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CHAPTER 21
AL-ANBIYAA
(112 VERSES)
VERSES 1 - 50

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSES 51 - 56

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَالِمِينَ {51}

And We had Given Ibrahim his Guidance from before, and we were well-Knowing with him [21:51]

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ {52}

When he said to his father and his people: 'What are these statues which you are devoted to?' [21:52]

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ {53}

They said, 'We found our forefathers worshipping to these' [21:53]

قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُبِينٍ {54}

He said: 'You and your forefathers have been in clear straying' [21:54]

قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ {55}

They said, 'Have you come to us with the Truth, or are you one of the players?' [21:55]

قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَىٰ ذَلِكُمْ مِنَ الشَّاهِدِينَ {56}

He said: 'But, your Lord is the Lord of the skies and the earth, Who Originated these, and I am from the testifiers upon that for all of you' [21:56]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ أَرْزَرَ أَبَا إِبْرَاهِيمَ (عليه السلام) كَانَ مُنْجَمًا لِنُמْرُودَ وَ لَمْ يَكُنْ يَصْدُرُ إِلَّا عَنْ أَمْرِهِ فَنَظَرَ لَيْلَةً فِي النُّجُومِ فَأَصْبَحَ وَ هُوَ يَقُولُ لِنُمْرُودَ لَقَدْ رَأَيْتُ عَجَبًا قَالَ وَ مَا هُوَ قَالَ رَأَيْتُ مُؤَلُودًا يُؤَلَّدُ فِي أَرْضِنَا يَكُونُ هَلَاكُنَا عَلَى يَدَيْهِ وَ لَا يَلْبَثُ إِلَّا قَلِيلًا حَتَّى يُحْمَلَ بِهِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin salim, from Abu Ayyub Al-Khazzaz, from Abu Baseer, who has said the following:

Abu Abdullah^{asws} having said that: 'Azar, the (adopted) father of Ibrahim^{as} was an astrologer for Nimrod^{la} and he^{la} never passed a law except after seeking his advice. So he looked at the stars one night, and in the morning he said to Nimrod^{la}, 'I have seen something strange'. He^{la} said, 'And what is it?' He said, 'I saw a new-born being born in our land. Our destruction will be by his^{as} hands. It will not be long after him^{as} being conceived'.

قَالَ فَتَعَجَّبَ مِنْ ذَلِكَ وَ قَالَ هَلْ حَمَلَتْ بِهِ النِّسَاءُ قَالَ لَا قَالَ فَحَجَبَ النِّسَاءَ عَنِ الرِّجَالِ فَلَمْ يَدَعْ امْرَأَةً إِلَّا جَعَلَهَا فِي الْمَدِينَةِ لَا يُخْلَصُ إِلَيْهَا فَعَلِمْتُ بِإِبْرَاهِيمَ (عليه السلام) فَظَنَنْتُ أَنَّهُ صَاحِبُهُ

He^{la} was astounded by that and said, 'Has the woman fallen pregnant with him^{as} yet?' He said, 'Not yet'. So he^{la} separated the women from the men. He^{la} did not leave a single woman except that he^{la} made her to be in the city, with no man being allowed to be alone with her. (When) Ibrahim^{as} was conceived. He thought that he^{as} might be the one.

فَأَرْسَلَ إِلَى نِسَاءٍ مِنَ الْقَوَائِلِ فِي ذَلِكَ الزَّمَانِ لَا يَكُونُ فِي الرَّحِمِ شَيْءٌ إِلَّا عَلِمْنَ بِهِ فَنَظَرْنَ فَأَلْزَمَ اللَّهُ عَزَّ وَ جَلَّ مَا فِي الرَّحِمِ إِلَى الظُّهْرِ فَقُلْنَ مَا نَرَى فِي بَطْنِهَا شَيْئًا وَ كَانَ فِيهَا أُوتِي مِنَ الْعِلْمِ أَنَّهُ سَيَحْرَقُ بِالنَّارِ وَ لَمْ يُؤْتَ عِلْمٌ أَنَّ اللَّهَ تَعَالَى سَيُنْجِيهِ

So he sent for the women from the midwives of that time, that if there is anything in her womb they should notify him. They examined her. But Allah^{azwj} Mighty and Majestic Made what was in her womb to be transferred to the back. So they said, 'We did not see anything in her belly'. And what was in his knowledge was that he^{as} would be burnt by the fire, and did not know that Allah^{azwj} the Exalted would be Rescuing him^{as}.

قَالَ فَلَمَّا وَضَعَتْ أُمُّ إِبْرَاهِيمَ أَرَادَ أَرْزَرُ أَنْ يَذْهَبَ بِهِ إِلَى مُنْمُودَ لِيَقْتُلَهُ فَقَالَتْ لَهُ امْرَأَتُهُ لَا تَذْهَبْ بِابْنِكَ إِلَى مُنْمُودَ فَيَقْتُلَهُ دَعْنِي أَذْهَبَ بِهِ إِلَى بَعْضِ الْغَيْرَانِ أَجْعَلُهُ فِيهِ حَتَّى يَأْتِيَ عَلَيْهِ أَجَلُهُ وَ لَا تَكُونِ أَنْتَ الَّذِي تَقْتُلِ ابْنَكَ فَقَالَ لَهَا فَاْمْضِي بِهِ قَالَ فَذَهَبَتْ بِهِ إِلَى غَارٍ ثُمَّ أَرْضَعَتْهُ ثُمَّ جَعَلَتْ عَلَى بَابِ الْغَارِ صَخْرَةً ثُمَّ انْصَرَفَتْ عَنْهُ

He^{asws} said: 'So when the mother of Ibrahim^{as} gave birth to him^{as}, Azar wanted to go with him^{as} to Nimrod^{la} to be killed. So his wife said to him, 'Do not go with your (adopted) son^{as} to Nimrod^{la} for he^{la} will kill him^{as}. I shall go with him^{as} to one of the caves and leave him^{as} there until his^{as} death comes to him^{as}, and you will not become the one to have killed your own (adopted) son'. So he said to her, 'Take him^{as}'. So she went with him^{as} to a cave, then placed him^{as} in it, and placed a rock to block the entrance of the cave. Then she left him^{as}.

قَالَ فَجَعَلَ اللَّهُ عَزَّ وَ جَلَّ رِزْقَهُ فِي إِبْهَامِهِ فَجَعَلَ يَمَصُّهَا فَيَشْخَبُ لَبْنُهَا وَ جَعَلَ يَشْبُ فِي الْيَوْمِ كَمَا يَشْبُ غَيْرُهُ فِي الْجُمُعَةِ وَ يَشْبُ فِي الْجُمُعَةِ كَمَا يَشْبُ غَيْرُهُ فِي الشَّهْرِ وَ يَشْبُ فِي الشَّهْرِ كَمَا يَشْبُ غَيْرُهُ فِي السَّنَةِ فَمَكَتْ مَا شَاءَ اللَّهُ أَنْ يَمُكَّتْ ثُمَّ إِنَّ أُمَّهُ قَالَتْ لِأَبِيهِ لَوْ أَدْنَيْتَ لِي حَتَّى أَذْهَبَ إِلَى ذَلِكَ الصَّبِيِّ فَعَلْتُ قَالَ فَأَفْعَلِي فَذَهَبَتْ فَإِذَا هِيَ بِإِبْرَاهِيمَ (عليه السلام) وَ إِذَا عَيْنَاهُ تَزْهَرَانِ كَأَنَّهُمَا سِرَاجَانِ قَالَ فَأَخَذَتْهُ فَضَمَّتْهُ إِلَى صَدْرِهَا وَ أَرْضَعَتْهُ ثُمَّ انْصَرَفَتْ عَنْهُ

He^{asws} said: 'Allah^{azwj} Mighty and Majestic Made his^{as} sustenance to be in his^{as} thumb. He^{as} would suck it and milk would flow from it. He^{as} grew in a day like others grow in a week, and grew in a week like others grow in a month, and grew in a month like others grow in a year. So that situation remained for as long as Allah^{azwj} Desired it to remain. Then his^{as} mother said to his^{as} father, 'If you allow me, I shall go to that child'. So he allowed her. So she went there and there was Ibrahim^{as}. His^{as} eyes lit up like two lanterns. She grabbed him^{as} and pressed him^{as} to her bosom, and fed him^{as}. Then she left him there.

فَسَأَلَهَا آزَرُ عَنْهُ فَقَالَتْ قَدْ وَارَيْتُهُ فِي التُّرَابِ فَمَكَتْ تَفْعُلْ فَتَخْرُجْ فِي الْحَاجَةِ وَ تَذْهَبُ إِلَى إِبْرَاهِيمَ (عليه السلام) فَتَضُمُّهُ إِلَيْهَا وَ تُرْضِعُهُ ثُمَّ تَنْصَرِفُ فَلَمَّا تَحَرَّكَ أَتَتْهُ كَمَا كَانَتْ تَأْتِيهِ فَصَنَعَتْ بِهِ كَمَا كَانَتْ تَصْنَعُ فَلَمَّا أَرَادَتْ الْإِنْصِرَافَ أَخَذَ بِثَوْبِهَا فَقَالَتْ لَهُ مَا لَكَ فَقَالَ لَهَا أَذْهَبِي بِي مَعَكَ فَقَالَتْ لَهُ حَتَّى أَسْتَأْمَرَ أَبَاكَ

Azar asked her about him^{as}, so she said, 'I have hidden (buried) him in the soil'. She waited, and she would come out for her need, and go to Ibrahim^{as}, hold him^{as} to her bosom, feed him^{as}, and leave him^{as}. So when he^{as} started moving, she would still come to him^{as} and do as she had done before. So when she wanted to leave, he^{as} grabbed her robe. She said to him^{as}, 'What is the matter?' He^{as} said to her: 'Take me^{as} with you'. She said, 'Not until your father orders me to'.

قَالَ فَأَتَتْهُمُ إِبْرَاهِيمَ (عليه السلام) آزَرُ فَأَعْلَمَتْهُ الْقِصَّةَ فَقَالَ لَهَا ائْتِينِي بِهِ فَأَفْعِدِيهِ عَلَى الطَّرِيقِ فَإِذَا مَرَّ بِهِ إِخْوَتُهُ دَخَلَ مَعَهُمْ وَ لَا يُعْرِفُ قَالَ وَ كَانَ إِخْوَةُ إِبْرَاهِيمَ (عليه السلام) يَعْمَلُونَ الْأَصْنَامَ وَ يَذْهَبُونَ بِهَا إِلَى الْأَسْوَاقِ وَ يَبِيعُونَهَا قَالَ فَذَهَبَتْ إِلَيْهِ فَجَاءَتْ بِهِ حَتَّى أَفْعَدَتْهُ عَلَى الطَّرِيقِ وَ مَرَّ إِخْوَتُهُ فَدَخَلَ مَعَهُمْ فَلَمَّا رَأَاهُ أَبُوهُ وَقَعَتْ عَلَيْهِ الْمَحَبَّةُ مِنْهُ فَمَكَتْ مَا شَاءَ اللَّهُ

He^{asws} said: 'The mother of Ibrahim^{as} came to Azar. She related to him the story. He said to her, 'Bring him^{as} to me. Make him^{as} to be seated upon the road, so when his^{as} brothers pass by, make him^{as} enter with them, and he^{as} will not be noticed'. He^{asws} said: 'And the brothers of Ibrahim^{as} used to carve the idols and would go with these to the markets and sell them. So she went to him^{as}, and came with him^{as} until she made him^{as} to sit upon the road. And his^{as} brothers passed by, he^{as} entered with them. So when his^{as} father saw him^{as}, he was overwhelmed with the love for him^{as}. And so the situation remained as such for as long as Allah^{azwj} Desired it to'.

قَالَ فَبَيْنَمَا إِخْوَتُهُ يَعْمَلُونَ يَوْمًا مِنَ الْأَيَّامِ الْأَصْنَامَ إِذَا أَخَذَ إِبْرَاهِيمَ (عليه السلام) الْقُدُومَ وَ أَخَذَ خَشَبَةً فَنَجَرَ مِنْهَا صَمًا لَمْ يَرَوْا قَطُّ مِثْلَهُ فَقَالَ آزَرُ لِأُمِّهِ إِنِّي لَأَرْجُو أَنْ نُصِيبَ خَيْرًا بِرَكَّةِ ابْنِكَ هَذَا

He^{asws} said; 'One day from the days during which, his^{as} brothers were in the middle of carving the idols, Ibrahim^{as} took the tool, and took a piece of wood, and carved such an idol from it the like of which they had never seen before at all. So Azar said

to his^{as} mother, 'I hope that we receive good luck from the Blessings of this son^{as} of yours'.

قَالَ فَبَيْنَمَا هُمْ كَذَلِكَ إِذَا أَخَذَ إِبْرَاهِيمُ الْقُدُومَ فَكَسَرَ الصَّنَمَ الَّذِي عَمِلَهُ فَفَزِعَ أَبُوهُ مِنْ ذَلِكَ فَرَعَا شَدِيداً فَقَالَ لَهُ أَيُّ شَيْءٍ عَمِلْتَ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) وَمَا تَصْنَعُونَ بِهِ فَقَالَ آزَرُ نَعْبُدُهُ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) أَتَعْبُدُونَ مَا تَنْحِتُونَ فَقَالَ آزَرُ لَأُمِّهِ هَذَا الَّذِي يَكُونُ دَهَابٌ مُلْكِنَا عَلَى يَدَيْهِ.

He^{asws} said; 'So when they were in the middle of that, Ibrahim^{as} grabbed hold of the tool and broke the idol which he^{as} had carved. So his^{as} father got scared and was overcome with severe panic. He said to him^{as}, 'What would you^{as} have done with it?' Ibrahim^{as} said to him: 'And what would you have done with it?' Azar said, 'People would have worshipped it'. So Ibrahim^{as} said to him: 'Are you worshipping what you yourself have carved?' So Azar said to his^{as} mother, 'This is the one due to whom our kingdom would go away, by his^{as} hands'.¹

في مجمع البيان وروى العياشي بالاسناد عن الاصبغ بن نباتة ان عليا عليه السلام مر بقوم يلعبون الشطرنج، فقال: " ما هذه التماثيل التي انتم لها عاكفون: ؟".

In Majma Al Bayaan, and reported by Al Ayyashi by the chain from Al Asbagh Bin Nabata who said,

'Ali^{asws} passed by a group of people playing the chess, so he^{asws} said: ***'What are these statues which you are devoted to?'*** [21:52]²

VERSES 57 - 65

وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ {57}

'And, by Allah! I have a plan against your idols after you go away turning back' [21:57]

فَجَعَلَهُمْ جُذَاذَا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ يَرْجِعُونَ {58}

So he broke them into pieces, except the biggest of them, perhaps they would be returning to it [21:58]

قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ {59}

They said, 'Who did this with our gods? Surely he is from the unjust ones?' [21:59]

¹ Al Kafi – V 8 H 15005

² Tafseer Noor Al Saqalayn – Ch 21 H 80

قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ {60}

They said, 'We heard a youth called Ibrahim mentioning them' [21:60]

قَالُوا فَأْتُوا بِهِ عَلَى أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ {61}

They said, 'Then come with him to the eyes of the people, perhaps they would testify' [21:61]

قَالُوا أَنْتَ فَعَلْتَ هَذَا بِلَهْتِنَا يَا إِبْرَاهِيمُ {62}

They said, 'Did you do this with our gods, O Ibrahim?' [21:62]

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنَّ كَانُوا يَنْطِقُونَ {63}

He said: 'But their biggest one did this, so ask them if they could speak' [21:63]

فَرَجَعُوا إِلَى أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ {64}

So they returned to themselves, and they were saying, 'You yourselves are the unjust ones' [21:64]

ثُمَّ نَكِسُوا عَلَى رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَؤُلَاءِ يَنْطِقُونَ {65}

Then then hanged down their heads (saying), 'You know they would not be speaking' [21:65]

وَقَالَ أَبُو جَعْفَرٍ (عليه السلام) عَابَ آلِهَتُهُمْ فَتَنَظَّرَ نَظْرَةً فِي النُّجُومِ فَقَالَ إِنِّي سَقِيمٌ قَالَ أَبُو جَعْفَرٍ (عليه السلام) وَاللَّهِ مَا كَانَ سَقِيمًا وَمَا كَذَبَ فَلَمَّا تَوَلَّوْا عَنْهُ مُدْبِرِينَ إِلَى عِيدِهِمْ دَخَلَ إِبْرَاهِيمُ (عليه السلام) إِلَى آلِهَتِهِمْ بِقُدُومِ فَكَسَرَهَا إِلَّا كَبِيرًا هُمْ وَوَضَعَ الْقُدُومَ فِي عُقْبِهِ فَرَجَعُوا إِلَى آلِهَتِهِمْ فَتَنَظَّرُوا إِلَى مَا صُنِعَ بِهَا فَقَالُوا لَا وَاللَّهِ مَا اجْتَرَأَ عَلَيْهَا وَلَا كَسَرَهَا إِلَّا الْفَتَى الَّذِي كَانَ يَعْيبُهَا وَيَبْرَأُ مِنْهَا

And Abu Ja'far^{asws} said: 'He^{as} faulted their gods. So when they turned away from him^{as} to attend to their festivities, Ibrahim^{as} came to their gods with an axe and broke them, except for the big one of theirs, and placed the axe around its neck. They came back to their gods and saw what had happened to them, so they said, 'No, by Allah^{azwj}, no one has the audacity to break these except for the young man^{as} who had faulted them and keeps away from them'.

فَلَمْ يَجِدُوا لَهُ قِتْلَةً أَعْظَمَ مِنَ النَّارِ فَجَمَعَ لَهُ الْحَطَبَ وَ اسْتَجَادُوهُ حَتَّى إِذَا كَانَ الْيَوْمَ الَّذِي يُحْرَقُ فِيهِ بَرَزَ لَهُ مُرُودٌ وَ جُنُودُهُ وَ قَدْ بُنِيَ لَهُ بِنَاءٌ لِيَنْظُرَ إِلَيْهِ كَيْفَ تَأْخُذُهُ النَّارُ وَ وُضِعَ إِبْرَاهِيمُ (عليه السلام) فِي مَنْحَنِيٍّ وَ قَالَتِ الْأَرْضُ يَا رَبِّ لَيْسَ عَلَى ظَهْرِي أَحَدٌ يَعْبُدُكَ غَيْرَهُ يُحْرَقُ بِالنَّارِ قَالَ الرَّبُّ إِنَّ دَعَائِي كَفَيْتُهُ

So they did not find for him^{as} a manner of killing more severe than the fire. They gathered the firewood, and fuelled it. When it came to the day in which he^{as} was to be burnt, Nimrod^{la} and his^{la} army came out, and there had been built for them a building to look at him^{as} from above to see how the fire would grab hold of him^{as}. And they placed Ibrahim^{as} in a catapult, and the earth cried out: 'O Lord^{azwj}! There is none upon my back who worships You^{azwj} apart from him^{as} who is being burnt by the fire'. The Lord^{azwj} Said: "If he^{as} supplicates to Me^{azwj}, I^{azwj} shall Suffice for him^{as}".³

ابن بابويه: عن أبيه (رحمه الله)، قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن أبي إسحاق إبراهيم بن هاشم، عن صالح بن سعيد، عن رجل من أصحابنا، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل في قصة إبراهيم (عليه السلام): قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَسَأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ. قال: «ما فعله كبيرهم، و ما كذب إبراهيم (عليه السلام)».

Ibn Babuwayh, from his father, from Muhammad Bin Yahya Al Ataar, from Muhammad Bin Ahmad, from Abu Is'haq Ibrahim Bin Hashim, from Salih Bin Saeed, from a man from our companions,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic in the story of Ibrahim^{as}: **He said: 'But their biggest one did this, so ask them if they could speak' [21:63]**. He^{asws} said: 'The biggest of them had neither done it, nor did Ibrahim^{as} lie'.

قلت: و كيف ذاك؟ قال: «إنما قال إبراهيم (عليه السلام): فَسَأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ، إن نطقوا فكبيرهم فعله، و إن لم ينطقوا فلم يفعل كبيرهم شيئاً، فما نطقوا، و ما كذب إبراهيم (عليه السلام)».

I said, 'And how is that?' He^{asws} said: 'But rather, Ibrahim^{as} said: **'so ask them if they could speak' [21:63]**. If they speak, so the chief of them had done it, and if they do not speak, so the chief of them had not done anything. So these did not speak, and Ibrahim^{as} did not lie'.⁴

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَجَّالِ عَنِ ثَعْلَبَةَ عَنْ مَعْمَرِ بْنِ عَمْرٍو عَنْ عَطَاءٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) (قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا كَذَبَ عَلَى مُصْلِحٍ ثُمَّ تَلَا أَيْتُهَا الْعِزُّ إِنَّكُمْ لَسَارِقُونَ ثُمَّ قَالَ وَ اللَّهُ مَا سَرَقُوا وَ مَا كَذَبَ ثُمَّ تَلَا بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَسَأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ ثُمَّ قَالَ وَ اللَّهُ مَا فَعَلُوا وَ مَا كَذَبَ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Al Hajjal, from Sa'alba, from Ma'mar Bin Amro, from Ata'a,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'There is no lie upon the reconciler'. Then he^{asws} recited: **Then a caller called out, 'O caravan! You are stealing!' [12:70]**, then said: 'By Allah^{azwj}! They were not

³ Al Kafi – H 15006 (Extract)

⁴ معاني الأخبار: 1 / 209

stealing, and he^{as} did not lie'. Then he^{asws} recited: **He said: 'But their biggest one did this, so ask them if they could speak' [21:63].** Then said: 'By Allah^{azwj}! They had not done it and he^{as} did not lie'.⁵

VERSES 66 - 71

قَالَ أَفَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ {66}

He said: 'Are you worshipping from besides Allah what can neither benefit you anything nor harm you? [21:66]

أَفْ لَكُمْ وَلِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ ۖ أَفَلَا تَعْقِلُونَ {67}

Fie to you, and to whatever you are worshipping from besides Allah. Are you not using your intellects? [21:67]

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ {68}

They said, Burn him and help your gods, if you were going to do (anything)' [21:68]

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ {69}

We said: "O fire! Become cool and safe upon Ibrahim!" [21:69]

وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ {70}

And they intended to plot with him, so We Made them the losers [21:70]

وَبَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ {71}

And We Delivered him and Lut to the land which We had Blessed therein for the worlds [21:71]

⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 22

Background report

و قال علي بن إبراهيم: فلما نأههم إبراهيم (عليه السلام)، و احتج عليهم في عبادتهم الأصنام فلم ينتهوا، فحضر عيد لهم، فخرج نمrod، و جميع أهل مملكته إلى عيدهم، و كره أن يخرج معه إبراهيم، فوكله بيت الأصنام

And Ali Bin Ibrahim said,

'So when Ibrahim^{as} forbade them and argued against them regarding their worshipping the idols, but they did not desist. Then a festival of theirs came up, and Nimrod^{la} and the entirety of his^{la} subjects went out to their festival, but Ibrahim^{as} disliked going out along with them. So they placed him^{as} in charge of the house of idols.

فلما ذهبوا، عمد إبراهيم إلى طعام فأدخله بيت الأصنام، فكان يدنو من صنم صنم، و يقول له: كل، و تكلم فإذا لم يجبه أخذ القدوم فكسر يده و رجله، حتى فعل ذلك بجميع الأصنام، ثم علق القدوم في عنق الكبير منهم، الذي كان في الصدر.

When they went, Ibrahim^{as} deliberated to have a meal, and he entered the house of idols, and he^{as} approached an idol after idol and was saying to it: 'Eat, and speak!' So when they did not answer him^{as}, he^{as} grabbed the axe and broke its hands and its legs, until he^{as} had done that with the entirety of the idols. Then he^{as} hung the axe in the neck of the biggest one of them, which was in the centre.

فلما رجع الملك و من معه من العيد نظروا إلى الأصنام مكسرة، فقالوا: مَنْ فَعَلَ هَذَا بِأَهْلَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ قَالُوا سَمِعْنَا فَنَّى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ، و هو ابن آزر، فجاءوا به إلى نمrod، فقال نمrod لآزر خنتني، و كتمت هذا الولد عني؟ فقال: أيها الملك، هذا عمل امه، و ذكرت أنها تقوم بحجته.

So when the kings and the ones with him returned from the festival, they looked at the broken idols, and they said, '**They said, 'Who did this with our gods? Surely he is from the unjust ones?' [21:59] They said, 'We heard a youth called Ibrahim mentioning them' [21:60].** And he^{as} was a (adopted) son of Azar. So they came with him^{as} to Nimrod^{la}, and Nimrod^{la} said to Azar, 'You betrayed me^{la}, and concealed this child from me^{la}?' He said, 'O king! This is what his^{as} mother did', and mentioned that she would be standing by his^{as} argument.

فدعا نمrod ام إبراهيم، فقال لها: ما حملك على أن كتمتني أمر هذا الغلام حتى فعل بأهلتنا ما فعل؟ فقالت: أيها الملك، نظرا مني لرعييتك. قال: و كيف ذلك؟ قالت: رأيته تقتل أولاد رعييتك، فكان يذهب النسل،

So Nimrod^{la} called the mother of Ibrahim^{as} and said to her, 'What carried you upon concealing from me the matter of this boy until he^{as} did without gods what he^{as} did?' She said, 'O king! I surveyed your^{la} citizens'. He^{la} said, 'And how was that?' She said, 'I saw you^{la} killing the children of your^{la} own citizens, and the lineages are being done away with.

فقلت: إن كان هذا الذي يطلبه دفعته إليه ليقته، و يكف عن قتل أولاد الناس، و إن لم يكن ذلك بقي لنا ولدنا، و قد ظفرت به، فشأنك، و كف عن أولاد الناس،

So I said (to myself), 'If this (child) is the one who is being sought, I shall hand him^{as} over to be killed, and he would (then) stop from killing the children of your^{la} citizens; and if he^{as} does not happen to be that, he^{as} would remain for us as our child, and I would have succeeded with him^{as}. So (now) it is up to you^{la}, and refrain from (killing) the children of the people'.

فصوب رأيها، ثم قال لإبراهيم (عليه السلام): مَنْ فَعَلَ هَذَا بِأَهْلِنَا يَا إِبْرَاهِيمَ؟ قَالَ (عليه السلام): فَعَلَهُ كَبِيرُهُمْ هَذَا فَسْتَلَوْهُمْ إِنْ كَانُوا يَنْطِقُونَ.

He^{la} approved of her opinion, then said to Ibrahim^{as}, **'Who did this with our gods?'** [21:59], O Ibrahim^{as}? He^{as} said: **He said: 'But their biggest one did this, so ask them if they could speak' [21:63].**

قال الصادق (عليه السلام): «و الله ما فعله كبيرهم، و ما كذب إبراهيم (عليه السلام) فقل له: كيف ذلك؟ فقال: «إنما قال: فعله كبيرهم هذا إن نطق، و إن لم ينطق فلم يفعل كبيرهم هذا شيئاً».

Al-Sadiq^{asws} said: 'By Allah^{azwj}! Their biggest one had not done it, and Ibrahim^{as} did not lie'. It was said to him^{asws}, 'How can that be so?' He^{asws} said: 'But rather, he^{as} said: 'Their biggest one did this, if it can speak, and if it cannot speak, so their biggest one did not do anything of this'.

فاستشار نمrod قومه في إبراهيم (عليه السلام)، فقالوا له حَرْقُوهُ وَ انصُرُوا آهْلَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ

So Nimrod^{la} consulted his^{la} people regarding Ibrahim^{as}, and they said to him^{la}, **'They said, Burn him and help your gods, if you were going to do (anything)' [21:68].**

فقال الصادق (عليه السلام): «كان فرعون إبراهيم و أصحابه لغير رشدة، فأنهم قالوا لنمrod: حَرْقُوهُ وَ انصُرُوا آهْلَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ و كان فرعون موسى و أصحابه لرشدة، فإنه لما استشار أصحابه في موسى قالوا: أَرْجُوهُ وَ أَخَاهُ وَ ابْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ يَأْتُواكَ بِكُلِّ سَحَابٍ عَلِيمٍ».

Al-Sadiq^{asws} said: 'The pharaoh (in the era of) Ibrahim^{as} and his^{la} companions were without rightful guidance, for they said to Nimrod^{la}, **'Burn him and help your gods, if you were going to do (anything)' [21:68];** while Pharaoh^{la} (in the era of) Musa^{as}, and his^{la} companions were of rightful guidance, for when he^{la} consulted his^{la} companions regarding Musa^{as}, they said, **They said, 'Respite him and his brother and send heralds into the cities [26:36] They should come to you with every skilful magician [26:37].**

فحبس إبراهيم (عليه السلام)، و جمع له الخطب، حتى إذا كان اليوم الذي ألقى فيه نمrod إبراهيم (عليه السلام) في النار. برز نمrod و جنوده- و قد كان بني لنمrod بناء ينظر منه إلى إبراهيم (عليه السلام) كيف تأخذه النار-

So he (Nimrod^{la}) imprisoned Ibrahim^{as} and gathered firewood for him^{as}, to such an extent that when it was the day in which Nimrod^{la} was to throw Ibrahim^{as} into it, Nimrod^{la} and his^{la} army marched, and there had been built a building for Nimrod^{la} to overlook at Ibrahim^{as} from it, how the fire seizes him^{as}.

فجاء إبليس و اتخذ لهم المنجنيق، لأنه لم يقدر أحد أن يقرب من تلك النار، و كان الطائر إذا مر في الهواء يحترق، فوضع إبراهيم (عليه السلام) في المنجنيق، و جاء أبوه فطمه لطمه، و قال له: ارجع عما أنت عليه.

Iblees^{la} came and took the catapult for them, because it was so that no one could go near that fire, and the it so happened that the bird, whenever it passed over in the air, was incinerated. So he^{la} placed Ibrahim^{as} into the catapult, and his^{as} father came and slapped him^{as} with a slap, and said to him^{as}, 'Return from what you are upon'.

و أنزل الرب ملائكة إلى السماء الدنيا، و لم يبق شيء إلا طلب إلى ربه، و قالت الأرض: يا رب ليس على ظهري أحد يعبدك غيره، فيحرق؟ و قالت الملائكة: يا رب خليلك إبراهيم يحرق؟

And the Lord^{azwj} Sent down the Angels to the sky of the world, and there did not remain anything except it beseeched to its Lord^{azwj}. And the earth said, 'O Lord^{azwj}! There is no one upon my surface who worships You^{azwj} apart from him^{as}, and he^{as} is being burnt?' And the Angels said, 'O Lord^{azwj}! Your^{azwj} Friend Ibrahim^{as} would be burnt?'

فقال الله عز و جل: أما إنه إن دعاني كفيته.

So Allah^{azwj} Mighty and Majestic Said: "But, if he^{as} were to supplicate to Me^{azwj}, I^{azwj} would Suffice him^{as}!"

و قال جبرئيل (عليه السلام): يا رب، خليلك إبراهيم ليس في الأرض أحد يعبدك غيره، فسلطت عليه عدوه يحرقه بالنار؟

And Jibrael^{as} said: 'O Lord^{azwj}! Ibrahim^{as} is Your^{azwj} Friend. There isn't anyone in the earth worshipping You^{azwj} apart from him^{as}, and his^{as} enemies have overcome him^{as} and he^{as} would be burnt in the fire?'

فقال: اسكت، إنما يقول هذا عبد مثلك يخاف الفوت، و هو عبدي آخذه إن شئت، فإذا دعاني أجبتة.

So He^{azwj} Said: "Silent! But rather, a servant the like of you^{as} would say this, fearing the death, and he^{as} is My^{azwj} servant. I^{azwj} can Seize him^{as} if I^{azwj} so Desire. So when he^{as} supplicates to Me^{azwj}, I^{azwj} will Answer him^{as}!"

فدعا إبراهيم (عليه السلام) ربه بسورة الإخلاص: «يا الله، يا واحد، يا أحد، يا صمد، يا من لم يلد و لم يولد، و لم يكن له كفوا أحد، نجني من النار برحمتك».

Ibrahim^{as} supplicated to his^{as} Lord^{azwj} in a devoted manner: 'O Allah^{azwj}! O One! O First! O Last! O One Who does not Beget and is not begotten, and there does not

happen to be a match for Him^{azwj}, anyone! Rescue me^{as} from the fire by Your^{azwj} Mercy!

قال: فالتقى جبرئيل معه في الهواء و قد وضع في المنحنيق، فقال: يا إبراهيم، هل لك إلي من حاجة؟ فقال إبراهيم (عليه السلام) أما إليك فلا، و أما إلى رب العالمين فنعم.

He said, 'So Jibraeel^{as} met him^{as} in the air, and he^{as} had been placed in the catapult (and flung). He^{as} said: 'O Ibrahim^{as}! Is there for you^{as} any need to me^{as}?' Ibrahim^{as} said: 'As for to you^{as}, so no, and as for to the Lord^{azwj} of the worlds, so yes'.

فدفع إليه خاتماً مكتوباً عليه:..

Then he^{as} handed over a ring to him^{as} upon which was inscribed:

«لا إله إلا الله محمد رسول الله، ألبأت ظهري إلى الله، و أسندت أمري إلى الله، و فوضت أمري إلى الله»

'There is no god except Allah^{azwj}. Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}. I resort my backing to Allah^{azwj}, and I link my matter to Allah^{azwj}, and I delegate my matter to Allah^{azwj}'.

فأوحى الله إلى النار: كُونِي بِرَدِّأ فاضطربت أسنان إبراهيم (عليه السلام) من البرد حتى قال: وَ سَلَاماً عَلَى إِبراهيمَ.

So Allah^{azwj} Revealed unto the fire: **"O fire! Become cool [21:69]**, and the teeth of Ibrahim^{as} chattered from the cold until He^{azwj} Said: **and safe upon Ibrahim!" [21:69]**.

و انخط جبرئيل، و جلس معه يحدثه في النار، فنظر إليه نمرود، فقال: من اتخذ إلها فليتخذ مثل إله إبراهيم. فقال عظيم من عظماء أصحاب نمرود: إني عزمت على النار أن لا تحرقه. فخرج عمود من النار و نحو الرجل فأحرقه،

And Jibraeel^{as} came down and sat with him^{as}, discussing with him^{as} in the fire. So Nimrod^{la} looked at him^{as} and said, 'One who takes a god, so he should take like the God of Ibrahim^{as}'. So a great one from the great ones of the companions of Nimrod^{la} said, '(It was) I (who) determined upon the fire that it should not burn him^{as}'. So there came out a flame from the fire and engulfed the man and incinerated him.

فآمن له لوط و خرج معه مهاجراً إلى الشام، و نظر نمرود إلى إبراهيم (عليه السلام) في روضة خضراء في النار، و معه شيخ يحدثه، فقال لآزر: ما أكرم ابنك على ربه!

So Lut^{as} believed in him^{as} and went out with him^{as} to Syria, and Nimrod^{la} looked at Ibrahim^{as} being in a green garden in the fire, and with him^{as} was an old man discussing with him^{as}, and he^{la} said to Azar, 'How prestigious is your son to his^{as} Lord^{azwj}!'

و لما قال الله للنار: كُونِي بَرْدًا وَ سَلَامًا لَمْ تَعْمَلِ النَّارُ فِي الدُّنْيَا ثَلَاثَةَ أَيَّامٍ، ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ أَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ،

And when Allah^{azwj} Said to the fire: **“Become cool and safe [21:69]**, the fire did not work in the world for three days. Then Allah^{azwj} Mighty and Majestic Said: **And they intended to plot with him, so We Made them the losers [21:70]**.

و قال الله عز و جل: وَ بَجَيْنَاهُ وَ لُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ يَعْنِي الشَّامَ، وَ سَوَادِ الْكُوفَةِ، وَ كَوْشَى رِبَا.

And Allah^{azwj} Mighty and Majestic Said: **And We Delivered him and Lut to the land which We had Blessed therein for the worlds [21:71]** – meaning Syria, and the embankment of Al-Kufa, and Kowsy Raba^{6,7}.

فَذَكَرَ أَبَانٌ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَمَّنْ رَوَاهُ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَنَّ دُعَاءَ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) يَوْمَئِذٍ كَانَ يَا أَحَدُ [يَا أَحَدُ يَا صَمَدُ] يَا صَمَدُ يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ثُمَّ قَالَ تَوَكَّلْتُ عَلَى اللَّهِ فَقَالَ الرَّبُّ تَبَارَكَ وَ تَعَالَى كَفَيْتُ فَقَالَ لِلنَّارِ كُونِي بَرْدًا

Aban has mentioned, from Muhammad Bin Marwan, from the one who reported it,

(It has been narrated) from Abu Ja'far^{asws} that: ‘The supplication of Ibrahim^{as} on that day was: ‘O the One! O Everlasting! O the One Who does not beget nor is He Begotten, and there is none comparable to Him!’ Then he^{as} said: ‘I^{as} rely upon Allah^{azwj}’. So the Lord^{azwj} Blessed and Exalted Said: “I^{azwj} shall Suffice for you^{as}”. The fire said: ‘Make me to be cold’.

قَالَ فَاضْطَرَبَتْ أَسْنَانُ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) مِنَ الْبَرْدِ حَتَّى قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ سَلَامًا عَلَى إِبْرَاهِيمَ وَ انْخَطَّ جَبْرِئِيلُ (عَلَيْهِ السَّلَامُ) وَ إِذَا هُوَ جَالِسٌ مَعَ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) يُحَدِّثُهُ فِي النَّارِ قَالَ مُرُودٌ مَنِ اتَّخَذَ إِلَهًا فَلْيَتَّخِذْ مِثْلَ إِلَهِ إِبْرَاهِيمَ

He^{asws} said: ‘The teeth of Ibrahim chattered from the cold until Allah^{azwj} Mighty and Majestic Said: “Safety for Ibrahim^{as}”. And Jibraeel^{as} descended, and he was seated with Ibrahim^{as} talking to him^{as} in the fire. Nimrod^{la} said, ‘When you take a god, you should take a god similar to that of the God of Ibrahim^{as}’.

قَالَ فَقَالَ عَظِيمٌ مِنْ عَظَمَائِهِمْ إِنِّي عَزَمْتُ عَلَى النَّارِ أَنْ لَا تُحْرِقَهُ قَالَ فَأَخَذَ عُنُقُ مِنَ النَّارِ نَحْوَهُ حَتَّى أَحْرَقَهُ

He^{asws} said; ‘Then a great one from their great ones said, ‘It was I who intended that the fire should not burn him^{as}’. So a huge flame shot out from the fire at him until it incinerated him’.

قَالَ فَأَمَّنَ لَهُ لُوطٌ وَ خَرَجَ مُهَاجِرًا إِلَى الشَّامِ هُوَ وَ سَارَةُ وَ لُوطٌ.

⁶ Birth place of Ibrahim^{as}. This is in Iraq and there are traces of ashes for which it is said are the remnants of the fire which Nimrod^{la} had inflamed to burn Ibrahim^{as}.

⁷ تفسير القمّي 2: 71

He^{asws} said: 'Lut^{as} believed in him^{as}, and went out as an emigrant to Syria – him^{as}, and Sarah^{as} and Lut^{as}'.⁸

وبهذا الاسناد، عن محمد بن أورمة، عن الحسن بن علي، عن بعض أصحابنا، عن أبي عبد الله "ع" قال: لما القي إبراهيم "ع" في النار أوحى الله عز وجل إليها وعزتي وجلالي لمن آذيتيه لا عذبتك،

And by this chain, from Muhammad Bin Awrama, from Al Hassan Bin Ali, from one of our companions,

Abu Abdullah^{asws} has said: 'When Ibrahim^{as} was thrown into the fire, Allah^{azwj} Mighty and Majestic Revealed it: "By My^{azwj} Might and My^{azwj} Majesty! If you were to harm Ibrahim^{as} in the least, I^{azwj} will Punish you!'

وقال: لما قال الله عزوجل: يا ناركوني بردا وسلاما على إبراهيم) ما انتفع احد بما ثلاثة أيام وما سخنت ماءهم

And he^{asws} said: 'When Allah^{azwj} Mighty and Majestic Said: **"O fire! Become cool and safe upon Ibrahim!" [21:69]**, no one was able to benefit from it for three days, and could not heat their water (with it).⁹

و عنه: عن محمد بن علي ماجيلويه، قال: حدثني عمي محمد بن أبي القاسم، عن أحمد بن هلال، عن الفضل بن دكين، عن معمر بن راشد، عن أبي عبد الله (عليه السلام) - في حديث - قال: «قال رسول الله (صلى الله عليه و آله): إن إبراهيم (عليه السلام) لما ألقى في النار، قال: اللهم إني أسألك بحق محمد و آل محمد لما نجيتني منها، فجعلها الله عليه بردا و سلاما».

And from him, from Muhammad Bin Ali majaylawiya, from Muhammad Bin Abu Al Qasim,, from Ahmad Bin Hilal, from Al Fazal Bin Dakeyn, from Moamar Bin Rashid,

(It has been narrated) from Abu Abdullah^{asws} – in a Hadeeth – said: 'Rasool-Allah^{saww} said: 'When Ibrahim^{as} was flung into the fire, he^{as} said: 'Our Allah^{azwj}! I^{as} ask You^{azwj} by the right of Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} to rescue me from it'. Thus Allah^{azwj} Made it (the fire) cold and a safety for him^{as}'.¹⁰

ابن بابويه، قال: حدثنا محمد بن موسى بن المتوكل (رضي الله عنه)، قال: حدثنا محمد بن جعفر الأسدي، عن محمد بن إسماعيل البرمكي، قال: حدثنا عبد الله بن أحمد الشامي، قال: حدثنا إسماعيل بن الفضل الهاشمي، قال: سألت أبا عبد الله الصادق (عليه السلام) عن موسى، بن عمران (عليه السلام)، لما رأى حبالهم و عصيهم، كيف أوجس في نفسه خيفة، و لم يوجسها إبراهيم (عليه السلام) حين وضع في المنجنيق و قذف به على النار؟

Ibn Babuwayh, from Muhammad Bin Musa Bin Al Mutawakkil, from Muhammad Bin Ja'far Al Asady, from Muhammad Bin Ismail Al Barmakky, from Abdullah Bin Ahmad Al Shamy, from Ismail Bin Al Fazal Al Hashimy who said,

'I asked Abu Abdullah Al-Sadiq^{asws} about Musa^{as} Bin Imran^{as}, when he^{as} saw their (magician's) ropes and their staffs, how did he^{as} conceive fear within himself^{as}, and

⁸ Al Kafi – H 15006

⁹ Illal Al Sharaie – V 1 Ch 32 H 7

¹⁰ أمالي الصدوق: 4 / 181.

Ibrahim^{as} did not conceive it when he^{as} was placed in the catapult and flung upon the fire?’

فقال (عليه السلام): «إن إبراهيم (عليه السلام) حين وضع في المنجنيق، كان مستنداً إلى ما في صلبه من أنوار حجج الله عز و جل، و لم يكن موسى (عليه السلام) كذلك، فلذلك أوجس في نفسه خيفة، و لم يوجسها إبراهيم (عليه السلام)».

So he^{asws} said: ‘When Ibrahim^{as} was placed in the catapult, it was assigned to what was in his ribs from the lights of the Divine Authorities of Allah^{azwj} Mighty and Majestic, and it had not been like that for Musa^{as}. Thus it is for that reason that he^{as} conceived fear within himself^{as}, and Ibrahim^{as} did not conceive it’.¹¹

إِسْحَاقُ قَالَ حَدَّثَنِي الْحَسَنُ بْنُ ظَرِيفٍ قَالَ اخْتَلَجَ فِي صَدْرِي مَسْأَلَتَانِ أَرَدْتُ الْكِتَابَ فِيهِمَا إِلَى أَبِي مُحَمَّدٍ (عليه السلام) فَكَتَبْتُ أَسْأَلُهُ عَنِ الْقَائِمِ (عليه السلام) إِذَا قَامَ بِمَا يَقْضِي وَ أَتَى مَجْلِسَهُ الَّذِي يَقْضِي فِيهِ بَيْنَ النَّاسِ وَ أَرَدْتُ أَنْ أَسْأَلُهُ عَنْ شَيْءٍ لِحُمَّى الرَّئِيعِ فَأَعْقَلْتُ خَبَرَ الْحُمَّى

Is'haq said,

‘Al-Hassan Bin Zareyf narrated to me saying, ‘Two questions disturbed my chest. I wanted (to write) a letter regarding these two to Abu Muhammad^{asws} (11th Imam^{asws}). So I wrote asking him^{asws} about Al-Qaim^{asws} when he^{asws} does rise, with what would he^{asws} be judging and where would his^{asws} gathering be in which he^{asws} would be judging between the people. And I wanted to ask him^{asws} about something (medication) for my alternating fever, but I neglected (writing) the news of the fever.

فَجَاءَ الْجَوَابُ سَأَلْتُ عَنِ الْقَائِمِ إِذَا قَامَ فَضَى بَيْنَ النَّاسِ بِعِلْمِهِ كَقَضَاءِ دَاوُدَ (عليه السلام) لَا يَسْأَلُ الْبَيِّنَةَ وَ كُنْتُ أَرَدْتُ أَنْ تَسْأَلَ لِحُمَّى الرَّئِيعِ فَأَنْسَيْتُ فَكُتِبَ فِي وَرْقَةٍ وَ عُلِقَ عَلَى الْمَحْمُومِ فَإِنَّهُ يَبْرَأُ بِإِذْنِ اللَّهِ إِنْ شَاءَ اللَّهُ يَا نَارُ كُونِي بَرْدًا وَ سَلَامًا عَلَى إِبْرَاهِيمَ فَعَلَقْنَا عَلَيْهِ مَا ذَكَرَ أَبُو مُحَمَّدٍ (عليه السلام) فَأَقْفَقَ .

So the answer came: ‘You asked about Al-Qaim^{asws}. When he^{asws} does rise, he^{asws} would judge between the people by his^{asws} knowledge like the judgment of Dawood^{as}. He^{asws} will not be asking for the proof. And you wanted to ask for (a cure) for the alternating fever but you forgot. So write in a paper and hang it upon the feverish person, and he would cool down by the Permission of Allah^{azwj}, if Allah^{azwj} so Desires: **“O fire! Become cool and safe upon Ibrahim!” [21:69]**. So we hung it upon him what Abu Muhammad^{asws} had mentioned, and he was cured’.¹²

الشيخ عمر بن إبراهيم الأوسي، قال: قال رسول الله (صلى الله عليه وآله) لجبرئيل (عليه السلام): «أنت مع قوتك هل أعييت قط؟» يعني أصابك تعب و مشقة، قال: نعم- يا محمد- ثلاث مرات: يوم ألقى إبراهيم في النار، أوحى الله إلي، أن أدركه، فوعزني و جلا لي لئن سبقك إلى النار لأحون اسمك من ديوان الملائكة. فنزلت إليه بسرعة و أدركته بين النار و الهواء، فقلت: يا إبراهيم، هل لك حاجة؟ قال: إلى الله فنعم، و أما إليك فلا.

¹¹ الأمالي 2 / 521

¹² Al Kafi V 1 – The Book Of Divine Authority CH 124 H 13

Al Sheykh Umar Bin Ibrahim Al Awsy said,

'Rasool-Allah^{saww} said to Jibraeel^{as}: 'You^{as}, along with your^{as} strength, do you^{as} get tired at all?' – meaning getting hit by fatigue and difficulty. He^{as} said: 'Yes, O Muhammad^{saww}! (It happened) three times – the day Ibrahim^{as} was thrown into the fire, Allah^{azwj} Revealed unto me^{as}: "Meet him^{as}! By My^{azwj} Mighty and My^{azwj} Majesty! If he^{as} preceded you^{as} to be into the fire, I^{azwj} Will Delete your^{as} name from the register of the Angels!" So, I^{as} descended unto him^{as} in haste and met him^{as} between the fire and the air, and I^{as} said: 'O Ibrahim^{as}! Is there a need for you^{as}? He^{as} said: 'To Allah^{azwj}, so yes, and as for to you^{as}, so no'.

و الثانية: حين امر إبراهيم بذبح ولده إسماعيل، أوحى الله إلي: أن أدركه، فوعزتي و جلالي لمن سبقك السكين إلى حلقه لأمحون اسمك من ديوان الملائكة. فنزلت بسرعة حتى حولت السكين و قلبتها في يده و أتيته بالفداء.

And the second – when Ibrahim^{as} was Commanded to slaughter his^{as} son^{as} Ismail^{as}, Allah^{azwj} Revealed unto me^{as}: "Meet him^{as}! By My^{azwj} Mighty and My^{azwj} Majesty! If the knife precedes you^{as} to his^{as} throat, I^{azwj} will Delete your^{as} name from the register of the Angels!" So I^{as} descended quickly until I^{as} diverted the knife and overturned it in his^{as} hand and came to him^{as} with the redemption (ram).

و الثالثة: حين رمي يوسف في الحب، فأوحى الله تعالى إلي: يا جبرئيل، أدركه، فو عزتي و جلالي إن سبقك إلى قعر الحب لأمحون اسمك من ديوان الملائكة. فنزلت إليه بسرعة و أدركته إلى الفضاء، و رفعته إلى الصخرة التي كانت في قعر الحب، و أنزلته عليها سالما فعييت،

And the third – when Yusuf^{as} was thrown into the well, so Allah^{azwj} the Exalted Revealed unto me^{as}: "O Jibraeel^{as}! By My^{azwj} and My^{azwj} Majesty! If he^{as} precedes you^{as} to the bottom of the well, I^{azwj} will Delete your^{as} name from the register of the Angels!" So I^{as} descended to him quickly and met him^{as} in the air and raised him^{as} to the rock which was in the bottom of the well, and descended him^{as} upon it safely. So I^{as} got tired.

و كان الحب مأوى الحيات و الأفاعي، فلما حسنت به، قالت كل واحدة لصاحبتها: إياك أن تتحركي، فإن نبيا كريما نزل بنا و حل بساحتنا، فلم تخرج واحدة من وكرها إلا الأفاعي فإثما خرجت و أرادت لدغه فصحت بمن صيحة صمت آذانهم إلى يوم القيامة.

And it so happened that the well was a shelter for the reptiles and the snakes. When they felt him^{as}, each one of them said to its counterpart, 'Beware of moving, for an honourable Prophet^{as} has descended unto us and let him^{as} be with our own'. Not one of them came out from its den except the snakes, for they came out and wanted to sting him^{as}, so I^{as} shrieked at them with a scream which their ears would be hearing up to the Day of Judgment'.¹³

¹³ كشف الظنون 2: 961، هدية العارفين 5: 796، رياض العلماء 4: 299، الذريعة 12: 71

فِي كِتَابِ الْخِصَالِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَامَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فِي الْجَامِعِ بِالْكُوفَةِ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنْ يَوْمِ الْأَرْبَعَاءِ وَالتَّطِيرِ مِنْهُ وَثِقَلِهِ وَ أَيْ أَرْبَعَاءَ هُوَ؟

In the book Al Khisal,

‘From Abu Abdullah^{asws} having said: ‘A man stood up to Amir Al-Momineen^{asws} in the central Masjid of Al-Kufa, and he said, ‘O Amir Al-Momineen^{asws}! Inform me about the day of Wednesday and the portent from it, and its heaviness, and which Wednesday is it?’

فَقَالَ عَلَيْهِ السَّلَامُ: آخِرُ أَرْبَعَاءٍ فِي الشَّهْرِ وَ هُوَ الْمُحَاقُّ، وَ فِيهِ قَتَلَ قَابِيلُ هَابِيلَ أَخَاهُ، وَ يَوْمَ الْأَرْبَعَاءِ أُلْقِيَ إِبْرَاهِيمُ فِي النَّارِ، وَ يَوْمَ الْأَرْبَعَاءِ ابْتُلِيَ أَيُّوبُ عَلَيْهِ السَّلَامُ بِذَهَابِ مَالِهِ وَ وُلْدِهِ.

So he^{asws} said: ‘The last Wednesday during the month and it is the waning of the moon, and during it Qabeel^{la} killed his^{la} brother (Habeel^{as}), and on the day of Wednesday Ibrahim^{as} was flung into the fire, and on the day of Wednesday Ayoub^{as} was inflicted with the loss of his^{as} wealth and his^{as} children”.¹⁴

VERSE 72

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ۖ وَكُلًّا جَعَلْنَا صَالِحِينَ {72}

And We Bestowed to him Is'haq and Yaqoub in addition, and We Made both to be righteous ones [21:72]

ابن بابويه: عن أبيه (رحمه الله)، قال: حدثنا أحمد بن إدريس، عن محمد بن أحمد، عن عيسى بن محمد، عن علي بن مهزيار، عن أحمد بن محمد البنظري، عن يحيى بن عمران، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ وَهَبْنَا لَهُ إِسْحَاقَ وَ يَعْقُوبَ نَافِلَةً، قال: «ولد الولد نافلة».

Ibn Babuwayh, from his father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Isa Bin Muhammad, from Ali Bin Mahziyar, from Ahmad Bin Muhammad Al Bazanty, from Yahya Bin Umran,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **And We Bestowed to him Is'haq and Yaqoub in addition [21:72]**, he^{asws} said: ‘A son of a son is (termed as) ‘Nafilat’ (نافلة).¹⁵

¹⁴ H 124 – تفسير نور الثقلين، ج3، ص: 446

¹⁵ معاني الأخبار: 224

VERSE 73

وَجَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ ۖ وَكَانُوا لَنَا عَابِدِينَ {73}

And We made them as Imams guiding by Our Command and We Revealed unto them the doing of good, and establishing the Salat, and giving the Zakat, and they worshipped Us [21:73]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ إِنَّ الْأَئِمَّةَ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ إِمَامَانِ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ جَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَا بِأَمْرِ النَّاسِ يُقَدِّمُونَ أَمْرَ اللَّهِ قَبْلَ أَمْرِهِمْ وَ حُكْمَ اللَّهِ قَبْلَ حُكْمِهِمْ

Muhammad Bin Yahya, from Ahmad Bin Muhammad and Muhammad Bin Al Husayn, from Muhammad Bin Yahya, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Imams in the Book of Allah^{azwj} Mighty and Majestic are two (types of) Imams. Allah^{azwj} Blessed and Exalted Said: **And We made them as Imams guiding by Our Command [21:73]** not by the orders of the people. They are placing forward the Commands of Allah^{azwj} before their^{asws} own orders, and the Decision of Allah^{azwj} before their^{asws} own decisions.

قَالَ وَ جَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ يُقَدِّمُونَ أَمْرَهُمْ قَبْلَ أَمْرِ اللَّهِ وَ حُكْمَهُمْ قَبْلَ حُكْمِ اللَّهِ وَ يَأْخُذُونَ بِأَهْوَائِهِمْ خِلَافَ مَا فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ .

He^{azwj} Said: **And We Made them Imams calling to the Fire [28:41]**. They are placing forwards their own orders before the Commands of Allah^{azwj}, and their own decisions before the Decision of Allah^{azwj}, and they are taking to their own desires in opposition to what is in the Book of Allah^{azwj} Mighty and Majestic'.¹⁶

ابن بابويه، قال: حدثنا أبو المفضل (رحمه الله)، قال: حدثني محمد بن علي بن شاذان بن خباب الأزدي الخلال بالكوفة، قال: حدثني الحسن بن محمد بن عبد الواحد، قال: حدثني الحسن بن الحسين العري، قال: حدثني يحيى بن يعلى الأسلمي، عن عمر بن موسى الوجيهي، عن زيد بن علي (عليه السلام)، قال: كنت عند أبي علي بن الحسين (عليهما السلام)، إذ دخل عليه جابر بن عبد الله الأنصاري، فبينما هو يحدثه إذ خرج أخيه محمد من بعض الحجر، فأشخص جابر ببصره نحوه، ثم قال له: يا غلام، أقبل. فأقبل، ثم قال: أدبر. فأدبر،

Ibn babuwayh said, 'Abu Al Mufazzal narrated to us, from Muhammad Bin Ali Bin Shazaan Bin Khaba'ab Al Azdy Al Khalal at Al Kufa, from Al Hassan Bin Muhammad Bin Abdul Wahid, from Al Hassan Bin Al Husayn Al Arny, from Yahya Bin Ya'la Al Aslami, from Umar Bin Musa Al Wajeyhi,

¹⁶ Al Kafi V 1 – The Book Of Divine Authority CH 25 H 2

(It has been narrated) from Zayd, son of Ali^{asws} who said, 'I was in the presence of Abu Ali^{asws} Bin Al Husayn^{asws}, when Jabir Bin Abdullah Al-Ansary came up to him^{asws}. So while he was in the middle of narrating a Hadeeth, my brother^{asws} Muhammad^{asws} came out from one of the rooms. So I gestured with my eyes for Jabir towards him^{asws}. Then he said to him^{asws}, 'O young boy, come'. So he^{asws} came in front of him'. Then he said, 'Turn around'. So he^{asws} turned around.

فقال: شمائل كشماثل رسول الله (صلى الله عليه و آله)، ما اسمك، يا غلام؟ قال: «محمد». قال: ابن من؟ قال: «ابن علي بن الحسين بن علي بن أبي طالب (عليهم السلام)». قال: إذن أنت الباقر، فانكب عليه، و قبل رأسه و يديه، ثم قال: يا محمد، إن رسول الله (صلى الله عليه و آله) يقرئك السلام. قال: «و على رسول الله أفضل السلام، و عليك يا جابر بما فعلت السلام».

He said, 'Your^{asws} mannerisms are like the mannerisms of Rasool-Allah^{saww}. What is your^{asws} name, O young boy?' He^{asws} said: 'Muhammad^{asws}'. He said, 'The son^{asws} of who^{asws}?' He^{asws} said: 'Son^{asws} of Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}'. He said, 'Then you are Al-Baqir^{asws}'. So he rushed and kissed his^{asws} forehead and hands, then said, 'O Muhammad^{asws}! Rasool-Allah^{saww} conveys the greetings to you^{asws}'. He^{asws} said: 'And upon Rasool-Allah^{saww} is the best of the greetings, and greetings be upon you, O Jabir, for having conveyed the greetings'.

ثم عاد إلى مصلاه، فأقبل يحدث أبي، و يقول: إن رسول الله (صلى الله عليه و آله) قال لي يوما: «يا جابر، إذا أدركت ولدي محمدا فأقرئه مني السلام، أما أنه سميت، و أشبه الناس بي، علمه علمي، و حكمه حكمي، سبعة من ولده أمناء معصومون، أئمة أبرار، و السابع منهم: مهديهم الذي يملأ الأرض قسطا و عدلا كما ملئت جورا و ظلما».

Then he returned to his prayer mat and turned to narrating a Hadeeth, and he was saying, 'One day Rasool-Allah^{saww} said to me: 'O Jabir! When you recognise my^{saww} son Muhammad^{asws}, so convey my^{saww} greetings to him^{asws}, for he^{asws} has my^{saww} name, and the one who most resembles me^{saww} from the people, and his^{asws} knowledge is my^{saww} knowledge, and his^{asws} wisdom is my^{saww} wisdom. Seven from his^{asws} sons^{asws} are infallible Trustees, righteous Imams^{asws}, and the seventh of them^{asws} is Al-Mahdi^{asws} who would fill the earth with equity and justice just as it had been filled with inequity and injustice'.

ثم تلا رسول الله (صلى الله عليه و آله): وَ جَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَ كَانُوا لَنَا عَابِدِينَ.

Then Rasool-Allah^{saww} recited: ***And We made them as Imams guiding by Our Command and We Revealed unto them the doing of good, and establishing the Salat, and giving the Zakat, and they worshipped Us [21:73].***¹⁷

صَبَرُوا النَّفْسَ عَلَى الْبَلَاءِ فِي الدُّنْيَا فَإِنَّ تَتَابُعَ الْبَلَاءِ فِيهَا وَ الشَّدَّةَ فِي طَاعَةِ اللَّهِ وَ وَلَايَتِهِ وَ وَلَايَةِ مَنْ أَمَرَ بِوَلَايَتِهِ خَيْرٌ عَاقِبَةً عِنْدَ اللَّهِ فِي الْآخِرَةِ مِنْ مُلْكِ الدُّنْيَا وَ إِنَّ طَالَ تَتَابُعُ نَعِيمِهَا وَ زَهْرَتِهَا وَ غَضَارَةُ عَيْشِهَا فِي مَعْصِيَةِ اللَّهِ وَ وَلَايَةِ مَنْ نَهَى اللَّهُ عَنْ وَلَايَتِهِ وَ طَاعَتِهِ

¹⁷ كفاية الأثر: 297

Abu Abdullah^{asws} said: 'Observe patience upon the afflictions in the world if you are followed by the afflictions, and intensify the obedience to Allah^{azwj}, and His^{azwj} Wilayah, and the Wilayah of the ones^{asws} He^{azwj} has Commanded, for it is the better result with Allah^{azwj} in the Hereafter, than the kingdom of the world, even though its bounties, and its flowers, and its affluence may be prolonged in the disobedience to Allah^{azwj}, and in the Wilayah of the one^{asws} whom Allah^{azwj} has Forbidden from being in his Wilayah, and in his obedience.

فَإِنَّ اللَّهَ أَمَرَ بِوَلَايَةِ الْأَئِمَّةِ الَّذِينَ سَمَّاهُمُ اللَّهُ فِي كِتَابِهِ فِي قَوْلِهِ وَ جَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَ هُمُ الَّذِينَ أَمَرَ اللَّهُ بِوَلَايَتِهِمْ وَ طَاعَتِهِمْ وَ الَّذِينَ نَهَى اللَّهُ عَنْ وَلَايَتِهِمْ وَ طَاعَتِهِمْ وَ هُمُ الْأَئِمَّةُ الضَّلَالَةِ الَّذِينَ قَضَى اللَّهُ أَنْ يَكُونُوا هُمْ دُولٌ فِي الدُّنْيَا عَلَى أَوْلِيَاءِ اللَّهِ الْأَئِمَّةِ مِنْ آلِ مُحَمَّدٍ يَعْمَلُونَ فِي دَوْلَتِهِمْ بِمَعْصِيَةِ اللَّهِ وَ مَعْصِيَةِ رَسُولِهِ (صلى الله عليه وآله) لِيَحِقَّ عَلَيْهِمْ كَلِمَةُ الْعَذَابِ وَ لِيَتِمَّ أَنْ تَكُونُوا مَعَ نَبِيِّ اللَّهِ مُحَمَّدٍ (صلى الله عليه وآله) وَ الرُّسُلِ مِنْ قَبْلِهِ

Allah^{azwj} has Commanded for the Wilayah of the Imams^{asws} whom Allah^{azwj} has Named in His^{azwj} Book in His^{azwj} Statement: **And We made them as Imams guiding by Our Command [21:73]**, and they^{asws} are the ones^{asws} for whom^{asws} Allah^{azwj} has Commanded the Wilayah for, and to be in their^{asws} obedience. And the ones whom Allah^{azwj} has Forbidden to be in their wilayah, these are the imams of misguidance, for whom Allah^{azwj} has Decreed for them the governance in the world over the friends of Allah^{azwj} and the Imams^{asws} from the Progeny^{asws} of Muhammad^{saww}.¹⁸

محمد بن العباس، قال: حدثنا جعفر بن محمد بن مالك، عن محمد بن الحسن، عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، في قوله عز و جل: وَ جَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا. قال أبو جعفر (عليه السلام): «يعني الأئمة من ولد فاطمة (عليهم السلام) يوحى إليهم بالروح في صدورهم، ثم ذكر ما أكرمهم الله به فقال: فَعَلَّ الْحَيَّاتِ».

Muhammad Bin Al Abbas, from Ja'far Bin Muhammad Bin Malik, from Muhammad Bin Al Hassan, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Mighty and Majestic: **And We made them as Imams guiding by Our Command [21:73]**. Abu Ja'far^{asws} said: 'It Means the Imams^{asws} from the sons^{asws} of Fatima^{asws}, Revealed unto them^{asws} by the Spirit in their^{asws} chests'. Then he^{asws} mentioned what Prestige Allah^{azwj} had Bestowed upon them^{asws}, so he^{asws} said: '**the doing of good**'.¹⁹

حدثنا بعض اصحابنا عن محمد بن الحسين عن صفوان ابن يحيى عن الحسين بن ابى العلا عن ابى بصير عن ابى عبد الله عليه السلام قال سمعته يقول ان الدنيا لا تكون الا و فيها امامان بر وفاجر فالبر الذى قال الله وجعلناهم ائمة يهدون بامرنا واما الفاجر فالذى قال الله وجعلناهم ائمة يدعون إلى النار ويوم القيمة لا ينصرون.

Narrated to us one of our companions, from Muhammad Bin Al-Husayn, from Safwaan Ibn Yahya, from Al-Husayn Bin Abu Al-A'ala, from Abu Baseer,

From Abu Abdullah^{asws}, he (the narrator) said, I heard him^{asws} saying: 'The world cannot exist except and therein are two (types of) Imams – a righteous one and an

¹⁸ Al Kafi – H 14449 (Extract)

¹⁹ تأويل الآيات 1: 12 / 328

immoral one. So the righteous is the one for whom Allah^{azwj} Said: ***And We made them as Imams guiding by Our Command [21:73]***. And as for the immoral, so he is the one for whom Allah^{azwj} Said: ***And We Made them Imams calling to the Fire, and on the Day of Judgment, they will not be helped [28:41]***.²⁰

VERSES 74 & 75

وَلُوطًا آتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبَائِثَ ۚ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَاسِقِينَ {74}

And (as for) Lut, We Gave him Wisdom and Knowledge, and We Delivered him from the town which indulged in wickedness. They were an evil people, transgressors [21:74]

وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا ۚ إِنَّهُ مِنَ الصَّالِحِينَ {75}

And We Entered him into Our Mercy. He was from the righteous ones [21:75]

و عنه: بهذا الإسناد، عن الحسن بن محبوب، عن مالك بن عطية، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام): «فقال رسول الله (صلى الله عليه و آله): يا جبرئيل، و أين كانت قريتهم من البلاد؟ فقال جبرئيل: كان موضع قريتهم في موضع بحيرة طبرية اليوم، و هي في نواحي الشام،

And from him, by this chain, from Al-Hassan Bin Mahboub, from Malik Bin Atiyya, from Abu Hamza Al-Sumaly, who has narrated:

Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'O Jibraeel^{as}! And where was their village from the cities (of today)?' So Jibraeel^{as} said: 'The place of their village was in a place called the Sea of Galilee today, and it is around Syria'.

قال: فقال له رسول الله (صلى الله عليه و آله): أ رأيتك حين قلبتها، في أي موضع من الأرضين وقعت القرية و أهلها؟ فقال: يا محمد، وقعت فيما بين بحر الشام إلى مصر، فصارت تلولا في البحر».

He^{asws} said: 'So Rasool-Allah^{saww} said to him^{as}: 'Did you^{as} see, when you^{as} overturned them, in which place of the firmaments did the village and its inhabitants end up in?' He^{as} said: 'O Muhammad^{saww}! They ended up in what is between the sea of Syria and Egypt. (The village called Taloula) ended up in the sea'.²¹

²⁰ Basaair Al Darajaat – P 1 Ch 15 H 3

²¹ علل الشرائع: 5 /550

و عنه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا محمد بن يحيى العطار، عن محمد بن أحمد، عن موسى بن جعفر البغدادي، عن علي بن معبد، عن عبد الله الدهقان، عن درست، عن عطية أخي أبي المغراء، قال: ذكرت لأبي عبد الله (عليه السلام)، المنكوح من الرجال؟ قال: «ليس يبتلي الله عز و جل بهذا البلاء أحدا و له فيه حاجة، إن في أدبارهم أرحاما منكوسة و حياء، أدبارهم كحياء المرأة،

And from him who said, 'My father narrated to us from Muhammad Bin yahya Al-Ataar, from Muhammad Bin Ahmad, from Musa Bin Ja'far Al-Baghdady, from Ali Bin Ma'bad, from Abdullah Al-Dahqan, from Darast, from Atiya the brother of Abu Al-Magra who said,

'I mentioned to Abu Abdullah^{asws}, '(What about) the passive homosexual from the men?' He^{asws} said: 'May Allah^{azwj} not Test anyone with this affliction, and for him to be a need for him with regards to it, for there is in their backs a shame, like the backs of the women.

و قد شرك فيهم ابن لإبليس يقال له زوال، فمن شرك فيه من الرجال كان منكوحا، و من شرك فيه من النساء كانت عقيما من المولود، و العامل بها من الرجال إذا بلغ أربعين سنة لم يتركه، و هم بقية سدوم، أما إني لست أعني بقيتهم أنهم ولده، و لكن من طينتهم».

And the son of Iblees^{la} called Zawal associated himself regarding this among them, so the ones among the men who associated themselves were the passive homosexuals, and the ones from the women who associated themselves in it were sterile from the birth, and the perpetrator of it from the men, when he reaches the age of forty and did not leave it, and they were of the remainder of Sodom. But I^{asws} do not mean that the rest of them, that they were (like that) from their birth, but (it was) from their clay (طينت)'.²²

قلت: سدوم التي قلبت عليهم؟ قال: «هي أربع مدائن: سدوم، و صدم، ولدنا، و عسيرا» قال: «فأتاهم جبرئيل (عليه السلام) و هن مقلوبات إلى تخوم الأرضين السابعة، فوضع جناحه تحت السفلى منهن، و رفعهن جميعا حتى سمع أهل السماء الدنيا نباح كلابهم ثم قلبها».

I said, '(What about) Sodom which was overturned upon them?' He^{asws} said: 'These were four cities – Sodom, and Sadeym, and Waladna, and Aseyra. So Jibraeel^{as} came to them, and these were overturned down to the seventh firmament. Then he^{as} placed his^{as} wings under the lowest of these, and raised all of them, to the extent that the people of the sky heard the barking of the dogs of the earth, then overturned these'.²²

VERSES 76 & 77

وَنُوحًا إِذْ نَادَىٰ مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ {76}

²² علل الشرائع: 7 / 552

And Noah, when he had called out from before, so We Answered him, and Delivered him and his family from the great calamity [21:76]

وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا ۖ إِنَّهُمْ كَانُوا قَوْمَ سَوَاءٍ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ {77}

And We Helped him from the people, those who were belying Our Signs. They were an evil people, so We Drowned them altogether [21:77]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَتْ شَرِيعَةُ نُوحٍ (عليه السلام) أَنْ يُعْبَدَ اللَّهُ بِالتَّوْحِيدِ وَ الْإِخْلَاصِ وَ خَلْعَ الْأَنْدَادِ وَ هِيَ الْفِطْرَةُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا وَ أَخَذَ اللَّهُ مِيثَاقَهُ عَلَى نُوحٍ (عليه السلام) وَ عَلَى النَّبِيِّينَ (عليهم السلام) أَنْ يُعْبُدُوا اللَّهَ تَبَارَكَ وَ تَعَالَى وَ لَا يُشْرِكُوا بِهِ شَيْئاً وَ أَمَرَ بِالصَّلَاةِ وَ الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ الْحَلَالِ وَ الْحَرَامِ وَ لَمْ يَفْرِضْ عَلَيْهِ أَحْكَامَ خُدُودٍ وَ لَا فَرَضَ مَوَارِيثَ

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

Abu Ja'far^{asws} has said: 'The Law (Sharia) of Noah^{as} was that they should worship Allah^{azwj} with the Tawheed and the sincerity, and remove the idols, and it is the nature which the people are natured upon. And Allah^{azwj} Took a Covenant with Noah^{as} and to All the Prophets^{as} that they^{as} would worship Allah^{azwj} and will not associate anything with Him^{azwj}, and Commanded for the Salat, and the enjoining of the good, and the prohibiting of the evil, and the Permissibles, and the Prohibitions, and did not Necessitate upon them the rules of the Legal punishments, nor about the necessary inheritance.

فَهَذِهِ شَرِيعَتُهُ فَلَبِثَ فِيهِمْ نُوحٌ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَاماً يَدْعُوهُمْ سِرّاً وَ عَلَانِيَةً فَلَمَّا أَبَوْا وَ عَتَوْا قَالَ رَبُّهُ أَيْ مَغْلُوبٌ فَانْتَصِرَ فَأَوْحَى اللَّهُ جَلَّ وَ عَزَّ إِلَيْهِ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ [يَعْمَلُونَ]

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

فَلَذَلِكَ قَالَ نُوحٌ (عليه السلام) وَ لَا يَلِدُوا إِلَّا فَاكِراً كَفَّاراً فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ اصْنَعْ الْفُلْكَ.

Thus, for that reason Noah^{as} said: 'They will not give birth to anyone except tyrannous infidels'. And so Allah^{azwj} Revealed unto him^{as} to make the ship'.²³

²³ Al Kafi – H 14872

VERSES 78 & 79

وَدَاوُودَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ
{78}

And Dawood and Suleyman, when they both gave judgement concerning the field when the people's sheep pastured therein, and We were Witness to their judgments [21:78]

فَفَهَّمْنَاهَا سُلَيْمَانَ ۖ وَكُلًّا آتَيْنَا حُكْمًا وَعِلْمًا ۚ وَسَخَّرْنَا مَعَ دَاوُودَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ ۚ وَكُنَّا فَاعِلِينَ {79}

So We Made Suleyman understand it, and to both We Gave Wisdom and Knowledge, and We Subdued the mountains and the birds to Glorify with Dawood; and We were the Doers [21:79]

عنه، عن بعض أصحابنا، عن أحمد بن أبي نصر، عن جميل بن دراج، عن زرارة، عن أبي جعفر (ع) في قول الله تبارك وتعالى: "وداود وسليمان إذ يحكمان في الحرث" قال: لم يحكما، إنما كانا يتناظران ففهمناها سليمان.

From him, from one of our companions, from Ahmad Bin Abu Nasr, from Jameel Bin Daraaj, from Zarara,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Blessed and Exalted: **And Dawood and Suleyman, when they both gave judgement concerning the field [21:78]**. The Imam^{asws} said: 'The two of them did not judge. But rather, they were considering it, so Suleyman^{as} was Made to understand it'.²⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنِ الْمُعَلَّى أَبِي عُثْمَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ دَاوُودَ وَ سُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ الْقَوْمِ فَقَالَ لَا يَكُونُ النَّفْسُ إِلَّا بِاللَّيْلِ إِنَّ عَلَى صَاحِبِ الْحَرْثِ أَنْ يَحْفَظَ الْحَرْثَ بِالنَّهَارِ وَ لَيْسَ عَلَى صَاحِبِ الْمَاشِيَةِ حِفْظُهَا بِالنَّهَارِ

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from one of our companions, from Al Moalla Abu Usman,

(It has been narrated) from Abu Baseer who said, 'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And Dawood and Suleyman, when they both gave judgement concerning the field when the people's sheep pastured therein [21:78]**. So he^{asws} said: 'The pasturing did not happen except at night, and that it is upon the one who ploughed (the owner of the field) to protect it during the day, and it was not upon the owner of the cattle to protect it during the day.

²⁴ Al Mahaasin – V 1 Bk 5 H 397

وَ إِنَّمَا رَغِيئُهَا بِالنَّهَارِ وَ أَزْرَافُهَا فَمَا أَفْسَدَتْ فَلَيْسَ عَلَيْهَا وَ عَلَى أَصْحَابِ الْمَاشِيَةِ حِفْظُ الْمَاشِيَةِ بِاللَّيْلِ عَنْ حَرْثِ النَّاسِ فَمَا أَفْسَدَتْ بِاللَّيْلِ فَقَدْ ضَمِنُوا وَ هُوَ النَّعْشُ وَ إِنَّ دَاوُدَ (عليه السلام) حَكَمَ لِلَّذِي أَصَابَ زَرْعَهُ رِقَابَ الْغَنَمِ وَ حَكَمَ سُلَيْمَانَ (عليه السلام) الرِّسْلَ وَ الثَّلَّةَ وَ هُوَ اللَّبَنُ وَ الصُّوفُ فِي ذَلِكَ الْعَامِ .

But rather, the grazing was during the day as well as the pasturing. So whatever got spoilt, there was no blame for it. And it was upon the owners of the cattle to protect the cattle from the fields of the people, so whatever was spoilt during the night, they were responsible for it, and that Dawood^{as} gave the judgement in favour of the owner of the plantation, the necks of the sheep; and Suleyman^{as} judged for the milk, and the wool (of the sheep) for that year as compensation to the owners of the plantation'.²⁵

أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عِمْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ بَحْرٍ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ دَاوُدَ وَ سُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ قُلْتُ حِينَ حَكَمَا فِي الْحَرْثِ كَانَتْ قَضِيَّةً وَاحِدَةً

Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Abdullah Bin Bahr, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'The Words of Allah^{azwj} Mighty and Majestic: **And Dawood and Suleyman, when they both gave judgement concerning the field [21:78].** When they^{asws} both judged regarding the field, was it one judgement?'

فَقَالَ إِنَّهُ كَانَ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى النَّبِيِّ قَبْلَ دَاوُدَ إِلَى أَنْ بَعَثَ اللَّهُ دَاوُدَ أَيُّ غَنَمٍ نَفَسَتْ فِي الْحَرْثِ فَلِصَاحِبِ الْحَرْثِ رِقَابُ الْغَنَمِ وَ لَا يَكُونُ النَّعْشُ إِلَّا بِاللَّيْلِ فَإِنَّ عَلَى صَاحِبِ الزَّرْعِ أَنْ يَحْفَظَهُ بِالنَّهَارِ وَ عَلَى صَاحِبِ الْغَنَمِ حِفْظُ الْغَنَمِ بِاللَّيْلِ

So he^{asws} said: 'It is what Allah^{azwj} Mighty and Majestic had Revealed to the Prophets^{as} before Dawood^{as} up to (the time when) Allah^{azwj} Sent Dawood^{as} that whichever sheep spoils in the field, so for the owner of the field would be a neck of the sheep, and the spoiling does not happen except at night. Thus, it would be upon the owner of the plantation that he protects it during the day, and upon the owner of the sheep to guard them at night.

فَحَكَمَ دَاوُدَ (عليه السلام) بِمَا حَكَمَتْ بِهِ الْأَنْبِيَاءُ (عليهم السلام) مِنْ قَبْلِهِ وَ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى سُلَيْمَانَ (عليه السلام) أَيُّ غَنَمٍ نَفَسَتْ فِي زَرْعٍ فَلَيْسَ لِصَاحِبِ الزَّرْعِ إِلَّا مَا خَرَجَ مِنْ بَطْنِهَا وَ كَذَلِكَ جَرَتْ السُّنَّةُ بَعْدَ سُلَيْمَانَ (عليه السلام) وَ هُوَ قَوْلُ اللَّهِ تَعَالَى وَ كَلَّا أَتَيْنَا حُكْمًا وَ عَلِمَّا فَحَكَمَ كُلُّ وَاحِدٍ مِنْهُمَا بِحُكْمِ اللَّهِ عَزَّ وَ جَلَّ .

So Dawood^{as} judged with what the Prophets^{as} had judged with from before him^{as}, and Allah^{azwj} Mighty and Majestic Revealed unto Suleyman^{as} that whichever sheep spoils the plantation, so it is not upon the owner of the plantation except what comes out from its belly, and like that flowed the Sunnah after Suleyman^{as}, and these are the Words of Allah^{azwj} the Exalted: **and to both We Gave Wisdom and Knowledge**

²⁵ Al Kafi – V 5 – The Book of Subsistence Ch 153 H 2

[21:79] So each one of the two^{asws} judged by the Judgement of Allah^{azwj} Mighty and Majestic'.²⁶

علي بن إبراهيم، قال: حدثني أبي، عن عبد الله بن يحيى، عن ابن مسكان، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «كان في بني إسرائيل رجل له كرم، و نفشت فيه غنم لرجل آخر بالليل، و قضمته و أفسدته، فجاء صاحب الكرم إلى داود (عليه السلام) فاستعدى على صاحب الغنم،

Ali Bin Ibrahim said, 'My father narrated to me, from Abdullah Bin Yahya, from Ibn Muskan, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'It so happened that among the Children of Israel there was a man who had a vineyard for him, and sheep of another man pastured in it at night, and chewed it and spoilt it. So the owner of the vineyard came to Dawood^{as} and made a claim upon the owner of the sheep.

فقال داود (عليه السلام): اذهب إلى سليمان ليحكم بينكما. فذهبا إليه، فقال سليمان (عليه السلام): إن كانت الغنم أكلت الأصل و الفرع فعلى صاحب الغنم أن يدفع إلى صاحب الكرم الغنم و ما في بطنها، و إن كانت ذهبت بالفرع و لم تذهب بالأصل فإنه يدفع ولدها إلى صاحب الكرم.

So Dawood^{as} said: 'Both of you go to Suleyman^{as} for him^{as} to judge between you two'. Suleyman^{as} said: 'If the sheep have eaten the roots and the branches, so it is upon the owner of the sheep than he hands over to the owner of the vineyard the sheep and whatever is in her belly. And if it has gone with the branches and did not go with the roots, then he should hand over her child to the owner of the vineyard'.

و قد كان هذا حكم داود (عليه السلام)، و إنما أراد أن يعرف بني إسرائيل أن سليمان (عليه السلام) وصيه بعده، و لم يختلفا في الحكم، و لو اختلف حكمهما لقال: كنا لحكمهما شاهدين».

And this had happened to be the judgment of Dawood^{as} (as well), and rather he^{as} wanted the Children of Israel to recognise that Suleyman^{as} was his^{as} successor^{as} after him^{as}, and they^{as} both did not differ in the judgment. And had they^{as} differed in their judgments, He^{azwj} would have Said: "We were Witnesses to both their judgments!".²⁷

VERSE 80

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِيُحْصِنَكُمْ مِنْ بَأْسِكُمْ ۖ فَهَلْ أَنْتُمْ شَاكِرُونَ {80}

And We Taught him the making of coats of mail for you, in order for you to protect yourselves from your fighting. Will you then be grateful? [21:80]

²⁶ Al Kafi – V 5 – The Book of Subsistence Ch 153 H 3

²⁷ تفسير القمي 2: 73

محمد بن يعقوب: بإسناده عن أحمد بن أبي عبد الله، عن شريف بن سابق، عن الفضل بن أبي قرّة، عن أبي عبد الله (عليه السلام): «أن أمير المؤمنين (صلوات الله عليه)، قال: أوحى الله عز و جل إلى داود (عليه السلام): أنك نعم العبد لو لا أنك تأكل من بيت المال، و لا تعمل بيدك. قال: فبكى داود (عليه السلام) أربعين صباحاً، فأوحى الله عز و جل إلى الحديد أن لن لعبدي داود.

Muhammad Bin Yaqoub, by his chain from Ahmad Bin Abu Abdullah, from Shareef Bin Sabiq, from Al-MufazzAl-Bin Abu Qarat,

‘Abu Abdullah^{asws} says that Amir-Al-Momineen^{asws} said: ‘Allah^{azwj} Mighty and Majestic Revealed unto Dawood^{as}: “You^{as} are a good servant if only you^{as} did not consume from the Public Treasury, and worked by your own hands”. So Dawood^{as} wept for forty (40) mornings and Allah^{azwj} Mighty and Majestic Revealed unto the iron: “Be soft for My^{azwj} servant Dawood^{as}!”

فألان الله عز و جل له الحديد، فكان يعمل كل يوم درعا فيبيعها بألف درهم، فعمل ثلاثمائة و ستين درعا، فباعها بثلاثمائة و ستين ألفاً، و استغنى عن بيت المال».

Thus, Allah^{azwj} Softened the iron for him^{as}, and he^{as} used to make armour and sell it for a thousand Dirhams. So he made three hundred and sixty body armours, and sold these for three hundred and sixty thousand, and became needless from the Public Treasury’.²⁸

و بهذا الإسناد عن حفص عن أبي عبد الله (عليه السلام) قال من كان مسافراً فليُسافر يوم السبت فلو أن حجراً زال عن جبل يوم السبت لرده الله عز ذكره إلى موضعه و من تعدّرت عليه الحوائج فليلتبس طلبها يوم الثلاثاء فإنه اليوم الذي ألان الله فيه الحديد لداود (عليه السلام).

And by this chain, from Hafs, who has reported the following:

Abu Abdullah^{asws} said: ‘The one who wants to travel so he should do so on the day of Saturday. Even if a stone falls off a mountain on the day of Saturday, Allah^{azwj} would Return it to its place. And the one who is unable to fulfill his need should seek it on the day of Tuesday, for it is the day in which Allah^{azwj} Softened the iron for Dawood^{as}’.²⁹

VERSES 81 & 82

وَلَسْلَيْمَانَ الرِّيحَ عاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا ۖ وَكُنَّا بِكُلِّ شَيْءٍ عَالِمِينَ
{81}

²⁸ الكافي 5: 74/5.

²⁹ الكافي 8: 109/143.

And for Suleyman, the raging wind flowing by his orders to the land wherein We had Blessed, and We were the Knowers of all things [21:81]

وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ ۖ وَكُنَّا لَهُمْ حَافِظِينَ {82}

And from the satans were ones who were diving for him and were working other work besides that, and We were Protectors of theirs [21:82]

علي بن إبراهيم: و قال الصادق (عليه السلام): جعل الله عز و جل ملك سليمان في خاتمه، فكان إذا لبسه حضرته الجن و الإنس و الشياطين، و جميع الطير، و الوحوش و أطاعوه، فيقعد على كرسيه، و يبعث الله ريحا تحمل الكرسي بجميع ما عليه من الشياطين، و الطير، و الإنس، و الدواب، و الخيل، فتمر بها في الهواء إلى موضع يريدده سليمان (عليه السلام).

Ali Bin Ibrahim –

And Al-Sadiq^{asws} said: ‘Allah^{azwj} Mighty and Majestic make the (control of the) kingdom of Suleyman^{as} to be in his^{as} ring. So whenever he^{as} used to wear it, there would present to him^{as} the Jinn, and the Human beings, and the Devils, and all the birds, and the animal, would be obedient to him^{as}. So, he^{as} would sit upon his^{as} chair, and Allah^{azwj} would Send a wind which would carry the chair along with all that were upon it from the Devils, and the birds, and the Human beings, and the animals, and the horses. So they would fly with it in the air to any place that Suleyman^{as} so desired to’.³⁰

وروي أن سليمان (عليه السلام) كان يجلس على بساطه و يسير في الهواء، فمر ذات يوم و هو سائر في أرض كربلاء فأدارت الريح بساطه ثلاث دورات، حتى خافوا السقوط، فسكنت الريح، و نزل البساط في أرض كربلاء، فقال سليمان للريح: «لم سكنت؟» فقالت: إن هنا يقتل الحسين (عليه السلام). فقال: «و من يكون الحسين؟» فقالت: هو سبط محمد المختار، و ابن علي الكرار.

And it is reported that Suleyman^{as} was seated upon his^{as} carpet and was travelling in the air. One day he^{as} when he^{as} was travelling, he^{as} passed by the land of Karbala, the wind made the carpet to circle is three times, until he^{as} feared that he^{as} would fall down. Then the wind calmed down, and the carpet descended in the land of Karbala. Suleyman^{as} said to the wind: ‘Why did you calm down?’ So it said, ‘This is where Al-Husayn^{asws} would be killed’. So he^{as} said: ‘And who will be Al-Husayn^{asws}?’ It said, ‘He^{asws} would be the grandson of Muhammad^{saww}, the Chosen one, and a son^{asws} of Ali^{asws}, the persistent attacker (الكرار)’.

فقال: «و من قاتله؟». فقالت: يقتله لعين أهل السماوات و الأرض يزيد (لعنه الله). فرفع سليمان يديه و لعنه، و دعا عليه، و أمن على دعائه الإنس و الجن، فهدت الريح، و سار البساط.

So he^{as} said: ‘And who would be killing him^{asws}?’ It said, ‘He^{asws} would be killed by one cursed by the inhabitants of the skies and the earth, Yazeed^{la}’. So Suleyman^{as}

³⁰ تفسير القمّي 2: 235

raised his^{as} hands and sent curses upon him^{la}, and supplicated against him^{la}, and the Jinn and the Human beings said 'Ameen' to his^{as} supplication. Then the wind came and the carpet flew away'.³¹

VERSES 83 & 84

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ {83}

And Ayoub, when he called out to his Lord: 'I am touched by the harm and You are the most Merciful of the merciful ones' [21:83]

فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ ۖ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ عِنْدِنَا وَذِكْرًا لِلْعَابِدِينَ {84}

So We Answered to him, and We Removed whatever from harm there was with him, and We Gave him (back) his family and the like of them along with them, being a Mercy from Us and a Zikr for the worshippers [21:84]

يَحْيَىٰ بْنُ عَمْرِانَ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ آتَيْنَاهُ أَهْلَهُ وَ مِثْلَهُمْ مَعَهُمْ قُلْتُ وَلَدُهُ كَيْفَ أُوتِيَ مِثْلَهُمْ مَعَهُمْ

Yahya Bin Umraan, from Haroun Bin Kharjat, from Abu Baseer, who has narrated the following:

Abu Abdullah^{asws} regarding the Statement of Allah^{azwj} Mighty and Majestic: **So We Answered to him, and We Removed whatever from harm there was with him, and We Gave him (back) his family and the like of them along with them, [21:84].** I said, 'His (Prophet Ayoub^{as}) children, how was he^{as} given the like of them, along with them?'

قَالَ أَحْيَا لَهُ مِنْ وَلَدِهِ الَّذِينَ كَانُوا مَاتُوا قَبْلَ ذَلِكَ بِأَحْلَاهُمْ مِثْلَ الَّذِينَ هَلَكُوا يَوْمَئِذٍ.

He^{asws} said: 'He^{azwj} Revived for him^{as} from his^{as} children who had died before that of natural causes, and the like (number) of those who had died in those days'.³²

في الكافي عدة من أصحابنا عن سهل بن زياد عن محمد بن سنان عن عثمان النواء من ذكره عن أبي عبد الله عليه السلام قال: ان الله عزوجل يبتلي المؤمن بكل بلية، ويميته بكل ميتة ولا يبتليه بذهاب عقله أما ترى أيوب عليه السلام كيف سلط ابليس على ماله وعلى أهله، وكل شيء منه، ولم يسلط على عقله، ترك له يوحد الله عزوجل به.

³¹ بحار الأنوار 44: 42 / 244.

³² Al Kafi – H 14802

In Al Kafi – A Number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from usman Al Nawa'a who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Afflicts the Momin with every affliction, and Causes him to die by every (type of) death, but does not Afflict him with the loss of his intellect. Have you not seen Ayoub^{as}, how Iblees^{la} overcame upon his^{as} wealth and upon his^{as} family, and everything from it, but did not overcome upon his^{as} intellect, leaving it for him^{as} to profess the Oneness of Allah^{azwj} Mighty and Majestic, by it?'³³

فِي كِتَابِ الْخِصَالِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَامَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فِي الْجَامِعِ بِالْكُوفَةِ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنْ يَوْمِ الْأَرْبَعَاءِ وَالتَّطِيرِ مِنْهُ وَثِقَلِهِ وَآيُ الْأَرْبَعَاءِ هُوَ؟

In the book Al Khisal,

'From Abu Abdullah^{asws} having said: 'A man stood up to Amir Al-Momineen^{asws} in the central Masjid of Al-Kufa, and he said, 'O Amir Al-Momineen^{asws}! Inform me about the day of Wednesday and the portent from it, and its heaviness, and which Wednesday is it?'

فَقَالَ عَلَيْهِ السَّلَامُ: آخِرُ أَرْبَعَاءٍ فِي الشَّهْرِ وَهُوَ الْمُحَاقُّ، وَفِيهِ قَتَلَ قَابِيلُ هَابِيلَ أَخَاهُ، وَ يَوْمَ الْأَرْبَعَاءِ أُلْقِيَ إِبْرَاهِيمُ فِي النَّارِ، وَ يَوْمَ الْأَرْبَعَاءِ ابْتُلِيَ أَيُّوبُ عَلَيْهِ السَّلَامُ بِذَهَابِ مَالِهِ وَوُلْدِهِ.

So he^{asws} said: 'The last Wednesday during the month and it is the waning of the moon, and during it Qabeel^{la} killed his^{la} brother (Habeel^{as}), and on the day of Wednesday Ibrahim^{as} was flung into the fire, and on the day of Wednesday Ayoub^{as} was inflicted with the loss of his^{as} wealth and his^{as} children"³⁴.

VERSES 85 & 86

وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ ۖ كُلٌّ مِنَ الصَّابِرِينَ {85}

And Ismail, and Idrees and Zalkifl; all were from the patient ones [21:85]

وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا ۖ إِنَّهُمْ مِنَ الصَّالِحِينَ {86}

And We Included them into Our Mercy. They were from the righteous ones [21:86]

³³ Tafseer Noor Al Saqalayn – Ch 21 H 130

³⁴ H 124 – تفسير نور الثقلين، ج3، ص: 446

Mention of Ismail^{as}

عن أبي سلمة، عن أبي عبد الله (عليه السلام): «أن الله أنزل الحجر الأسود من الجنة لآدم، و كان البيت درة بيضاء فرفعه الله إلى السماء و بقي أساسه، فهو حيال هذا البيت».

From Abu Salma,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Sent down the Black Stone from the Paradise for Adam^{as}, and the House was a white gem. So Allah^{azwj} Raised it to the sky and there (only) remained its foundations, so it is around this House (Kabah)'.

و قال: «يدخله كل يوم سبعون ألف ملك، لا يرجعون إليه أبدا، فأمر الله إبراهيم و إسماعيل (عليهما السلام) أن يبنيا البيت على القواعد».

And he^{asws} said: 'Every day seventy thousand Angels enter it, not returning back to it ever. So Allah^{azwj} Commanded Ibrahim^{as} and Ismail^{as} they^{as} should build the House upon the foundations'.³⁵

Mention of Idrees^{as}

و عنه: عن أبيه، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، عن رسول الله (صلى الله عليه و آله) في حديث الإسراء، قال (صلى الله عليه و آله): «ثم صعدت إلى السماء الرابعة، و إذا فيها رجل، فقلت: من هذا، يا جبرئيل؟ قال: هذا إدريس رفعه الله مكانا عليا، فسلمت عليه و سلم علي، و استغفرت له و استغفر لي».

And from him (Ali Bin Ibrahim), from his father, from Muhammad Bin Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws}, from Rasool-Allah^{saww}, in a Hadeeth of the Ascension (Mi'raj), having said; 'Then I^{saww} ascended to the fourth sky, and therein was a man. So I^{saww} said: 'Who is this one, O Jibrael^{as}? He^{as} said: 'This is Idrees^{as}. Allah^{azwj} has Elevated him^{as} to a high status. So I^{saww} greeted him^{as} and he^{as} greeted me^{saww}. And I^{saww} sought Forgiveness for him^{as}, and he^{as} sought Forgiveness for me^{saww}'.³⁶

علي بن إبراهيم، قال: حدثني أبي، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، قال: «و سمي إدريس لكثرة دراسته للكتب».

Ali Bin Ibrahim said, 'My father narrated to me, from Muhammad Bin Abu Umeyr, from the one who narrated it to him,

³⁵ تفسير العيّاشي 1: 98 / 60.

³⁶ تفسير القمي 2: 8.

'Abu Abdullah^{asws} has said: 'And Idrees^{as} has been named as such due to the frequency of his^{as} studying (Daraasat) of the Books (of Ahadeeth)'.³⁷

Mention of Zalkifl^{as}

وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ هُوَ يُوْشَعُ بْنُ نُونٍ.

In Tafseer Al Safi – '(Regarding): **And Ismail, and Idrees and Zalkifl [21:85]** – He^{as} is Yoshua Bin Noon^{as}'.³⁸

VERSES 87 & 88

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ {87}

And the one with the whale (Yunus), when he went away in anger, so he thought that We will never be Able upon him, and he called out in the darkness that: 'There is no god except Allah! Glorious are You, I was of the unjust ones!' [21:87]

فَاسْتَجَبْنَا لَهُ وَخَيَّرْنَاهُ مِنَ الْغَمِّ ۖ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ {88}

So We Answered for him and Delivered him from the grief, and like that do We Deliver the Momineen [21:88]

ابن بابويه، قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثني أبي، عن حمدان بن سليمان النيسابوري، عن علي بن محمد بن الجهم، عن الرضا (عليه السلام)، فيما سأله المأمون عن عصمة قال الرضا (عليه السلام): «ذلك يونس بن متى (عليه السلام)، ذهب مغاضبا لقومه فَظَنَّ بِمَعْنَى اسْتَيْقَنَ أَنَّ لَنْ نَقْدِرَ عَلَيْهِ أَي لَنْ نَضِيقَ عَلَيْهِ رِزْقَهُ،

Ibn Babuwayh, from Tameem Bin Abdullah Bin Tameem Al Qarshy, from his father, from Hamdaan Bin Suleyman Al Neshapouri, from Ali Bin Muhammad Bin Al Jaham,

(It has been narrated) from Al-Reza^{asws}, regarding what Al-Mamoun asked him^{asws} about the infallibility. Al-Reza^{asws} said: 'That was Yunus Bin Matta^a: **when he went away in anger [21:87]** to his^{as} people, **so he thought** – meaning, (he was) convinced, **that We will never be Able upon him** - i.e., We would not Straiten his^{as} sustenance.

³⁷ تفسير القمّي 2: 51.

³⁸ تفسير الصافي، ج3، ص: 351.

و منه قول الله تعالى: وَ أَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقُهُ أَي ضيق و قتر، فَنَادَى فِي الظُّلُمَاتِ أَي: ظلمة الليل، و ظلمة البحر، و ظلمة بطن الحوت: أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ لتركى مثل هذه العبادة التي قد فرغتنى لها في بطن الحوت،

And from it are His^{azwj} Words: **And when He Tries him and Straitens his sustenance upon him [89:16]**, i.e., Straitens, and Reduces. **and he called out in the darkness [21:87]** - i.e., the darkness of the night, and the darkness of the sea, and the darkness of the belly of the whale, **'There is no god except Allah! Glorious are You, I was of the unjust ones!'** [21:87], for having left the like of this worship, so I^{as} hope for it in the belly of the whale.

فاستجاب الله له، و قال تعالى: فَلَوْ لَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ لَلَّيْتُ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ. فقال المأمون: لله درك، يا أبا الحسن.

So Allah^{azwj} Answered him^{as}, and the Exalted Said: **But had he not been from the Glorifying ones [37:143] He would have remained in its belly up to the Day he would have been Resurrected [37:144]**. So Al-Mamoun said, 'It is for Allah^{azwj} to Grant realisation, O Abu Al-Hassan^{asws}, 39

و عنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رضي الله عنه)، و الحسين بن إبراهيم بن أحمد بن هشام، و علي بن عبد الله الوراق (رضي الله عنه)، قالوا: حدثنا علي بن إبراهيم بن هاشم، قال: حدثنا القاسم بن محمد البرمكي، قال: حدثنا أبو الصلت الهروي، عن الرضا (عليه السلام)، فيما أجاب به علي بن محمد بن الجهم في عصمة الأنبياء، فقال له: يا بن رسول الله، أتقول بعصمة الأنبياء؟ فقال: «نعم، فقل ما تعلم» فذكر الآي، إلى أن قال: و قوله عز و جل: وَ ذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ.

And from him, from Ahmad Bin Ziyad Bin Ja'far Al Hamdany, and Al Husayn Bin Ibrahim Bin Ahmad Bin Hisham and Ali Bin Abdullah Al Waraq, from Ali Bin Ibrahim Bin Hashim, from Al Qasim Bin Muhammad Al Barmakky, from Abu Al Salt Al Harawy,

(It has been narrated) from Al-Reza^{asws} regarding what he^{asws} answered Ali Bin Muhammad Bin Al-Jaham with regards to the infallibility of the Prophets^{as}. He said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Are you^{asws} speaking for the infallibility of the Prophets^{as}?' So he^{asws} said: 'Yes, so say what you know'. So he mentioned the Verse, until he said, 'And the Words of the Mighty and Majestic: **And the one with the whale (Yunus), when he went away in anger, so he thought that We will never be Able upon him [21:87]**.'

فقال (عليه السلام): «و أما قوله عز و جل: وَ ذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ إِنَّمَا ظَنَ - بمعنى استيقن - أن الله لن يضيق عليه رزقه، ألا تسمع قول الله عز و جل: وَ أَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقُهُ أَي ضيق عليه، و لو ظن أن الله لن يقدر عليه لكان قد كفر».

³⁹ عيون أخبار الرضا (عليه السلام) 1: 1/201

So he^{asws} said: 'And as for the Words of the Mighty and Majestic: **And the one with the whale (Yunus), when he went away in anger, so he thought that We will never be Able upon him [21:87]**, but rather 'thought' – in in the meaning of conviction – that Allah^{azwj} would not Straiten his^{as} Sustenance. Have you not heard the Words of Allah^{azwj} Mighty and Majestic: **And when He Tries him and Straitens his sustenance upon him [89:16]**, i.e., Straitens it to him^{as}. And had he^{as} thought that Allah^{azwj} does not have the Power over him^{as}, he^{as} would have committed Kufr'.⁴⁰

محمد بن الحسن الصفار: عن العباس بن معروف، عن سعدان بن مسلم، عن صباح المزني، عن الحارث بن حصيرة، عن حبة العربي، قال: قال أمير المؤمنين (عليه السلام): «إن الله عرض ولايتي على أهل السماوات و على أهل الأرض، أقر بها من أقر، و أنكرها من أنكر، أنكرها يونس فحبسه الله في بطن الحوت حتى أقر بها».

Muhammad Bin Al-Hassan Al-Saffar, from Al-Abbas Bin Marouf, from Sa'dan Bin Muslim, from Sabah Al-Mazny, from Al-Haris Bin Haseyra, from Habat Al-Arany who said,

'Amir-Al-Momineen^{asws} said: 'Allah^{azwj} Presented my^{asws} Wilayah upon the inhabitants of the sky, and upon the inhabitants of the earth, and the one who accepted it, accepted it, and the one who rejected it, rejected it. And Yunus^{as} paused (with regards to) it, so Allah^{azwj} Imprisoned him^{as} in the belly of the whale until he^{as} accepted it'.⁴¹

محمد بن يعقوب: عن أحمد بن محمد العاصمي، عن علي بن الحسن التيملي، عن عمرو بن عثمان، عن أبي جميلة، عن أبي عبد الله (عليه السلام)، قال: قال له رجل من أهل خراسان بالريذة: جعلت فداك، لم أرزق ولدا.

Muhammad Bin Yaqoub, from Ahmad Bin Muhammad Al Aasamy, from Ali Bin Al Hassan Al Taymily, from Amro Bin Usman, from Abu Jameela,

(It has been narrated) from Abu Abdullah^{asws}, said, 'A man from the people of Khurasan said to him^{asws}, at Al-Zabda, 'May I be sacrificed for you^{asws}, I have not been Graced with a son'.

فقال له: «إذا رجعت إلى بلادك و أردت أن تأتي أهلك فاقراً إذا أردت ذلك: وَ ذَا التَّوْنِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ إِلَى ثَلَاثِ آيَات، فَإِنَّكَ تَرْزُقُ وَلَدًا إِنْ شَاءَ اللَّهُ تَعَالَى».

So he^{asws} said to him: 'When you return to your country, and intend to come to your wife, so recite when you intend that, **And Ismail, and Idrees and Zulkifl; all were from the patient ones [21:85] And We Included them into Our Mercy. They were from the righteous ones [21:86] And the one with the whale (Yunus), when he went away in anger, so he thought that We will never be Able upon him, and he called out in the darkness that: 'There is no god except Allah! Glorious are**

⁴⁰ عيون أخبار الرضا (عليه السلام) 1: 191 / 1.

⁴¹ بصائر الدرجات: 1 / 95.

***You, I was of the unjust ones!* [21:87]**, the three Verses, and you would be Graced with a son, if Allah^{azwj} so Desires it'.⁴²

[العياشي] عن الثمالي، عن أبي جعفر (عليه السلام) قال: ان يونس لما آذاه قومه دعا الله عليهم فأصبحوا أول يوم ووجوههم صفر وأصبحوا اليوم الثاني ووجوههم سود. قال: وكان الله واعدتهم أن يأتيهم العذاب

Al Ayyashi, from Al Sumaly,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When the people of Yunus^{as} hurt him^{as}, he^{as} supplicated to Allah^{azwj} against them. In the morning of the first day, their faces were yellow, and in the morning of the second day they faces were black. And Allah^{azwj} had Promised him^{as} that the Punishment would come upon them.

فأتاهم العذاب حتى نالوه برماحهم، ففرقوا بين النساء وأولادهن والبقر وأولادها ولبسوا المسوح والصوف ووضعوا الحبال في أعناقهم والرماد على رؤوسهم وضجوا ضجة واحدة إلى ربهم، وقالوا آمنا بآله يونس، قال: فصرف الله عنهم العذاب إلى جبال آمد.

So the Punishment did come to them until they could reach it with their spears. So they separated, between the people, and their children, and the cows and their young ones, and wore black, and put ropes round their necks, and ashes upon their heads, and they cried out in unison to their Lord^{azwj}, and said: 'We believe in the God of Yunus^{as}!' So Allah^{azwj} Struck the Punishment at the mountain for a duration.

قال: وأصبح يونس وهو يظن أنهم هلكوا فوجدهم في عافية، فغضب وخرج كما قال الله: * (مغضبا) * حتى ركب سفينة فيها رجلان، فاضطربت السفينة فقال الملاح: يا قوم في سفينتي مطلوب، فقال يونس: أنا هو، وقام ليلقي نفسه فأبصر السمكة وقد فتحت فاهها فهابها، وتعلق به الرجلان وقالوا له: أنت وحدك ونحن رجلان فساهمهم فوقعت السهام عليه،

The morning came and Yunus^{as} thought that they had been destroyed, but he^{as} found them to be in good health, and he^{as} went out as Allah^{azwj} Said: ***when he went away in anger [21:87]***, until he^{as} boarded a ship in which were two men. The ship wavered (became unstable), so the captain said, 'O people! My ship requires (someone to leave it). So Yunus^{as} said: 'I^{as} am he'. And he^{as} stood to throw himself^{as} (into the water), and he^{as} saw the fish and it had opened its mouth, so he^{as} feared it, and the two men came to him^{as} and said to him^{as}, 'You^{as} are one, and we are two men'. So they drew lots with arrows, and the arrow occurred to him^{as}.

فجرت السنة بأن السهام إذا كانت ثلاث مرات أنها لا تخطئ، فألقى نفسه فالتقمه الحوت، فطاف به البحار سبعة حتى صار إلى البحر المسجور وبه يعذب قارون،

Thus, flowed the Sunnah, that when an arrow comes up three times, it would not err. So he^{as} threw himself^{as} (into the water) and the fish swallowed him^{as} and circled the seven seas with him^{as} until it came to the swollen sea and by it Qaroun^{la} was being Punished.

⁴² الكافي 6: 10 / 10.

فسمع قارون دويًا فسأل الملك عن ذلك، فأخبره أنه يونس وإن الله قد حبسه في بطن الحوت، فقال له قارون: أتأذن لي أن أكلمه فأذن له فسأله عن موسى فأخبره أنه مات وبكا ثم سأله عن هارون فأخبره أنه مات فبكوا وجزعوا جزعا شديدا وسأله عن اخته كلثم وكانت مسماة له فأخبره أنها ماتت

So Qaroun^{la} heard his^{as} supplication (from inside the fish), and he^{la} asked the Angel about that. He informed him^{la} that it is Yunus^{as} and that Allah^{azwj} has Imprisoned him^{as} in the belly of the whale. So Qaroun^{la} said to him, 'Would you allow me^{la} that I^{la} should speak to him^{as}'. So he allowed him^{la}, and he^{la} asked about Musa^{as}. So he (Yunus^{as}) said that he (Musa^{as}) had passed away, and he^{la} wept. Then he^{la} asked him^{as} about Haroun^{as}. So he^{as} informed him^{la} that he^{as} had (also) passed away. So he^{la} wept and panicked with an intense panic, and asked him^{as} about his^{as} sister Kalsam, and she had been spoken for him^{la}. So he^{as} informed him^{la} that she had died.

فقال: وأسفا على آل عمران قال: فأوحى الله إلى الملك الموكل به: ان ارفع عنه العذاب بقية الدنيا لرقته على قرابته.

He^{la} said, 'I^{la} feel aggrieved upon the Progeny of Imran^{as}'. He^{asws} said: 'So Allah^{azwj} Revealed unto the Angel who had been allocated to him^{la} that he should lift the Punishment from him^{la} for the remainder of the world, due to his^{la} softening (his heart) upon his^{as} relatives'.⁴³

قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ ذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا يَعْنِي مِنْ أَعْمَالِ قَوْمِهِ: فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ يَقُولُ: ظَنَّ أَنْ لَنْ يِعَاقِبَ بِمَا صَنَعَ».

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

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **when he went away in anger** –from the deeds of his^{as} people, **so he thought that We will never be Able upon him [21:87]** – he^{as} thought that he^{as} would never be Punished due to what he^{as} had done".⁴⁴

VERSE 89

وَزَكَرِيَّا إِذْ نَادَىٰ رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ {89}

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]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْحَالِقِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عُبَيْدَةَ قَالَ أَتَتْ عَلِيَّ سِتُونَ سَنَةً لَا يُؤَلِّدُ لِي فَحَجَجْتُ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَشَكَّوْتُ إِلَيْهِ ذَلِكَ فَقَالَ لِي أَوْ لَمْ يُؤَلِّدْ لَكَ

⁴³ Tafseer Abu Hamza Al Sumaly - H 203

⁴⁴ تفسير القمي 2: 75.

قُلْتُ لَا قَالَ إِذَا قَدِمْتَ الْعِرَاقَ فَتَزَوِّجْ امْرَأَةً وَلَا عَلَيْكَ أَنْ تَكُونَ سَوَاءً قَالَ قُلْتُ وَمَا السَّوَاءُ قَالَ امْرَأَةٌ فِيهَا فُتْحٌ فَإِنَّهُمْ أَكْثَرُ أَوْلَاداً وَادْعُ بِهَذَا الدُّعَاءِ فَإِنِّي أَرْجُو أَنْ يَرْزُقَكَ اللَّهُ ذُكُوراً وَ إِنِاثاً

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ismail Bin Abdul Khaliq, from one of our companions, from Abu Ubeyda who said,

'Sixty years had come upon me and there were no children for me. So I went over to Abu Abdullah^{asws} and complained to him^{asws} of that. So he^{asws} said to me: 'Or there has never been a birth for you?' I said, 'No'. He^{asws} said: 'When you proceed to Al-Iraq, so marry a woman, and don't worry if she happens to be with injury'. I said, 'And what injury?' He^{asws} said: 'A woman wherein is some ugliness, for she would give abundant births; and supplicate with this supplication, and I^{asws} hope that Allah^{azwj} would Grant you males and females: -

وَالدُّعَاءُ اللَّهُمَّ لَا تَذَرْنِي فَرْدًا وَحِيدًا وَخَشَاءً يُفْضَرُ شُكْرِي عَنْ تَفَكُّرِي بَلْ هَبْ لِي أَنْسَاءً وَ عَاقِبَةً صِدْقٍ ذُكُوراً وَ إِنِاثاً أَسْكُنُ إِلَيْهِمْ مِنَ الْوَحْشَةِ وَ أَنَسُ بِهِمْ مِنَ الْوَحْدَةِ وَ أَشْكُرْكَ عَلَى تَمَامِ النِّعَمَةِ يَا وَهَّابُ يَا عَظِيمُ يَا مُعْطِي اعْطِنِي فِي كُلِّ عَاقِبَةٍ خَيْراً حَتَّى تُبَلِّغَنِي مُنْتَهَى رِضَاكَ عَنِّي فِي صِدْقِ الْحَدِيثِ وَ آدَاءِ الْأَمَانَةِ وَ وَفَاءِ الْعَهْدِ .

And the supplication is, 'O Allah! **'Lord! Do not leave me as an individual, and you are the best of the inheritors [21:89];** alone, scared, so my gratefulness would reduce from my thinking. But, Grant me a truthful posterity, males and females, by them (I can come out from) my loneliness, and I can be tranquil from being alone, and I thank you for the completion of the Bounties. O Endower! O Magnificent! O Granter of greatness! Then Grant me gratefulness during every good health until there reaches to me Your^{azwj} Pleasure from it, in truthful discussion, and fulfilment of the entrustments, and loyalty with the Covenant (Al-Wilayah)'⁴⁵.

محمد بن العباس، قال: حدثنا أحمد بن محمد بن موسى النوفلي، بإسناده عن علي بن داود، قال: حدثني رجل من ولد ربيعة بن عبد مناف: أن رسول الله (صلى الله عليه و آله) لما بارز علي (عليه السلام) عمرا رفع يديه، ثم قال: «اللهم إنك أخذت مني عبيدة بن الحارث يوم بدر، و أخذت مني حمزة يوم احد، و هذا علي فلا تذرني فردا و أنت خير الوارثين».

Muhammad Bin Al Abbas, from Ahmad Bin Muhammad Bin Musa Al Nowfaly, by his chain from Ali Bin Dawood, from a man from the sons of Rabi'a Bin Abd Manaf who said,

'When Rasool-Allah^{saww} sent Ali^{asws} to duel with Amro (Bin Abd Wadd), he^{saww} raised his^{saww} hand, then said: 'Our Allah^{azwj}! You^{saww} Took from me^{as} Ubeyda Bin Al-Haris on the Day of Badr, and Took from me^{saww} Hamza^{asws} on the Day of Ohad, and this is Ali^{asws}: **'Lord! Do not leave me as an individual, and you are the best of the inheritors [21:89].'**⁴⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ رَجُلٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ مَنْ أَرَادَ أَنْ يُجْبَلَ لَهُ فَلْيُصَلِّ رَكْعَتَيْنِ بَعْدَ الْجُمُعَةِ يُطِيلُ فِيهِمَا الرُّكُوعَ وَ السُّجُودَ ثُمَّ يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَا سَأَلَكَ بِهِ رَكْرِكَ إِذْ قَالَ.

⁴⁵ Al Kafi – V 7 – The Book of Aqeeqa Ch 4 H 8

⁴⁶ تأويل الآيات 1: 329 / 13.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from a man, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who wants that there should be a pregnancy for him, so let him pray two Rak'at of *Salāt* after the Friday, prolonging in these two (Rak'at), the *Rukū* and the *Sajud* (plural of *Sajdah*). Then he should be saying,

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ اللَّهُمَّ هَبْ لِي ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ اللَّهُمَّ بِاسْمِكَ اسْتَخَلْتُهَا وَ فِي أَمَانَتِكَ أَخَذْتُهَا
فَإِنْ قَضَيْتَ فِي رَحِمِهَا وَلَدًا فَاجْعَلْهُ غُلَامًا وَلَا تَجْعَلْ لِلشَّيْطَانِ فِيهِ نَصِيبًا وَلَا شَرِكًا

'O Allah^{azwj}! I ask You^{azwj} with what Zakariyya^{as} had asked with when he^{as} said '**Lord! Do not leave me as an individual, and you are the best of the inheritors [21:89].** O Allah^{azwj}! Gift unto me a goodly child, You^{azwj} are the Hearer of the supplication. O Allah^{azwj}! By Your^{azwj} Name I have made her Permissible, and in Your^{azwj} Safety I take her. So if You^{azwj} were to Judge a child for in her womb, so Make it to be a boy, and do not Make in it a share for the Satan^{la}, nor a participation'.⁴⁷

و عَنْهُ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ فِي دُعَاءِ الْوَلَدِ قَالَ أَفِضْ عَلَيَّكَ دَلْوًا مِنْ مَاءٍ زَمَزَمَ ثُمَّ ادْخُلِ الْبَيْتَ فَإِذَا قُمْتَ عَلَى
بَابِ الْبَيْتِ فَخُذْ بِحُلْقَةِ الْبَابِ ثُمَّ قُلِ اللَّهُمَّ إِنَّ الْبَيْتَ بَيْتُكَ وَالْعَبْدَ عَبْدُكَ وَقَدْ قُلْتَ وَمَنْ دَخَلَهُ كَانَ آمِنًا فَأَمِّي مِنْ عَذَابِكَ وَ
أَجْرِي مِنْ سَخَطِكَ

And from him, from Safwan Bin Yahya, from Muawiya Bin Ammar,

'Regarding a supplication for the child, he^{asws} said: 'Pour upon yourself a cup from the water of Zamzam, then enter the House (Kabah). So when you stand upon the Door of the Kabah, so grab a ring of the Door, then say, 'O Allah^{azwj}! The House is Your^{azwj} House, and the servant is Your^{azwj} servant, and You^{azwj} have Said: **and the one who enters it would be secure [3:97]**, therefore Secure me from Your^{azwj} Punishment, and Rescue me from Your^{azwj} Wrath'.

ثُمَّ ادْخُلِ الْبَيْتَ فَصَلِّ عَلَى الرُّخَامَةِ الْحُمْرَاءِ رُكْعَتَيْنِ ثُمَّ قُمْ إِلَى الْأُسْطُوَانَةِ الَّتِي بِجِذَاءِ الْحَجَرِ وَ أَلْصِقْ بِهَا صَدْرَكَ ثُمَّ قُلْ يَا وَاحِدُ يَا
أَحَدُ يَا مَاجِدُ يَا قَرِيبُ يَا بَعِيدُ يَا عَزِيزُ يَا حَكِيمُ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ

Then enter the House (Kabah), so perform *Salaat* upon the red marble slab. Then arise to go to the Pillar which is parallel to the (Black) Stone, and adhere your chest with it, then say, 'O the Alone! O the One! O the Glorious! O the Near One! O the Remote One! O the Mighty! O the Wise! '**Lord! Do not leave me as an individual, and you are the best of the inheritors [21:89]**, Endow to me, from You^{azwj}, a goodly offspring. You^{azwj} are the Hearer of the supplications'.

ثُمَّ دُرْ بِالْأُسْطُوَانَةِ فَأَلْصِقْ بِهَا ظَهْرَكَ وَ بَطْنَكَ وَ تَدْعُو بِهَذَا الدُّعَاءِ فَإِنْ يُرِدَ اللَّهُ شَيْئًا كَانَ .

⁴⁷ Al Kafi V 3 – The Book Of *Salāt* CH 99 H 3

Then circle by the Pillars, and adhere your back with it, and your belly, and supplicate with this supplication. So if Allah^{azwj} Wants something, it would happen'.⁴⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرِ الْحَضْرَمِيِّ عَنِ الْحَارِثِ النَّصْرِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنِّي مِنْ أَهْلِ بَيْتٍ قَدْ انْقَرَضُوا وَ لَيْسَ لِي وَلَدٌ قَالَ ادْعُ وَ أَنْتَ سَاجِدٌ رَبِّ هَبْ لِي مِنْ لَدُنْكَ وَلِيًّا يَرْبُّنِي رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ رَبِّ لَا تَذَرْنِي فَرْدًا وَ أَنْتَ خَيْرُ الْوَارِثِينَ قَالَ فَفَعَلْتُ فَوُلِدَ لِي عَلِيُّ 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] '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'.⁴⁹

أَحْمَدُ بْنُ مُحَمَّدٍ الْعَاصِمِيُّ عَنْ عَلِيِّ بْنِ الْحَسَنِ التَّيْمَلِيِّ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ أَبِي جَمِيلَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لَهُ رَجُلٌ مِنْ أَهْلِ خُرَاسَانَ بِالرَّبْدَةِ جُعِلَتْ فِدَاكَ لَمْ أُزَوِّقْ وَلَدًا فَقَالَ لَهُ إِذَا رَجَعْتَ إِلَى بِلَادِكَ وَ أَرَدْتَ أَنْ تَأْتِيَ أَهْلَكَ فَاقْرَأْ إِذَا أَرَدْتَ ذَلِكَ وَ ذَا التَّوْنِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنَّ لَنْ نَعْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ إِلَى ثَلَاثِ آيَاتٍ فَإِنَّكَ سَتُزَوِّقُ وَلَدًا إِنْ شَاءَ اللَّهُ .

Ahmad Bin Muhammad Al Asimy, from Ali Bin Al Hassan Al Taymuli, from Amro Bin Usman, from Abu Jameela,

(It has been narrated) from Abu Abdullah^{asws}, said, 'A man from the people of Khurasan said to him^{asws}, May I be sacrificed for you^{asws}! I have not been graced with children'. So he^{asws} said to him: 'When you return to your city and intend to go to your wife, so recite whenever you intend that, **'And the one with the whale (Yunus), when he went away in anger, so he thought that We will never be Able upon him, and he called out in the darkness that: 'There is no god except Allah! Glorious are You, I was of the unjust ones!' [21:87]** – up to three Verses, so you would be Graced with a child, Allah^{azwj} Willing'.⁵⁰

محمد بن العباس، قال: حدثنا أحمد بن محمد بن موسى النوفلي، بإسناده عن علي بن داود، قال: حدثني رجل من ولد ربيعة بن عبد مناف: أن رسول الله (صلى الله عليه و آله) لما بارز علي (عليه السلام) عمرا رفع يديه، ثم قال: «اللهم إنك أخذت مني عبيدة بن الحارث يوم بدر، و أخذت مني حمزة يوم احد، و هذا علي فلا تذرني فردا و أنت خير الوارثين».

Muhammad Bin Al Abbas said, 'It was narrated to us by Ahmad Bin Muhammad Bin Musa Al Nowfaly, by his chain from Ali Bin Dawood, from a man from the children of Rabi'e Bin Abd Manaf,

⁴⁸ Al Kafi – V 4 – The Book of Hajj Ch 202 H 11

⁴⁹ Al Kafi – V 6 – The Book of Aqeeqa Ch 4 H 2

⁵⁰ Al Kafi – V 6 – The Book of Aqeeqa Ch 4 H 10

'Rasool-Allah^{saww}, when he^{saww} sent Ali^{asws} for duelling Amro (Bin Abd Wadd), raised his^{saww} hands, then said: 'O Allah^{azwj}! You^{azwj} Took Ubeyda Bin Al Haris from me^{saww} on the Day of Badr, and You^{azwj} Took Hamza^{asws} from me^{saww} on the Day of Ohad, and this is Ali^{asws}, therefore **'Lord! Do not leave me as an individual, and you are the best of the inheritors [21:89]**'.⁵¹

VERSES 90 & 91

فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ ۚ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۚ وَكَانُوا لَنَا خَاشِعِينَ {90}

So We Answered him and Gifted Yahya to him and We Corrected his wife for him. They were being swift in the good deeds and supplicating to Us, hoping and fearing, and they were humble to Us [21:90]

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ {91}

And she (Maryam) who guarded her chastity, so We Breathed into her from Our Spirit and Made her and her son to be as a Sign for the worlds [21:91]

ابن بابويه في (أماليه) قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا محمد بن سعيد بن أبي شحمة، قال: حدثنا أبو محمد عبد الله بن هاشم القناني البغدادي، قال: حدثنا أحمد بن صالح، قال: حدثنا حسان بن عبد الله الواسطي، قال: حدثنا عبد الله بن لهيعة، عن أبي قبيل، عن عبد الله بن عمر، قال: قال رسول الله (صلى الله عليه و آله): «من زهد يحيى بن زكريا (عليهما السلام) أنه أتى بيت المقدس، فنظر إلى المجتهدين من الأبحار و الرهبان عليهم مدارع الشعر، و برانس الصوف، و إذا هم قد خرقوا تراقيهم، و سلكوا فيها السلاسل، و شدوها إلى سوازي المسجد،

Ibn Babuwayh in his (book) Amaaly, said, 'It is narrated to us by Ahmad Bin Al Hassan Al Qatan, from Muhammad Bin Saeed bin Abu Shahmat, from Abu Muhammad Abdullah Bin Hashim Al Qanani Al Baghdadi, from Ahmad Bin Salih, from Hasaam Bin Abdullah Al Wasity, from Abdullah Bin Laheyat, from Abu Qabeel, from Abdullah Bin Umar who said,

'Rasool-Allah^{saww} said: 'Who is more ascetic than Yahya Bin Zakariyya^{as} He^{as} came to Bayt Al-Maqdis and looked at the diligent ones from the monks and the rabbis, upon them were furry coats and a woollen hood, and they had tied chains around their necks and fastened themselves to the pillars of the Masjid.

فلما نظر إلى ذلك أتى امه، فقال: يا أماه، انسجي لي مدرعة من شعر، و برنسا من صوف، حتى آتي بيت المقدس فأعبد الله مع الأبحار و الرهبان. فقالت له امه: حتى يأتي نبي الله و استأمره في ذلك.

⁵¹ تأويل الآيات 1: 329 / 13.

So when he^{as} looked at that, he^{as} went over to his^{as} mother and said: 'O mother! Knit for me a coat of fur and a woollen hood, until I^{as} go to Bayt Al-Maqdis and worship Allah^{azwj} along with the monks and the rabbis'. His^{as} mother said to him^{as}, '(Wait) until the Prophet^{as} of Allah^{azwj} comes and I seek his^{as} instructions regarding that'.

فلما دخل زكريا (عليه السلام) أخبرته بمقالة يحيى، فقال له زكريا: يا بني، ما يدعوك إلى هذا، وإنما أنت صبي صغير؟ فقال له: يا أبت، أما رأيت من هو أصغر سنا مني و قد أدركه الموت؟ قال: بلى،

So when Zakariyya^{as} came, she informed him^{as} of the speech of Yahya^{as}. Zakariyya^{as} said to him^{as}: 'O my^{as} son^{as}! What called you to this, and rather you^{as} are a young child' He^{as} said to him^{as}: 'O father^{as}! But have you^{as} not seen one who is younger in age than me^{as}, and the death had come to him?' He^{as} said: 'Yes'.

ثم قال لأمه: انسجي له مدرعة من شعر، و برنسا من صوف. ففعلت، فتدرع المدرعة على بدنه، و وضع البرنس على رأسه، ثم أتى بيت المقدس، فأقبل يعبد الله عز و جل مع الأحبار حتى أكلت مدرعة الشعر لحمه.

Then he^{as} said to his^{as} mother: 'Weave a furry coat for him^{as} and a woollen hood'. So she did. Then he^{as} wore the coat upon his^{as} body and placed the hood upon his^{as} head, then went to Bayt al-Maqdis, and went on to worship Allah^{azwj} Mighty and Majestic to the extent that the furry coat ate into his^{as} flesh.

فنظر ذات يوم إلى ما قد نخل من جسمه، فبكى، فأوحى الله عز و جل إليه، يا يحيى، أ تبكي مما قد نخل من جسمك! فبكى حتى أكلت الدموع لحم خديه، و بدت للنظرين أضراسه، فبلغ ذلك أمه، فدخلت عليه، و أقبل زكريا (عليه السلام)، و اجتمع الأحبار و الرهبان فأخبروه بذهاب لحم خديه، فقال: ما شعرت بذلك.

Then, one day he^{as} looked at what had dissolved from his^{as} body, and he^{as} cried. So Allah^{azwj} Mighty and Majestic Revealed unto him^{as}: "O Yahya^{as}! Are you^{as} crying from what has melted from your^{as} body?" So he^{as} cried until the tears ate into the flesh of his^{as} cheeks, and his^{as} teeth appeared to the beholders. So (the news of) that reached his^{as} mother, and Zakariyya^{as} came and gathered the monks and the rabbis, and they informed him^{as} of the going away of the flesh of his^{as} cheeks. So he (Yahya^{as}) said: 'I^{as} was not aware of that'.

فقال زكريا (عليه السلام): يا بني، ما يدعوك إلى هذا؟ إنما سألت ربي أن يهبك لي لتقر بك عيني. قال: أنت أمرتني بذلك، يا أبت. قال: و متى ذلك، يا بني. قال: أ لست القائل: إن بين الجنة و النار لعقبة لا يجوزها إلا البكاءون من خشية الله؟ قال: بلى؟ فجد و اجتهد، و شأنك غير شأني.

Zakariyya^{as} said: 'O my^{as} son^{as}! What called you to this? But rather, I^{as} had asked My^{as} Lord^{azwj} to Grant you^{as} to me^{as} for my^{as} eyes to be delighted with you^{as}!' He^{as} said: 'You^{as} instructed me^{as} with that, O father^{as}!' He^{as} said: 'And when was that, O my^{as} son^{as}?' He^{as} said: 'Isn't it the saying that between the Paradise and the Fire there is such an obstacle which none can cross over it except the weepers from the fear of Allah^{azwj}' He^{as} said: 'Yes, therefore strive and be diligent, and your^{as} pre-occupation is other than my^{as} pre-occupation'.

فقام يحيى فنفض مدرعته، فأخذته امه، فقالت: أ تأذن لي- يا بني- أن أتخذ لك قطعتي لبود تواريان أضراسك، و تنشفان دموعك؟ قال لها: شأنك، فاتخذت له قطعتي لبود تواريان أضراسه، و تنشفان دموعه، فبكى حتى ابتلتا من دموع عينيه.

So Yahya^{as} arose and shook his^{as} coat. His^{as} mother took it and she said, 'Will you^{as} allow me, O my son^{as}, that I take two pieces of wood and cover the exposure of your^{as} teeth, and wipe your^{as} tears?' He^{as} said to her: 'Up to you'. So she took two pieces of wood to cover the exposure of his^{as} teeth, and wiped his^{as} tears, and he^{as} cried until he was tired from the tears of his^{as} eyes.

فحسر عن ذراعيه، ثم أخذهما فعصرهما، فتحدرت الدموع من بين أصابعه، فنظر زكريا إلى ابنه، و إلى دموع عينيه، فرفع رأسه إلى السماء، فقال: اللهم إن هذا ابني، و هذه دموع عينيه، و أنت أرحم الراحمين.

Then he^{as} took off his^{as} coat and squeezed it on his^{as} forearms, and the tears rolled from between his^{as} fingers. Zakariyya^{as} looked at his^{as} son^{as}, and at the tears or his^{as} eyes, so he^{as} raised his^{as} head towards the sky and said: 'O Allah^{azwj}! This is my^{as} son^{as}, and these are his^{as} tears of his^{as} eyes, and You^{azwj} are the most Merciful of the merciful ones!'

و كان زكريا (عليه السلام) إذا أراد أن يعظ بني إسرائيل يلتفت يمينا و شمالا، فإن رأى يحيى (عليه السلام) لم يذكر جنة و لا نارا، فجلس ذات يوم يعظ بني إسرائيل، و أقبل يحيى و قد لف رأسه بعباءة، فجلس في غمار الناس، و التفت زكريا يمينا و شمالا فلم ير يحيى (عليه السلام)،

And it was so that Zakariyya^{as}, whenever he^{as} wanted to preach to the Children of Israel, turned right and left, so if he^{as} saw Yahya^{as}, he^{as} would neither mention Paradise nor Fire. One day he^{as} was seated preaching to the Children of Israel and Yahya^{as} came over, and he^{as} had wrapped his^{as} head with a cloak, and he^{as} among the crowd of the people, and Zakariyya^{as} turned right and left, but did not see Yahya^{as}.

فأنشأ يقول: حدثني حبيبي جبرئيل عن الله تبارك و تعالى: أن في جهنم جبلا يقال له السكران، و في أصل ذلك الجبل واد يقال له الغضبان، لغضب الرحمن تبارك و تعالى، في ذلك الوادي جب قامته مائة عام، في ذلك الجب تواييت من نار، في تلك التواييت صناديق من نار، و ثياب من نار، و سلاسل من نار، و أغلال من نار.

So he^{as} began by saying: 'My^{as} beloved Jibraeel^{as} narrated to me^{as}, from Allah^{azwj} Blessed and Exalted that in Hell there is a mountain called Al Sakran, and at the base of that mountain there is a valley called Al Gazban, due to the Wrath (Gazab) of the Beneficent Blessed and Exalted. In that valley there is a pit the depth of which is of a hundred years. In that pit there are coffins of fire. In those coffins there are boxes of fire, and clothes of fire, and chains of fire, and shackles of fire'.

فرفع يحيى (عليه السلام) رأسه، فقال: وا غفلتاه عن (السكران). ثم أقبل هائما على وجهه، فقام زكريا (عليه السلام) من مجلسه، فدخل على ام يحيى، فقال لها: يا ام يحيى، قومي فاطلي يحيى، فإني قد تخوفت أن لا نراه إلا و قد ذاق الموت.

So Yahya^{as} raised his^{as} head and said: 'Alas, the heedlessness from Al Sakran!' Then he^{as} fell upon his^{as} face. So Zakariyya^{as} arose from his^{as} gathering and went to the mother of Yahya^{as} and said to her: 'O mother of Yahya^{as}! Arise and seek Yahya^{as}, for I^{as} fear that we will not see him^{as} except and he^{as} has tasted the death'.

فقامت، فخرجت في طلبه حتى مرت بفتيان من بني إسرائيل، فقالوا لها: يا ام يحيى، أين تريدان؟ قالت: أريد أن أطلب ولدي يحيى، ذكرت النار بين يديه، فهام على وجهه.

She arose and went out in seeking Yahya^{as}, until she passed by two youths from the Children of Israel, and they said to her, 'O mother of Yahya^{as}! Where are you intending (to go to)?' She said, 'I want to seek my son^{as} Yahya^{as}. The Fire was mentioned in front of him^{as}, so he^{as} fell upon his^{as} face'.

فمضت ام يحيى و الفتية معها، حتى مرت براعي غنم، فقالت له: يا راعي، هل رأيت شابا من صفته كذا و كذا؟ فقال لها: لعلك تطلبين يحيى بن زكريا؟ قالت: نعم، ذاك ولدي، ذكرت النار بين يديه، فهام على وجهه،

Then the mother of Yahya^{as} went and the youths were with her, until she passed by a shepherd of sheep, and she said to him, 'O shepherd! Did you see a youth of such and such a description?' He said to her, 'Perhaps you are seeking Yahya Bin Zakariyya^{as}?' She said, 'Yes, that is my son^{as}. The Fire was mentioned in front of him^{as}, so he^{as} fell upon his^{as} face'.

فقال: إني تركته الساعة على عقبة ثنية كذا و كذا، ناقعا قدميه في الماء، رافعا نظره إلى السماء، يقول: و عزتك- يا مولاي- لا دقت بارد الشراب حتى أنظر إلى منزلتي منك.

He said, 'I left him^{as} a while ago being at such and such a place, soaking his^{as} feet in the water, raising his^{as} sight towards the sky saying: 'By You^{azwj} Mighty, O my^{as} Master^{azwj}! I will not taste the coolness of the drink until I^{as} look at my^{as} position from You^{azwj}!'

فأقبلت امه، فلما رآته ام يحيى دنت منه، فأخذت برأسه، فوضعت بين يديها، و هي تناشده بالله ينطلق معها إلى المنزل، فانطلق معها حتى أتى المنزل، فقالت له امه: هل لك أن تخلع مدرعة الشعر، و تلبس مدرعة الصوف، فإنه ألين؟

Then his^{as} mother came over. So when the mother of Yahya^{as} saw him^{as}, she approached him^{as} and seized him^{as} by his^{as} head and placed him^{as} in front of here, and she was adjuring him^{as} by Allah^{azwj}, to go with her to the house. So he^{as} went with her until she came to the house, and his^{as} mother said to him^{as}, 'Can it be for you^{as} that you^{as} remove the furry coat and wear the woollen coat, for it is softer?'

ففعل، و طبخ له عدس، فأكل و استوفى، فنام، فذهب به النوم فلم يقم لصلاته، فنودي في منامه: يا يحيى بن زكريا أردت دارا خيرا من داري، و جوارا خيرا من جوارى؟ فاستيقظ فقام، فقال: يا رب، أقلني عثرتي، إلهي فو عزتك لا أستظل [بظل] سوى بيت المقدس.

He^{as} did so, and she cooked lentils for him^{as}. So he^{as} ate and was satiated, and he^{as} slept. But the sleep overcame him^{as} and he^{as} did not wake up for his^{as} Salat. His^{as} mother called out to him^{as} in his^{as} sleep, 'O Yahya Bin Zakariyya^{as}! Do you^{as} want a house better than my house, and a neighbourhood better than my neighbourhood?' So he^{as} woke up and arose, and he^{as} said: 'O Lord^{azwj}! I^{as} stumble and I^{as} lost. My^{as} God! By Your^{azwj} Might! I^{as} will not shade with a shade apart from Bayt al-Maqdis'.

و قال لامه: ناوليني مدرعة الشعر، فقد علمت أنكما ستورداني المهالك. فتقدمت امه فدفعت إليه المدرعة، و تعلق به، فقال لها زكريا (عليه السلام): يا ام يحيى، دعيه، فإن ولدي قد كشف له عن قناع قلبه، و لن ينتفع بالعيش.

And his^{as} mother said, 'Give me the furry coat, for you two would return me to the destruction'. So his^{as} mother came forward and handed over the coat to him^{as}, and she was concerned with him^{as}. Zakariyya^{as} said to her: 'O mother of Yahya^{as}! Leave him^{as}, for my^{as} son^{as} is such that the covering from his^{as} heart has been removed, and he^{as} will never benefit from living'.

فقام يحيى (عليه السلام)، فلبس مدرعته، و وضع البرنس على رأسه، ثم أتى بيت المقدس، فجعل يعبد الله عز و جل مع الأحبار حتى كان من أمره ما كان».

So Yahya^{as} arose and wore his^{as} coat, and placed the hood upon his^{as} head, then went to Bayt Al-Maqdis, and went on to worship Allah^{azwj} Mighty and Majestic along with the rabbis until it was from his^{as} matter what was".⁵²

VERSE 92

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ {92}

Surely this community of yours is one community, and I am your Lord, therefore worship Me [21:92]

قال أمير المؤمنين عليه السلام: إلهي ما عبدتك خوفاً من نارك و لا طمعاً في جنتك و لكن وجدتك أهلاً للعبادة فعبدتك.

Amir Al-Momineen^{asws} said: 'My^{asws} God^{azwj}! I^{asws} do not worship You^{azwj} out of fear from Your^{azwj} Fire, nor out of greed for Your^{azwj} Paradise, but I^{asws} found You^{azwj} deserving of being worshipped, so I^{asws} worshipped you^{azwj}.

و في الخصال عن الصادق عليه السلام: انّ الناس يعبدون الله على ثلاثة أوجه فطبقة يعبدون الله رغبة في ثوابه فتلك عبادة الحرصاء و هي الطمع

And in (the book) Al-Khisaal – '(It is reported) from Al-Sadiq^{asws} (having said): 'The people are worshipping Allah^{azwj} upon three aspects. There is a group worshipping

⁵² الأمالي: 2 / 33

Allah^{azwj} desirous regarding His^{azwj} Rewards, so that is the worship of the greedy ones, and it is the greed.

و آخرون يعبدونه فرعاً من التّار فتلك عبادة العبيد و هي الرّغبة و لكّيّ أعبدته حبّاً له فتلك عبادة الكرام

And another (group) are worshipping Him^{azwj} in panic from the Fire, so that is the worship of the slaves, and it is the awe. But, I^{asws} worship Him^{azwj} out of love for Him^{azwj}, so that is the honourable worship".⁵³

VERSES 93 - 95

وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ ۖ كُلُّ إِلَيْنَا رَاجِعُونَ {93}

And they broke their matters between them. All of them would be returning to Us [21:93]

فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ كَاتِبُونَ {94}

So, one who does from the righteous deeds and he is a Momin, then there will be no denying his exertion, and We are the Writers for him [21:94]

وَحَرَامٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ {95}

And it is Prohibited upon a town which We Destroyed, that they will not be returning [21:95]

بعض المعاصرين في كتاب له في الرجعة: بالإسناد، في قوله تعالى: وَ حَرَامٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ. قال الصادق (عليه السلام): «كل قرية أهلك الله أهلها بالعذاب لا يرجعون في الرجعة،

One of the contemporaries in the Book of his regarding the Return (Raj'at), by the chain – Regarding the Words of the Exalted: **And it is Prohibited upon a town which We Destroyed that they will not be returning [21:95]**, Al-Sadiq^{asws} said: 'Every town which Allah^{azwj} Destroyed its inhabitants with the Punishment would not be returning during the return (الرجعة).

و أما في القيامة فيرجعون، و من محض الإيمان محضاً، و غيرهم ممن لم يهلكوا بالعذاب و محضوا الكفر محضاً يرجعون».

And as during the Day of Judgement, so they will be returning, and the ones with pure Eman purely, and others from the ones from the ones who were not Destroyed by the Punishment, and the pure Kufr purely will be returning'.⁵⁴

⁵³ تفسير الصافي، ج3، ص: 353

في الفقيه في خطبة الجمعة لأمر المؤمنين عليه السلام: أ لم تروا الى الماضين منكم لا يرجعون و الى الخلف الباقي منكم لا يبقون قال الله تعالى وَ حَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ

In (the book) Al-Faqeeh, in a Friday sermon of Amir Al-Momineen^{asws} (having said): 'Are you not looking at the past ones from you who are not returning (to you), and at the remaining one left behind from you all who will not be remaining (for ever)? Allah^{azwj} the Exalted Said: **And it is Prohibited upon a town which We Destroyed that they will not be returning [21:95]**'.⁵⁵

فَإِنَّهُ حَدَّثَنِي أَبِي عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ سِنَانٍ عَنْ أَبِي بَصِيرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ وَ أَبِي جَعْفَرٍ ع قَالَا: كُلُّ قَرْيَةٍ أَهْلَكَ اللَّهُ أَهْلَهَا بِالْعَذَابِ لَا يَرْجِعُونَ فِي الرَّجْعَةِ.

It has been narrated to me by my father, from Ibn Abu Umeir, from Ibn Sinan, from Abu Baseer, from Muhammad Bin Muslim,

'From Abu Abdullah^{asws} and Abu Ja'far^{asws} both having said: 'Every town Allah^{azwj} Destroyed it people with the Punishment would not be returning during the Raj'at'.⁵⁶

VERSE 96

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ {96}

Until when Yajouj and Majouj are released, and they would be descending from every elevation [21:96]

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، عن عبيد الله بن موسى، عن الحسين بن علي بن أبي حمزة، عن أبيه، عن أبي بصير - في حديث خبر ذي القرنين - قال فيه: «إذا كان قبل يوم القيامة في آخر الزمان انهدم ذلك السد، و خرج يأجوج و مأجوج إلى الدنيا، و أكلوا الناس، و هو قوله تعالى: حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ».

Ali Bin Ibrahim, from Ja'far Bin Ahmad, from Ubeydullah Bin Musa, from Al Husayn Bin Ali Bin Abu Hamza, from his father, from Abu Baseer -

(It has been narrated) in a Hadeeth regarding the news of Zulqarnayn - in which he (Al-Sadiq^{asws}) said: 'When it is before the Day of Judgement at the end of the times and that dam would collapse, and Yajouj and Majouj would come out to the world, and they would devour the people. And these are the world of the Exalted: **Until when Yajouj and Majouj are released, and they would be descending from every elevation [21:96]**'.⁵⁷

⁵⁴ الرجعة للميرزا محمد مؤمن الأسترايادي: 20 «مخطوط».

⁵⁵ تفسير الصافي، ج3، ص: 355

⁵⁶ تفسير القمي، ج2، ص: 76

⁵⁷ تفسير القمي 2: 40.

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنِ الْعَبَّاسِ بْنِ الْعَلَاءِ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ سَأَلَ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) عَنِ الْخَلْقِ فَقَالَ خَلَقَ اللَّهُ أَلْفًا وَ مِائَتَيْنِ فِي الْبَرِّ وَ أَلْفًا وَ مِائَتَيْنِ فِي الْبَحْرِ وَ أَجْنَاسُ بَنِي آدَمَ سَبْعُونَ جِنْسًا وَ النَّاسُ وُلْدُ آدَمَ مَا خَلَا يَأْجُوجَ وَ مَأْجُوجَ.

Al-Husayn Bin Muhammad Al-Ashary, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Al-Abbas Bin Al-A'ala, from Mujahid, from Ibn Abbas who said:

I asked Amir-Al-Momineen^{asws} about the creatures'. He^{asws} said: 'Allah^{azwj} Created one thousand two hundred (species) in the land, and one thousand two hundred (species) in the sea, and Made seventy species (races) of the Children of Adam^{as}, and the people are the Children of Adam^{as}, except for Yajouj and Majouj (Gog and Magog)'.⁵⁸

الشيخ في أماليه، قال: أخبرنا ابن الصلت، قال أخبرنا ابن عقدة، قال أخبرنا أبو الحسن القاسم بن جعفر بن أحمد بن عمران المعروف بابن الشامي قراءة، قال: حدثنا عباد بن أحمد العزمي، قال: حدثني عمي عن أبيه، عن جابر، عن الشعبي، عن أبي رافع، عن حذيفة بن اليمان، عن النبي (صلى الله عليه و آله)، عن أهل يأجوج و مأجوج، قال: «إن القوم لينقرون السد بمعاولهم دائبين، فإذا كان الليل، قالوا: غدا نفرغ فيصبحون و هو أقوى منه بالأمس، حتى يسلم منهم رجل حين يريد الله أن يبلغ أمره، فيقول المؤمن: غدا نفتحه إن شاء الله، فيصبحون ثم يغدون عليه فيفتحه الله،

Al Sheykh in his Amaali said, 'Ibn Salt informed us, from Ibn Uqdat, from Abu Al Hassan Al Qasi, Bin Ja'far Bin Ahmad Bin Umran Al Ma'rouf , from Abaad bin Ahmad Al Arzamy, from his unclce, from his father, from Al Sha'aby, from Abu Ra'fa, from Huzyefa Bin Al Yaman,

(It has been narrated) from the Prophet^{saww} about the people Yajouj and Majouj (Gog and Magog), having said: 'The people who are persistently digging with their shovels at the enclosure (barrier). So when it is the night, they say, 'Tomorrow we shall be free from it'. But when the morning comes, it turns out to be stronger than what it was the day before, until (such time as) a man from among them would profess to Al-Islam where Allah^{azwj} Intends His^{azwj} Command to reach him. So the *Momin* would be saying, 'Tomorrow I shall open it, if Allah^{azwj} so Desires it'. They would come to it and Allah^{azwj} would Open it.

فو الذي نفسي بيده ليمرن الرجل منهم على شاطئ الوادي الذي بكوفان، و قد شربوه حتى نزحوه، فيقول و الله لقد رأيت هذا الوادي مرة، و إن الماء ليجري في عرضه». قيل: يا رسول الله، و متى هذا؟ قال: «حين لا يبقى من الدنيا إلا مثل صباية الإناء».

By the One in Whose Hand is my^{saww} soul, the man from among them would pass by the valley on the shores at Kowfan, and would drink from it until he drains it. So he would be saying, 'By Allah^{azwj}! I have seen this valley once, and the water was flowing in its ground'. It was said, 'O Rasool-Allah^{saww}! And when will this be?' He^{saww} said: 'When there would not remain in the world except the like of leftovers in a container'.⁵⁹

For more detailed Ahadeeth refer to Chapter Surah Kahf (18), V 94.

⁵⁸ Al Kafi – H 14722

⁵⁹ الأمالي 1: 355.

VERSES 97 - 103

وَأَقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَارُ الَّذِينَ كَفَرُوا يَا وَيْلَنَا قَدْ كُنَّا فِي غَفْلَةٍ مِنْ هَذَا
بَلْ كُنَّا ظَالِمِينَ {97}

And the Promise of the Truth shall draw closer, and then it make their eyes stare, those who are committing Kufr, 'O woe be unto us! We have been in heedlessness from this. But, we were unjust!' [21:97]

إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَارِدُونَ {98}

You, and whatever you are worshipping from besides Allah, would be the fuel of Hell. You would be coming to it [21:98]

لَوْ كَانَ هُؤُلَاءِ آلِهَةً مَا وَرَدُّوهَا ۖ وَكُلٌّ فِيهَا خَالِدُونَ {99}

If they had been gods, they would not be coming to it, and they would all be in it eternally [21:99]

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ {100}

For them therein shall be sighing, and they would not be hearing therein [21:100]

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ {101}

Surely those for whom the good has preceded from Us, they would be remote from it [21:101]

لَا يَسْمَعُونَ حَسِيسَهَا ۖ وَهُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ {102}

They will not be hearing its slightest sound, and they would be in what their souls desire, for eternity [21:102]

لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ {103}

The great terror shall not grieve them, and the Angels would meet them: 'This is your Day which you were Promised' [21:103]

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «لما نزلت هذه الآية وجد «1» منها أهل مكة وجدا شديدا، فدخل عليهم عبد الله بن الزبير، و كفار قريش يخوضون في هذه الآية، فقال ابن الزبير: أ محمد تكلم بهذه الآية؟ قالوا: «نعم». قال: لئن اعترف بهذه لأخصمته.

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

'From Abu Ja'far^{asws} having said: 'When this Verse was Revealed, the people of Makkah found intense abhorrence. So Abdullah Bin Al-Zab'ary came to them, and the Kafirs of Quraysh were engaged in discussion of this Verse. So Ibn Al-Zab'ary said, 'Did Muhammad^{saww} speak of this Verse?' They said, 'Yes'. He said, 'If I was to acknowledge this Verse, I will oppose him^{saww}.

فجمع بينهما فقال: يا محمد، أ رأيت الآية التي قرأت آنفا، أ فينا و في آهتنا خاصة، أم في امم من الأمم الماضية و آهتهم؟

So he included himself between them and he said, 'O Muhammad^{saww}! What is your^{saww} view of this Verse which you^{saww} recited just now? Is it regarding us and regarding our gods in particular, or regarding a community from the communities of the past and their gods?'

قال (صلى الله عليه و آله): بل فيكم و في آهتكم، و في الأمم الماضية و في آهتهم. إلا من استثنى الله.

He^{saww} said: 'But, (it is) regarding you all and regarding your gods, and regarding the communities of the past and regarding their gods, except the ones whom Allah^{azwj} Excluded'.

فقال ابن الزبير: لأخصمناك - و الله - أ لست تثني على عيسى خيرا، و قد عرفت أن النصراني يعبدون عيسى و امه، و أن طائفة من الناس يعبدون الملائكة، أ فليس هؤلاء مع الآلهة في النار؟

So Ibn Al-Zab'ary said, 'I oppose you^{saww}, by Allah^{azwj}! Isn't praising upon Isa^{as} better, and you^{saww} have acknowledged that the Christians are worshipping Isa^{as} and his^{as} mother^{as}, and a group of the people are worshipping the Angels. So wouldn't they be with the gods in the Fire?'

فقال رسول الله (صلى الله عليه و آله): لا. فضجت قريش و ضحكوا، و قالوا: خصمك ابن الزبير. فقال رسول الله (صلى الله عليه و آله): قاتم الباطل، أما قلت إلا من استثنى الله و هو قوله تعالى: إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ لَا يَسْمَعُونَ حَسِيسَهَا وَ هُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ».

So Rasool-Allah^{saww} said: 'No!' So the Quraysh clamoured and laughed, and they said, 'Your^{saww} opponent Ibn Al Zab'ary (has defeated you)'. So Rasool-Allah^{saww} said: 'You are speaking the falsehood. But, I^{saww} said: 'Except the ones Excluded by Allah^{azwj}'. And these are the Words of the Exalted: ***Surely those for whom the good has preceded from Us, they would be remote from it [21:101] They will not be hearing its slightest sound, and they would be in what their souls desire, for eternity [21:102].***

قال: «قوله تعالى: حَصَبُ جَهَنَّمَ يقول: يقذفون فيها قذفا».

He^{asws} said: 'The Words of the Exalted: **the fuel of Hell [21:98]** – They shall be thrown into it with a fling'.

قال: «قوله تعالى: أُولَئِكَ عَنْهَا مُبْعَدُونَ يعني الملائكة و عيسى بن مريم (عليهما السلام)».

He^{saww} said: 'The Words of the Exalted: **they would be remote from it [21:101]**, means the Angels and Isa Bin Maryam^{as}».⁶⁰

عبد الله بن جعفر الحميري، بإسناده عن مسعدة بن زياد، قال: حدثني جعفر، عن أبيه، أن رسول الله (صلى الله عليه و آله) قال: «إن الله تبارك و تعالى يأتي يوم القيامة بكل شيء يعبد من دونه، من شمس أو قمر أو غير ذلك، ثم يسأل كل إنسان عما كان يعبد، فيقول كل من عبد غيره: ربنا إنا كنا نعبدها لتقربنا إليك زلفى. فيقول الله تبارك و تعالى للملائكة: اذهبوا بهم، و بما كانوا يعبدون إلى النار ما خلا من استثنيت، فأولئك عنها مبعدون».

Abdullah Bin Ja'far Al Humeyri, by his chain from Mas'adat Bin Ziyad who said,

'Ja'far^{asws} narrated to me, from his^{asws} father^{asws} that Rasool-Allah^{saww} said: 'Allah^{azwj} Blessed and Exalted, on the Day of Judgement, would Bring everything which was worshipped besides Him^{azwj} – from the sun, or moon, or other than that. Then He^{azwj} would Question every human being about what they worshipped. So, everyone who worshipped besides Him^{azwj} would be saying, 'Our Lord^{azwj}! We used to worship these as these brought us closer to You^{azwj}'. So Allah^{azwj} Blessed and Exalted would be Saying to the Angels: "Go with them, and with whatever they were worshipping, to the Fire, except for what I^{azwj} have Excluded, for, **they would be remote from it [21:101]**».⁶¹

محمد بن العباس، قال: حدثنا أبو جعفر الحسن بن علي بن الوليد الفسوي، بإسناده عن النعمان ابن بشير، قال: كنا ذات ليلة عند علي بن أبي طالب (عليه السلام) سمرا إذ قرأ هذه الآية: إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَى أُولَئِكَ عَنْهَا مُبْعَدُونَ، فقال: «أنا منهم» و أقيمت الصلاة فوثب و دخل المسجد و هو يقول: لَا يَسْمَعُونَ حَسِيسَهَا وَ هُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ ثم كبر للصلاة.

Muhammad Bin Al Abbas, from Abu Ja'far Al Hassan Bin Ali Bin Al Waleed Al Fasawy, by his chain from Al No'man Ibn Basheer who said,

'One night we were in the presence of Ali^{asws} Bin Abu Talib^{asws} when he^{asws} recited this verse: **Surely those for whom the good has preceded from Us, they would be remote from it [21:101]**, and said: 'I^{asws} am among them', and established the Salat. Then he^{asws} leapt up and entered the Masjid and he^{asws} was saying: **They will not be hearing its slightest sound, and they would be in what their souls desire, for eternity [21:102]**. Then he^{asws} initiated the Salat'.⁶²

⁶⁰ تفسير القمّي 2: 76

⁶¹ قرب الاسناد: 41.

⁶² تأويل الآيات 1: 14 / 329

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن عمر بن عبد العزيز، عن جميل بن دراج، عن أبي عبد الله (عليه السلام)، قال: «من كسا أخاه كسوة شتاء أو صيفا، كان حقا على الله أن يكسوه من ثياب الجنة، و أن يهون عليه سكرات الموت و أن يوسع عليه في قبره و أن يلقي الملائكة إذا خرج من قبره بالبشرى، و هو قول الله عز و جل في كتابه: وَ تَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Umar Bin Abdul Aziz, from Jameel Bin Daraaj,

'Abu Abdullah^{asws} has said: 'The one who clothed his brother with the winter or summer clothes, would have a right upon Allah^{azwj} that He^{azwj} should Clothe him from the clothes of the Paradise, and Ease for him the pangs of the death, and that He^{azwj} should Expand for him (the space) in his grave, and that the Angels should meet him when he comes out from his grave, with the glad tidings. And these are the Words of Allah^{azwj} Mighty and Majestic in His^{azwj} Book: ***The great terror shall not grieve them, and the Angels would meet them: 'This is your Day which you were Promised' [21:103]***'.⁶³

في اصول الكافي باسناده الى ابي خالد الكابلي عن ابي جعفر عليه السلام حديث طويل وفيه: والله يا با خال لا يحبنا عبد ويتولانا حتى يطهر الله قلبه، ولا يطهر الله قلب عبد حتى يسلم لنا ويكون سلما لنا، فإذا كان سلما لنا سلمه الله من شديد الحساب، وآمنه من فرع يوم القيمة الاكبر.

In Usool Al Kafi, by his chain going up to Abu Khalid Al Kabily,

(It has been narrated) from Abu Ja'far^{asws}, a lengthy Hadeeth, and in it he^{asws} said: 'By Allah^{azwj}, O Abu Khalid! A servant does not love us^{asws}, nor be in our^{asws} Wilayah unless Allah^{azwj} Purifies his heart. And Allah^{azwj} does not Purify the heart of a servant unless he submits to us^{asws} and becomes submissive to us^{asws}. So when he submits to us^{asws}, Allah^{azwj} Keeps him safe from the difficult Reckoning, and Secures him from ***The great terror [21:103]***, on the Day of Judgement'.⁶⁴

[ابن شهر آشوب] أبو حمزة الثمالي عنه (عليه السلام) عن النبي (صلى الله عليه وآله) في قوله: * (لا يحزنهم الفزع الاكبر) * الآيات، قال: فيعطى ناقة فيقال اذهب في القيامة حيث ما شئت، فان شاء وقع في الحساب، وإن شاء وقف على شفير جهنم، وإن شاء دخل الجنة، وإن خازن النار يقول: يا هذا من أنت أنبي أو وصي ؟ فيقول: أنا من شيعة محمد، وأهل بيته فيقول ذلك لك.

Ibn Shehr Ashub – Abu Hamza Al Sumaly,

(It has been narrated) from him^{asws}, from the Prophet^{saww} regarding His^{azwj} Words: ***The great terror shall not grieve them [21:103]*** – the Verse. The Imam^{asws} said: 'A ride would be instructed, and it would be said, 'Go in the (Day of) Judgement wherever you desire to. Then if you like, stop in the Reckoning, and if you like pause upon the verge of Hell, and if you like enter the Paradise. And the keeper of the Fire

⁶³ الكافي 2: 163 / 1

⁶⁴ Tafseer Noor Al Saqalayn – Ch 21 H 183

would be saying, 'O you! Who are you, a Prophet^{as} or a successor^{as}? So he would be saying, 'I am from the Shias of Muhammad^{saww} and the People^{asws} of his^{saww} Household'. So he would be saying, 'That (leeway) is for you'.⁶⁵

عنه، عن محمد بن علي، عن عبيس بن هشام، عن أسباط بن سالم، عن أبي - عبد الله عليه السلام قال: يخرج شيعتنا من قبورهم على نوق بيض لها أجنحة، وشرك نعالهم نور يتلالا، قد وضعت عنهم الشدائد وسهلت لهم الموارد، مستورة عوراتهم، مسكنة روعاتهم، قد أعطوا الأمن والایمان، وانقطعت عنهم الاحزان،

From him, from Muhammad Bin Ali, from Ubeys Bin Hisham, from Asbaat Bin Saalim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Our Shias would be coming out from their graves upon a white she-camel having wings for her, and their shoes would be shining with sparkling light. The difficulties having been placed away from them, and the resources having been facilitated for them, their private parts being veiled, tranquil from their traumas. They would have been Given security and faith, and the grief being cut-off from them.

يخاف الناس ولا يخافون، ويحزن الناس ولا يحزنون، وهم في ظل عرش الرحمن، توضع لهم مائدة يأكلون منها و الناس في الحساب.

The people would be fearing but they would not be fearing, and the people would be grieving but they would not be grieving. And they would be under the Shade of the Throne of the Beneficent. The food would be placed for them. They would be eating from it, and the (rest of the) people would be in the Reckoning'.⁶⁶

عنه، عن الحسن بن علي بن فضال، عن عاصم بن حميد، عن محمد بن مسلم، عن أبي جعفر عليه السلام، قال: خطب أمير المؤمنين عليه السلام الناس فقال: أيها الناس إنما بدء وقوع الفتن أهواء تتبع، وأحكام تبتدع، يخالف فيها كلام الله، يقلد فيها رجال رجالا،

From him, from Al Hassan Bin Ali Bin Fazaal, from Aasim Bin Hameed, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Amir-Al-Momineen^{asws} gave a sermon, so he^{asws} said: 'O you people! But rather, the beginning of the occurrence of the *Fitna* (Strife) is from the following of the desires, and rulings which have been innovated, in which the Speech of Allah^{azwj} is opposed, in which a man emulates (does Taqleed) of a man.

ولو أن الباطل خالص لم يخف على ذي حجي، ولو أن الحق خالص لم يكن اختلاف، ولكن يؤخذ من هذا ضغث ومن هذا ضغث فيمزجان فيجيئان معا، فهناك استحوذ - الشيطان على أوليائه ونجا الذين سبقت لهم من الله الحسنى.

And if the falsehood was pure, the one with arguments would not fear it; and if the Truth was pure, there would be no differing. But, they take a handful of this, and a handful of this, so they mix up the two and come with these two. So it is over that,

⁶⁵ Tafseer Abu Hamza Al Sumali - H 204

⁶⁶ Al Mahaasin - V 1 Bk 4 - H 167

the Satan^{la} enchains his^{la} friends, ***Surely those for whom the good has preceded [21:101] from Allah^{azwj} attain salvation***.⁶⁷

وَهَذَا الْإِسْنَادُ قَالَ: حَدَّثَنَا أَبِي رَه قَالَ: حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ خَالِدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ

And by this chain, said, 'It was narrated to us by my father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Khalid, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid,

عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ عَلَيْهِ وَ عَلَى آلِهِ السَّلَامُ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: قَالَ رَسُولُ اللَّهِ عَلَى مِنْبَرِهِ: يَا عَلِيُّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ وَهَبَكَ حُبَّ الْمَسَاكِينِ وَ الْمُسْتَضْعَفِينَ فِي الْأَرْضِ فَرَضِيَتْ بِهِمْ إِخْوَانًا وَ رَضُوا بِكَ إِمَامًا فَطُوبَى لِمَنْ أَحَبَّكَ وَ صَدَقَ عَلَيْكَ [بِكَ] وَ وََيْلٌ لِمَنْ أَبْغَضَكَ وَ كَذَبَ عَلَيْكَ

From Abu Abdullah Ja'far Bin Muhammad Al-Sadiq^{asws}, greetings be upon him^{asws} and his^{asws} progeny^{asws}, from his^{asws} forefathers^{asws}, from Amir Al-Momineen^{asws} having said: 'Rasool-Allah^{saww} said upon his^{saww} Pulpit: 'O Ali^{asws}! Allah^{azwj} Mighty and Majestic has Gifted you^{asws} the love of the poor and the weak ones in the earth, therefore be pleased with them as brethren and they would be pleased with you^{asws} as an Imam^{asws}. Therefore, beatitude is for the one who loves you^{asws} and ratifies you^{asws} and woe is for the one who hates you^{asws} and lies upon you^{asws}.

يَا عَلِيُّ أَنْتَ الْعَلَمُ لِهَذِهِ الْأُمَّةِ مَنْ أَحَبَّكَ فَازَ وَ مَنْ أَبْغَضَكَ هَلَكَ

O Ali^{asws}! You^{asws} are the knowledgeable one of this community. The one who loves you^{asws} would be successful, and the one who hates you would be destroyed.

يَا عَلِيُّ أَنَا الْمَدِينَةُ وَ أَنْتَ بَابُهَا وَ هَلْ تُؤْتَى الْمَدِينَةُ إِلَّا مِنْ بَابِهَا

O Ali^{asws}! I^{saww} am the city and you^{asws} are its gate, and can the city be arrived at except from its gate?

يَا عَلِيُّ أَهْلُ مَوَدَّتِكَ كُلُّ أَوَابٍ حَفِظُوا كُلُّ ذِي طِمْرٍ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبَرَّ قَسَمَهُ

O Ali^{asws}! The people of your^{asws} cordiality, ***for every penitent one, preserving (the Limits) [50:32]***, and everyone with shabby clothes. If he (your^{asws} Shia) was to vow upon Allah^{azwj}, he would fulfil his vow.

يَا عَلِيُّ إِخْوَانُكَ كُلُّ طَاهِرٍ زَالٍ جُتِّهَدٍ عِنْدَ الْخَلْقِ عَظِيمِ الْمَنْزِلَةِ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ

O Ali^{asws}! Your^{asws} brethren is every clean, clever, diligent one in the presence of the People, of great status in the Presence of Allah^{azwj} Mighty and Majestic.

يَا عَلِيُّ مُحِبُّوكَ حَيْرَانُ اللَّهِ فِي دَارِ الْفِرْدَوْسِ لَا يَأْسِفُونَ عَلَى مَا فَاتَهُمْ مِنَ الدُّنْيَا

⁶⁷ Al Mahaasin – V 1 Bk 5 H 113

O Ali^{asws}! The one who loves you^{asws} would be in the vicinity of Allah^{azwj} in the house of Al-Firdows not regretting upon what was lost of them from the world.

يَا عَلِيُّ أَنَا وَلِيُّ لِمَنْ وَالَيْتَ وَ أَنَا عَدُوٌّ لِمَنْ عَادَيْتَ

O Ali^{asws}! I^{saww} am a friend of the one whom you^{asws} befriend, and I^{saww} am an enemy to the one whom you^{asws} are inimical to.

يَا عَلِيُّ مَنْ أَحَبَّكَ فَقَدْ أَحَبَّنِي وَ مَنْ أَبْغَضَكَ فَقَدْ أَبْغَضَنِي

O Ali^{asws}! The one who loves you^{asws}, so he has loved me^{saww}, and the one who hates you^{asws} so he has hated me^{asws}.

يَا عَلِيُّ إِخْوَانُكَ الذُّبُلُ الشَّقَاةُ تُعْرِفُ الرَّهْبَانِيَّةَ فِي وُجُوهِهِمْ

O Ali^{asws}! Your^{asws} brethren are the ones of shrivelled lips. You can recognise the monasticism in their faces.

يَا عَلِيُّ إِخْوَانُكَ يَفْرَحُونَ فِي ثَلَاثِ مَوَاطِنَ عِنْدَ خُرُوجِ أَنْفُسِهِمْ وَ أَنَا شَاهِدُهُمْ وَ أَنْتَ وَ عِنْدَ الْمُسَاءَلَةِ فِي قُبُورِهِمْ وَ عِنْدَ الْعَرْضِ وَ عِنْدَ الصِّرَاطِ إِذَا سُئِلَ الْخَلْقُ عَنْ إِيْمَانِهِمْ فَلَمْ يُجِيبُوا

O Ali^{asws}! Your brethren would be joyous in three places – during the exit of their souls and I^{saww} and you^{asws} would be witnessing them, and during the questioning in their graves, and during the display (of their deeds), and at the Bridge when the people would be questioned about their *Eman*, but they would not be answering'.

يَا عَلِيُّ حَرْبُكَ حَرْبِي وَ سَلْمُكَ سَلْمِي وَ حَرْبِي حَرْبُ اللَّهِ وَ سَلْمِي سَلْمُ اللَّهِ وَ مَنْ سَالَمَكَ فَقَدْ سَالَمَنِي وَ مَنْ سَالَمَنِي فَقَدْ سَالَمَ اللَّهَ عَزَّ وَ جَلَّ

O Ali^{asws}! Your^{asws} war is my^{saww} war and your^{asws} peace is my^{saww} peace, and my^{saww} war is the War of Allah^{azwj} and my^{saww} peace is the Peace of Allah^{azwj}, and the one who is at peace with you^{asws} so he is at peace with me^{saww}, and the one who is at peace with me^{saww}, so he is at peace with Allah^{azwj} Mighty and Majestic.

يَا عَلِيُّ بَشِّرْ إِخْوَانَكَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ رَضِيَ عَنْهُمْ إِذْ رَضِيَكَ لَهُمْ فَأَيْدًا وَ رَضُوا بِكَ وَلِيًّا

O Ali^{asws}! Give glad tidings to your^{asws} brethren, for Allah^{azwj} Mighty and Majestic is Pleased from them when you^{asws} are pleased for them as a guide, and they are pleased with you^{asws} as a Guardian.

يَا عَلِيُّ أَنْتَ أَمِيرُ الْمُؤْمِنِينَ وَ قَائِدُ الْعُرِّ الْمُحَجَّلِينَ

O Ali^{asws}! You^{asws} are the Emir of the Momineen and guide of the resplendent.

يَا عَلِيُّ شِيعَتُكَ الْمُتَّحِبُونَ وَ لَوْ لَا أَنْتَ وَ شِيعَتُكَ مَا قَامَ لِلَّهِ عَزَّ وَ جَلَّ دِينٌ وَ لَوْ لَا مَنْ فِي الْأَرْضِ مِنْكُمْ لَمَا أَنْزَلَتِ السَّمَاءُ قَطْرَهَا

O Ali^{asws}! Your^{asws} Shias are the excellent ones, and had it not been for you^{asws} and your^{asws} Shias, Religion would not have been established for Allah^{azwj} Mighty and Majestic, and had it not been for the ones in the earth from you All, the sky would not have sent down its drops.

يَا عَلِيُّ لَكَ كَنْزٌ فِي الْجَنَّةِ وَ أَنْتَ دُو قَرْنَيْهَا شِيعَتُكَ تُعَرَّفُ بِحِزْبِ اللَّهِ عَزَّ وَ جَلَّ

O Ali^{asws}! For you^{asws} are the treasures in the Paradise, and you^{asws} and the one with its reins (control). Your^{asws} Shias would be recognised as the Party of Allah^{azwj} Mighty and Majestic.

يَا عَلِيُّ أَنْتَ وَ شِيعَتُكَ الْفَائِضُونَ بِالْقِسْطِ وَ خِيَرَةُ اللَّهِ مِنْ خَلْقِهِ

O Ali^{asws}! You^{asws} and your^{asws} Shias are standing by the fairness and are the Choice of Allah^{azwj} from His^{azwj} creatures.

يَا عَلِيُّ أَنَا أَوَّلُ مَنْ يَنْفُضُ التُّرَابَ عَنْ رَأْسِهِ وَ أَنْتَ مَعِيَ ثُمَّ سَائِرُ الْخَلْقِ

O Ali^{asws}! I^{saww} would be the first one to shake the dust from his (my^{saww}) head, and you^{asws} would be with me^{asws}, then the rest of the people (i.e. coming out from the graves).

يَا عَلِيُّ أَنْتَ وَ شِيعَتُكَ عَلَى الْحَوْضِ تَسْقُونَ مِنْ أَحَبِّتُمْ وَ تَمْنَعُونَ مَنْ كَرِهْتُمْ وَ أَنْتُمْ الْأَمْنُونَ يَوْمَ الْفَرَجِ الْأَكْبَرِ فِي ظِلِّ الْعَرْشِ يَفْرُغُ النَّاسُ وَ لَا تَفْرَعُونَ وَ يَحْزَنُ النَّاسُ وَ لَا تَحْزَنُونَ

O Ali^{asws}! You^{asws} and your^{asws} Shias would be at the Fountain quenching the ones you^{asws} love and preventing the ones whom you^{asws} dislike, and you all would be secure on the Day of Judgment from the great panic, being in the Shade of the Throne. The people would be panicking and you all would not be panicking, and the people would be grieving and you all would not be grieving.

فِيكُمْ نَزَلَتْ هَذِهِ الْآيَةُ إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَى أُولَئِكَ عَنْهَا مُبْعَدُونَ وَ فِيكُمْ نَزَلَتْ لَا يَحْزَنُهُمُ الْفَرَجُ الْأَكْبَرُ وَ تَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ

(It is) regarding you all this Verse was Revealed: ***Surely those for whom the good has preceded from Us, they would be remote from it [21:101].*** And regarding you all was Revealed: ***The great terror shall not grieve them, and the Angels would meet them: 'This is your Day which you were Promised' [21:103].***

يَا عَلِيُّ أَنْتَ وَ شِيعَتُكَ تُطْلَبُونَ فِي الْمَوْقِفِ وَ أَنْتُمْ فِي الْجَنَانِ تَتَنَعَّمُونَ

O Ali^{asws}! You^{asws} and your^{asws} Shias would be sought during the pausing and you would be in the Gardens, enjoying.

يَا عَلِيُّ إِنَّ الْمَلَائِكَةَ وَالْحُزْنَ يَشْتَاقُونَ إِلَيْكُمْ وَإِنَّ حَمَلَةَ الْعَرْشِ وَالْمَلَائِكَةَ الْمُقَرَّبِينَ [الْمُقَرَّبِينَ] لِيُخْصُّوْكُمْ بِالْدُّعَاءِ وَ يَسْأَلُونَ اللَّهَ لِمُحِبِّكُمْ وَ يَفْرَحُونَ بِمَنْ قَدِمَ عَلَيْهِمْ مِنْكُمْ كَمَا يَفْرَحُ الْأَهْلُ بِالْغَائِبِ الْقَادِمِ بَعْدَ طَوِيلِ الْغَيْبَةِ

O Ali^{asws}! The Angels and the keepers (of the Paradise) are desirous to you all, and that the bearers of the Throne and the Angels of Proximity are particularising you all with the supplications and are asking Allah^{azwj} for those that love you all, and are being happy with the ones from you who proceeds to them just as the family tends to be happy with the coming of the absentee after the long absence.

يَا عَلِيُّ شِيعَتُكَ الَّذِينَ يَخَافُونَ اللَّهَ فِي السِّرِّ وَ يَنْصَحُونَهُ فِي الْعَلَانِيَةِ

O Ali^{asws}! Your^{asws} Shias are those who are fearing Allah^{azwj} in the privacy and are advising (the people) in the open.

يَا عَلِيُّ شِيعَتُكَ الَّذِينَ يَتَنَافَسُونَ فِي الدَّرَجَاتِ لِأَنَّهُمْ يَلْقَوْنَ اللَّهَ عَزَّ وَ جَلَّ وَ مَا عَلَيْهِمْ ذَنْبٌ

O Ali^{asws}! Your^{asws} Shias are those who are competing with regards to the Levels because they would be meeting Allah^{azwj} Mighty and Majestic and there would not be a sin upon them.

يَا عَلِيُّ إِنَّ أَعْمَالَ شِيعَتِكَ سَتُعْرَضُ عَلَيَّ فِي كُلِّ يَوْمٍ جُمُعَةٍ فَأَفْرُحُ بِصَالِحِ مَا يَبْلُغُنِي مِنْ أَعْمَالِهِمْ وَ أَسْتَغْفِرُ لِسَيِّئَاتِهِمْ

O Ali^{asws}! The deeds of your^{asws} Shias are being presented to me^{saww} during every Friday, so I^{saww} become happy with the righteous of what reaches me^{saww} from their deeds, and I^{saww} seek Forgiveness for their evil deeds.

يَا عَلِيُّ ذِكْرُكَ فِي التَّوْرَةِ وَ ذِكْرُ شِيعَتِكَ قَبْلَ أَنْ يُخْلَقُوا بِكُلِّ خَيْرٍ وَ كَذَلِكَ فِي الْإِنْجِيلِ فَسَلِّ أَهْلَ الْإِنْجِيلِ وَ أَهْلَ الْكِتَابِ عَنْ إِلَيَّا يُخْبِرُونَكَ مَعَ عِلْمِكَ بِالتَّوْرَةِ وَ الْإِنْجِيلِ وَ مَا أَعْطَاكَ اللَّهُ عَزَّ وَ جَلَّ مِنْ عِلْمِ الْكِتَابِ وَ إِنَّ أَهْلَ الْإِنْجِيلِ لَيَتَعَاطَمُونَ إِلَيَّا وَ مَا يَعْرِفُونَهُ وَ مَا يَعْرِفُونَ شِيعَتَهُ وَ إِنَّمَا يَعْرِفُونَهُمْ بِمَا يُحَدِّثُونَهُمْ فِي كُتُبِهِمْ

O Ali^{asws}! Your^{asws} mention in the Torah and the mention of your^{asws} Shias with every goodness was before they were Created, and like that it is in the Evangel. So ask the people of the Evangel and the People of the Book about 'Eliya'. They will inform you^{asws} with your^{asws} knowledge in the Torah and the Evangel and What Allah^{azwj} Mighty and Majestic Gave you^{asws} from the Knowledge of the Book, and that the people of the Evangel are revering 'Eliya' and they are not recognising him and are not recognising his Shias, and rather they are recognising them with what they are discussing them in their own Books.

يَا عَلِيُّ إِنَّ أَصْحَابَكَ ذَكَرْتَهُمْ فِي السَّمَاءِ أَكْبَرُ وَ أَعْظَمُ مِنْ ذِكْرِ أَهْلِ الْأَرْضِ لَهُمْ بِالْخَيْرِ فَلْيَفْرَحُوا بِذَلِكَ وَ لِيُزِدَاؤُوا اجْتِهَاداً

O Ali^{asws}! Your^{asws} companions, their mention in the sky is greater and more magnificent than the mentioning of the people of the earth for them with the goodness, so let them be joyous with that and let them increase the striving.

يَا عَلِيُّ إِنَّ أَرْوَاحَ شِيعَتِكَ لَتَصْعَدُ إِلَى السَّمَاءِ فِي رُقَادِهِمْ وَوَفَاتِهِمْ فَتَنْظُرُ الْمَلَائِكَةُ إِلَيْهَا كَمَا يَنْظُرُ النَّاسُ إِلَى الْهَلَالِ شَوْقاً إِلَيْهِمْ وَ لَمَّا يَرَوْنَ مِنْ مَنَزِلَتِهِمْ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ

O Ali^{asws}! The souls of your^{asws} Shias ascend to the sky during their sleep and their death. So the Angels look at these just as the people tend to look at the crescent, being desirous to them, and due to what they are seeing from their status in the Presence of Allah^{azwj} Mighty and Majestic.

يَا عَلِيُّ قُلْ لِأَصْحَابِكَ الْعَارِفِينَ بِكَ يُتَزَكَّوْنَ عَنِ الْأَعْمَالِ الَّتِي يُفَارِقُهَا عَدُوُّهُمْ فَمَا مِنْ يَوْمٍ وَ لَا لَيْلَةٍ إِلَّا وَ رَحْمَةُ اللَّهِ تَبَارَكَ وَ تَعَالَى تَغْشَاهُمْ فَلْيَجْتَنِبُوا الدَّنَسَ

O Ali^{asws}! Say to your^{asws} companions, the ones being recognised with you^{asws}, they should be abstaining from the deeds which their enemies are indulging in. So there is none from a day nor from a night except the Mercy of Allah^{azwj} Blessed and Exalted Overwhelms them, therefore let them keep aside from the filth.

يَا عَلِيُّ اسْتَدَّ غَضَبُ اللَّهِ عَزَّ وَ جَلَّ عَلَى مَنْ فَلَاهُمْ وَ بَرِيءٌ مِنْكَ وَ مِنْهُمْ وَ اسْتَبَدَلَ بِكَ وَ بِهِمْ وَ مَالَ إِلَى عَدُوِّكَ وَ تَرَكَكَ وَ شِيعَتَكَ وَ اخْتَارَ الضَّلَالَ وَ نَصَبَ لَكَ وَ لِشِيعَتِكَ وَ أَبْعَضَنَا أَهْلَ الْبَيْتِ وَ أَبْعَضَ مَنْ وَالَاكَ وَ نَصَرَكَ وَ اخْتَارَكَ وَ بَذَلَ مُهْجَتَهُ وَ مَالَهُ فِينَا

O Ali^{asws}! The Wrath of Allah^{azwj} Mighty and Majestic Intensifies upon the one who detests them (Shias) and disavows from you^{asws} and from them, and exchanges with you^{asws} and with them (someone else), and inclines towards your^{asws} enemies and neglects you^{asws} and your^{asws} Shias, and chooses the straying, and is hostile to you^{asws} and to your^{asws} Shias, and hates us^{asws} - the People^{asws} of the Household, and hates the one who befriends you^{asws}, and helps (those who are against) you^{asws}, and chooses you^{asws}, and exerts his efforts and his wealth regarding us^{asws}.

يَا عَلِيُّ أَقْرَبُهُمْ مِنِّي السَّلَامَ مَنْ رَأَى مِنْهُمْ وَ مَنْ لَمْ يَرِنِي وَ أَعْلَمَهُمْ أَنَّهُمْ إِخْوَانِي الَّذِينَ أَشْتَأَقُ إِلَيْهِمْ فَلْيَلْقُوا عَمَلِي إِلَى مَنْ يَنْبَغُ الْقُرُونُ بَعْدِي وَ لِيَتَمَسَّكُوا بِحَبْلِ اللَّهِ وَ لِيَعْتَصِمُوا بِهِ وَ لِيَجْتَهِدُوا فِي الْعَمَلِ فَإِنَّا لَا نُخْرِجُهُمْ مِنْ هُدًى إِلَى ضَلَالَةٍ وَ أَخْبِرُهُمْ أَنَّ اللَّهَ عَزَّ وَ جَلَّ رَاضٍ عَنْهُمْ وَ أَنَّهُ يُبَاهِي بِهِمْ مَلَائِكَتَهُ وَ يَنْظُرُ إِلَيْهِمْ فِي كُلِّ جُمُعَةٍ بِرَحْمَتِهِ وَ يَأْمُرُ الْمَلَائِكَةَ أَنْ تَسْتَغْفِرَ لَهُمْ

O Ali^{asws}! Convey to them the greetings from me^{saww}, the one from them who has seen me^{saww} and the one from them who has not seen me^{saww}, and let them know that they are my^{saww} brethren, those I^{saww} am desirous to. Therefore, let them be casting my^{saww} deeds to the ones who reach the centuries (generations) after me^{saww}, and let them attach themselves with the Rope of Allah^{azwj} and let them be holding tight with it, and let them be striving in the deeds, for we^{asws} will not be exiting them from guidance to the straying. And inform them that Allah^{azwj} Mighty and Majestic is Pleased from them, and that He^{azwj} is Boasting about them to His^{azwj}

Angels and is Looking at them during every Friday with His^{azwj} Mercy, and He^{azwj} is Commanding the Angels that they seek Forgiveness for them.

يَا عَلِيُّ لَا تَرْغَبْ عَنْ نُصْرَةِ قَوْمٍ يَبْلُغُهُمْ أَوْ يَسْمَعُونَ أَنِّي أُجِبُّكَ فَأَحْبُوكَ لِحُبِّي إِيَّاكَ وَ دَانُوا اللَّهَ عَزَّ وَ جَلَّ بِذَلِكَ وَ أَعْطَوَكَ صَفْوَ الْمَوَدَّةِ مِنْ قُلُوبِهِمْ وَ اخْتَارُواكَ عَلَى الْآبَاءِ وَ الْإِخْوَةِ وَ الْأَوْلَادِ وَ سَلَكَوا طَرِيقَكَ وَ قَدْ حُمِلُوا عَلَى الْمَكَارِهِ فِينَا فَأَبَوْا إِلَّا نَصْرَنَا وَ بَدَلُ الْمُهْجِ فِينَا مَعَ الْأَدَى وَ سُوءِ الْقَوْلِ وَ مَا يُقَاسُونَهُ مِنْ مَضَاضَةٍ ذَلِكَ

O Ali^{asws}! Do be wishing about helping a people to whom it has reached, or they have heard that I^{saww} love you^{asws}, so they are loving you^{asws} for my^{saww} love for you^{asws}, and they are making it a Religion of Allah^{azwj} Mighty and Majestic with that, and are obeying you^{asws} with sincere cordiality from their hearts, and are choosing you^{asws} over the fathers and the brothers and the children, and they are travelling your^{asws} path, and they are being carried upon its abhorrences regarding us^{asws} and they are refusing except to help us^{asws} and are expending their lives regarding us^{asws} with the harming and evil words which they are experiencing from the agony of that.

فَكُنْ بِهِمْ رَجِيماً وَ افْتَعِ بِهِمْ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ اخْتَارَهُمْ بِعِلْمِهِ لَنَا مِنْ بَيْنِ الْخَلْقِ وَ خَلَقَهُمْ مِنْ طِينَتِنَا وَ اسْتَوْدَعَهُمْ سِرَّنَا وَ أَلَزَمَ قُلُوبَهُمْ مَعْرِفَةَ حَقِّنَا وَ شَرَحَ صُدُورَهُمْ مُتَمَسِّكِينَ بِحُبْلَانَا لَا يُؤْثِرُونَ عَلَيْنَا مَنْ خَالَفَنَا مَعَ مَا يَزُولُ مِنَ الدُّنْيَا عَنْهُمْ

So be merciful and content with them, for Allah^{azwj} Mighty and Majestic has Chosen them in His^{azwj} Knowledge, for us^{asws} from between the creatures, and Created them from our^{asws} clay, and Entrusted them with our^{asws} secrets, and Necessitated their hearts of recognising our^{asws} rights, and Expanded their chests. They are attaching with our^{asws} rope and are not preferring against us^{asws}, the ones who are opposing us^{asws} along with whatever is declining away from them of their world.

أَيَّدَهُمُ اللَّهُ وَ سَلَكَ بِهِمْ طَرِيقَ الْهُدَى فَاعْتَصَمُوا بِهِ وَ النَّاسُ فِي عَمَةِ الضَّلَالِ مُتَحَيِّزُونَ فِي الْأَهْوَاءِ عَمُوا عَنِ الْحَقِّ وَ مَا جَاءَ مِنْ عِنْدِ اللَّهِ عَزَّ وَ جَلَّ فَهُمْ يُصْبِحُونَ وَ يُمُسُونَ فِي سَخَطِ اللَّهِ وَ شَيْعَتُكَ عَلَى مِنْهَاجِ الْحَقِّ وَ الْإِسْتِقَامَةِ لَا يَسْتَأْنِسُونَ إِلَى مَنْ خَالَفَهُمْ وَ لَيْسَتْ الدُّنْيَا مِنْهُمْ وَ لَيْسُوا مِنْهَا أُولَئِكَ مَصَابِيحُ الدُّجَى.

Allah^{azwj} Supports them and Travels them on the road of Guidance. Thus, they are holding fast with it and the (other) people are in their blindness of the straying, confused in their personal whims, blind from the Divine Authority and whatever has come from the Presence of Allah^{azwj} Mighty and Majestic, and they are in the morning and evening, in the Wrath of Allah^{azwj}, but your^{asws} Shias are upon the Manifesto of the Truth, and the uprightness, not being comforted to the ones who oppose them, and the world isn't for them and they aren't for it. They are the lamps in the darkness".⁶⁸

ابن بابويه، قال: حدثنا محمد بن علي ماجيلويه، بإسناده عن جميل بن دراج، عن أبان بن تغلب، قال: قال أبو عبد الله (عليه السلام): «يبعث الله شيعتنا يوم القيامة على ما فيهم من ذنوب و عيوب مبيضة مسفرة وجوههم، مستورة عوراتهم، آمنة روعاتهم، قد سهلت لهم الموارد، و ذهبت عنهم الشدائد، يركبون نوقا من ياقوت

⁶⁸ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 4 H 93

Ibn babuwayh said, 'It was narrated to us by Muhammad Bin Ali Majaylawiya, by his chain from Jameel Bin Daraj, from Aban Bin Taghlub who said,

'Abu Abdullah^{asws} said: 'Allah^{azwj} will Resurrect our^{asws} Shias on the Day of Judgment upon what is regarding them from sins and faults, their faces being white, pale, their nakedness being covered, their fears secured. The return would be eased for them, and the difficulties would be gone from them. They would be riding rides of sapphire.

فلا يزالون يدورون خلال الجنة، عليهم شرك من نور يتلألأ، توضع لهم الموائد، فلا يزالون يطعمون و الناس في الحساب، و هو قول الله عز و جل: إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ لَا يَسْمَعُونَ حَسِيسَهَا وَ هُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ».

So they would not cease to be circling around in the midst of the Paradise, and upon them would be straps of shining light, the meals having been placed for them. So they would not cease to be eating while the people would be in the Reckoning, and these are the Words of Allah^{azwj} Mighty and Majestic: ***Surely those for whom the good has preceded from Us, they would be remote from it [21:101] They will not be hearing its slightest sound, and they would be in what their souls desire, for eternity [21:102]***.⁶⁹

محمد بن العباس، قال: حدثنا حميد بن زياد، بإسناد يرفعه إلى أبي جميلة، عن عمرو بن رشيد، عن أبي جعفر (عليه السلام) أنه قال- في حديث:- «إن رسول الله (صلى الله عليه و آله) قال: إن عليا و شيعته يوم القيامة على كثران المسك الأذفر، يفرع الناس و لا يفرعون، و يحزن الناس، و لا يحزنون، و هو قول الله عز و جل: لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَ تَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ».

Muhammad Bin Al Abbas said, 'It was narrated to us by Humejd Bin Ziyad, by a chain raising it to Abu Jameela, from Amro Bin Rasheed,

'From Abu Ja'far^{asws} having said in a Hadeeth: 'Rasool-Allah^{saww} said: 'Ali^{asws} and his^{asws} Shias, on the Day of Judgment, would be upon dunes of intensely aromatic must. The people would be panicking and they would not be panicking, and the people would be grieving and they would not be grieving. And these are the Words of Allah^{azwj} Mighty and Majestic: ***The great terror shall not grieve them, and the Angels would meet them: 'This is your Day which you were Promised' [21:103]***.⁷⁰

VERSE 104

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السَّجِلِ لِلْكِتَابِ ۚ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ ۚ وَعَدًا عَلَيْنَا ۚ
إِنَّا كُنَّا فَاعِلِينَ {104}

⁶⁹ تأويل الآيات 1: 33 / 16.

⁷⁰ تأويل الآيات 1: 33 / 17.

On the Day We will Roll up the sky like the rolling up of the scroll for writing. Just as We Began the first creation, We will Repeat it, being a Promise upon Us. We will certainly be Doing it! [21:104]

[الأهوازي] النضر بن سويد، عن حسين بن موسى، عن أبي حمزة، عن أبي جعفر (عليه السلام) قال: إن في الهواء ملكا يقال له إسماعيل على ثلاثمائة ألف ملك كل واحد منهم على مائة ألف يحصون أعمال العباد فإذا كان رأس السنة بعث الله إليهم ملكا يقال له السجل فانتسج ذلك منهم وهو قول الله تبارك وتعالى: * (يوم نطوى السماء كطي السجل للكتب) *.

Al Ahwazy – Al Nazar Bin Suweyd, from Haseyn Bin Musa, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'In the air there is an Angel called Ismail who is (in charge) over three hundred thousand Angels, each one of them is (in charge) over one hundred thousand, counting the deeds of the servants. So when it is the beginning of the year, Allah^{azwj} Sends to them an Angel called Al-Sajal who takes from them, and these are the Words of Allah^{azwj} Blessed and Exalted: ***On the Day We will Roll up the sky like the rolling up of the scroll for writing [21:104]***.⁷¹

الدلمي: بخذف الإسناد، مرفوعا إلى سلمان الفارسي، عن أمير المؤمنين (عليه السلام)، في حديث له معه جاثليق و معه مائة رجل من النصارى، فكان فيما سأله (عليه السلام) أن قال له الجاثليق: فأخبرني عن قوله جل ثناؤه: يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَ الْأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَ السَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ فإذا طويت السماوات، و قبضت الأرض، فأين تكون الجنة و النار فيهما؟

Al-Dulaymi, by the deleted chain, rising in up to

Salman Al-Farsy^{ra}, from Amir-Al-Momineen^{asws}, in a Hadeeth of his^{asws} with a Catholic, among a hundred Christian men. Among what the Catholic asked him^{asws} was, 'If the skies are rolled up, and the earth is Grippped, where would the Paradise and the Fire be within these two?'

قال: فدعا بدواة و قرطاس، ثم كتب فيه: الجنة و النار، ثم درج القرطاس و دفعه إلى النصراني، و قال [له]: «أليس قد طويت هذا القرطاس؟». قال: نعم، قال: «فافتحه» قال: ففتحه، فقال: «هل ترى آية النار و آية الجنة، أحماهما طي القرطاس؟». قال: لا،

He (Salman Al-Farsy^{ra}) said, 'So he^{asws} called for some ink and a piece of paper, then wrote in it: 'The Paradise and the Fire'. Then he^{asws} rolled up the paper and handed it over to the Christian and said: 'Has this paper not been rolled up?' He said, 'Yes'. He^{asws} said: 'Open it!' So he opened it. He^{asws} said: 'Do you see the word 'The Paradise', and the word 'The Fire'. Are these two rolled up into the paper?' He said, 'No'.

⁷¹ Tafseer Abu Hamza Al Sumaly – H 205

قال: «فهكذا في قدرة الله إذا طويت السماوات و قبضت الأرض لم تبطل الجنة و النار، كما لم يبطل طي هذا الكتاب آية الجنة و آية النار».

He^{asws} said: 'So this is how it is in the Power of Allah^{azwj} when He^{azwj} Rolls up the skies and Grips the earth, it does not invalidate the (existence of) the Paradise and the Fire, just as the (rolling of the) paper did not invalidate the word 'The Paradise', and the word 'The Fire'.⁷²

VERSES 105 & 106

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ {105}

And We had Written in the Psalms from after the Zikr, that the earth, My righteous servants shall inherit it [21:105]

إِنَّ فِي هَذَا لَبَلَاغًا لِقَوْمٍ عَابِدِينَ {106}

Surely in this there is a Message for a worshipping people [21:106]

مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ سَأَلَهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ مَا الزَّبُورُ وَ مَا الذِّكْرُ قَالَ الذِّكْرُ عِنْدَ اللَّهِ وَ الزَّبُورُ الَّذِي أُنْزِلَ عَلَى دَاوُدَ وَ كُلِّ كِتَابٍ نَزَلَ فَهُوَ عِنْدَ أَهْلِ الْعِلْمِ وَ نَحْنُ هُمْ .

Muhammad, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws}, that he asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: ***And We had Written in the Psalms from after the Zikr [21:105]***, 'What is ***the Psalms*** and what is ***the Zikr***?' He^{asws} said: 'The Zikr is with Allah^{azwj}, and the Psalms is what was Revealed unto Dawood^{as}; and every Book which was Revealed, so it is with the People of the Knowledge, and we^{asws} are they'.⁷³

محمد بن العباس، قال: حدثنا أحمد بن محمد، عن أحمد بن الحسين، عن أبيه، عن الحسين بن مخارق، عن أبي الورد، عن أبي جعفر (عليه السلام)، قال: «قوله عز و جل: أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ هو آل محمد (صلى الله عليه و آله)».

Muhammad Al Abbas, from Ahmad Bin Muhammad, from Ahmad Bin Al Husayn, from his father, from Al Husayn Bin Makhariq, from Abu Al Warad,

⁷² (Extract) إرشاد القلوب: 310.

⁷³ Al Kafi V 1 – The Book Of Divine Authority CH 33 H 6

'Abu Ja'far^{asws} has said: 'The Words of the Mighty and Majestic: **that the earth, My righteous servants shall inherit it [21:105]** – they^{asws} are the Progeny^{asws} of Muhammad^{saww},⁷⁴

و عنه، قال: حدثنا محمد بن علي، قال: حدثني أبي، عن أبيه، عن علي بن الحكم، عن سفيان بن إبراهيم الجري، عن أبي صادق، قال سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: **وَلَقَدْ كَتَبْنَا فِي الزُّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ** قال: «هم نحن».

And from him, from Muhammad Bin Ali, from his father, from his father, from Ali Bin Al Hakam, from Sufyan Bin Ibrahim Al Jareyri, from Abu Sadiq who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And We had Written in the Psalms from after the Zikr, that the earth, My righteous servants shall inherit it [21:105]**. He^{asws} said: 'They^{asws} are us^{asws}'.

قال: قلت: إِنَّ فِي هَذَا لَبَلَاغاً لِقَوْمٍ عَابِدِينَ؟ قال: «هم شيعتنا».

(The narrator) said, 'I said, (What about) **Surely in this there is a Message for a worshipping people [21:106]**?' He^{asws} said: 'They are our^{asws} Shias'.⁷⁵

و عنه، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود، عن أبي الحسن موسى بن جعفر (عليه السلام)، في قول الله عز و جل: **وَلَقَدْ كَتَبْنَا فِي الزُّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ**. قال: آل محمد (صلوات الله عليهم أجمعين)، و من تابعهم على منهاجهم، و الأرض أرض الجنة».

And from him, from Muhammad Bin Hamam, from Muhammad Bin Ismail, from Isa Bin Dawood,

(It has been narrated) from Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **And We had Written in the Psalms from after the Zikr, that the earth, My righteous servants shall inherit it [21:105]**, he^{asws} said: 'The Progeny^{asws} of Muhammad^{saww} and those that follow them^{asws} upon their^{asws} Manifesto. And the earth, it is the land of the Paradise'.⁷⁶

و عنه، قال: حدثنا أحمد بن محمد، عن أحمد بن الحسن، عن أبيه، عن الحسين بن محمد ابن عبد الله بن الحسن، عن أبيه، عن أبي جعفر (عليه السلام)، قال: «قوله عز و جل: **أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ** هم أصحاب المهدي (عليه السلام) في آخر الزمان».

And from him, from Ahmad Bin Muhammad, from Ahmad Bin Al Hassan, from his father, from Al Husayn Bin Muhammad Ibn Abdullah Bin Al Hassan, from his father,

⁷⁴ تأويل الآيات 1: 332 / 19.

⁷⁵ تأويل الآيات 1: 332 / 20.

⁷⁶ تأويل الآيات 1: 332 / 21.

(It has been narrated) from Abu Ja'far^{asws} having said: 'The Words of the Mighty and Majestic: **that the earth, My righteous servants shall inherit it [21:105]** – they are the companions of Al-Mahdi^{asws} during the end of the times'.⁷⁷

VERSE 107

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ {107}

And We did not Send you except as a mercy to the worlds [21:107]

في الكافي عدة من أصحابنا عن سهل بن زياد عن بعض أصحابنا عن أبي الحسن الأول عليه السلام قال: بعث الله عز وجل محمدا رحمة للعالمين في سبع و عشرين من رجب ؟ فمن صام ذلك اليوم كتب الله له صيام ستين شهرا.

In Al Kafi – A number of our companions, from Sahl Bin Ziyad, from some of our companions,

(It has been narrated) from Abu Al-Hassan the First^{asws} having said: 'Allah^{azwj} Sent Muhammad^{saww}: **as a mercy to the worlds [21:107]** during the twenty seventh of Rajab. So the one who Fasts on the Day, Allah^{azwj} would Write for him the Fasts of sixty moths'.⁷⁸

في كتاب علل الشرايع باسناده الى عبد الرحمن القصير قال قال لى أبو جعفر عليه السلام: اما لو قام قائمنا ردت الحميراء حتى يجلدوها الحد، وحتى ينتقم لابنة محمد فاطمة عليها السلام منها،

In the book Al Illal Al Sharai'e, by his chain going up to Abdul Rahman Al Qusayr who said,

'Abu Ja'far^{asws} said to me: 'But, if our^{asws} Al-Qaim^{asws} rises, Al-Humeyra (Ayesha) would be returned until she would be whipped for the legal punishment (of the Law), and until he^{asws} takes revenge for Muhammad^{saww}'s daughter Fatima^{asws} from her'.

قلت: جعلت فداك ولم يجلدوها ؟ قال: لفريتها على ام ابراهيم،

I said, 'May I be sacrificed for you^{asws}, and why would she be whipped?' He^{asws} said: 'For having slandered the mother (Mariah the Coptic) of Ibrahim^{as} (the son^{as} of Rasool-Allah^{saww})'.

قلت: فيكف أخره الله للقائم ؟ فقال: لان الله تبارك وتعالى بعث محمدا صلى الله عليه واله رحمة وبعث القائم عليه السلام نقمة.

⁷⁷ تأويل الآيات 1: 22 / 332

⁷⁸ Tafseer Noor Al Saqalayn – Ch 21 H 198

I said, 'So why did Allah^{azwj} delay it (her punishment) for Al-Qaim^{asws}?' So he^{asws} said: 'Because Allah^{azwj} Blessed and Exalted Sent Muhammad^{saww} as a mercy, and Al-Qaim^{asws} as an Avenger'.⁷⁹

و في الاحتجاج عن أمير المؤمنين عليه السلام في حديث مجيباً لبعض الزنادقة: و أما قوله لنبيّه صَلَّى الله عليه و آله و ما أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ و إِنَّكَ تَرَى اهل الملل المخالفة للإيمان و من يجري مجراهم من الكفار مقيمين على كفرهم إلى هذه الغاية و أنّه لو كان رحمة عليهم لاهتدوا جميعاً و نجوا من عذاب السعير

And in (the book) Al-Ihtijaj,

'From Amir Al-Momineen^{asws} in a Hadeeth answering to one of the atheists: 'And as for His^{azwj} Words to His^{azwj} Prophet^{saww}: ***And We did not Send you except as a mercy to the worlds [21:107]***, and you will see the people of the nation being in opposition to the Eman, and the ones flowing upon their flow from the Kafirs, being steadfast upon their Kufr up to this peak. And if he^{saww} was a mercy upon them, they would all have been Guided and been saved from the Punishment of the Blazing Fire.

فإنّ الله تبارك و تعالى اسمه أنّما عني بذلك أنّه جعله سبيلاً لانذار أهل هذه الدار لأنّ الأنبياء قبله بعثوا بالتصريح لا بالتعريض و كان النبيّ صَلَّى الله عليه و آله منهم إذ صدع بأمر الله و اجابه قومه سلموا و سلم أهل دارهم من سائر الخليقة

But, what Allah^{azwj} Blessed and Exalted is His^{azwj} Name, rather Means by that, that He^{azwj} Made him^{saww} to be a way (means) for the warning the people of this house (world), because the Prophets^{as} before him^{saww} were Sent with the declarations, not with the allusions. And it was so that the Prophet^{saww} was from them^{as}, when expounded openly the Commands of Allah^{azwj} and his^{saww} people responded to him^{saww} in submission, and the people of their houses submitted from the rest of the creation.

و ان خالفوه هلكوا و هلك اهل دارهم بالآفة التي كانت نبيّهم يتوعدهم بها و يخوفهم حلولها و نزولها بساحتهم من خسف أو قذف أو رجف أو ريح أو زلزلة أو غير ذلك من أصناف العذاب الذي هلك به الأمم الخالية

And if they had opposed him^{saww}, they would have been destroyed, and the people of their houses would have been destroyed with the scourges which he^{saww} had informed them of, threatened them with, and scared them of its horror and its descent with their roofs, from a collapse, or hailstorm, or a tremor, or a wind, or an earthquake, or other than that from the varieties of the punishment by which the past communities had been destroyed by.

و إنّ الله علم من نبيّنا صَلَّى الله عليه و آله و من الحجج في الأرض الصبر على ما لم يطق من تقدّمهم من الأنبياء الصبر على مثله فبعثه الله بالتعريض لا بالتصريح و اثبت حجة الله تعريضاً لا تصريحاً بقوله في وصيّته من كنت مولاه فهذا عليّ مولاه و هو مّيّ بمنزلة هرون من موسى ألا أنّه لا نبيّ بعدي

⁷⁹ Tafseer Noor Al-Saqalayn – Ch 21 H 199

And Allah^{azwj} is more Knowing than our Prophet^{saww} and the Divine Authorities in the earth, of the patience upon what the preceding ones from the Prophets^{as} could not tolerate the patience the like of it. Thus, Allah^{azwj} Sent him^{saww} with the allusions, not with the declarations (only), and he^{saww} affirmed the Divine Authorities of Allah^{azwj} by allusions not by declarations (only), by his^{saww} words in his^{saww} bequest: 'One whom I^{saww} was the Master of, so Ali^{asws} is his Master', and: 'He is from me^{asws} at the status of Haroun^{as} from Musa except that there would be no Prophet^{as} after me^{saww}'.

و ليس من خليقة النبي صلى الله عليه وآله و لا من شيمته أن يقول قولاً لا معنى له فلزم الأمة ان تعلم أنه لما كانت النبوة و الاخوة موجودتين في خلق هرون و فيمن جعله النبي صلى الله عليه وآله بمنزلته أنه قد استخلفه على أمته كما استخلف موسى هرون (ع) حيث قال له اخلُفني في قومي

And there isn't from a mannerism of the Prophet^{saww} nor from (any of) his^{saww} characteristics that he^{saww} would say a word with not meaning to it. So it necessitated the community that it learns that it is so that when the Prophet-hood and the brotherhood were both present in the person of Haroun^{as} and in the one^{asws} whom the Prophet^{saww} made to be at his^{as} status, then surely he^{saww} has made him^{asws} to be a Caliph upon his^{saww} community, just as Musa^{as} had made Haroun^{as} to be a Caliph where he^{saww} said to him^{as}: **"Be my Caliph among my people [7:142]."**

و لو قال لهم لا تقلّدوا الإمامة إلّا فلاناً بعينه و إلّا نزل بكم العذاب لأنّاهم العذاب و زال باب الانظار و الامهال.

And had he^{saww} said to them: 'Do not collar yourselves with the Imamate except so and so exactly, or else the Punishment would descend upon you all, the Punishment would have (definitely) come upon them, and the door (opportunity) of the awaiting, and the respite would have been lost'.⁸⁰

VERSES 108 - 112

قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ ۖ فَهَلْ أَنْتُمْ مُسْلِمُونَ {108}

Say: 'But rather, It is Revealed unto me, your God is One God. So, will you be submitters?' [21:108]

فَإِنْ تَوَلَّوْا فَقُلْ آذَنْتُكُمْ عَلَىٰ سَوَاءٍ ۖ وَإِنْ أُدْرِيَ أَقْرَبُ أَمْ بَعِيدُ مَا تُوعَدُونَ {109}

But if you turn back, then say: 'I proclaim to you upon an equal footing, and if I knew whether it is near or afar, what you are Threatened with [21:109]

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ {110}

⁸⁰ تفسير الصافي، ج3، ص: 359

Surely He Knows what is spoken loudly from the speech, and He Knows what you are concealing [21:110]

وَإِنْ أَدْرِي لَعَلَّهُ فِتْنَةٌ لَكُمْ وَمَتَاعٌ إِلَىٰ حِينٍ {111}

And I know, perhaps it is a Fitna for you and a provision up to a time' [21:111]

قَالَ رَبِّ احْكُم بِالْحَقِّ ۗ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ {112}

He said: 'Lord! Judge with the Truth!' And: 'Our Lord is the Beneficent, Whose Help is sought against what you are ascribing' [21:112]

في كتاب المناقب لابن شهر آشوب أبو بصير عن الصادق عليه السلام في قوله تعالى: قل انما يوحى الى انما الحكم اله واحد فهل انتم مسلمون الوصية بعدى نزلت مشددة.

In the book Al Manaqib of Ibn Shehr Ashub – Abu Baseer,

(It has been narrated) from Al-Sadiq^{asws} having said regarding the Words of the Exalted: **Say: 'But rather, It is Revealed unto me, your God is One God. So, will you be submitters?' [21:108]** – 'The bequest after me^{asws}, would come down (with the) rigorous measures'.⁸¹

فِي عُيُونِ الْأَخْبَارِ فِي بَابِ جُهْلٍ مِنْ أَخْبَارِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِ السَّلَامُ مَعَ هَارُونَ الرَّشِيدِ وَ مَعَ مُوسَى بْنِ الْمُهْدِيِّ حَدِيثٌ طَوِيلٌ يُقُولُ فِيهِ عَلَيْهِ السَّلَامُ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَيْلَةَ الْأَرْبَعَاءِ فِي النَّوْمِ فَقَالَ لِي: يَا مُوسَى أَنْتَ مَحْبُوسٌ مَظْلُومٌ؟ فَقُلْتُ: نَعَمْ يَا رَسُولَ اللَّهِ مَحْبُوسٌ مَظْلُومٌ، فَكَرَّرَ ذَلِكَ عَلَيَّ ثَلَاثًا ثُمَّ قَالَ: وَ إِنْ أَدْرِي لَعَلَّهُ فِتْنَةٌ لَكُمْ وَ مَتَاعٌ إِلَىٰ حِينٍ.

In (the book) Uyoon Al-Akhbar, in the chapter summarising the Hadeeth of Musa^{asws} Bin Ja'far^{asws} with Haroun Al-Rasheed, and with Musa Bin Al-Mahdi, there is a lengthy hadeeth in which he^{asws} is saying: 'I^{asws} saw the Prophet^{saww} in the dream on the day of Wednesday and he^{saww} said to me^{asws}: 'O Musa^{asws}! Are you^{asws} imprisoned, oppressed?' So I^{asws} said: 'Yes, O Rasool-Allah^{saww}! Imprisoned, oppressed'. He^{saww} reiterated that upon me^{asws} thrice, then said: '**And I know, perhaps it is a Fitna for you and a provision up to a time' [21:111]**'.⁸²

فِي كِتَابِ الْإِحْتِجَاجِ لِلطَّبْرَسِيِّ رَحِمَهُ اللَّهُ وَ رَوَى أَنَّهُ لَمَّا قَدِمَ مُعَاوِيَةُ إِلَى الْكُوفَةِ قِيلَ لَهُ: إِنَّ الْحَسَنَ بْنَ عَلِيٍّ عَلَيْهِمَا السَّلَامُ يَرْتَفِعُ عَلَى أَنْفُسِ النَّاسِ فَلَوْ أَمَرْتَهُ أَنْ يَقُومَ دُونَ مَقَامِكَ عَلَى الْمِنْبَرِ فَتُذَكِّرُهُ الْحَدَاثَةَ وَ الْعِيَّ فَيَسْقُطَ مِنْ أَعْيُنِ النَّاسِ،

In the book Al-Ihtijaj of Al-Tabarsy, and it is reported that when Muawiya proceeded to Al-Kufa it was said to him, 'Al-Hassan^{asws} Bin Ali^{asws} is raised upon the souls of the people. So if you could instruct him^{asws} that he^{asws} should stand below your place

⁸¹ Tafseer Noor Al Saqalayn - Ch 21 H 200

⁸² H 201 – تفسير نور الثقلين، ج3، ص: 468

upon the Pulpit, so the innovation and the fault would face him^{asws} and he^{asws} would fall from the eyes of the people’.

فَأَبَى عَلَيْهِمْ وَ أَبَوْا عَلَيْهِ إِلَّا أَنْ يَأْمُرَهُ بِذَلِكَ، فَأَمَرَهُ فَقَامَ دُونَ مَقَامِهِ فِي الْمَنْبَرِ فَحَمِدَ اللَّهَ وَ أَنْتَى عَلَيْهِ ثُمَّ قَالَ: أَمَّا بَعْدُ فَإِنَّكُمْ لَوْ طَلَبْتُمْ مَا بَيْنَ كَذَا وَ كَذَا لَتَجِدُوا رَجُلًا جَدُّهُ نَبِيٌّ لَمْ تَجِدُوهُ غَيْرِي وَ غَيْرَ أَخِي،

But he refused upon them, and they refused upon him except that he should instruct him^{asws} with that. So he instructed him^{asws}, and he^{asws} stood below his place in the Pulpit. He^{asws} praised Allah^{azwj} and extolled upon Him^{azwj}, then said: ‘However, if you all were to seek what is between such and such, you would find a man whose grandfather^{saww} is a Prophet^{saww}, you will not be finding anyone apart from me^{asws} and my^{asws} brother^{asws}’.

وَ إِنَّا أَعْطَيْنَا صَفْقَتَنَا هَذِهِ الطَّاعِيَةَ وَ أَشَارَ بِيَدِهِ إِلَى أَعْلَى الْمَنْبَرِ إِلَى مُعَاوِيَةَ وَ هُوَ فِي مَقَامِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ رَأَيْنَا حَقْنَ دِمَاءِ الْمُسْلِمِينَ أَفْضَلَ مِنْ إِهْرَاقِهَا «وَ إِنْ أَدْرِي لَعَلَّهُ فِتْنَةٌ لَكُمْ وَ مَتَاعٌ إِلَى حِينٍ» وَ أَشَارَ بِيَدِهِ إِلَى مُعَاوِيَةَ،

And we^{asws} are given this deal by this tyrant’, and he^{asws} gestured by his^{asws} hand towards the top part of the pulpit to Muawiya, ‘and he is in the place of Rasool-Allah^{saww}, and we^{asws} see the saving of the blood of the Muslims as being superior than spilling it. **And I know, perhaps it is a Fitna for you and a provision up to a time**’ [21:111], and he^{asws} gestured by his^{asws} hand towards Muawiya.

فَقَالَ لَهُ مُعَاوِيَةُ: مَا أَرَدْتَ بِقَوْلِكَ هَذَا؟ فَقَالَ: أَرَدْتُ بِهِ مَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ.

So Muawiya said to him^{asws}, ‘What do you^{asws} intend by these words of yours^{asws}’, He^{asws} said: ‘I^{asws} intended by it what Allah^{azwj} Mighty and Majestic Intended’⁸³.

فِي كِتَابِ الْمَنَاقِبِ لِابْنِ شَهْرٍ أَشُوبَ وَ رَوَى أَنَّهُ قَالَ الْحَسَنُ عَلَيْهِ السَّلَامُ فِي صَلَاحِ مُعَاوِيَةَ: أُثِيهَا النَّاسُ لَوْ طَلَبْتُمْ مَا بَيْنَ جَابَلْقَ وَ جَابَرْسَ رَجُلًا جَدُّهُ رَسُولُ اللَّهِ مَا وَجَدْتُمُوهُ غَيْرِي وَ غَيْرَ أَخِي، وَ إِنْ مُعَاوِيَةَ نَارَعَنِي حَقًّا هُوَ لِي فَتَرَكْتُهُ لِصَلَاحِ الْأُمَّةِ وَ حَقْنَ دِمَائِهَا،

In the book Al Manaqib of Ibn Shehr Ashub, and it is reported that –

‘Al-Hassan^{asws} said during the peace treaty with Muawiya: ‘O people! If you were to seek between Jabalqa and Jabarsa, a man whose grandfather^{saww} is Rasool-Allah^{saww}, you would not find anyone apart from me^{asws} and my^{asws} brother^{asws}, and that Muawiya has snatched my^{asws} right which is for me^{asws}. But, I^{asws} leave it for the reconciliation of the community and saving its blood.

وَ قَدْ بَايَعْتُمُونِي عَلَى أَنْ تُسَالِمُوا مَنْ سَالَمْتُ، وَ قَدْ رَأَيْتُ أَنْ أُسَالِمَهُ وَ أَنْ يَكُونَ مَا صَنَعْتُهُ حُجَّةً عَلَى مَنْ كَانَ يَتَمَحَّى هَذَا الْأَمْرَ «وَ إِنْ أَدْرِي لَعَلَّهُ فِتْنَةٌ لَكُمْ وَ مَتَاعٌ إِلَى حِينٍ».

⁸³ H 202 – تفسير نور الثقلين، ج3، ص: 468

And you (people) had pledged allegiances to me^{asws} upon (a stipulation) that you would be at peace with the one I^{asws} effect peace with, and I^{asws} view that if I^{asws} were to be at peace with him, and that what I^{asws} am doing would happen to be an argument against the ones who had coveted this matter (Caliphate). ***And I know, perhaps it is a Fitna for you and a provision up to a time' [21:111]***⁸⁴.

⁸⁴ H 203 – تفسير نور الثقلين، ج3، ص: 468