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**CHAPTER 51**  
**AL-ZARIYAAT**  
**(60 VERSES)**  
**VERSES 1 - 60**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**MERITS**

ابن بابويه: بإسناده، عن داود بن فرقد، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة الذاريات في يومه، أو في ليلته، أصلح الله له معيشته، و أتاه برزق واسع، و نور له في قبره بسراج يزهر إلى يوم القيامة».

Ibn Babuwayh, by his chain, from Dawood Bin Farqad,

‘Abu Abdullah<sup>asws</sup> having said: ‘The one who recites Surah Al-Zariyaat during his day, or during his night, Allah<sup>azwj</sup> would Correct his life for him, and Give from extensive sustenance, and Light up his grave with a lantern which would illuminate up to the Day of Judgement’.<sup>1</sup>

و من خواص القرآن: روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة أعطاه الله تعالى بعدد كل ربح هبت و جرت في الدنيا عشر حسنات».

And from Khawas Al-Quran –

It has been reported from the Prophet<sup>saww</sup> having said: ‘The one who recites this Chapter (Surah Al-Zariyaat), Allah<sup>azwj</sup> the Exalted would Give him ten Rewards for every wind which descended and flowed in the world’.<sup>2</sup>

و قال رسول الله (صلى الله عليه و آله): «من كتبها في إناء و شربها زال عنه وجع البطن،

And Rasool-Allah<sup>saww</sup> said: ‘The one who writes it (Surah Al-Zariyaat) in a container and drinks it (water), his stomach pain would go away.

و إن علقت على الحامل المتعسرة ولدت سريعاً».

And if it is attached (as an amulet) upon the pregnant (woman) with obstruction (in birth), would give birth quickly’.<sup>3</sup>

<sup>1</sup> ثواب الأعمال: 115

<sup>2</sup> خواص القرآن

و قال الصادق (عليه السلام): «من كتبها عند مريض يساق سهل الله عليه جدا، و إذا كتبت و علقته على امرأة مطلقة وضعت في عاجل بإذن الله تعالى».

And Al-Sadiq<sup>asws</sup> said: 'The one who writes it (Surah Al-Zariyaat) for the patient in the pangs of death, Allah<sup>azwj</sup> would Ease it for him.

و إذا كتبت و علقته على امرأة مطلقة وضعت في عاجل بإذن الله تعالى».

And if it is written and attached (as an amulet) upon the divorced woman, she would be placed (in a suitable marriage) quickly, by the Permission of Allah<sup>azwj</sup> the Exalted'.<sup>4</sup>

## VERSES 1 - 6

وَالذَّارِيَاتِ ذَرْوًا {1}

**By the (winds) scattering far [51:1]**

فَالْحَامِلَاتِ وِقْرًا {2}

**Then the (clouds) bearing load [51:2]**

فَالْجَارِيَاتِ يُسْرًا {3}

**Then the (ships) flowing easily [51:3]**

فَالْمُقَسَّمَاتِ أَمْرًا {4}

**Then the (Angels) distributing matters [51:4]**

إِنَّمَا تُوعَدُونَ لَصَادِقٍ {5}

**Surely what you are being Promised would be proven true [51:5]**

وَإِنَّ الدِّينَ لَوَاقِعٌ {6}

<sup>3</sup> Tafseer Al Burhan – H 10105

<sup>4</sup> خواص القرآن 9: «مخطوط»

**And surely the Religion will transpire [51:6]**

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن جميل، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ الذَّارِيَاتِ ذَرْوًا، فقال: «إن ابن الكواء سأل أمير المؤمنين (عليه السلام) عن الذاريات ذروا، فقال: هي الريح،

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Jameel, who has narrated:

'Abu Abdullah<sup>asws</sup> regarding the Words of the Exalted: **By the (winds) scattering far [51:1]**, he<sup>asws</sup> said: 'Ibn Kawa asked Amir-al-Momineen<sup>asws</sup> about: **By the (winds) scattering far [51:1]**, so he<sup>asws</sup> said: 'It is the wind'.

و عن الحاملات وقرأ، فقال: هي السحاب،

And about: **Then the (clouds) bearing load [51:2]**, he<sup>asws</sup> said: 'It is the clouds'.

و عن الجاريات يسرا فقال: هي السفن،

And about: **Then the (ships) flowing easily [51:3]**, he<sup>asws</sup> said: 'It is the ships'.

و عن المقسمات أمرا، فقال: الملائكة».

And about: **Then the (Angels) distributing matters [51:4]**, he<sup>asws</sup> said: 'The Angels'.<sup>5</sup>

الشيخ في (التهديب) مرسلا، قال: قال الصادق (عليه السلام)، في قول الله عز و جل: فَالْمُقَسَّمَاتِ أَمْرًا، قال: «الملائكة تقسم أرزاق بني آدم من طلوع الفجر إلى طلوع الشمس، فمن نام فيما بينهما نام عن رزقه».

Al-Sheykh in Al-Tehzeeb, transmitted by a chain, saying,

'Al-Sadiq<sup>asws</sup> said regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **Then the (Angels) distributing matters [51:4]**, he<sup>asws</sup> said: 'The Angels distribute sustenance between the emergence of the dawn and the sunrise. So the one who sleeps in between these two (times), has slept from his sustenance'.<sup>6</sup>

الطبرسي، قال: قال أبو جعفر و أبو عبد الله (عليهما السلام): «لا يجوز لأحد أن يقسم إلا بالله تعالى، و الله تعالى يقسم بما يشاء من خلقه».

Al-Tabarsy said,

<sup>5</sup> تفسير القمّي 2: 327.

<sup>6</sup> التهذيب 2: 139 / 541.

'Abu Ja'far<sup>asws</sup> and Abu Abdullah<sup>asws</sup> both said: 'It is not Permissible for anyone that he should swear, except by Allah<sup>azwj</sup> the Exalted. And Allah<sup>azwj</sup> the Exalted can Swear by whatsoever He<sup>azwj</sup> may so Desire to, from his creation'.<sup>7</sup>

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، قال: حدثنا عبد الكريم بن عبد الرحيم، عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة، قال: «سمعت أبا جعفر (عليه السلام) يقول في قول الله عز و جل: إِنَّمَا تُوعَدُونَ لَصَادِقٌ، يعني في علي (عليه السلام):

Ali Bin Ibrahim, from Ja'far Bin Ahmad, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al-fazeyl, from Abu Hamza who said,

'I heard Abu Ja'far<sup>asws</sup> saying regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **Surely what you are being Promised would be proven true [51:5]:** It Means regarding Ali<sup>asws</sup>.

وَإِنَّ الدِّينَ لَوَاقِعٌ يَعْنِي عَلِيًّا، وَ عَلِي هُوَ الدِّينَ».

And: **And surely the Religion will transpire [51:6],** It Means Ali<sup>asws</sup>, and Ali<sup>asws</sup> is the Religion (الدين).<sup>8</sup>

## The Altered Verse

شرف الدين النجفي، قال: روي بإسناد، متصل إلى أحمد بن محمد بن خالد البرقي، عن الحسين بن سيف بن عميرة، عن أخيه، عن أبيه، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام)، قال: «قوله عز و جل: إِنَّمَا تُوعَدُونَ لَصَادِقٌ، في علي، هكذا أنزلت».

Sharaf Al-Deen Al-Najafy, reporting by a chain going up to Ahmad Bin Muhammad Bin Khalid Al-Barqy, from Al-Husayn Bin Sayf Bin Umeyra, from his brother, from his father, from Abu Hamza Al-Sumaly,

'Abu Ja'far<sup>asws</sup> has said: 'The Words of the Mighty and Majestic: **Surely what you are being Promised regarding Ali would be proven true [51:5]** – this is how it was Revealed'.<sup>9</sup>

## VERSES 7 - 9

وَالسَّمَاءِ ذَاتِ الْحَبْكِ {7}

<sup>7</sup> مجمع البيان 9: 23.

<sup>8</sup> تفسير القمي 2: 329.

<sup>9</sup> تأويل الآيات 2: 1/614.

**And by the sky with the orbital pathways [51:7]**

إِنَّكُمْ لَفِي قَوْلٍ مُخْتَلِفٍ {8}

**You are at variance in words [51:8]**

يُؤْفَكُ عَنْهُ مَنْ أُفِكَ {9}

**He is deluded away from it, one (who is) deluded [51:9]**

حدثنا عبد الله بن عامر عن أبي عبد الله البرقي عن الحسين بن عثمان عن محمد بن الفضيل عن أبي حمزة قال سئلت ابا جعفر عليه السلام عن قول الله تبارك ..... واما قوله انكم لفي قول مختلف فانه على يعنى انه لمختلف عليه وقد اختلفت هذه الامة في ولايته فمن استقام على ولاية علي دخل الجنة ومن خالف ولاية علي دخل النار

Narrated to us Abdullah Bin Aamir, from Abu Abdullah Al-Barqy, from Al-Husayn Bin Usman, from Muhammad Bin Al-Fazeyl, from Abu Hamza who said:

'I asked Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> the Blessed, he<sup>asws</sup> said: 'And as for His<sup>asws</sup> Words: **You are at variance in words [51:8]** - so it is Ali<sup>asws</sup>, meaning they differed about him<sup>asws</sup> and there were differences in this community regarding his<sup>asws</sup> Wilayah. The one who was steadfast on the Wilayah of Ali<sup>asws</sup> will enter the Paradise, and one who opposed the Wilayah of Ali<sup>asws</sup> will enter the Fire.

واما قوله يؤفك عنه من افك فانه يعنى عليا من افك من ولايته افك على الجنة فذلك قوله يوفك عنه من افك.

And as for His<sup>azwj</sup> Words: **He is deluded away from it, one (who is) deluded [51:9]**. It means Ali<sup>asws</sup>, one who is deluded away from his<sup>asws</sup> Wilayah has been deluded away from the Paradise, for these are His<sup>azwj</sup> Words: **He is deluded away from it, one (who is) deluded [51:9]**.<sup>10</sup>

علي بن إبراهيم، قال: حدثني أبي، عن الحسين بن خالد، عن أبي الحسن الرضا (عليه السلام)، قال: قلت له: أخبرني عن قول الله عز وجل: وَ السَّمَاءِ ذَاتِ الْحُبُكِ. فقال: هي «محبوكة إلى الأرض»، و شبك بين أصابعه.

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Husayn Bin Khalid,

'I asked from Abu Al-Hassan Al-Reza<sup>asws</sup>, 'Inform me about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **And by the sky with the orbital pathways [51:7]**. He<sup>asws</sup> said: 'Linked to the earth' – and clasped his<sup>asws</sup> fingers together.

فقلت: كيف تكون محبوكة إلى الأرض، و الله يقول: رَفَعَ السَّمَاوَاتِ بِعَمَدٍ تَرْوُّهَا؟ فقال: «سبحان الله! أليس الله يقول: بِعَمَدٍ تَرْوُّهَا؟». قلت: بلى. فقال: «ثم عمد و لكن لا ترونها».

<sup>10</sup> Basaair Al Darajaat – P 2 CH 10 (Rare) H 5 (Extract)

I said, 'How can it become linked to the earth, and Allah<sup>azwj</sup> is Saying: **Allah is the One Who Raised the skies without a pillar you can see [13:2]?**' So he<sup>asws</sup> said: 'Glory be to Allah<sup>azwj</sup>! Isn't Allah<sup>azwj</sup> Saying: **without any pillars that you can see?**' I said, 'Yes'. So he<sup>asws</sup> said: 'Then there are pillars, but you cannot see them'.

قلت: كيف ذلك، جعلني الله فداك؟ قال: فبسط كفه اليسرى، ثم وضع اليمنى عليها، فقال: «هذه أرض الدنيا، و السماء الدنيا فوقها قبة، و الأرض الثانية فوق السماء الدنيا، و السماء الثانية فوقها قبة، و الأرض الثالثة فوق السماء الثانية، و السماء الثالثة فوقها قبة،

I said, 'May I be sacrificed for you<sup>asws</sup>, how is that?' He<sup>asws</sup> extended his<sup>asws</sup> left hand and placed his<sup>asws</sup> right hand upon it and said: 'This is the ground of the world, and the sky of the world, above which is a dome. And the second earth is above the sky of the world, and there is a dome above the second sky. And the third earth is above the second sky, and there is a dome above the third sky.

و الأرض الرابعة فوق السماء الثالثة، و السماء الرابعة فوقها قبة، و الأرض الخامسة فوق السماء الرابعة، و السماء الخامسة فوقها قبة، و الأرض السادسة، فوق السماء الخامسة، و السماء السادسة فوقها قبة، و الأرض السابعة فوق السماء السادسة، و السماء السابعة فوقها قبة،

And the fourth earth is above the third sky, and there is a dome above the fourth sky. And the fifth earth is above the fourth sky, and there is a dome above the fifth sky. And the sixth earth is above the fifth sky, and there is a dome above the sixth sky. And the seventh earth is above the sixth sky, and there is a dome above the seventh sky.

و عرش الرحمن تبارك و تعالى فوق السماء السابعة، و هو قول الله عز و جل: الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ **طَبَاقًا** وَ مِنْ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ

And the Throne of the Beneficent, Blessed and Exalted is above the seventh sky, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic: **Allah is the One Who Created the skies as layers, and from the earth similar to these. The Command descends between these [65:12].**

فأما صاحب الأمر فرسول الله (صلى الله عليه و آله)، و الوصي بعد رسول الله (صلى الله عليه و آله) قائم على وجه الأرض، فإنما يتنزل الأمر إليه من فوق السماء من بين السماوات و الأرضين».

So, as for the Master of the Command, so it is Rasool-Allah<sup>saww</sup> and the successor<sup>asws</sup> after Rasool-Allah<sup>saww</sup>, standing upon the surface of the earth. But rather, the Command Descends upon him<sup>asws</sup> from above the sky, from between the (seven) skies and the (seven) earths (firmaments)'.  
قلت: فما تحتنا إلا أرض واحدة؟ فقال: «ما تحتنا إلا أرض واحدة، و إن الست لمن فوقنا».

I said, 'But there is nothing beneath us except for one earth?' So he<sup>asws</sup> said: 'There is nothing underneath us except for one earth, and six of these are above us'.<sup>11</sup>

## VERSES 10 - 14

قَتِيلَ الْخَرَّاصُونَ {10}

**Accursed are the liars [51:10]**

الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ {11}

**Those who are in overwhelming neglect [51:11]**

يَسْأَلُونَ أَيَّانَ يَوْمِ الدِّينِ {12}

**They are asking, 'When would be the Day of Judgment?' [51:12]**

يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ {13}

**A Day they would be tormented at the Fire [51:13]**

ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ {14}

**"Taste your torment! This is what you used to hasten with" [51:14]**

سعد بن عبد الله: عن أبي عبد الله أحمد بن محمد السيارى، عن أحمد بن عبد الله بن قبيصة المهلبى، عن أبيه، عن بعض رجاله، عن أبي عبد الله (عليه السلام)، في باب الكرات، في قول الله عز و جل: عَلَى النَّارِ يُفْتَنُونَ، قال: «يكسرون في الكرة كما يكسر الذهب، حتى يرجع كل شيء إلى شبهه»، يعني إلى حقيقته.

Sa'd Bin Abdullah, from Abu Abdullah Ahmad Bin Muhammad Al-Sayyari, from Ahmad Bin Abdullah Bin Qabisat Al-Mahlby, from his father, from one of his men,

'Abu Abdullah<sup>asws</sup> in the Chapter of Al-Karaat, regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **A Day they would be tormented at the Fire [51:13]**, he<sup>asws</sup> said: 'They would be broken during the Return just as the gold breaks down, until all things return to its resemblance - meaning to its reality'.<sup>12</sup>

<sup>11</sup> تفسير القمى 2: 328

<sup>12</sup> مختصر بصائر الدرجات: 28.

**VERSES 16 - 21**

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ {15}

***Surely the pious would be in Gardens and springs [51:15]***

أَخَذِينَ مَا آتَاهُمْ رَبُّهُمْ ۗ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ {16}

***Taking what their Lord would have Given them. They, before that, were good doers [51:16]***

كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ {17}

***It was little from the night what they used to sleep [51:17]***

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ {18}

***And in the early mornings they used to seek Forgiveness [51:18]***

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ {19}

***And in their wealth there was a right for the beggar and the deprived ones [51:19]***

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ {20}

***And in the earth there are Signs for the convinced ones [51:20]***

وَفِي أَنفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ {21}

***And within themselves (too). So will you not see? [51:21]***

الشيخ في (التهديب): بإسناده، عن محمد بن علي بن محبوب، عن الحسن بن علي، عن العباس بن عامر، عن جابر، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: كانوا قليلاً من الليل ما يهجعون، قال: «كان القوم ينامون، و لكن كلما انقلب أحدهم، قال: الحمد لله، و لا إله إلا الله، و الله أكبر».

Al-Sheykh in Al-Tehzeeb, by his chain, from Muhammad Bin Ali Bin Mahboub, from Al-Hassan Bin Ali, from Al-Abbas Bin Aamir, from Jabir, from Abu Baseer,

'Abu Ja'far<sup>asws</sup> has said: '***It was little from the night what they used to sleep [51:17]***, he<sup>asws</sup> said: 'The people were sleeping, but every time one of them tossed and turned, he said, 'The Praise is for Allah<sup>azwj</sup>', and there is no god except Allah<sup>azwj</sup>, and Allah<sup>azwj</sup> is Greatest'.<sup>13</sup>

و عنه: بإسناده، عن الحسين بن سعيد، عن فضالة، عن معاوية بن عمار، قال: سمعت أبا عبد الله (عليه السلام) يقول في قول الله عز و جل: وَ بِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ: «في الوتر في آخر الليل سبعين مرة».

And from him, by his chain, from Al-Husayn Bin Saeed, from Fazalat, from Muawiya Bin Amaar who said,

'I heard Abu Abdullah<sup>asws</sup> saying with regards to the Words of Allah<sup>azwj</sup> Mighty and Majestic: ***And in the early mornings they used to seek Forgiveness [51:18]***, he<sup>asws</sup> said: 'During Al-Witr Salat, at the end of the night, (seeking Forgiveness) seventy times'.<sup>14</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلٍ عَنْ أَحْمَدَ بْنِ عَبْدِ الْعَزِيزِ قَالَ حَدَّثَنِي بَعْضُ أَصْحَابِنَا قَالَ كَانَ أَبُو الْحَسَنِ الْأَوَّلُ (عليه السلام) إِذَا رَفَعَ رَأْسَهُ مِنْ آخِرِ رُكْعَةِ الْوُتْرِ قَالَ هَذَا مَقَامٌ مِنْ حَسَنَاتِهِ نِعْمَةٌ مِنْكَ وَ شُكْرُهُ ضَعِيفٌ وَ ذَنْبُهُ عَظِيمٌ وَ لَيْسَ لَهُ إِلَّا دَفْعُكَ وَ رَحْمَتُكَ فَإِنَّكَ قُلْتَ فِي كِتَابِكَ الْمُنَزَّلِ عَلَى نَبِيِّكَ الْمُرْسَلِ (صلى الله عليه وآله) كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ وَ بِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ طَالَ هُجُوعِي

Ali Bin Muhammad, from Sahl, from Ahmad Bin Abdul Aziz who said, 'One of our companions narrate to be saying,

'It was so that whenever Abu Al-Hassan<sup>asws</sup> the 1<sup>st</sup> raised his<sup>asws</sup> head from the last Cycle of Al-Witr (Salāt), said: 'This is a place of the one whose good deeds are a Favour from You<sup>azwj</sup> and his gratitude is weak, and his sins are great, and it is not for him except for Your<sup>azwj</sup> Defence and Your<sup>azwj</sup> Mercy, for You<sup>azwj</sup> Said in Your<sup>azwj</sup> Book Revealed upon Your<sup>azwj</sup> Dispatched Prophet<sup>saww</sup>: ***It was little from the night what they used to sleep [51:17] And in the early mornings they used to seek Forgiveness [51:18]***.

وَ قَلَّ قِيَامِي وَ هَذَا السَّحْرُ وَ أَنَا أَسْتَغْفِرُكَ لِذَنْبِي اسْتِغْفَارَ مَنْ لَمْ يَجِدْ لِنَفْسِهِ ضَرًّا وَ لَا نَفْعًا وَ لَا مَوْتًا وَ لَا حَيَاةً وَ لَا نُشُورًا

And little is my<sup>asws</sup> standing (for Salat), and this is the morning, and I<sup>asws</sup> am seeking Forgiveness from You<sup>azwj</sup> for sins of my<sup>asws</sup> (Shias) and seeking of the Forgiveness of the one who can neither find for himself a harm, nor a benefit, nor death, nor life, nor Resurrection'.

فَمَا يَجُزُّ سَاجِدًا (صلوات الله عليه) .

Then he<sup>asws</sup> fall down in the *Sajdah*'.<sup>15</sup>

<sup>13</sup> التهذيب 2: 1384 / 335 .

<sup>14</sup> التهذيب 2: 498 / 130 .

<sup>15</sup> Al Kafi V 3 – The Book of Salāt CH 25 H 16

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ الْعَبْدَ يُوقِظُ ثَلَاثَ مَرَّاتٍ مِنَ اللَّيْلِ فَإِنْ لَمْ يَقُمْ أَتَاهُ الشَّيْطَانُ فَبَالَ فِي أُذُنِهِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umeyr, from Abu Ayoub Al-Khazaz, from Muhammad Bin Muslim who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The servant wakes up three times at night, so if he does not stand (for *Salāt*), the Satan<sup>la</sup> comes to him and urinates in his ear'.

قَالَ وَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ قَالَ كَانُوا أَقَلَّ اللَّيَالِي تَعُوْهُمْ لَا يَتُومُونَ فِيهَا .

He (the narrator) said, 'And I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: ***It was little from the night what they used to sleep [51:17]***. He<sup>asws</sup> said: 'There were very few nights which they missed out on, not standing (for the *Salāt*) in them'.<sup>16</sup>

محمد بن يعقوب: بإسناده، عن ابن فضال، عن صفوان الجمال، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: لِلسَّائِلِ وَ الْمَحْرُومِ، قال: «المحروم: المحارف الذي حرم كد يده في الشراء و البيع».

Muhammad Bin Yaqoub, by his chain, from Ibn Fazal, from Safwan Al-Jamal,

'Abu Abdullah<sup>asws</sup> regarding His<sup>azwj</sup> Words of the Mighty and Majestic: ***for the beggar and the deprived ones [51:19]***, said: 'The deprived – The struggler for the livelihood, whose hand has been prevented from buying and selling'.<sup>17</sup>

## VERSES 22 & 23

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ {22}

***And in the sky is your sustenance and what you are Promised (with) [51:22]***

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقُّ مِثْلِ مَا أَنْتُمْ تَنْطِقُونَ {23}

***So, by the Lord of the sky and the earth! It is the Truth, similar to what you are talking about [51:23]***

الشيخ في (التهديب): بإسناده، عن أحمد بن أبي عبد الله، عن القاسم بن يحيى، عن جده الحسن بن راشد، عن أبي بصير، عن أبي عبد الله، عن آبائه (عليهم السلام): «أن أمير المؤمنين (عليه السلام)، قال: إذا فرغ أحدكم من الصلاة، فليرفع يديه إلى السماء، و لينصب في الدعاء».

<sup>16</sup> Al Kafi V 3 – The Book Of *Salāt* CH 84 H 18

<sup>17</sup> الكافي 3: 12 /500

Al-Sheykh, in Al-Tehzeeb, by his chain, from Ahmad Bin Abu Abdullah, from Al-Qasim Bin Yahya, from his grandfather Al-Hassan Bin Rashid, from Abu Baseer,

‘Abu Abdullah<sup>asws</sup>, from his forefathers<sup>asws</sup> having said: ‘Amir-Al-Momineen<sup>asws</sup> said; ‘When one of you is free from the Salat, so he should raise his hand to the sky, and he should focus on the supplication’.

فقال ابن سبأ: يا أمير المؤمنين، أليس الله في كل مكان؟ قال: بلى. قال: فلم يرفع يديه إلى السماء؟

Ibn Saba said, ‘O Amir-Al-Momineen<sup>asws</sup>, Isn’t Allah<sup>azwj</sup> in every place?’ He<sup>asws</sup> said: ‘Yes’. He said, ‘So why should one raise his hand towards the sky?’

فقال: رزقكم أما تقرأ: وَ فِي السَّمَاءِ رِزْقُكُمْ وَ مَا تُوعَدُونَ فمن أين يطلب الرزق إلا من موضعه؟ و موضع الرزق و ما وعد الله السماء.»

He<sup>asws</sup> said: ‘For your sustenance. But, have you not read: **And in the sky is your sustenance and what you are Promised (with) [51:22]**? So where should he seek the sustenance except from its place? And the place of the sustenance, and what Allah<sup>azwj</sup> has Promised, is the sky’.<sup>18</sup>

محمد بن العباس (رحمه الله)، قال: حدثنا علي بن عبد الله، عن إبراهيم بن محمد الثقفي، عن الحسن بن الحسين، عن سفيان بن إبراهيم، عن عمرو بن هاشم، عن إسحاق بن عبد الله، عن علي بن الحسين (عليهما السلام)، في قول الله عز و جل: فَوَرَبِّ السَّمَاءِ وَ الْأَرْضِ إِنَّهُ لَحَقُّ مِثْلِ مَا أَنْتُمْ تَنْطِفُونَ، قال: «قوله تعالى: إِنَّهُ لَحَقُّ، [هو] قيام القائم (عليه السلام)، و فيه نزلت: وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ عَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَ لِيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَ لِيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا.»

Muhammad Bin Al-Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad Al-Saqafy, from Al-Hassan Bin Al-Husayn, from Sufyan Bin Ibrahim, from Amro bin Hashim, from Is’haq Bin Abdullah,

‘Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **So, by the Lord of the sky and the earth! It is the Truth, similar to what you are talking about [51:23]**. He<sup>asws</sup> said: ‘The Words of the Exalted: **It is the Truth** - it is the rising of Al-Qaim<sup>asws</sup>’.<sup>19</sup>

## VERSES 24 - 37

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ {24}

**Has there come to you a Hadeeth about the honoured guests of Ibrahim? [51:24]**

<sup>18</sup> التهذيب 2: 1315 / 322.

<sup>19</sup> (Extract) تأويل الآيات 2: 4 / 615.

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا ۖ قَالَ سَلَامٌ قَوْمٍ مُنْكَرُونَ {25}

**When they came to him, they said: 'Peace!' He said: 'Peace!' (and thought): 'An unknown people' [51:25]**

فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ {26}

**Then he went to his wife and came with a fat (roasted) calf [51:26]**

فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ {27}

**So he drew it near to them (and) said: 'You are not eating?' [51:27]**

فَأَوْجَسَ مِنْهُمْ خِيفَةً ۖ قَالُوا لَا تَخَفْ ۖ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ {28}

**Then he felt fear from them. They said, 'Do not fear', and they gave him glad tidings of a knowledgeable boy [51:28]**

فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَءٍ فَصَكَتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ {29}

**Then his wife came up shouting loudly, and she slapped her face and said, '(I am) a barren woman, old!' [51:29]**

قَالُوا كَذَلِكَ قَالَ رَبُّكَ ۖ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ {30}

**They said: 'Like that, Said your Lord. Surely He is the Wise, the Knowing [51:30]**

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ {31}

**He said: ' So what is your mission, O Rasools?' [51:31]**

قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ {32}

**They said: 'We are Sent to a criminal people [51:32]**

لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ {33}

**In order to Send down upon them rocks of clay [51:33]**

مُسَوِّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ {34}

**Marked (for Punishment) in the Presence of your Lord, to the extravagant (people) [51:34]**

فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ {35}

**So we brought out ones from the Momineen who were in it [51:35]**

فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ {36}

**But We did not find therein apart from a (single) household of the submitters [51:36]**

وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ {37}

**And We left therein a Sign for those who fear the painful Punishment [51:37]**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ ابْنِ فَضَالٍ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ وَهُوَ فَرَقَدٌ عَنْ أَبِي يَزِيدَ الْحَمَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ تَعَالَى بَعَثَ أَرْبَعَةَ أَمْلَاقٍ فِي إِهْلَاكِ قَوْمِ لُوطٍ جَبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ وَكَرُوبِيلَ (عليهم السلام) فَمَرُّوا بِإِبْرَاهِيمَ (عليه السلام) وَهُمْ مُعْتَمُونَ فَسَلَّمُوا عَلَيْهِ فَلَمْ يَعْرِفْهُمْ وَرَأَى هَيْئَةً حَسَنَةً فَقَالَ لَا يَخْدُمُ هَؤُلَاءِ أَحَدٌ إِلَّا أَنَا بِنَفْسِي وَكَانَ صَاحِبَ أَصْيَافٍ فَشَوَى لَهُمْ عِجْلًا سَمِينًا حَتَّى أَنْصَحَهُ ثُمَّ قَرَّبَهُ إِلَيْهِمْ فَلَمَّا وَضَعَهُ بَيْنَ أَيْدِيهِمْ رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِيرُهُمْ وَأَوْجَسَ مِنْهُمْ حَيْفَةً

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

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

فَلَمَّا رَأَى ذَلِكَ جَبْرَائِيلُ (عليه السلام) حَسَرَ الْعِمَامَةَ عَنْ وَجْهِهِ وَعَنْ رَأْسِهِ فَعَرَفَهُ إِبْرَاهِيمُ (عليه السلام) فَقَالَ أَنْتَ هُوَ فَقَالَ نَعَمْ وَمَرَّتْ امْرَأَتُهُ سَارَهُ فَبَشَّرَهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ فَقَالَتْ مَا قَالَ اللَّهُ عَزَّ وَجَلَّ فَأَجَابُوهَا بِمَا فِي الْكِتَابِ الْعَزِيزِ فَقَالَ إِبْرَاهِيمُ (عليه السلام) لَكُمْ فِيمَا دَا جِئْتُمْ قَالُوا لَهُ فِي إِهْلَاكِ قَوْمِ لُوطٍ

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

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

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

وَقَالَ الْحُسَيْنُ الْعَسْكَرِيُّ أَبُو مُحَمَّدٍ لَا أَعْلَمُ ذَا الْقَوْلِ إِلَّا وَ هُوَ يَسْتَقْبِيهِمْ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُجَادِلُنَا فِي قَوْمِ لُوطٍ فَأَتَوْا لُوطًا وَ هُوَ فِي زُرَاعَةٍ لَهُ قُرْبَ الْمَدِينَةِ فَسَلَّمُوا عَلَيْهِ وَ هُمْ مُعْتَمُونَ فَلَمَّا رَأَهُمْ رَأَى هَيْئَةً حَسَنَةً عَلَيْهِمْ عَمَائِمٌ بِيضٌ وَ ثِيَابٌ بِيضٌ فَقَالَ لَهُمُ الْمَنْزِلَ فَقَالُوا نَعَمْ فَتَقَدَّمَهُمْ وَ مَشُوا خَلْفَهُ

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

فَقَدِمَ عَلَى عَرَضِهِ عَلَيْهِمُ الْمَنْزِلَ وَ قَالَ أَيُّ شَيْءٍ صَنَعْتُمْ آتِي بِهِمْ قَوْمِي وَ أَنَا أَعْرِفُهُمْ فَالْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ وَ قَدْ قَالَ جِبْرَائِيلُ (عليه السلام) لَا تَعَجَلْ عَلَيْهِمْ حَتَّى يَشْهَدَ ثَلَاثَ شَهَادَاتٍ فَقَالَ جِبْرَائِيلُ (عليه السلام) هَذِهِ وَاحِدَةٌ

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

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

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

ثُمَّ دَخَلَ وَ دَخَلُوا مَعَهُ فَلَمَّا رَأَتْهُمُ امْرَأَتُهُ رَأَتْ هَيْئَهُ حَسَنَةً فَصَعِدَتْ فَوْقَ السَّطْحِ وَ صَعِقَتْ فَلَمَّ يَسْمَعُوا فَدَخَنَتْ فَلَمَّا رَأُوا الدُّخَانَ أَقْبَلُوا يُهْرَعُونَ إِلَى الْبَابِ فَنَزَلَتْ إِلَيْهِمْ فَعَالَتْ عِنْدَهُ قَوْمٌ مَا رَأَيْتُ قَطُّ أَحْسَنَ مِنْهُمْ هَيْئَةً

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

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

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

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

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

قَالَ فَصَاحَ بِهِ حَبْرِيئِيلُ يَا لُوطُ دَعُهُمْ يَدْخُلُونَ فَلَمَّا دَخَلُوا أَهْوَى حَبْرِيئِيلُ بِإِصْبَعِهِ نَحْوَهُمْ فَدَهَبَتْ أَعْيُنُهُمْ وَ هُوَ قَوْلُهُ فَطَمَسْنَا أَعْيُنَهُمْ ثُمَّ نَادَى حَبْرِيئِيلُ فَقَالَ إِنَّا رَسُولُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَ قَالَ لَهُ حَبْرِيئِيلُ إِنَّا بُعِثْنَا فِي إِهْلَاكِهِمْ فَقَالَ يَا حَبْرِيئِيلُ عَجَلٌ فَقَالَ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ

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

قَالَ فَأَمْرُهُ فَتَحَمَّلَ وَ مَنْ مَعَهُ إِلَّا امْرَأَتُهُ قَالَ ثُمَّ اقْتَلَعَهَا جِبْرَائِيلُ بِجَنَاحَيْهِ مِنْ سَبْعِ أَرْضِينَ ثُمَّ رَفَعَهَا حَتَّى سَمِعَ أَهْلُ السَّمَاءِ الدُّنْيَا نُبَاحَ الْكِلَابِ وَ صِيَاخَ الدِّيَكَةِ ثُمَّ قَلَبَهَا وَ أَمْطَرَ عَلَيْهَا وَ عَلَى مَنْ حَوْلَ الْمَدِينَةِ حِجَارَةً مِنْ سِجِّيلٍ.

He<sup>asws</sup> said; 'So he (Jibraeel<sup>as</sup>) commanded him to carry with him those who were with him<sup>as</sup> except for his<sup>as</sup> wife. Then Jibraeel<sup>as</sup>, by his<sup>as</sup> wings, uprooted from the seventh firmament, then raised it until the inhabitants of the sky heard the barking of the dogs and the crowing of the roosters. Then he<sup>as</sup> overturned it, and rained upon it and upon the surrounding areas of the city, stones of clay'.<sup>20</sup>

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 وآله): يا جبرئيل، و أين كانت قريتهم من البلاد؟ فقال جبرئيل: كان موضع قريتهم في موضع بحيرة طبرية اليوم، و هي في نواحي الشام، قال:

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

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

فقال له رسول الله (صلى الله عليه وآله): 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».

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

و عنه: قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن أحمد بن محمد بن أبي نصر، عن أبان، عن أبي بصير، و غيره، عن أحدهما (عليهما السلام)، قال: «إن الملائكة لما جاءت في هلاك قوم لوط قالوا: إنا مهلكو أهل هذه القرية. قالت سارة، و عجبت من قتلهم و كثرة أهل القرية، فقالت: و من يطبق قوم لوط؟ فبشروها بإسحاق و من وراء إسحاق يعقوب، فصكت وجهها، و قالت: عجوز عقيم، و هي يومئذ ابنة تسعين سنة، و إبراهيم يومئذ ابن عشرين و مائة سنة،

And from him who said, 'My father narrated to us, from Sa'd Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban, from Abu Baseer, and someone else,

One of the two of them<sup>asws</sup> (5<sup>th</sup> Or 6<sup>th</sup> Imam<sup>asws</sup>) having said: 'When the Angels came in for the destruction of the people of Lut<sup>as</sup>, they said: 'We will be destroying the people of this village'. Sara<sup>as</sup> said, wondering at their few number and the huge number of the people of the village: 'And who endures the people of Lut<sup>as</sup>?' So they

<sup>20</sup> Al Kafi – V 8 H 14953

<sup>21</sup> علل الشرائع: 5 / 550.

gave her the good news of Is'haq<sup>as</sup>, and from after Is'haq<sup>as</sup> of Yaqoub<sup>as</sup>. **and she slapped her face and said, '(I am) a barren woman, old!' [51:29].** And in those days she<sup>as</sup> was ninety years of age, and Ibrahim<sup>as</sup> was one hundred and twenty years old".<sup>22</sup>

في كتاب علل الشرايع باسناده إلى أبي بصير عن أبي جعفر عليه السلام حديث طويل وفيه قال أبو بصير: فقلت له: جعلت فداك فهل كان أهل قرية لوط كلهم هكذا يعملون؟ فقال: نعم إلا أهل البيت منهم مسلمين أما تسمع لقوله تعالى: " فأخرجنا من كان فيها من المؤمنين فما وجدنا فيها غير بيت من المسلمين ".

In the book IIIAI-AI-Sharai'e, by his chain going up to Abu Baseer,

'Abu Ja'far<sup>asws</sup> – a lengthy Hadeeth, and in it Abu Baseer said, 'I said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! Did all the people of Lut<sup>as</sup> used to act like this?' So he<sup>asws</sup> said: 'Yes, except for the People of the Household of the submitters among them. But, have you not heard the Words of the Exalted: **But We did not find therein apart from a (single) household of the submitters [51:36].**<sup>23</sup>

سعد بن عبد الله، قال: حدثني أحمد بن محمد بن عيسى، عن محمد و غيره، عن حدثه، عن الحسين بن أحمد المنقري، عن يونس بن ظبيان، قال: سمعت أبا عبد الله (عليه السلام) يقول: « لم ينزل من السماء شيء أقل و لا أعز من ثلاثة أشياء: أما أولها فالتسليم، و الثانية البر، و الثالثة اليقين، إن الله عز و جل يقول في كتابه: فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ.»

Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Muhammad and someone else, from the one who narrated to him, from Al-Husayn Bin Ahmad Al-Munqary, from Yunus Bin Zibyan who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'There did not descend from the sky anything, neither less nor dearer than three things. As for the first of it, so it is the submission; and the second one is the righteousness; and the third is the conviction. Allah<sup>azwj</sup> Mighty and Majestic is Saying in His<sup>azwj</sup> Book: **But We did not find therein apart from a (single) household of the submitters [51:36].**<sup>24</sup>

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وَفِي مُوسَىٰ إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ {38}

**And regarding Musa, when We Sent him to Pharaoh with a clear Authorisation [51:38]**

فَتَوَلَّىٰ بِرُكْنِهِ وَقَالَ سَاحِرٌ أَوْ مَجْنُونٌ {39}

<sup>22</sup> (Extract) علل الشرائع: 6 /551

<sup>23</sup> Tafseer Noor Al Saqalayn – CH 51 H 41

<sup>24</sup> مختصر بصائر الدرجات: 93

**But he turned back with his away with his supporters and said, '(He is either) a sorcerer or a madman' [51:39]**

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ {40}

**So We Seized him and his armies and We Hurlled them into the sea, and he was hosts and hurled them into the sea and he was blameworthy [51:40]**

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ {41}

**And among (the people of) Aad, when We Sent upon them the destructive (Al-Aqeem) wind [51:41]**

مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلْتَهُ كَالرِّيمِ {42}

**It did not leave anything it came upon except it made it to be like dust [51:42]**

وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ {43}

**And regarding Samood, when it was said to them: 'Enjoy yourselves for a while' [51:43]**

فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنْظُرُونَ {44}

**But they exceeded from the Command of their Lord, so the thunderbolt seized them and they were looking on [51:44]**

فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُتْتَصِرِينَ {45}

**So they were neither able to stand up nor help each other [51:45]**

وَقَوْمَ نُوحٍ مِنْ قَبْلُ ۗ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ {46}

**And the people of Noah from before (them), they were a transgressing people [51:46]**

**The destructive winds of Allah<sup>azwj</sup>**

مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَىٰ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ وَهَشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ قَالَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ab and Hashaam Bin Saalim, from Abu Baseer who said:

سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ الرِّيحِ الأَرْبَعِ الشَّمَالِ وَ الجُنُوبِ وَ الصَّبَا وَ الدَّبُورِ وَ قُلْتُ إِنَّ النَّاسَ يَذْكُرُونَ أَنَّ الشَّمَالَ مِنَ الجَنَّةِ وَ الجُنُوبَ مِنَ النَّارِ فَقَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ جُنُوداً مِنْ رِيَّاحٍ يُعَذِّبُ بِهَا مَنْ يَشَاءُ مِنْ عَصَاهُ وَ لِكُلِّ رِيحٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهَا فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعَذِّبَ قَوْماً بِنَوْعٍ مِنَ العَذَابِ أَوْحَى إِلَى المَلَكِ المُوَكَّلِ بِذَلِكَ النَّوعِ مِنَ الرِّيحِ الَّتِي يُرِيدُ أَنْ يُعَذِّبَهُمْ بِهَا قَالَ فَيَأْمُرُهَا المَلَكُ فَيَهْبِجُ كَمَا يَهْبِجُ الأَسَدُ المُعْضَبُ

'I asked Abu Ja'far<sup>asws</sup> about the four types of winds – the North, the South, *Al-Saba* and *Al-Dabour*, and I said that the people are mentioning that the North (wind) is from the Paradise, and the South (wind) is from the Fire'. So he<sup>asws</sup> said: 'Allah<sup>azwj</sup> has armies of winds by which He<sup>azwj</sup> Punishes whomsoever that He<sup>azwj</sup> so Wishes to from the ones who disobey Him<sup>azwj</sup>, and from every wind from these is an Angel allocated to it. So if Allah<sup>azwj</sup> Intends to Punish a people by some kind of torment, He<sup>azwj</sup> Reveals to the Angel in charge of that particular type of the winds by which He<sup>azwj</sup> Intends to Punish them by. So the Angel orders it and it get excited like a lion gets excited when bothered'.

قَالَ وَ لِكُلِّ رِيحٍ مِنْهُنَّ اسْمٌ أَمَا تَسْمَعُ قَوْلَهُ تَعَالَى كَذَّبَتْ عادٌ فَكَيْفَ كانَ عَذابي وَ نُذِرُ إِنَّا أَرْسَلنا عَلَيْهِم رِيحاً صَرْصَراً فِي يَوْمِ نَحْسٍ مُسْتَمِرٍّ وَ قالَ الرِّيحِ العَقِيمِ وَ قالَ رِيحٌ فِيها عَذابٌ أَلِيمٌ وَ قالَ فَأَصابها إِعصارٌ فِيهِ نارٌ فَاحْتَرَقَتْ وَ ما ذَكَرَ مِنَ الرِّيحِ الَّتِي يُعَذِّبُ اللَّهُ بِها مَنْ عَصاهُ

He<sup>asws</sup> said: 'And for every wind from these is a name. Have you not heard the Words of the High<sup>azwj</sup>: **(People of) Ad belied, so how was My punishment and Warning? [54:18] For We sent against them a furious wind Sarsara, on a Day of continuous bad luck [54:19].** And Said: **the destructive wind (Al-Aqeeq) [51:41].** And Said: **a (blast of) wind wherein is a painful Punishment [46:24].** And Said: **'Then a tornado in which is fire, hits it, so it gets incinerated [2:266].** And (others) from winds which have not been Mentioned by which Allah<sup>azwj</sup> Punishes the ones who disobey Him<sup>azwj</sup>'.

قَالَ وَ لِلَّهِ عَزَّ دِكْرُهُ رِيَّاحٌ رَحْمَةٌ لَوَاقِحٌ وَ غَيْرُ ذَلِكَ يَنْشُرُها بَيْنَ يَدَيْ رَحْمَتِهِ مِنْها ما يَهْبِجُ السَّحَابَ لِلْمَطَرِ وَ مِنْها رِيَّاحٌ نَحْسُ السَّحَابِ بَيْنَ السَّمَاءِ وَ الأَرْضِ وَ رِيَّاحٌ تَعْصِرُ السَّحَابَ فَتَمَطِّرُهُ بِإِذْنِ اللَّهِ وَ مِنْها رِيَّاحٌ مِمَّا عَدَدَ اللَّهُ فِي الكِتابِ

He<sup>asws</sup> said: 'And Allah<sup>azwj</sup> Mighty is His<sup>azwj</sup> mention has winds of Mercy which occur, and others besides that which He<sup>azwj</sup> Displays His<sup>azwj</sup> Mercy. From these is that which incites clouds for the rain, and from these is a wind which holds up the clouds in between the sky and the earth, and the winds which squeeze the clouds so they make rain by the Permission of Allah<sup>azwj</sup>, and from these are winds which Allah<sup>azwj</sup> has Counted in His<sup>azwj</sup> Book.

فَأَمَّا الرِّيحُ الأَرْبَعُ الشَّمَالِ وَ الجُنُوبِ وَ الصَّبَا وَ الدَّبُورُ فَإِنَّها هِيَ أَسْماءُ المَلائِكَةِ المُوَكَّلِينَ بِها فَإِذَا أَرَادَ اللَّهُ أَنْ يُهَبَّ شَمالاً أَمَرَ المَلَكَ الَّذِي اسْمُهُ الشَّمَالُ فَيَهْبِطُ عَلَى البَيْتِ الحَرَامِ فَقامَ عَلَى الرُّكنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الشَّمَالِ حَيْثُ يُرِيدُ اللَّهُ مِنَ البَرِّ وَ البَحْرِ

As for the four winds – the North, and the South, and *Al-Saba*, and *Al-Dabour*, so these are the names of the Angels who have been allocated to these. So if Allah<sup>azwj</sup> Intends the North wind to blow, He<sup>azwj</sup> Commands the Angel whose name is the North (*Al-Shimaal*), so he descends upon the Sacred House (*Al-Bayt Al-Haram*), stands upon the *Al-Shamy* corner of it and flaps his wings. So the North wind disperses in the land and the sea wherever Allah<sup>azwj</sup> Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ جَنُوباً أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الْجُنُوبُ فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الْجُنُوبِ فِي الْبَرِّ وَالْبَحْرِ حَيْثُ يُرِيدُ اللَّهُ

And if Allah<sup>azwj</sup> Intends to Send the South winds, He<sup>azwj</sup> Commands the Angel whose name is the South (*Al-Junoub*), so he descends upon the Sacred House (*Al-Bayt Al-Haram*), stands upon the *Al-Shamy* corner of it and flaps his wings. So the South wind disperses in the land and the sea wherever Allah<sup>azwj</sup> Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ رِيحَ الصَّبَا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الصَّبَا فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الصَّبَا حَيْثُ يُرِيدُ اللَّهُ حَلَّ وَ عَزَّ فِي الْبَرِّ وَالْبَحْرِ

And if Allah<sup>azwj</sup> Intends to Send *Al-Saba* wind, He<sup>azwj</sup> Commands the Angel whose name is *Al-Saba*, so he descends upon the Sacred House, stands upon the *Al-Shamy* corner of it and flaps his wings. So the *Al-Saba* wind disperses in the land and the sea wherever Allah<sup>azwj</sup> Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ دَبُوراً أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الدَّبُورُ فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الدَّبُورِ حَيْثُ يُرِيدُ اللَّهُ مِنَ الْبَرِّ وَالْبَحْرِ

And if Allah<sup>azwj</sup> Intends to Send *Daboura*, He<sup>azwj</sup> Commands the Angel whose name is *Al-Dabour*, so he descends upon the Sacred House, stands upon the *Al-Shamy* corner of it and flaps his wings. So *Al-Dabour* wind disperses in the land and the sea wherever Allah<sup>azwj</sup> Desires it to’.

ثُمَّ قَالَ أَبُو جَعْفَرٍ (عليه السلام) أَمَا تَسْمَعُ لِقَوْلِهِ رِيحُ الشَّمَالِ وَ رِيحُ الْجُنُوبِ وَ رِيحُ الدَّبُورِ وَ رِيحُ الصَّبَا إِنَّمَا تُضَافُ إِلَى الْمَلَائِكَةِ الْمُؤَكَّلِينَ بِهَا.

Then Abu Ja'far<sup>asws</sup> said: ‘As for your hearing their words – the North wind, and the South wind, and *Al-Dabour* wind, and *Al-Saba* wind, but rather these are the Angels who have been entrusted with these.<sup>25</sup>

<sup>25</sup> Al Kafi – H 14511

**VERSES 47 - 49**

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ {47}

**And the sky, We Built it by Hand, and We are the Expanders [51:47]**

وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ {48}

**And the earth, We Spread it out, so how excellent are the spreaders [51:48]**

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ {49}

**And from all things, We Created pairs, perhaps you would take heed [51:49]**

بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رحمه الله)، قال: حدثنا محمد ابن أبي عبد الله الكوفي، قال: حدثنا محمد بن إسماعيل، قال: حدثنا الحسين بن الحسن، قال: حدثنا بكر، عن أبي عبد الله البرقي، عن عبد الله بن بحر، عن أبي أيوب الخزاز، عن محمد بن مسلم، قال: سألت أبا جعفر (عليه السلام) فقلت: قوله عز و جل: يا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ؟

Ibn Babuwayh said, 'It was narrated to us by Ali Bin Ahmad Bin Muhammad Bin Umran Al Daqaq, from Muhammad Ibn Abu Abdullah Al Kufy, from Muhammad Bin Ismail, from Al Husayn Bin Al Hassan, from Bakr, from Abu Abdullah Al Barqy, from Abdullah Bin Bahr, from Abu Ayoub Al Khazaz, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far<sup>asws</sup>, so I said, 'The Words of the Mighty and Majestic: **He said: O Iblees! What prevented you performing Sajdah to what I Created with My Two hands? [38:75].**

فقال: «اليد في كلام العرب القوة و النعمة. قال: وَ اذْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ وَ قال: وَ السَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ أَي بِقُوَّةٍ وَ إِنَّا لَمُوسِعُونَ وَ قال: وَ أَيَدُهُمْ بِرُوحٍ مِنْهُ أَي قُوَاهِم. وَ يقال: لفلان عندي يد بيضاء، أَي نعمة».

So he<sup>asws</sup> said: 'The 'hand' in the speech of the Arabs is (means) the strength and the favour. He<sup>azwj</sup> Said: **and remember Our servant Dawood, the possessor of the hand (strength) [38:17].** And Said: **And the sky, We Built it by Hand** – i.e., by Strength, **and We are the Expanders [51:47].** And Said: **and He Supported them with a Spirit from Him [58:22],** i.e., Strengthened them. And it is said, 'For so and so there is a white hand with me', i.e., a favour'.<sup>26</sup>

<sup>26</sup> معاني الأخبار: 8 / 15، التوحيد: 1 / 153

## VERSE 50

فَفِرُّوا إِلَى اللَّهِ ۖ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ {50}

**Therefore flee to Allah, surely I am a clear warner to you from Him [51:50]**

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ فَفِرُّوا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ قَالَ حُجُّوا إِلَى اللَّهِ عَزَّ وَجَلَّ .

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Al Jaroud,

'From Abu Ja'far<sup>asws</sup>, he (the narrator) said, '(What about): **Therefore flee to Allah, surely I am a clear warner to you from Him [51:50]?**' He<sup>asws</sup> said: 'Be a pilgrim to Allah<sup>azwj</sup> Mighty and Majestic'.<sup>27</sup>

و عنه في (الفتاوى): بإسناده، عن زيد بن علي، عن أبيه (عليه السلام)، في قوله تعالى: فَفِرُّوا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ: «يعني حجوا إلى بيت الله، يا بني إن الكعبة بيت الله، فمن حج بيت الله فقد قصد إلى الله، والمساجد بيوت الله، فمن سعى إليها فقد سعى إلى الله و قصد إليه».

And from him, by his chain,

'Zayd, the son Of Ali<sup>asws</sup>, from his father<sup>asws</sup> Ali<sup>asws</sup> regarding the Words of the Exalted: **Therefore flee to Allah, surely I am a clear warner to you from Him [51:50]**, he<sup>asws</sup> said: 'It Means go for Hajj to the House of Allah<sup>azwj</sup>. O my<sup>asws</sup> son! The Kabah is the House of Allah<sup>azwj</sup>, so the one who performs Hajj of the House of Allah<sup>azwj</sup>, so he has aimed to Allah<sup>azwj</sup>. And the Masjids are the Houses of Allah<sup>azwj</sup>, so the one who runs towards these, so he has run towards Allah<sup>azwj</sup>, and aimed towards Him<sup>azwj</sup>'.<sup>28</sup>

## VERSES 51 - 55

وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ ۖ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ {51}

**And do not make another god to be with Allah. I am a clear warner to you from Him [51:51]**

كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجْنُونٌ {52}

<sup>27</sup> Al Kafi – V 4 – The Book of Hajj Ch 28 H 21

<sup>28</sup> من لا يحضره الفقيه 1: 603 /127.

**Similar to that, there did not come any Rasool from before them except they said, '(He is either) a sorcerer or a madman' [51:52]**

أَتَوَّصَوْا بِهِ ۚ بَلْ هُمْ قَوْمٌ طَاغُونَ {53}

**Have they been bequeathed with it? But, they are a transgressing people [51:53]**

فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ {54}

**So turn away from them, for you are not with a blame [51:54]**

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ {55}

**And continue to remind, for surely the Zikr benefits the Momineen [51:55]**

حدثنا احمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد عن ابن ابي حمزة عن ابي بصير عن ابي عبد الله عليه السلام قال ان الله تبارك وتعالى قال لنبية فتول عنهم فما انت بملوم اراد ان يعذب اهل الارض ثم بدا لله فنزلت الرحمة فقال ذكر يا محمد فان الذكرى تنفع المؤمنين

Ahmad Bin Muhammad Narrated to us, from Al-Hasan Bin Saeed, from Al-Qasim Bin Muhammad, from Ibn Abu Hamza, from Abu Baseer, who has said:

Abu Abdullah<sup>asws</sup> having said: 'Surely Allah<sup>azwj</sup> Said to His<sup>azwj</sup> Prophet<sup>saww</sup>: **So turn away from them, for you are not with a blame [51:54].** Allah<sup>azwj</sup> Intended to Punish the inhabitants of the Earth, then Allah<sup>azwj</sup> Adopted a more kind Approach and Sent down the Mercy, therefore He<sup>azwj</sup> Said: **And continue to remind – O Muhammad<sup>saww</sup>, for surely the Zikr benefits the Momineen [51:55].**

فرجعت من قابل فقلت لابي عبد الله عليه السلام جعلت فداك اني حدثت اصحابنا فقالوا بدا لله ما لم يكن في علمه

I returned to the subject. I said to Abu Abdullah<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>, I narrated to our companions, they said, 'It seems that it was not in Allah<sup>azwj</sup>'s Knowledge'.

قال فقال أبو عبد الله عليه السلام ان الله علمين علم عنده لم يطلع عليه احدا من خلقه وعلم نبذه إلى ملائكته ورسله فما نبذه إلى ملائكته فقد انتهى البينا.

He (the narrator) said, 'Abu Abdullah<sup>asws</sup> said: 'The Knowledge of Allah<sup>azwj</sup> is of two types – a Knowledge which is with Him<sup>azwj</sup> and none from the creation gets it, and a

knowledge He<sup>azwj</sup> has Given to His<sup>azwj</sup> Angels and His<sup>azwj</sup> Rasools<sup>as</sup> . He<sup>azwj</sup> did not Give it to them but it reached to us<sup>asws</sup>,<sup>29</sup>

وَ هَذَا الْإِسْتَدَادِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُمَا قَالَا إِنَّ النَّاسَ لَمَّا كَذَّبُوا بِرَسُولِ اللَّهِ (صلى الله عليه وآله) هَمَّ اللَّهُ تَبَارَكَ وَ تَعَالَى بِهَلَاكِ أَهْلِ الْأَرْضِ إِلَّا عَلِيًّا فَمَا سِوَاهُ يَقُولُهُ فَتَوَلَّى عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ ثُمَّ بَدَأَ لَهُ فَرَحَمَ الْمُؤْمِنِينَ ثُمَّ قَالَ لِنَبِيِّهِ (صلى الله عليه وآله) وَ ذَكَرَ فَإِنَّ الدُّكْرَى تَنْفَعُ الْمُؤْمِنِينَ.

And by this chain, from Abaan, from Abu Baseer, who has said:

Abu Ja'far<sup>asws</sup> and Abu Abdullah<sup>asws</sup>, both of them<sup>asws</sup> said: 'When the people belied Rasool-Allah<sup>saww</sup>, Allah<sup>azwj</sup> Blessed and Exalted Decided to Destroy the people of the earth except for Ali<sup>asws</sup> and no one else, by His<sup>azwj</sup> Statement: **So turn away from them, for you are not with a blame [51:54]**. Then Changed (His<sup>azwj</sup> Decision) for them, so He<sup>azwj</sup> was Merciful to the Momineen. Then He<sup>azwj</sup> Said to His<sup>azwj</sup> Prophet<sup>saww</sup>: **And continue to remind, for surely the Zikr benefits the Momineen [51:55]**.<sup>30</sup>

ابن بابويه، قال: حدثنا أبو محمد جعفر بن أحمد بن علي الفقيه (رضي الله عنه) عنه، قال: حدثنا أبو محمد الحسن بن محمد بن علي بن صدقة القمي، قال: حدثني أبو عمرو محمد بن عمرو بن عبد العزيز الأنصاري الكنجي، قال: حدثني من سمع الحسن بن محمد النوفلي يقول: قدم سليمان المروزي متكلم خراسان على المأمون- و ذكر الحديث مع الإمام الرضا (عليه السلام)، و سليمان المروزي- إلى أن قال الرضا (عليه السلام): «رويت عن أبي عبد الله (عليه السلام)، أنه قال: [إن] الله عز و جل علمين، علما مخزوننا مكنونا لا يعلمه إلا هو، من ذلك يكون البداء، و علما علمه ملائكته و رسله، فالعلماء من أهل بيت نبيك يعلمونه».

Ibn Babuwayh said, 'It was narrated to us by Abu Muhammad Ja'far Bin Ahmad Bin Ali, the jurist, from Abu Muhammad Al Hassan Bin Muhammad Bin Ai Bin Sadaqa Al Qummi, from Abu Amro and Muhammad Bin Amro Bin Abdul Aziz Al Ansari Al Kanji, from one who heard Al Hassan Bin Muhammad Al Nowfali saying,

'Suleyman Al-Marouzy, the speaker of Khurasan, proceeded to Al-Mamoun' – and he mentioned the Hadeeth of the Imam Al-Reza<sup>asws</sup> with Suleyman Al-Marouzy, until Al-Reza<sup>asws</sup> said: 'It is reported from Abu Abdullah<sup>asws</sup> having said: 'For Allah<sup>azwj</sup> there are two (types of) Knowledge) – a Knowledge treasured, concealed, none Know it except Him<sup>azwj</sup>. From that, the Change (of Decision) occurs; and a Knowledge He<sup>azwj</sup> Made it known to His<sup>azwj</sup> Angels and His<sup>azwj</sup> Rasools<sup>as</sup>, so the knowledgeable ones<sup>asws</sup> from the Household of your Prophet<sup>saww</sup> are knowing it''.

قال سليمان: أحب أن تنزعه لي من كتاب الله تعالى، قال: قول الله تعالى لنبيه (صلى الله عليه و آله): فَتَوَلَّى عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ، أراد هلاكهم ثم بدا لله تعالى فقال: وَ ذَكَرَ فَإِنَّ الدُّكْرَى تَنْفَعُ الْمُؤْمِنِينَ».

Suleyman said, 'I would love it if you could pull it for me from the Book of Allah<sup>azwj</sup> the Exalted'. He<sup>asws</sup> said: 'The Words of the Exalted to His<sup>azwj</sup> Prophet<sup>saww</sup>: **So turn away**

<sup>29</sup> Basaair Al Darajaat – P 2 CH 21 H 4

<sup>30</sup> Al Kafi V 8 – H 14526

**from them, for you are not with a blame [51:54].** He<sup>azwj</sup> Wanted to Destroy them. The there was a Change for Allah<sup>azwj</sup> the Exalted, so He<sup>azwj</sup> Said: **And continue to remind, for surely the Zikr benefits the Momineen [51:55]**.<sup>31</sup>

For detailed Ahadeeth on Change of Allah<sup>azwj</sup>'s Decision, refer to Al Kafi V 1 The book of Tawheed, Ch 24 –

[https://hubeali.com/books/English-Books/AlKafiVol1/AlKafiV1-TheBookOfTawheed\(3\).pdf](https://hubeali.com/books/English-Books/AlKafiVol1/AlKafiV1-TheBookOfTawheed(3).pdf)

## VERSE 56

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ {56}

**And I have not Created the Jinn and the Humans except to be worshipping Me [51:56]**

و عنه، قال: حدثنا محمد بن موسى بن المتوكل (رضي الله عنه)، قال: حدثنا علي بن الحسين السعدآبادي، عن أحمد بن أبي عبد الله البرقي، عن الحسن بن علي بن فضال، عن ثعلبة بن ميمون، عن جميل بن دراج، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل: وَ مَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ، قال: «خلقهم للعبادة». قلت: خاصة أم عامة؟ قال: «لا، بل عامة».

And from him, from Muhammad Bin Musa Bin Al-Mutawakkal, from Ali Bin Al-Husayn Al-Asadabady, from Ahmad Bin Abu Abdullah Al-Barqy, from Al-Hassan Bin Ali Bin Fazal, from Sa'albat Al-Maymoun, from Jameel Bin Daraaj,

'Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic [51:56] **And I have not Created the Jinn and the Humans except that they should worship**, he<sup>asws</sup> said: 'Created them for the worship'. I said, 'In particular, or generally?' He<sup>asws</sup> said: 'No, but, generally (for worship)'.<sup>32</sup>

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

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

<sup>31</sup> عيون أخبار الرضا (عليه السلام) 1: 1/181

<sup>32</sup> علل الشرائع: 12/14

'I asked Abu Abdullah<sup>asws</sup> about the Words of the Mighty and Majestic: **And I have not Created the Jinn and the Humans except to be worshipping Me [51:56]**, he<sup>asws</sup> said: 'Created them for Commanding them for the worship'.<sup>33</sup>

(تحفة الإخوان) قال: ذكر بعض المفسرين، بحذف الإسناد، عن أبي بصير، عن الصادق جعفر بن محمد (عليهما السلام)، أنه قال: أخبرني عن خلق آدم، كيف خلقه الله تعالى؟

(The book) Tohaft Al Ikhwan, said, 'Some of the interpreters (of the Quran) have mentioned, by a deleted chain, from Abu Baseer,

'From Al-Sadiq Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, he (the narrator) said, 'Inform me about the creation of Adam<sup>as</sup>. How did Allah<sup>azwj</sup> the Exalted Created him<sup>as</sup>?'

قال: «إن الله تعالى لما خلق نار السموم، و هي نار لا حر لها و لا دخان، فخلق منها الجان، فذلك معنى قوله تعالى: وَ الْجَانُّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ و سماه مارجا، و خلق منه زوجه و سماها مارجة، فواقعها فولدت الجان،

He<sup>asws</sup> said: 'Allah<sup>azwj</sup> the Exalted, when He<sup>azwj</sup> Created the toxic fire, and it is a fire with neither any heat for it nor any smoke, so He<sup>azwj</sup> Created the Jaan (predecessor of the Jinn) from it, and that is the Meaning of the Words of the Exalted: **And the Jaan, We Created him from before, from the toxic fire [15:27]**, and Named him as Marijaa, and Created his spouse from him and Named her as Marijat. He copulated with her and she gave birth to the Jaan.

ثم ولد الجان ولدا و سماه الجن، و منه تفرعت قبائل الجن، و منهم إبليس اللعين، و كان يولد الجان الذكر و الأنثى، و يولد الجن كذلك توأمين، فصاروا تسعين ألفا ذكرا و أنثى، و ازدادوا حتى بلغوا عدة الرمال.

Then the Jaan begot a son and named his as Jinn, and from him branched out the tribes of the Jinn, and from them is Iblees<sup>la</sup> the Accursed. And it was so that the Jaan used to beget the males and the females, and the Jinn like that (beget) twins (both). So they became ninety thousand males and females, and they increased until they reached the number of the (grains of) sand.

و تزوج إبليس بامرأة من ولد الجان يقال لها: لها بنت روحا بن سلساسل، فولدت منه بيلقيس و طونة في بطن واحد، ثم شعلا و شعيلة في بطن واحد، ثم دوهر و دوهرة في بطن واحد، ثم شوذا و شيطنة في بطن واحد، ثم فقتس و فقتسة في بطن واحد،

And Iblees<sup>la</sup> married a woman from the children of the Jaan called Lahba daughter of Rawha Bin Salsasil, and begot Bayalqees and Townat from him, in one pregnancy, then (begot) Sha'la and Shaeelat in one pregnancy, then Dowhar and Dowharat in one pregnancy, then Showza and Shayzat in one pregnancy, then Faqtas and Faqtasat in one pregnancy.

<sup>33</sup> 10 /13 (Extract) علل الشرائع:

فكثر أولاد إبليس (لعنة الله) حتى صاروا لا يحصون، و كانوا يهيمون على وجوههم كالذر، و النمل، و البعوض، و الجراد، و الطير، و الذباب. و كانوا يسكنون المغاوز و القفار، و الحياض، و الآجام، و الطرق، و المزابل، و الكنف، و الأنهار، و الآبار، و النواويس، و كل موضع وحش، حتى امتلأت الأرض منهم.

Thus, the children of Iblees<sup>la</sup> became abundant to the extent they became uncountable, and they were wandering around like the particles, and the ants, and the mosquitoes, and the locusts, and the bird, and the flies. And they used to dwell in the desert, and the wilderness, and the lakes, and the bushes, and the roads, and the dump-yards, and the toilets, and the rivers, and the wells, and the cemeteries, and every desolate place, until the earth was filled from them.

ثم تمثلوا بولد آدم بعد ذلك، و هم على صور الخيل، و الحمير، و البغال، و الإبل، و المعز، و البقر، و الغنم، و الكلاب، و السباع، و السلاحف.

Then they resembled themselves with the children of Adam after that, and they were upon the horses, and the donkeys, and the mules, and the camels, and the goats, and the cows, and the sheep, and the dogs, and the lions, and the turtles.

فلما امتلأت الأرض من ذرية إبليس (لعنه الله) أسكن الله الجان الهواء دون السماء، و أسكن ولد الجن في سماء الدنيا، و أمرهم بالعبادة و الطاعة و هو قوله تعالى: **وَ مَا خَلَقْتُ الْجِنَّ وَ الْإِنْسَ إِلَّا لِيَعْبُدُونِ.**

So when the earth was filled up from the offspring of Iblees<sup>la</sup>, Allah<sup>azwj</sup> Settled the Jaan in the atmosphere below the sky, and Settled the children of Jinn in the sky of the world, and Commanded them with the worship and the obedience, and these are the Words of the Exalted: **And I have not Created the Jinn and the Humans except to be worshipping Me [51:56].**

و كانت السماء تفتخر على الأرض، و تقول: إن ربي رفعني فوقك، و أنا مسكن الملائكة، و في العرش و الكرسي و الشمس و القمر و النجوم، و خزائن الرحمة، و مني ينزل الوحي.

And it so happened that the sky used to price upon the earth and it was saying, 'My Lord<sup>azwj</sup> Raised me above you and I am the dwelling of the Angels, and in me is the Throne, and the Chair, and the sun, and the moon, and the stars, and the Treasures of the Mercy, and from me comes down the Revelation'.

فقال الأرض: إن ربي بسطني و استودعني عروق الأشجار و النبات و العيون، و خلق في الثمرات و الأنهار و الأشجار. فقالت لها السماء: ليس عليك أحد يذكر الله تعالى؟

The earth said, 'My Lord<sup>azwj</sup> Spread me and Deposited in me the veins of the trees, and the vegetation, and the springs, and Created in me the fruits, and the rivers, and the trees'. So the sky said to it, 'Isn't there anyone upon you Mentioning Allah<sup>azwj</sup> the Exalted?'

فقال الأرض: يا رب، إن السماء تفتخر علي، إذ ليس علي أحد يذكرك. فنوديت الأرض: أن اسكني، فإني أخلق من أديمك صورة لا مثل لها من الجن، و أرزقه العقل و العلم و الكتاب و اللسان، و انزل عليه من كلامي، ثم أملاً بطنك و ظهرك و شرقك و غربك علي مزاج تربك في اللون، و الحرية، و السرية، و افتخري يا أرض علي السماء بذلك.

So the earth said, 'O Lord<sup>azwj</sup>! The sky is priding upon me when there isn't anyone upon me Mentioning You<sup>azwj</sup>!' So He<sup>azwj</sup> Called out to the earth: "Calm down, for I<sup>azwj</sup> will be Creating from your crust an image, there would be no resemblance for it from the Jinn, and I<sup>azwj</sup> will Grace him the intellect, and the knowledge, and the Book, and the languages, and Send down My<sup>azwj</sup> Speech upon him. Then I<sup>azwj</sup> shall Fill your belly and your back, and your east and your west, upon overwhelming varieties of colours, and the freedom and the secrecy. And pride yourself, O earth, upon the sky with that!"

ثم استقرت الأرض و سألت ربما أن يهبط إليها خلقا، فأذن لها بذلك، علي أن يعبدوه و لا يعصوه-

Then the earth was tranquil and asked its Lord<sup>azwj</sup> to Send down creatures upon it, so He<sup>azwj</sup> Permitted it with that, upon a Stipulation that they would be worshipping Him<sup>azwj</sup> and will not disobey Him<sup>azwj</sup>.

قال- و هبط الجن و إبليس اللعين و سكنا الأرض، فأعطوا علي ذلك العهد، و نزلوا و هم سبعون ألف قبيلة يعبدون الله حق عبادته دهرًا طويلا.

He<sup>asws</sup> said: 'And there descended the Jinn, and Iblees<sup>la</sup> the Accursed, and settled in the earth. So they exceeded the pact upon that, and they descended, and they were seventy thousand tribes worshipping Allah<sup>azwj</sup> rightful of His<sup>azwj</sup> worship for a long time.

ثم رفع الله إبليس إلى سماء الدنيا لكثرة عبادته، فعبد الله تعالى فيها ألف سنة، ثم رفع إلى السماء الثانية، فعبد الله تعالى فيها ألف سنة، و لم يزل يعبد الله في كل سماء ألف سنة حتى رفعه الله إلى السماء السابعة،

Then Allah<sup>azwj</sup> Raised Iblees<sup>la</sup> to the sky of the world due to the frequency of his<sup>la</sup> worship. So he<sup>la</sup> worshipped Allah<sup>azwj</sup> the Exalted therein for a thousand years. Then he<sup>la</sup> was Raised to the second sky, and he<sup>la</sup> worshipped Allah<sup>azwj</sup> the Exalted therein for a thousand years. And he<sup>la</sup> did not cease to worship Allah<sup>azwj</sup> in every sky for a thousand years until Allah<sup>azwj</sup> Raised him<sup>la</sup> to the seventh sky.

و كان أول يوم في السماء الأولى السبت، و الأحد في الثانية، حتى كان يوم الجمعة صير في السماء السابعة، و كان يعبد الله حق عبادته، و يوحد حق توحده، و كان بمنزلة عظيمة حتى إذا مر به جبرئيل و ميكائيل، يقول بعضهم لبعض: لقد أعطي هذا العبد من القوة على طاعة الله و عبادته ما لم يعط أحد من الملائكة.

And the first day in the first sky was the Saturday, and the Sunday was in the second (sky), until it was the day of Friday, he<sup>la</sup> came to be in the seventh sky. And he<sup>la</sup> used to worship Allah<sup>azwj</sup> as it rightful of His<sup>azwj</sup> worship, and he<sup>la</sup> extolled His<sup>azwj</sup> Tawheed as is right of His<sup>azwj</sup> Tawheed, and he<sup>la</sup> used to be at a great status to the extent that

when Jibraeel<sup>as</sup> and Mikaeel<sup>as</sup> passed by him<sup>la</sup>, they<sup>as</sup> were saying to each other: 'This servant has been Given from the strength upon the obedience of Allah<sup>azwj</sup> and His<sup>azwj</sup> worship what no one from the Angels has been Given'.

فلما كان بعد ذلك بدهر طويل، أمر الله تعالى جبرئيل أن يهبط إلى الأرض، و يقبض من شرقها و غربها و قعرها و بسطها قبضة، ليخلق منها خلقا جديدا، ليجعله أفضل الخلاقين.

So when it was a long time after that, Allah<sup>azwj</sup> the Exalted Commanded Jibraeel<sup>as</sup> that He<sup>azwj</sup> Descend to the earth and capture a handful from its east and its west, and its bottom and its surface, in order to Create from it a new creature, to Make him as the most superior of the creatures".<sup>34</sup>

ثُمَّ قَالَ عَزَّ وَ جَلَّ: «وَ الَّذِينَ مِنْ قَبْلِكُمْ» قَالَ: وَ خَلَقَ الَّذِينَ مِنْ قَبْلِكُمْ مِنْ سَائِرِ أَصْنَافِ النَّاسِ لَعَلَّكُمْ تَتَّقُونَ.

The Allah<sup>azwj</sup> Mighty and Majestic Said: **and those from before you.** He<sup>asws</sup> said: 'And Created from before you, from the rest of the varieties of the people **that you may be fearing.**

قَالَ: لَهَا وَجْهَانِ: أَحَدُهُمَا خَلْفُكُمْ، وَ خَلَقَ الَّذِينَ مِنْ قَبْلِكُمْ - لَعَلَّكُمْ - كَلَّكُمْ - تَتَّقُونَ، أَي لِيَتَّقُوا كَمَا قَالَ اللَّهُ تَعَالَى: «وَ مَا خَلَقْتُ الْجِنَّ وَ الْإِنْسَ إِلَّا لِيَعْبُدُونِ»

He<sup>asws</sup> said: 'For it there are two aspects – One of the two is – 'Created you and Created those from before you, perhaps all of you would be fearing' – i.e. in order that you would be fearing just as Allah<sup>azwj</sup> the Exalted Said: **And I have not Created the Jinn and the Humans except to be worshipping Me [51:56].**

وَ الْوَجْهُ الْآخَرُ: اعْبُدُوا [رَبَّكُمْ] الَّذِي خَلَقَكُمْ، وَ الَّذِينَ مِنْ قَبْلِكُمْ، أَي اعْبُدُوهُ لَعَلَّكُمْ تَتَّقُونَ النَّارَ وَ «لَعَلَّ» مِنَ اللَّهِ وَاجِبٌ - لِأَنَّهُ أَكْرَمُ مِنْ أَنْ يُعَيِّي عَبْدَهُ بِلَا مَنَفَعَةٍ وَ يُطْمَعُهُ فِي فَضْلِهِ ثُمَّ يُخَيِّبُهُ،

And the other aspect – 'Worship your Lord<sup>azwj</sup> Who Created you, and those from before you', i.e. worship Him<sup>azwj</sup>, perhaps you would be fearing the Fire. '**that you may**', from Allah<sup>azwj</sup>, is an Obligation, because He<sup>azwj</sup> is more Benevolent than that He<sup>azwj</sup> would Mean His<sup>azwj</sup> servant without a benefit and Feed him from His<sup>azwj</sup> Grace, then disappoint him.

أَلَا تَرَاهُ كَيْفَ قُبِحَ مِنْ عَبْدٍ مِنْ عِبَادِهِ، إِذَا قَالَ لِرَجُلٍ: أَخْدِمْنِي لَعَلَّكَ تَنْتَفِعُ بِي وَ بِخِدْمَتِي، وَ لَعَلِّي أَنْفَعُكَ بِهَا. فَيُخْدِمُهُ، ثُمَّ يُخَيِّبُهُ وَ لَا يَنْفَعُهُ، فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَكْرَمُ فِي أَعْمَالِهِ، وَ أَبْعَدُ مِنَ الْمَيْبِاحِ فِي أَعْمَالِهِ مِنْ عِبَادِهِ.

Have you not seen how ugly is a servant from His<sup>azwj</sup> servants when he says to a man, 'Serve me, perhaps you would benefit with me and by serving me, and perhaps I shall benefit you with it'. So he serves him, then he disappoints him and does not benefit him. Surely, Allah<sup>azwj</sup> Mighty and Majestic is more Benevolent in His<sup>azwj</sup>

<sup>34</sup> تحفة الإخوان: 62 «مخطوط».

Deeds and more remote from the ugliness in His<sup>azwj</sup> Deeds than His<sup>azwj</sup> servants are.<sup>35</sup>

و عنه، قال: حدثنا الشريف أبو علي محمد بن أحمد بن محمد بن زيادة بن عبد الله بن الحسن ابن الحسين بن علي بن الحسين بن علي أبي طالب (عليهم السلام)، قال: حدثنا علي بن محمد بن قتيبة النيسابوري، عن الفضل بن شاذان، عن محمد بن أبي عمير، قال: سألت أبا الحسن موسى بن جعفر (عليهما السلام)، عن معنى قول رسول الله (صلى الله عليه وآله): «الشقي من شقي في بطن أمة، و السعيد من سعد في بطن أمة؟».

And from him, from Al-Shareef Abu Ali Muhammad Bin Ahmad Bin Ziyadat Bin Abdullah Bin Al-Hassan Ibn Al-Husayn Bin Ali Bin Al-Husayn Bin Ali Bin Abu Talib<sup>asws</sup>. He said, 'Ali Bin Muhammad Quteyba Al-Neysapuri narrated to us, from Al-Fazal Bin Shazan, from Muhammad Bin Abu Umeyr who said,

'I asked Abu Al-Hassan Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> about the Meaning of the words of Rasool-Allah<sup>saww</sup>: 'The wretched is a wretch in the womb of his mother, and the fortunate is the one fortunate in his mother's womb?'

فقال: «الشقي من علم الله و هو في بطن أمه أنه سيعمل أعمال الأشقياء، و السعيد من علم الله و هو في بطن أمه أنه سيعمل أعمال السعداء».

He<sup>asws</sup> said; 'The wretch, from the Knowledge of Allah<sup>azwj</sup> while he is in the womb of his mother that he would be doing the wretched deeds. And the fortunate one from the Knowledge of Allah<sup>azwj</sup>, and while he is in the womb of his mother, that he would be doing the pleasurable deeds'.

قلت [له]: فما معنى قوله (صلى الله عليه وآله): «اعملوا فكل ميسر لما خلق له». فقال: إن الله عز و جل خلق الجن و الإنس ليعبدوه، و لم يخلقهم ليعصوه، و ذلك قوله عز و جل: وَ مَا خَلَقْتُ الْجِنَّ وَ الْإِنْسَ إِلَّا لِيَعْبُدُونِ، فيسر، كلا لما خلق له، فالويل لمن استحب العمى على الهدى».

I said, 'So what is the Meaning of his<sup>saww</sup> words: 'Work, for every facility has been Created for it'. So he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Created the Jinn and the Humans to worship Him<sup>azwj</sup>, and He<sup>azwj</sup> did not Create them to disobey Him<sup>azwj</sup>, and these are the Words of the Mighty and Majestic: **And I have not Created the Jinn and the Humans except to be worshipping Me [51:56]**, so He<sup>azwj</sup> Facilitated everything what was Created for it. So woe be upon the one who prefers the blindness rather than the Guidance'.<sup>36</sup>

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا محمد بن إسماعيل البرمكي، قال: حدثني الحسين بن الحسن، قال: حدثنا عبد الله بن داهر، قال: حدثني الحسين بن يحيى الكوفي، قال: حدثني قثم بن قتادة، عن عبد الله بن يونس، عن أبي عبد الله (عليه السلام)، قال: «بيننا أمير المؤمنين (عليه

<sup>35</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 71

<sup>36</sup> التوحيد: 3/356.

السلام) يخطب على منبر الكوفة، إذ قام رجل يقال له ذعلب، ذرب اللسان، بليغ في الخطاب، شجاع القلب، فقال: يا أمير المؤمنين، هل رأيت ربك؟

Ibn Babuwayh, from Ali Bin Ahmad Bin Muhammad Bin Imran Al-Daqaq, from Muhammad Bin Abu Abdullah Al-Kufy, from Muhammad Bin Ismail Al-Barmakky, from Al-Husayn Bin Al-Hassan, from Abdullah Bin Dahar, from Al-Husayn Bin Yahya Al-Kufy, from Qasam Bin Qatada, from Abdullah Bin Yunus,

'Abu Abdullah<sup>asws</sup> has said: 'Once Amir-Al-Momineen<sup>asws</sup> was preaching upon the Pulpit of Al-Kufa, when a man called Za'lab stood up. He was of fluent tongue, eloquent speech, and brave of heart. He said, 'O Amir-Al-Momineen<sup>asws</sup>, have you<sup>asws</sup> seen your<sup>asws</sup> Lord<sup>azwj</sup>?'

فقال: ويلك يا ذعلب ما كنت أعبد ربا لم أره.

So he<sup>asws</sup> said: 'Woe be unto you, O Za'lab, I<sup>asws</sup> have never worshipped a Lord<sup>azwj</sup> I<sup>asws</sup> have not seen'.

قال: يا أمير المؤمنين كيف رأيته؟ فقال: ويلك يا ذعلب، لم تره العيون بمشاهدة الأبصار، و لكن رأته القلوب بحقائق الإيمان،

He said, 'O Amir-Al-Momineen<sup>asws</sup>, how do you<sup>asws</sup> visualise Him<sup>azwj</sup>?' So he<sup>asws</sup> said: 'Woe be unto you, O Za'lab! You will never see Him<sup>azwj</sup> with the eyes like the visions visualise, but, the hearts see Him<sup>azwj</sup> with the realities of the Eman'.<sup>37</sup>

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مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ {57}

***'I do not want any sustenance from them, and I do not want that they should feed me [51:57]***

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ {58}

***Surely Allah, He is the Sustainer, with the Powerful Strength [51:58]***

فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ {59}

***Surely the ones unjust have committed sins similar to the sins of their companions, therefore they should not be hastening (the Punishment) [51:59]***

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ {60}

***So woe be unto those who commit Kufr, of their Day which they are Promised' [51:60]***

علي بن إبراهيم: فَإِنَّ لِلَّذِينَ ظَلَمُوا آلَ مُحَمَّدٍ حَقَّهُمْ ذُنُوبًا مِثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ، العذاب،

Ali Bin Ibrahim –

Regarding the Words of the Exalted: ***Surely the ones unjust*** – to the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> of their<sup>asws</sup> rights, ***have committed sins similar to the sins of their companions, therefore they should not be hastening [51:59]*** – the Punishment.

ثم قال تعالى: فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ.

Then the Exalted Said: ***So woe be unto those who commit Kufr, of their Day which they are Promised [51:60]***.<sup>38</sup>

<sup>38</sup> - تفسير القمّي 2: 331