِلَيْهِ فَكَانَ عِيسَى الْحُجَّةَ عَلَى يَحْيَى وَ عَلَى النَّاسِ أَجْمَعِينَ وَ لَيْسَ تَبْقَى الْأَرْضُ يَا أَبَا خَالِدٍ يَوْمًا وَاحِدًا بِغَيْرِ حُجَّةٍ لِلَّهِ عَلَى النَّاسِ مُنْذُ يَوْمِ خَلَقَ اللَّهُ آدَمَ (عليه السلام) وَ أَسْكَنَهُ الْأَرْضَ

So when Isa^{as} reached the age of seven years, he^{as} spoke with the Prophet-hood and the Messenger-ship when Allah^{azwj} the Exalted Revealed unto him^{as}. So Isa^{as} was the Divine Authority upon Yahya^{as} and upon the people altogether, and the earth doesn't remain, O Abu Khalid, even for one day without a Divine Authority of Allah^{azwj} upon the people since the day Allah^{azwj} Created Adam^{as} and Settled him^{as} in the earth'.

فَقُلْتُ جُعِلْتُ فِدَاكَ أَكَانَ عَلِيٌّ (عليه السلام) حُجَّةً مِنَ اللَّهِ وَ رَسُولِهِ عَلَى هَذِهِ الْأُمَّةِ فِي حَيَاةِ رَسُولِ اللَّهِ (صلى الله عليه وآله)

So I said, 'May I be sacrificed for you^{asws}! Was Ali^{asws} a Divine Authority of Allah^{azwj} and His^{azwj} Rasool^{saww} upon this community during the lifetime of Rasool-Allah^{saww}?'

فَقَالَ نَعَمْ يَوْمَ أَقَامَهُ لِلنَّاسِ وَ نَصَبَهُ عِلْمًا وَ دَعَاهُمْ إِلَى وَلايَتِهِ وَ أَمَرَهُمْ بِطَاعَتِهِ

So he^{asws} said: 'Yes, the day he^{saww} nominated him^{asws} to the people and established him^{asws} as a flag and called them to his^{as} Wilayah and ordered them with his^{asws} obedience'.

فُلْتُ وَ كَانَتْ طَاعَةُ عَلِيٍّ (عليه السلام) وَاجِبَةً عَلَى النَّاسِ فِي حَيَاةِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ بَعْدَ وَفَاتِهِ

I said, 'And was it so that the obedience to Ali^{asws} was an Obligation upon the people during the lifetime of Rasool-Allah^{saww} and after his^{saww} passing away?'

فَقَالَ نَعَمْ وَ لَكِنَّهُ صَمَتَ فَلَمْ يَتَكَلَّمْ مَعَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ كَانَتْ الطَّاعَةُ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) عَلَى أُمَّتِهِ وَ عَلَى عَلِيٍّ (عليه السلام) فِي حَيَاةِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ كَانَتْ الطَّاعَةُ مِنَ اللَّهِ وَ مِنْ رَسُولِهِ عَلَى النَّاسِ كُلِّهِمْ لِعَلِيٍّ (عليه السلام) بَعْدَ وَفَاةِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ كَانَ عَلِيٌّ (عليه السلام) حَكِيمًا عَالِمًا .

So he^{asws} said: 'Yes, but he^{asws} was silent, so he^{asws} did not speak along with Rasool-Allah^{saww}, and it was so that the obedience to Rasool-Allah^{saww} was upon his^{saww} community and upon Ali^{asws} during the lifetime of Rasool-Allah^{saww}, and it was so that the obedience for Ali^{asws} was from Allah^{azwj} and from His^{azwj} Rasool^{saww} upon the people, all of them, after the passing away of Rasool-Allah^{saww}, and it was so that Ali^{asws} was wise, knowledgeable'.³⁹

³⁹ Al Kafi V 1 – The Book Of Divine Authority CH 91 H 1

قَالَ مُحَمَّدُ بْنُ يَعْقُوبَ الْكَلْبِيِّ مُصَنِّفُ هَذَا الْكِتَابِ رَحِمَهُ اللَّهُ حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ أَفْضَلِ مَا يَتَقَرَّبُ بِهِ الْعِبَادُ إِلَى رَبِّهِمْ وَأَحَبِّ ذَلِكَ إِلَى اللَّهِ عَزَّ وَجَلَّ مَا هُوَ

Muhammad Bin Yaqoub Al Kulayni, the author of this book, says, 'Muhammad Bin Yahya narrated to me, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mhaboub, from Muawiya Bin Wahab who said,

'I asked Abu Abdullah^{asws} about the most superior of what would cause the servants to be closer to their Lord^{azwj} and the most Beloved of that to Allah^{azwj} Mighty and Majestic, 'What is it?'

فَقَالَ مَا أَعْلَمُ شَيْئاً بَعْدَ الْمَعْرِفَةِ أَفْضَلَ مِنْ هَذِهِ الصَّلَاةِ أَلَا تَرَى أَنَّ الْعَبْدَ الصَّالِحَ عِيسَى ابْنَ مَرْيَمَ (عليه السلام) قَالَ وَالْأَوْصِيَانِ بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا .

So he^{asws} said: 'I^{asws} do not know of anything, after the recognition (of the Wilayah), anything more superior than this *Salāt*. Do you not see that the righteous servant Isa^{as} Bin Maryam^{as} said: '**And He has Made me Blessed wherever I may be, and He has Enjoined upon me with the Salat and the Zakat for as long as I live [19:31]**'⁴⁰

و عنه: عن محمد بن إبراهيم بن إسحاق، قال: حدثنا أحمد بن محمد الهمداني مولى بني هاشم، قال: حدثنا جعفر بن عبد الله بن جعفر بن عبد الله بن جعفر بن محمد بن علي بن أبي طالب (عليه السلام)، قال: حدثنا كثير بن عياش القطان، عن أبي الجارود زياد بن المنذر، عن أبي جعفر محمد بن علي الباقر (عليه السلام)، قال: «لما ولد عيسى بن مريم (عليه السلام) كان ابن يوم كأنه ابن شهرين، فلما كان ابن سبعة أشهر، أخذت والدته بيده وجاءت به إلى الكتاب، فأفعدته بين يدي المؤدب، فقال له المؤدب: قل بسم الله الرحمن الرحيم. فقال عيسى (عليه السلام): بسم الله الرحمن الرحيم.

And from him, from Muhammad Bin Ibrahim Bin Is'haq, from Ahmad Bin Muhammad Al Hamdany, a slave of the Clan of Hashim^{as}, from Ja'far Bin Abdullah, son of Ja'far Bin Abdullah, son of Ja'far Bin Muhammad Bin Ali Bin Abu Talib^{asws}, from Kaseer Bin Ayyash Al Qatan, from Abu Al Jaroud Ziyad Bin Al Munzar,

(It has been narrated) from Abu Ja'far Muhammad^{asws} Bin Ali Al-Baqir^{asws} having said: 'When Isa^{as} Bin Maryam^{as} was born, he^{as} was like a boy of two months. So when he^{as} was a boy of seven months, his^{as} mother took him^{as} by his^{as} hand and came with him^{as} to the school. She^{as} seated him^{as} in front of the teacher, and the teacher said to him^{as}, 'Say, 'In the Name of Allah^{azwj} the Beneficent, the Merciful'. So Isa^{as} said: 'In the Name of Allah^{azwj} the Beneficent, the Merciful'.

فقال له المؤدب: قل أبجد فرجع عيسى (عليه السلام) رأسه، فقال: و هل تدري ما أبجد؟ فعلاه بالدرة ليضربه، فقال: يا مؤدب، لا تضربني إن كنت تدري، و إلا فسلي حتى أفسر لك. قال: فسره لي.

⁴⁰ Al Kafi V 3 – The Book of Salāt CH 1 H 1

Then the teacher said to him^{as}, 'Say, 'Abjad' (The alphabet). Isa^{as} raised his^{as} head and said, 'And do you know what the alphabet is?' So he raised the stick to hit him^{as} by it, and he^{as} said: 'O teacher! Do not strike at me^{as} if you know, and detail it for me^{as}, or else I^{as} will explain it to you'. He said, 'Explain it to me'.

فقال: عيسى (عليه السلام): الألف: آلاء الله، و الباء: بحة الله، و الجيم: جمال الله، و الدال: دين الله، هوز، الهاء: هول جهنم، و الواو: ويل لأهل النار، و الزاي: زفير جهنم، حطي: حطت الخطايا عن المستغفرين، كلمن: كلام الله لا مبدل لكلماته، سعفص: صاع و الجزء بالجزء، قرشت: قرشهم فحشرهم.

So Isa^{as} said: 'Alif - the Blessings of Allah^{azwj}; and the Ba - the Delight of Allah^{azwj}; and the Jeem - the Beauty of Allah^{azwj}; and the Daal – Religion of Allah^{azwj}; the Haa - the terror of Hell; and the Waaw – Woe of the inhabitants of the Fire; and the Zaay – Exhalation of Hell; Hatayy - Settling of the sins from the Forgiven ones; Kalman – Speech of Allah^{azwj}, there is no Change to His^{azwj} Speech; Sa'fayn – A measure of the Recompense with the Recompense; Qarshat – Their squeezing and their ushering'.

فقال المؤدب: أيتها المرأة خذي بيد ابنك فقد علم و لا حاجة له في المؤدب».

So the teacher said, 'O you lady! Take your^{as} son^{as} by his^{as} hand, for he^{as} knows and he^{as} has no need for a teacher for him^{as}'.⁴¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ جَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ قَالَ نَفَعًا .

A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said regarding the Words of Allah^{azwj} Mighty and Majestic: **And He has Made me Blessed wherever I may be [19:31]:** He^{asws} said: 'Beneficial (to the people)'.⁴²

VERSES 35 & 36

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ ۗ سُبْحَانَهُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ
{35}

It was not for Allah that He should Take a son; Glorious is He. Whenever He Decrees a matter, He says to it "Be," so it comes into being [19:35]

⁴¹ التوحيد: 1 /236

⁴² Al Kafi V 2 – The Book Of Belief and Disbelief CH 70 H 11

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۗ هَذَا صِرَاطٌ مُسْتَقِيمٌ {36}

And surely Allah is my Lord and your Lord, therefore worship Him. This is the Straight Path [19:36]

ابن بابويه، قال: حدثنا جعفر بن محمد بن مسرور (رضي الله عنه)، قال: حدثنا الحسين بن محمد بن عامر، عن عمه عبد الله بن عامر، عن الحسن بن محبوب، عن مقاتل بن سليمان، قال: قال أبو عبد الله الصادق (عليه السلام): «لما صعد موسى (عليه السلام) إلى الطور فناجى ربه عز و جل، قال: رب، أربي خزائنك، فقال: يا موسى، إنما خزائني إذا أردت شيئاً أن أقول له: كن، فيكون.»

Ibn Babuwayh said that it has been narrated from Ja'far Bin Masroor from Al-Husayn Bin Muhammad Bin Aamir, from his uncle Abdullah Bin Aamir, from Al-Hassan Bin Mahboub, from Maqaatil Bin Suleyman who said that,

Abu Abdullah^{asws} Al-Sadiq^{asws} said: 'When Musa^{as} went to the Toor to speak to his^{as} Lord^{azwj} Mighty and Majestic, said: 'Lord^{azwj}!, Show me Your^{azwj} Treasures.' He^{azwj} Said: 'O Musa^{as}! But My^{azwj} Treasure is, I^{azwj} Intend something, I^{azwj} Say to it: **"Be!"**, so it comes into being [19:35].'⁴³

أحمد بن إدريس عن محمد بن عبد الجبار عن صفوان بن يحيى قال قلت لأبي الحسن (عليه السلام) أخرجني عن الإرادة من الله ومن الخلق قال فقال الإرادة من الخلق الضمير وما يبدو لهم بعد ذلك من الفعل وأما من الله تعالى فإرادته إحدائه لا غير ذلك لأنه لا يروى ولا يهيم ولا يتفكر وهذه الصفات منفية عنه وهي صفات الخلق

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya who said,

'I said to Abu Al-Hassan^{asws}, 'Inform me about the Intention (Will) from Allah^{azwj}, and from the creature'. So he^{asws} said: 'The Intention from the creature (people) is the conscience and begins for them after that from the deed, and as for (the Intention) from Allah^{azwj} the Exalted, so His^{azwj} Intention is His^{azwj} Creation and no other than that, because He^{azwj} neither narrates, nor whims, nor thinks, and these Attributes are negated from Him^{azwj}, and these are the attributes of the creatures.

فإرادته الله الفعل لا غير ذلك يقول له كُن فيكون بلا لفظ ولا نطق بلسان ولا همّة ولا تفكير ولا كيف لذلك كما أنه لا كيف له .

So the Intention of Allah^{azwj} is the deed, not other than that. He^{azwj} is Saying to it, **"Be!" and it comes into being [19:35]**, without a letter spoken by a tongue, nor a whim, nor thinking, nor is there a 'where' for that just as there is no 'where' (qualitative state) for Him^{azwj}.⁴⁴

⁴³ التوحيد: 17 /133

⁴⁴ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 14 H 3

VERSES 37 & 38

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ ۖ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَشْهَدِ يَوْمٍ عَظِيمٍ {37}

But the parties disagreed from between them, so woe be unto those who commit Kufr from being present on a Great Day [19:37]

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا ۖ لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ {38}

Hear them and see on the Day they come to Us! But today, the unjust ones are in manifest error [19:38]

محمد بن إبراهيم النعماني، قال: أخبرنا أحمد بن محمد بن سعيد، قال: حدثنا محمد بن الفضل بن إبراهيم بن قيس، قال: حدثنا الحسن بن علي بن فضال، قال: حدثنا ثعلبة بن ميمون، عن معمر بن يحيى، عن داود الدجاني، عن أبي جعفر محمد بن علي (عليهما السلام)، قال: «سئل أمير المؤمنين (عليه السلام) عن قول الله عز و جل: فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ، فقال: انتظروا الفرج في ثلاث». فقيل: يا أمير المؤمنين، و ما هن؟ فقال: «اختلاف أهل الشام بينهم، و الرايات السود من خراسان، و الفرعة في شهر رمضان».

Muhammad Bin Ibrahim Al-Nu'mani, from Ahmad Bin Muhammad Bin Saeed, from Muhammad Bin Al-Mufazzal Bin Ibrahim Bin Qays, from Al-Hassan Bin Ali Bin Fazaal from Sa'albat Bin Maymoun, from Moamar Bin Yahya, from Dawood Al-Dajajy,

(It has been narrated) from Abu Ja'far Muhammad^{asws} Bin Ali^{asws} having said: 'Amir-Al-Momineen^{asws} was asked about the Words of Allah^{azwj} Mighty and Majestic: **But the parties disagreed from between them [19:37]**, so he^{asws} said: 'Await the Relief (Rising of Al Qaim^{asws}) during three (events)'. So it was said, 'O Amir-ul-Momineen^{asws}! And what are these?' He^{asws} said: 'Differing of the people of Syria between them, and the black flags from Khurasan, and the terror during the Month of Ramazan'.

فقيل: و ما الفرعة في شهر رمضان؟ فقال: «أو ما سمعتم قول الله عز و جل في القرآن: إِنَّ نَشَأُ نُزِّلَ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ، هي آية تخرج الفتاة من حدرها، و توقظ النائم، و تفرع اليقظان».

So it was said, 'And what is the terror during the Month of Ramazan?' So he^{asws} said: 'Have you not heard the Words of Allah^{azwj} Mighty and Majestic: **If We Desired to, We would Send down upon them a Sign from the sky, so their necks would be humbled to it [26:4]**? It is a Sign which would make the young girl come out from her veil, and the sleeping one would be awakened, and the awake one would be terrified'⁴⁵

45. الغيبة: 8 / 251.

العياشي: عن جابر الجعفي، عن أبي جعفر (عليه السلام)، يقول: «الزم الأرض لا تحرك يدك و لا رجلك أبدا حتى ترى علامات أذكرها لك في سنة، و ترى مناديا ينادي بدمشق، و خسفا بقرية من قرأها، و تسقط طائفة من مسجدها، فإذا رأيت الترك جازوها، فأقبلت الترك حتى نزلت الجزيرة، و أقبل الروم حتى نزلت الرملة، و هي سنة اختلاف في كل أرض من أرض العرب،

Al Ayyashi, from Jabir Al Ju'fy,

'Abu Ja'far^{asws} has said: 'Necessitate the ground! Neither move your hand, nor your feet ever, until you see such Signs in one year which I^{asws} am mentioning to you. And you will see a caller calling out at Damascus, and a town from the towns gets submerged (in the land), and several of its Masjids fall down, so you will see the Turks move across it. The Turks would come over until they encamp at the Island, and the Romans would come over until they encamp at Al-Ramla, and it is a year in which there would be disputes in every land from the lands of the Arabs.

و أن أهل الشام يختلفون عند ذلك على ثلاث رايات: الأصهب، و الأبقع، و السفياي، مع بني ذنب الحمار مضر، و مع السفياي أحواله من كلب، فيظهر السفياي، و من معه على بني ذنب الحمار، حتى يقتلوا قتلا لم يقتله شيء قط

And the people of Syria would be disputing during that, over three banners – the 'Bald Eagle', and the 'The Arrow-shaped Leaves', and Al-Sufyani, with the clan of *Zanb Al-Himaar Muzir*. And with Al-Sufyani would be his maternal uncles from a dog (illegitimate one). So Al-Sufyani and the ones with him would overcome the clan of *Zanb Al-Himaar*, until they kill them with such a killing which nothing had been killed before.

و يحضر رجل بدمشق، فيقتل هو و من معه قتلا لم يقتله شيء قط، و هو من بني ذنب الحمار، و هي الآية التي يقول الله تبارك و تعالى: فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ إِلَى آخِرِهِ.

And a man would appear at Damascus, so he and the one with him would be killed with a killing which nothing had been killed at all (before), and he would be from the Clan of *Zanb Al-Himaar* – and it is the Verse which Allah^{azwj} Blessed and Exalted is Speaking of is: ***But the parties disagreed from between them, so woe be unto those who commit Kufr from being present on a Great Day [19:37].***⁴⁶

VERSE 39 & 40

وَأَنْذَرَهُمْ يَوْمَ الْحُسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ {39}

And warn them of the Day of Regret, when the matter would have been Decided; and they are (now) in negligence and they are not believing [19:39]

⁴⁶ تفسير العياشي 1: 117 / 64

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ {40}

Surely, We would Inherit the earth and the ones upon it, and to Us they shall be returning [19:40]

الحسين بن سعيد في كتاب (الزهد): عن النضر بن سويد، عن درست، عن أبي المغراء، عن أبي بصير، قال: لا أعلمه ذكره إلا عن أبي جعفر (عليه السلام)، قال: «إذا أدخل الله أهل الجنة الجنة و أهل النار النار، جيء بالموت في صورة كبش حتى يوقف بين الجنة و النار. قال: ثم ينادي مناد يسمع أهل الدارين جميعا: يا أهل الجنة، يا أهل النار.

Al-Husayn Bin Saeed in the book Al-Zohad, from Al-Nazar Bin Suweyd, from Darast, from Abu Al-Magra, from Abu Baseer who said,

'I do know that it has been mentioned except from Abu Ja'far^{asws} having said: 'When the people of the Paradise enter the Paradise, and the people of the Fire enter the Fire, the death would be brought in an image of a ram until it is paused to be in between the Paradise and the Fire. Then a Caller would Call out which all the dwellers would hear: 'O people of the Paradise! O people of the Fire!'

فإذا سمعوا الصوت أقبلوا: قال، فيقال لهم: أ تدرن ما هذا؟ هذا هو الموت الذي كنتم تخافون منه في الدنيا. قال: فيقول أهل الجنة: اللهم لا تدخل الموت علينا. قال: و يقول أهل النار: اللهم أدخل الموت علينا.

So when they hear the voice, they would respond to it, and it would be said to them: 'Do you all know what this is? This is the death, which you used to fear from in the world! So the people of the Paradise would say, 'Our Allah^{azwj}! Do not let the death to enter to be with us'. And the people of the Fire would be saying, 'Our Allah^{azwj}! Enter the death to be with us'.

قال: ثم يذبح كما تذبح الشاة». قال: «ثم ينادي مناد: لا موت أبدا، أيقنوا بالخلود.

Then it would be slaughtered the like slaughtering of the sheep'. Then the Caller would Call out: 'There no death any more, forever, so be certain of the immortality'.

قال: فيفرح أهل الجنة فرحا لو كان أحد يومئذ يموت من فرح لماتوا، قال: ثم قرأ هذه الآية: أ فَمَا نَحْنُ بِمَيِّتِينَ إِلَّا مَوْتَنَا الْأُولَى وَ مَا نَحْنُ بِمُعَذَّبِينَ إِنَّ هَذَا هُوَ الْقَوْمُ الْعَظِيمُ لِمَثَلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ

He^{asws} said: 'So the people of the Paradise would be so overjoyed, that if one of them could have died of happiness, he would have'. Then he^{asws} recited these Verses: '**Is it so that we would not be dying [37:58] Except our first death? And we shall not be Punished?**' [37:59] **Surely this is the mighty success [37:60] For the like of this, so let the workers be working [37:61]** .

قال: و يشهق أهل النار شهقة لو كان أحد ميتا من شهيق لماتوا، و هو قول الله عز و جل: وَ أَنْذَرَهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ». .

He^{asws} said: 'And the people of the Fire would gasp. If one of them could have died from the gasping, he would have. And these are the Words of Allah^{azwj} Mighty and Majestic: **And warn them of the Day of Regret, when the matter would have been Decided; and they are (now) in negligence and they are not believing [19:39]**.⁴⁷

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن محبوب، عن أبي ولاد الحناط، عن أبي عبد الله (عليه السلام)، قال: سئل عن قوله تعالى: **وَ أَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ**. قال: «ينادي مناد من عند الله، و ذلك بعد ما صار أهل الجنة في الجنة و أهل النار في النار: يا أهل الجنة، و يا أهل النار، هل تعرفون الموت في صورة من الصور؟ فيقولون: لا

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

(The narrator says) 'I asked Abu Abdullah^{asws} about the Words of the Exalted: **And warn them of the Day of Regret [19:39]**. He^{asws} said: 'A Caller would Call out from the Presence of Allah^{azwj}, and that is after the people of the Paradise having gone into the Paradise, and the people of the Fire into the Fire: 'O people of the Paradise, and O people of the Fire! Are you recognising the death in an image from the images?' So they would be saying, 'No!'

فيؤتى بالموت في صورة كبش أملح فيوقف بين الجنة و النار، ثم ينادون جميعا: أشرفوا و انظروا إلى الموت، فيشرفون، ثم يأمر الله به فيذبح،

So they would come with the death in an image of a prettiest ram. It would be Paused in between the Paradise and the Fire, and he would Call out to all of them: 'Turn and look at the death!' So they would be looking at it. Then Allah^{azwj} Command for it to be slaughtered.

ثم يقال: يا أهل الجنة خلود فلا موت أبدا، و يا أهل النار خلود فلا موت أبدا، و هو قوله تعالى **وَ أَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَ هُمْ فِي غَفْلَةٍ** أي قضي على أهل الجنة بالخلود فيها، و على أهل النار بالخلود فيها».

Then the Caller would say: 'O people of the Paradise, be immortal and do not die ever! And O people of the Fire, be immortal and do not die ever!' And these are the Words of the Exalted: **And warn them of the Day of Regret, when the matter would have been Decided; and they are (now) in negligence [19:39]**, i.e., Decided upon the people of the Paradise for them to live eternally therein, and upon the people of the Fire for them to live eternally therein'.⁴⁸

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الأصهباني، عن سليمان ابن داود، عن حفص بن غياث، عن أبي عبد الله (عليه السلام)، قال: «يوم التلاق: يوم يلتقي أهل السماء و أهل الأرض، و يوم التناد: يوم ينادي أهل النار أهل الجنة: **أَنْ أَيْضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ**، و يوم التغابن: يوم يغبن أهل الجنة أهل النار، و يوم الحسرة: يوم يؤتى بالموت فيذبح».

⁴⁷ الزهد: 273 / 100.

⁴⁸ تفسير القمي: 2: 50.

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Al Qasim Bin Muhammad Al Asbahany, from Suleyman Ibn Dawood, from Hafs Bin Ghayas,

'Abu Abdullah^{asws} has said: 'Day of the Meeting (يوم التلاق) – the Day the people of the sky meet the people of the earth; and Day of the Calling (يوم التناد): – the Day **the inmates of the Fire shall call out to the dwellers of the Paradise, 'Pour upon us some of the water or from what your Lord has Graced you'. They would say, 'Allah has Prohibited it upon the Kafirs' [7:50];** and Day of Separation (يوم التغابن) - The Day the people of the Paradise would be Separated from the people of the Fire; and Day of Regret (يوم الحسرة) – the Day when the death would be brought (in the image of a ram) and slaughtered'.⁴⁹

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن هارون بن مسلم، عن مسعدة بن صدقة، عن أبي عبد الله (عليه السلام)، قال: «قال رسول الله (صلى الله عليه وآله) - في حديث - إن الموت فخر في نفسه، فقال تعالى: لا تفخر فيني ذابحك بين الفريقين: أهل الجنة و أهل النار، ثم لا أحبيك أبدا فترجى أو تخاف».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said in a Hadeeth: 'The death prided regarding itself, so the Exalted Said: "Do not pride, for I^{azwj} will Salughter you between the two parties – the inhabitants of the Paradise and the inhabitants of the Fire, then I^{azwj} will not be Reviving you ever! Therefore, either hope or fear!"⁵⁰

VERSES 41 - 48

وَأذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ ۖ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا {41}

And mention Ibrahim in the Book. He was truthful, a Prophet [19:41]

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا {42}

When he said to his father: 'O father! Why do you worship what neither hears nor sees, nor does it avail you of anything?' [19:42]

يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا {43}

O father! Surely there has come to me from the knowledge of what has not come to you, therefore follow me, I will guide you to an even path [19:43]

⁴⁹ معاني الأخبار: 1/156.
⁵⁰ الكافي: 8/149/129.

يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ ۖ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا {44}

O father! Do not worship the Satan. Surely, the Satan was disobedient to the Beneficent [19:44]

يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا {45}

O father! I fear that a Punishment from the Beneficent may touch you and you would become a friend of the Satan' [19:45]

قَالَ أَرَأَيْتَ أَنْتَ عَنْ آلِهَتِي يَا إِبْرَاهِيمَ ۖ لَئِن لَّمْ تَنْتَهَ لِأَرْجُمَنَّكَ ۖ وَاهْجُرْنِي مَلِيًّا {46}

He said, 'Do you hate my gods, O Ibrahim? If you don't stop, I will stone you, and leave me alone for a while' [19:46]

قَالَ سَلَامٌ عَلَيْكَ ۖ سَأَسْتَغْفِرُ لَكَ رَبِّي ۖ إِنَّهُ كَانَ بِي حَفِيًّا {47}

He said, Peace be on you! I shall seek Forgiveness of my Lord for you. He has always been Affectionate with me [19:47]

وَأَعْتَزِلُّكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا {48}

And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord, perhaps I shall not become unfortunate in supplicating to my Lord' [19:48]

ابن بابويه، قال: حدثني علي بن أحمد بن محمد بن عمران الدقاق، قال: حدثنا حمزة بن القاسم العلوي العباسي، قال: حدثنا جعفر بن محمد بن مالك الكوفي الفزاري، قال: حدثنا محمد بن الحسين بن زيد الزيات، قال: حدثنا محمد بن زياد الأزدي، عن المفضل بن عمر، عن الصادق جعفر بن محمد (عليهما السلام) - و ذكر الحديث فيما ابتلى إبراهيم ربه بكلمات - فقال (عليه السلام) فيما ذكر: «ثم العزلة عن أهل البيت و العشيرة مضمن معناه في قوله: وَ أَعْتَزِلُّكُمْ وَ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ الآية.

Ibn Babuwayh said, 'It was narrated to me by Ali Bin Ahmad Bin Muhammad Bin Imran Al Daqaq, from Hamza Bin Al Qasim Al Alawy Al Abbasy, from Ja'far Bin Muhammad Bin Malik Al Kufy Al Fazary, from Muhammad Bin Al Husayn Bin Zayd Al Zayyat, from Muhammad Bin Ziyad Al Azdy, from Al Mufazzal Bin Umar,

'From Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws} - and he (the narrator) mentioned the Hadeeth regarding what Ibrahim^{as} was Tried with by his^{as} Lord^{azwj} with certain Words. So he^{asws} said, in what is mentioned: 'Then he (Ibrahim^{as}) withdrew from the family and the clan, as its meaning is embedded in His^{azwj} Words: **And I will withdraw from you and what you call on besides Allah [19:48]** - the Verse.

و الأمر بالمعروف و النهي عن المنكر، بيان ذلك في قوله تعالى: يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَ لَا يُبْصِرُ وَ لَا يُعْنِي عَنْكَ شَيْئاً يَا أَبَتِ إِيَّيَّ قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطاً سَوِيّاً يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيّاً يَا أَبَتِ إِيَّيَّ أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيّاً.

And the enjoining with the goodness and the forbidding from the evil, the explanation of that is in the Words of the Exalted: **'O father! Why do you worship what neither hears nor sees, nor does it avail you of anything?' [19:42] O father! Surely there has come to me from the knowledge of what has not come to you, therefore follow me, I will guide you to an even path [19:43] O father! Do not worship the Satan. Surely the Satan was disobedient to the Beneficent [19:44] O father! I fear that a Punishment from the Beneficent may touch you and you would become a friend of the Satan' [19:45].**

(Note: Azar was not father of Ibrahim^{as} but was uncle and those days uncle was also called father, see the following Hadith!)

و دفع السيئة بالحسنة، و ذلك لما قال له أبوه: أَرَاغِبُ أَنْتَ عَنِ آهَتِي يَا إِبْرَاهِيمَ لَعِنَ لِمَ تَنْتَه لَأَرْجُمَنَّكَ وَ أَهْجُرُنِي مَلِيّاً فَقَالَ فِي جَوَابِ أَبِيهِ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيّاً.

And he^{as} repelled the evil with the good, and that is when his^{as} father said to him^{as}, **He said, 'Do you hate my gods, O Ibrahim? If you don't stop, I will stone you, and leave me alone for a while' [19:46].** So he^{as} said in answer to his^{as} (adopted) father: **He said, Peace be on you! I shall seek Forgiveness of my Lord for you. He has always been Affectionate with me [19:47].**

ثم الحكم و الانتماء إلى الصالحين في قوله: رَبِّ هَبْ لِي حُكْماً وَ الْخُفْيَ بِالصَّالِحِينَ يَعْنِي بِالصَّالِحِينَ الَّذِينَ لَا يَحْكُمُونَ إِلَّا بِحُكْمِ اللَّهِ عَزَّ وَ جَلَّ، وَ لَا يَحْكُمُونَ بِالْأَرَءَاءِ وَ الْمَقَائِيسِ حَتَّى يَشْهَدَ لَهُ مِنْ يَكُونُ بَعْدَهُ مِنَ الْحُجَجِ بِالصِّدْقِ،

Then, the judgments and the affiliation is to the righteous ones in His^{azwj} Words: **Lord! Endow to me wisdom, and join me with the righteous ones [26:83]** – meaning by the righteous ones, those who are not judging except by the Judgments of Allah^{azwj} Mighty and Majestic, and are not judging by the opinions and the analogies, to the extent that the ones who come after him from the Divine Authorities, testify for him^{as} with the truthfulness.

بيان ذلك في قوله: وَ اجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ أَرَادَ فِي هَذِهِ الْأَمَةِ الْفَاضِلَةَ، فَأَجَابَهُ اللَّهُ، وَ جَعَلَ لَهُ وَ لغيره من أنبيائه لسان صدق في الآخرين، و هو علي بن أبي طالب (عليه السلام)، و ذلك قوله عز و جل وَ جَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيّاً.

The explanation of that is in His^{azwj} Words: **And Make for me a truthful tongue among the latter ones [26:84]** – intending in this community, the virtuous one. So Allah^{azwj} Answered him^{as} and Made for him^{as}, and for others from His^{azwj} Prophets^{as} a truthful tongue among the latter ones, and he^{asws} is Ali^{asws} Bin Abu Talib^{asws}, and that

is in the Words of the Mighty and Majestic: **and We Made for them a truthful tongue of Ali [19:50]**.⁵¹

عن ابن بابويه حدثنا محمد بن علي ماجيلويه عن عمه محمد بن أبي القاسم عن أحمد بن أبي عبد الله عن أحمد بن محمد بن أبي نصر عن أبان بن عثمان عن محمد بن مروان عن أبي جعفر ص قال كان دعاء إبراهيم ع يومئذ يا أحد يا صمد يا من لم يلد و لم يولد و لم يكن له كفوا أحد ثم توكلت على الله فقال كفيت

From Ibn Babuwayh who said, 'Muhammad Bin Ali Al Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin Usman, from Muhammad Bin Marwan,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The supplication of Ibrahim^{as} in those days was: 'O One, O Last, O One who did not beget nor was He^{azwj} begotten, nor is there anyone who is a match for Him^{azwj}' (Chapter 112). Then he^{as} placed reliance upon Allah^{azwj} so he^{as} said: 'Sufficient!'

و قال لما قال الله تعالى للنار كوني بئذاً و سلاماً على إبراهيم لم تعمل يومئذ نار على وجه الأرض و لا انتفع بها أحد ثلاثة أيام قال و نزل جبرئيل يحدثه وسط النار قال نمrod من اتخذ لها فليتخذ مثل إله إبراهيم فقال عظيم من عظمائهم إني عزمت على النيران أن لا تحرقه

He^{asws} said: 'When Allah^{azwj} Said to the Fire: **Become cool and safe upon Ibrahim!**' [21:69] – and in those days fire had neither burnt upon the surface of the earth nor benefitted anyone for more than three days – Jibraeel^{as} descended to be in the midst of the fire. Nimrod^{la} said, 'The one who takes a god should take to a god like the God of Ibrahim^{as}'. It was a great thing from their great things that one cast upon the fire, and it does not burn him.

قال فخرجت عنق من النار فأحرقته و كان نمrod ينظر بشرفه على النار فلما كان بعد ثلاثة أيام قال نمrod لآزر اصعد بنا حتى ننظر فصعدا فإذا إبراهيم في روضة خضراء و معه شيخ يحدثه

He^{asws} said: 'So a neck came out from the fire, and it was burnt. And Nimrod^{la} used to oversee the fire from a balcony. So when it was after three days, Nimrod^{la} said to Azar, 'Ascend with us to look. So they both climbed, and there was Ibrahim^{as} in a green garden, and with him^{as} was an old man talking to him^{as}.

قال فالتفت نمrod إلى آزر فقال ما أكرم ابنك على الله و العرب تسمي العم أبا قال تعالى في قصة يعقوب قالوا نَعْبُدُ إِلَهَكَ وَ إِلَهَ آبَائِكَ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ إِسْمَاعِيلَ كان عم يعقوب ع و قد سماه أبا في هذه الآية

He^{asws} said: 'So Nimrod^{la} turned towards Azar (Uncle of Ibrahim^{as}) and said, 'How honourable is your son^{as} to Allah^{azwj}'. And the Arabs refer to the uncle, as father. Allah^{azwj} the Exalted Says in the story of Yaqoub: **They said: 'We will worship your God and the God of your forefathers, Ibrahim and Ismail and Is'haq [2:133].**

⁵¹ معاني الأخبار: 1 / 126.

And Ismail^{as} was the uncle of Yaqoub^{as}, and has been Named as father in this Verse'.⁵²

و حدثنا بذلك محمد بن علي البشاري القزويني رضي الله عنه قال حدثنا المظفر بن أحمد القزويني قال حدثنا محمد بن جعفر الكوفي الأسدي عن محمد بن إسماعيل البرمكي عن عبد الله بن داهر عن أبي قتادة الحراني عن وكيع بن الجراح عن سليمان بن مهران عن أبي عبد الله الصادق جعفر بن محمد ع و قول النبي ص أنا ابن الذبيحين يريد بذلك العم لأن العم قد سماه الله عز و جل أبا في قوله أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَ إِلَهَ آبَائِكَ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ كَانَ إِسْمَاعِيلَ عَمَّ يَعْقُوبَ فسماه الله في هذا الموضع أبا

And that has been narrated to us by Muhammad Bin Ali Al Bashaary Al Qazwiny, from Al Muzaffar Bin Ahmad Al Qazwiny, from Muhammad Bin Ja'far Al Kufy Al Asady, from Muhammad Bin Ismail Al Barmakky, from Abdullah Bin Dahir, from Abu Qatada Al Harany, from Qaki'e Bin Al Jarrah, from Sulayman Bin Mahran,

(It has been narrated) from Abu Abdullah Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws} having said: 'And the words of the Prophet^{saww} I^{saww} am the son^{saww} of the two sacrificed ones', intending by that the uncle, because the uncle has been Named by Allah^{azwj} Mighty and Majestic as a father in His^{azwj} Words: **Or! Were you witnesses when death presented to Yaqoub, when he said to his sons: 'Who will you be worshipping after me'? They said: 'We will worship your God and the God of your forefathers, Ibrahim and Ismail and Is'haq, one God, and to Him we are submitting [2:133].** And Ismail^{as} was the uncle of Yaqoub^{as}, but Allah^{azwj} Named him^{as} in this place as a father.

و قد قال النبي ص العم والد فعلى هذا الأصل أيضا يطرد قول النبي ص أنا ابن الذبيحين أحدهما ذبيح بالحقيقة و الآخر ذبيح بالمجاز و استحقاق الثواب على النية و التمني فالنبي ص هو ابن الذبيحين من وجهين على ما ذكرناه و للذبح العظيم وجه آخر

And the Prophet^{saww} spoke of his^{saww} uncle as father. So upon this origin as well you return to the words of the Prophet^{saww}: 'I^{saww} am the son^{saww} of the two sacrificed ones'. One of these is the sacrifice in reality, and the other one is the virtual sacrifice, and the deserving of the Rewards is based upon the intention, and the wishing. So the Prophet^{saww} is the son^{saww} of the two sacrificed ones from two aspects – one is what we^{asws} have mentioned it. And the Great Sacrifice is the other aspect'.⁵³

[القرطبي] قال الثمالي: كل مرجومين في القرآن فهو القتل إلا في مريم: * (لئن لم تنته لارجمنك) * أي لأسبنك.

Al Qurtuby – Al Sumaly said,

'Every stoning in the Quran so it is the killing except in (Surah) Maryam^{as}: **He said, 'Do you hate my gods, O Ibrahim? If you don't stop, I will stone you, and leave me alone for a while' [19:46],** i.e., I will attack you'.⁵⁴

⁵² قصص الأنبياء للراوندي 105

⁵³ الخصال 1 58

⁵⁴ Tafseer Abu Hamza Al Sumaly - Report No. 199 – (Non-Shiah source)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) رَحِمَ اللَّهُ عَبْدًا طَلَبَ مِنَ اللَّهِ عَزَّ وَجَلَّ حَاجَةً فَأَلَحَّ فِي الدُّعَاءِ اسْتُجِيبَ لَهُ أَوْ لَمْ يُسْتَجَبْ لَهُ وَ تَلَا هَذِهِ الْآيَةَ وَ ادْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا .

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'May Allah^{azwj} be Merciful upon a servant who seeks a need from Allah^{azwj} Mighty and Majestic, so he is insistent in the supplication, whether is it Answered for him or not Answered for him'; and he^{asws} recited this Verse: **And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord, perhaps I shall not become unfortunate in supplicating to my Lord' [19:48]**.⁵⁵

VERSES 49 & 50

فَلَمَّا اعْتَزَلْتَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۖ وَكُلًّا جَعَلْنَا نَبِيًّا
{49}

So when he withdrew from them and what they were worshipping besides Allah, We Endowed to him Is'haq and Yaqoub, and each one of them We Made a Prophet [19:49]

وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا {50}

And We Endowed to them from Our Mercy, and We Made for them a truthful tongue of Ali [19:50]

محمد بن العباس، قال: حدثنا أحمد بن القاسم، قال: حدثنا أحمد بن محمد السيارى، عن يونس بن عبد الرحمن، قال: قلت لأبي الحسن الرضا (عليه السلام): إن قوما طالبوني باسم أمير المؤمنين (عليه السلام) في كتاب الله عز و جل، فقلت لهم: من قوله تعالى وَ جَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا. فقال: «صدقت، هو هكذا».

Muhammad Bin Al Abbas, from Ahmad Bin Al Qasim, from Ahmad Bin Muhammad Al Sayyari, from Yunus Bin Abdul Rahman who said,

'I said to Abu Al-Hassan Al-Reza^{asws} that, 'There are people who are seeking from me the name of Amir-Al-Momineen^{asws} in the Book of Allah^{azwj} Mighty and Majestic,

⁵⁵ Al Kafi V 2 – The Book Of Supplication CH 10 H 6

so I said to them, 'From the Words of the Exalted: **and We Made for them a truthful tongue of Ali [19:50]**, so he^{asws} said: 'You have spoken the truth. It is like that'.⁵⁶

وعنه، قال: حدثنا أبي، و محمد بن الحسن (رضي الله عنهما)، قالوا: حدثنا سعد بن عبد الله، عن يعقوب ابن يزيد، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في حديث غيبة إبراهيم، إلى أن قال: «ثم غاب (عليه السلام) الغيبة الثانية، و ذلك حين نفاه الطاغوت عن بلده، فقال: وَ أَعْتَرَلَكُمْ وَ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَ أَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا.

And from him who said, 'My father narrated to me, and Muhammad Bin Al-Hassan, from Sa'ad Bin Abdullah, from Yaqoub Ibn Yazeed, from Muhammad Bin Abu Umeyr, from Hisham Bin Salim, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, in a Hadeeth of the occultation of Ibrahim^{as}, until he^{asws} said: 'Then he^{as} went into a second occultation, and that is where the tyrants banished him^{as} from his^{as} city. So he^{as} said: **And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord, perhaps I shall not become unfortunate in supplicating to my Lord' [19:48]**.

قال الله تقديس ذكره: فَلَمَّا اعْتَرَلَهُمْ وَ مَا يَدْعُونَ مِنْ دُونِ اللَّهِ وَ هَبْنَا لَهُ إِسْحَاقَ وَ يَعْقُوبَ وَ كُلاًّ جَعَلْنَا نَبِيًّا وَ وَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَ جَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا يعني به علي بن أبي طالب (عليه السلام)، لأن إبراهيم (عليه السلام) قد كان دعا الله عز و حل أن يجعل له لسان صدق في الآخرين، فجعل الله تبارك و تعالى له و لإسحاق و يعقوب لسان صدق عليا،

Allah^{azwj}, Holy is His^{azwj} Mention, Said: **So when he withdrew from them and what they were worshipping besides Allah, We Endowed to him Is'haq and Yaqoub, and each one of them We Made a Prophet [19:49] And We Endowed to them from Our Mercy, and We Made for them a truthful tongue of Ali [19:50]**, Meaning by it, Ali^{asws} Bin Abu Talib^{asws}, because Ibrahim^{as} had supplicated to Allah^{azwj} Mighty and Majestic that He^{azwj} should Make for him^{as} a truthful tongue among the latter ones. So Allah^{azwj} Blessed and Exalted, Made for him^{as}, and for Is'haq^{as}, and for Yaqoub^{as}, (the) truthful tongue of Ali^{asws}.

فأخبر علي بن أبي طالب (عليه السلام) أن القائم (عليه السلام) هو الحادي عشر من ولده، و أنه المهدي الذي يملأ الأرض عدلا و قسطا، كما ملئت جورا و ظلما، و أنه تكون له غيبة، و حيرة، يضل فيها أقوام، و يهتدي فيها آخرون، و أن هذا كائن كما أنه مخلوق».

Ali^{asws} Bin Abu Talib^{asws} informed that Al-Qaim^{asws}, he^{asws} is the eleventh guide from his^{asws} sons^{asws}, and that he^{asws} is Al-Mahdi^{asws} who would be filling the earth with justice and equity, just as it had been filled before with inequity and injustice. And the Occultation would be happening for him^{asws}, and there would be confusion during which a people would go astray, and another people would become guided. And this has happened just as it was supposed to'.⁵⁷

⁵⁶ تأويل الآيات 1: 304 / 10.

⁵⁷ كمال الدين و تمام النعمة: 7 / 139

ومن طريق المخالفين: قوله تعالى: وَ اجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ عن جعفر بن محمد (عليهما السلام)، قال: «هو علي بن أبي طالب (عليه السلام)، عرضت ولايته على إبراهيم (عليه السلام)، فقال: اللهم اجعله من ذريتي، ففعل الله ذلك».

And from the way of the adversaries –

The Words of the Exalted: **And Make for me a truthful tongue among the latter ones [26:84]** – from Ja'far^{asws} Bin Muhammad^{asws} having said: 'He^{asws} is Ali^{asws} Bin Abu Talib^{asws}. His^{asws} Wilayah was presented to Ibrahim^{as}, so he^{as} said: 'O Allah^{azwj}! Make him^{asws} to be from my^{as} progeny'. Therefore Allah^{azwj} did that'.⁵⁸

الطبرسي، قال: بالإسناد يرفعه إلى الثقات الذين كتبوا الأخبار أنهم أوضحوا ما وجدوا بأن لهم من أسماء أمير المؤمنين (عليه السلام)، فله ثلاث مائة اسم في القرآن،

Al-Tabrasy said,

'By the unbroken chain going up to the trustworthy ones who wrote the News (Hadeeth), they have made it clear from what they found of the names of Amir-Al-Momineen^{asws} (in the Quran). So for him^{asws} (were found) three hundred names in the Quran.

منها ما رووه بالإسناد الصحيح عن ابن مسعود، قوله تعالى: وَ إِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيَّ حَكِيمٌ،

From these, what has been reported by the correct chain from Ibn Masoud – His^{azwj} Words: **And surely it is in the Mother of the Book with Us, (full of) Wisdom, for Ali [43:4].**

و قوله تعالى: وَ جَعَلْنَا هُمُ لِسَانَ صِدْقٍ عَلِيًّا ،

And the Words of the Exalted: **and We Made for them a truthful tongue of Ali [19:50].**⁵⁹

علي بن إبراهيم: قوله تعالى فَلَمَّا اعْتَرَاهُمْ يعني إبراهيم (عليه السلام) وَ مَا يَعْجُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَ يَعْقُوبَ وَ كُلاًّ جَعَلْنَا نَبِيًّا وَ وَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا يعني إبراهيم و إسحاق و يعقوب، من رحمتنا: رسول الله (صلى الله عليه و آله) وَ جَعَلْنَا هُمُ لِسَانَ صِدْقٍ عَلِيًّا يعني أمير المؤمنين (عليه السلام).

Ali Bin Ibrahim –

'(Regarding) the Words of the Exalted: **So when he withdrew from them** – meaning Ibrahim^{as}, **and what they were worshipping besides Allah, We Endowed to him Is'haq and Yaqoub, and each one of them We Made a Prophet [19:49] And We Endowed to them from Our Mercy** – meaning, to Ibrahim^{as}, and Is'haq^{as}, and Yaqoub^{as}, from Our^{azwj} Mercy – Rasool-Allah^{saww}, **and We Made for them a truthful tongue of Ali [19:50]** – meaning Amir Al-Momineen^{asws}.

⁵⁸ كشف الغمة 1: 320.

⁵⁹ (Extract) الفضائل لابن شاذان: 174

قال علي بن إبراهيم: حدثني بذلك أبي، عن الإمام الحسن بن علي العسكري (عليه السلام).

Ali Bin Ibrahim said, - My father narrated to me with that, from the Imam Al-Hassan^{asws} Bin Ali Al-Askari^{asws}.⁶⁰

ابن شهر آشوب: عن أبي بصير، عن الصادق (عليه السلام)، في خبر: «أن إبراهيم (عليه السلام) كان قد دعا الله أن يجعل له لسان صدق في الآخرين، فقال الله تعالى: وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيمًا يعني علي بن أبي طالب (عليه السلام)».

Ibn Shehr Ashub, from Abu Baseer,

'From Al-Sadiq^{asws}, in a news (Hadeeth) (having said): 'Ibrahim^{as} had supplicated to Allah^{azwj} that He^{azwj} should Make for him a truthful tongue among the latter ones, so Allah^{azwj} the Exalted Said: **We Endowed to him Is'haq and Yaqoub, and each one of them We Made a Prophet [19:49] And We Endowed to them from Our Mercy, and We Made for them a truthful tongue of Ali [19:50]** – meaning Ali Bin Abu Talib^{asws}.⁶¹

Note

قَالَهُ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا وَجُحَاهِدٍ " لَدَيْنَا " أَي عِنْدَنَا قَالَهُ قَتَادَةُ وَعَیْرُهُ " لَعَلِّي " = يعني علي ابن أبي طالب . ع.

Ibn Abbas said it, and (so did) Mujahid, 'لَدَيْنَا' - i.e. 'With Us'. Qatada and others (also) said it, 'لَعَلِّي' – is Ali^{asws} Bin Abu Talib^{asws}.⁶²

⁶⁰ تفسير القمّي 2: 51.

⁶¹ مناقب ابن شهر آشوب: 3: 107

⁶² تفسير ابن كثير = سورة الزخرف

APPENDIX

The supplication of Ibrahim^{as} for the Shias

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمَزَةَ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) أَنَّ إِبْرَاهِيمَ (عليه السلام) خَرَجَ ذَاتَ يَوْمٍ يَسِيرُ بِبَعِيرٍ فَمَرَّ بِقَلَاةٍ مِنَ الْأَرْضِ فَإِذَا هُوَ بِرَجُلٍ قَائِمٍ يُصَلِّي قَدْ قَطَعَ الْأَرْضَ إِلَى السَّمَاءِ طَوْلُهُ وَ لِيَأْسُهُ شَعْرٌ قَالَ فَوَقَّفَ عَلَيْهِ إِبْرَاهِيمُ (عليه السلام) وَ عَجِبَ مِنْهُ وَ جَلَسَ يَنْتَظِرُ فَرَاغَهُ فَلَمَّا طَالَ عَلَيْهِ حَرَكُهُ بِيَدِهِ فَقَالَ لَهُ إِنَّ لِي حَاجَةً فَخَفَّفْ

Ali Bin Ibrahim, from his father, from Al-Hassan Bin Mahboub, from Malik Bin Atiyya, from Abu Hamza Al-Thumaly, who has said:

‘Abu Ja’far^{asws} said that: ‘One day Ibrahim^{as} went out on a journey by a camel, so he^{as} passed by a desert from the earth and there was a man who was standing in Prayer whose length had blocked the sky from the earth, and his clothing was his hair. Ibrahim^{as} paused by him and was astounded from him and sat down awaiting him to be free from his Prayer. So when it became prolonged, he^{as} moved him with his^{as} hand and said to him; ‘I^{as} have a need, so shorten it’.

قَالَ فَخَفَّفَ الرَّجُلُ وَ جَلَسَ إِبْرَاهِيمُ (عليه السلام) فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) لِمَنْ تُصَلِّي فَقَالَ لِإِلَهِ إِبْرَاهِيمَ فَقَالَ لَهُ وَ مَنْ إِلَهُ إِبْرَاهِيمَ فَقَالَ الَّذِي خَلَقَكَ وَ خَلَقَنِي فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) قَدْ أَعْجَبَنِي نَحْوُكَ وَ أَنَا أَحِبُّ أَنْ أُوَاحِيَكَ فِي اللَّهِ أَيْنَ مَنزِلُكَ إِذَا أَرَدْتُ زِيَارَتَكَ وَ لِقَاءَكَ فَقَالَ لَهُ الرَّجُلُ مَنزِلِي خَلْفَ هَذِهِ التُّفْطَةِ وَ أَشَارَ بِيَدِهِ إِلَى الْبَحْرِ وَ أَنَّمَا مُصَلِّيٌ فَهَذَا الْمَوْضِعُ تُصِيبُنِي فِيهِ إِذَا أَرَدْتَنِي إِنْ شَاءَ اللَّهُ

He^{asws} said: ‘So the man shortened it and sat with Ibrahim^{as}. Ibrahim^{as} said to him: ‘Who are you Praying to?’ He said, ‘To the God of Ibrahim^{as}’. He^{as} said to him: ‘And Who is the God of Ibrahim^{as}?’ He said, ‘The One Who^{azwj} Created me’. Ibrahim^{as} said to him: ‘You have caused me^{as} to wonder, and I^{as} would love to make you a brother for the Sake of Allah^{azwj}. Where is your house, if I^{as} intend to visit you and meet you?’ The man said to him, ‘My house is behind this drop’ – and he indicated by his hand to the sea, ‘and my Prayer Place is this place. You^{as} will see me here if you^{as} want me, Allah^{azwj} Willing’.

قَالَ ثُمَّ قَالَ الرَّجُلُ لِإِبْرَاهِيمَ (عليه السلام) أَلَيْسَ حَاجَةً فَقَالَ إِبْرَاهِيمُ نَعَمْ فَقَالَ لَهُ وَ مَا هِيَ قَالَ تَدْعُو اللَّهَ وَ أُوْمِنُ عَلَى دُعَائِكَ وَ أَدْعُو أَنَا فَتَوَمَّنْ عَلَى دُعَائِي فَقَالَ الرَّجُلُ فِيمَ نَدْعُو اللَّهَ فَقَالَ إِبْرَاهِيمُ (عليه السلام) لِلْمُؤْمِنِينَ مِنَ الْمُؤْمِنِينَ فَقَالَ الرَّجُلُ لَا فَقَالَ إِبْرَاهِيمُ (عليه السلام) وَ لِمَ فَقَالَ لِأَنِّي قَدْ دَعَوْتُ اللَّهَ عَزَّ وَ جَلَّ مُنْذُ ثَلَاثِ سِنِينَ بِدَعْوَةٍ لَمْ أَرِ إِجَابَتَهَا حَتَّى السَّاعَةِ وَ أَنَا أَسْتَجِيبِي مِنَ اللَّهِ تَعَالَى أَنْ أَدْعُوهُ حَتَّى أَعْلَمَ أَنَّهُ قَدْ أَجَابَنِي

He^{asws} said: ‘Then the man said to Ibrahim^{as}, ‘You^{as} have a need?’. So Ibrahim^{as} said: ‘Yes’. He said to him^{as}, ‘And what is it?’ He^{as} said, ‘Supplicate to Allah^{azwj} and I^{as} shall say ‘Ameen’ to your supplication, and I^{as} will supplicate and you say ‘Ameen’ over my supplication’. So the man said, ‘So what is it that we are supplicating for to Allah^{azwj}?’ Ibrahim^{as} said: ‘For the sinner from the Believers’. So the man said, ‘No’.

Ibrahim^{as} said: 'And why not?' He said, 'Because I have been supplicating to Allah^{azwj} for the past three years with a supplication, I have never seen its Answer until now, and I am ashamed from Allah^{azwj} the High that I should supplicate (for more) until I know that He^{azwj} has Answered me'.

فَقَالَ إِبْرَاهِيمُ (عليه السلام) فِيمَ دَعَوْتُهُ فَقَالَ لَهُ الرَّجُلُ إِنِّي فِي مُصَلَّائِي هَذَا ذَاتَ يَوْمٍ إِذْ مَرَّ بِي غُلَامٌ أَرَوُّعُ النُّورِ يَطْلُعُ مِنْ جَبْهَتِهِ لَهُ دُؤَابَةٌ مِنْ خَلْفِهِ وَ مَعَهُ بَقَرٌ يَسُوقُهَا كَأَنَّهَا دُهْنَتْ دَهْنًا وَ عَنَمٌ يَسُوقُهَا كَأَنَّهَا دُحِسَتْ دُحِسًا فَأَعْجَبَنِي مَا رَأَيْتُ مِنْهُ فَقُلْتُ لَهُ يَا غُلَامُ لِمَنْ هَذَا الْبَقَرُ وَ الْعَنَمُ فَقَالَ لِي لِإِبْرَاهِيمَ (عليه السلام) فَقُلْتُ وَ مَنْ أَنْتَ فَقَالَ أَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ خَلِيلِ الرَّحْمَنِ فَدَعَوْتُ اللَّهَ عَزَّ وَ جَلَّ وَ سَأَلْتُهُ أَنْ يُرِيَنِي خَلِيلَهُ

Ibrahim^{as} said: 'So what is it that you supplicated for?' The man said to him^{as}, 'I was in this Prayer Place one day when a young boy passed by and I saw a wonderful light emerging from his^{as} forehead and two locks of hair behind him^{as}, and with him^{as} were cows that he^{as} was herding as if they had been painted with oil, and sheep which he^{as} was herding as if they were energetic and healthy. What I saw astounded me, so I said to him^{as}, 'O young boy! To whom do these cows and sheep belong to?' He^{as} said to me: 'To Ibrahim^{as}'. So I said, 'And who are you^{as}?' He^{as} said: 'I^{as} am Ismail Bin Ibrahim^{as}, friend of the Beneficent'. So I supplicated to Allah^{azwj} Mighty and Majestic, and asked Him^{azwj} to Show me His^{azwj} friend'.

فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) فَأَنَا إِبْرَاهِيمُ خَلِيلُ الرَّحْمَنِ وَ ذَلِكَ الْغُلَامُ ابْنِي فَقَالَ لَهُ الرَّجُلُ عِنْدَ ذَلِكَ الْحَمْدُ لِلَّهِ الَّذِي أَحْبَابَ دَعَوْتِي ثُمَّ قَبَّلَ الرَّجُلُ صَفْحَتَيْ إِبْرَاهِيمَ (عليه السلام) وَ عَانَقَهُ ثُمَّ قَالَ أَمَا الْآنَ فَتُمْ فَادْعُ حَتَّى أُوَمِّنَ عَلَى دُعَائِكَ فَدَعَا إِبْرَاهِيمُ (عليه السلام) لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُؤْمِنِينَ مِنَ الْيَوْمِ ذَلِكَ بِالْمَغْفِرَةِ وَ الرِّضَا عَنْهُمْ قَالَ وَ أَمِنَ الرَّجُلُ عَلَى دُعَائِهِ

Ibrahim^{as} said to him: 'So I^{as} am Ibrahim^{as}, friend of the Beneficent, and that young boy is my^{as} son^{as}'. The man said to him^{as} due to that, 'The Praise is due to Allah^{azwj} Who Answered my supplication'. Then the man kissed the two eyes of Ibrahim^{as} and his^{as} neck, then said, 'But now, arise and supplicate until I say 'Ameen' over your supplication'. So Ibrahim^{as} for the believing men, and the believing women, and the sinners from that day, to be Forgiven, and Allah^{azwj} to be pleased with them. And the man said 'Ameen' over that supplication.

قَالَ أَبُو جَعْفَرٍ (عليه السلام) فَدَعَا إِبْرَاهِيمَ (عليه السلام) بِالْعَةِ لِلْمُؤْمِنِينَ الْمُؤْمِنِينَ مِنْ شِيعَتِنَا إِلَى يَوْمِ الْقِيَامَةِ.

Abu Ja'far^{asws} said: 'So the supplication of Ibrahim^{as} will reach the Momineen, the sinners from our^{asws} Shias up to the Day of Judgement'.⁶³

⁶³ Al Kafi – V 8 H 15038