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CHAPTER 71
SURAH NUH^{AS}
(28 VERSES)
VERSES 1 - 28

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي عبد الله (عليه السلام)، قال: «من كان يؤمن بالله و يقرأ كتابه، لا يدع قراءة إنا أُرسلنا نُوحاً إلى قَوْمِهِ فأبي عبد قرأها محتسباً صابراً في فريضة أو نافلة أسكنه الله تعالى في مساكن الأبرار، و أعطاه ثلاث جنان مع جنته كرامة من الله، و زوجه مائتي حوراء، و أربعة آلاف ثيب إنشاء الله تعالى».

Ibn Babuwayh, by his chain, how has narrated,

‘Abu Abdullah^{asws} has said: ‘One who was a believer in Allah^{azwj} and reads His^{azwj} Book, should not leave the recitation of: **Surely We Sent Nuh to his people [71:1]** (Surah Nuh^{as}). So if any servant reads it steadily, and patiently either in an Obligatory (Salat) or in an optional (Salat), Allah^{azwj} would Settle him among the dwellings of the righteous ones, and Give him three Gardens along with his Garden of prestige from Allah^{azwj}, and get Him Married to two hundred Houries, and four thousand deflowered ones, if Allah^{azwj} the Exalted so Desires’.¹

و من (خواص القرآن): قال رسول الله (صلى الله عليه و آله): «من قرأها و طلب حاجة سهل الله قضائها».

And from Khawas Al-Quran –

Rasool-Allah^{saww} said: ‘One who recites it (Surah Nuh^{as}) and seeks a need, Allah^{azwj} would Ease its fulfilment’.²

و قال الصادق (عليه السلام): «من أدمن قراءتها ليلاً أو نهاراً لم يموت حتى يرى مقعده في الجنة، و إذا قرئت في وقت طلب حاجة قضيت بإذن الله تعالى».

And Al-Sadiq^{asws} said: ‘The one who habitually recites it (Surah Nuh^{as}), at night or day, would not die until he sees his seat in the Paradise. And when it is recited during a time of seeking a need, it would be Fulfilled by the Permission of Allah^{azwj} the Exalted’.³

¹ (ثواب الأعمال: 120).

² (خواص القرآن)

³ (خواص القرآن: 11 «مخطوط»)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ سُلَيْمَانَ عَنْ أَحْمَدَ بْنِ الْفَضْلِ [عَنْ] أَبِي عَمْرٍو الْحَدَّاءِ قَالَ سَاءَتْ حَالِي فَكَتَبْتُ إِلَى أَبِي جَعْفَرٍ (عليه السلام) فَكَتَبَ إِلَيَّ إِذْ قَرَأْتُهَا إِنَّا أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Suleyman, from Ahmad Bin Al Fazl, from Abu Amro Al Haza'a who said,

'My situation worsened, so I wrote to Abu Ja'far^{asws}. He^{asws} wrote back to me: 'Recite **Surely We Sent Nuh to his people [71:1]** (Surah Nuh^{as}).

قَالَ فَقَرَأْتُهَا حَوْلًا فَلَمْ أَرِ شَيْئًا فَكَتَبْتُ إِلَيْهِ أَخْبِرُهُ بِسُوءِ حَالِي وَ أَنِّي قَدْ قَرَأْتُهَا إِنَّا أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ حَوْلًا كَمَا أَمَرْتَنِي وَ لَمْ أَرِ شَيْئًا

He (the narrator) said, 'So I recited it for a year but I did not see anything. So I wrote to him informing him^{asws} of my evil condition, and that I had recited '**Surely We Sent Nuh to his people [71:1]** (Surah Nuh^{as}) for a year just as you^{asws} had instructed me, but I did not see anything' (improvement in my situation).

قَالَ فَكَتَبَ إِلَيَّ قَدْ وَفَى لَكَ الْحَوْلُ فَانْتَقِلْ مِنْهَا إِلَى قِرَاءَةِ إِنَّا أَنْزَلْنَاهُ

He (the narrator) said, 'He^{asws} wrote back to me: 'The year has passed for you, so transfer from it to the recitation of: **Surely We revealed it [97:1]** (Surah Al Qadr)'.
'

قَالَ فَفَعَلْتُ فَمَا كَانَ إِلَّا يَسِيرًا حَتَّى بَعَثَ إِلَيَّ ابْنُ أَبِي دَاوُدَ فَقَضَى عَنِّي دَيْنِي وَ أَجْرِي عَلَيَّ وَ عَلَيَّ عِيَالِي وَ وَجَّهَنِي إِلَى الْبَصْرَةِ فِي وَكَالَتِهِ بَابِ كَلَاءٍ وَ أَجْرِي عَلَيَّ خَمْسِمِائَةَ دِرْهَمٍ

He (the narrator) said, 'So I did it, and it was only a short time until Ibn Abu Dawood sent to me, so he paid of my debts form me and (made an income) to flow upon me and my dependants, and diverted me to Al-Basra regarding to his representation at Baab Kala'a, and made to flow five hundred Dirhams upon me (as a salary).

وَ كَتَبْتُ مِنَ الْبَصْرَةِ عَلَى يَدَيْ عَلِيِّ بْنِ مَهْزِيَارَ إِلَى أَبِي الْحَسَنِ (عليه السلام) إِنِّي كُنْتُ سَأَلْتُ أَبَاكَ عَنْ كَذَا وَ كَذَا وَ شَكَوْتُ إِلَيْهِ كَذَا وَ كَذَا وَ إِنِّي قَدْ نَلْتُ الَّذِي أَحْبَبْتُ فَأَحْبَبْتُ أَنْ تُخْبِرَنِي يَا مَوْلَايَ كَيْفَ أَصْنَعُ فِي قِرَاءَةِ إِنَّا أَنْزَلْنَاهُ أَقْتَصِرُ عَلَيْهَا وَحَدَّهَا فِي قِرَائِطِي وَ غَيْرِهَا أَمْ أَقْرَأُ مَعَهَا غَيْرَهَا أَمْ لَهَا حَدٌّ أَعْمَلُ بِهِ

I wrote from Al-Basra upon the hands of Ali Bin Mahziyar, to Abu Al-Hassan^{asws}: 'I had asked your^{asws} father^{asws} about such and such, and I complained to him^{asws} of such and such, and I have obtained that which I like. So I would like it if you^{asws} could inform me, O my Master^{asws}, how I should deal regarding the recitation of: **Surely We revealed it [97:1]** (Surah Al Qadr). Shall I confine upon it along in my Obligatory Salats and others, or shall I recite others along with it, or is there a limit for it I can work with?'

فَوَقَّعَ (عليه السلام) وَ قَرَأْتُ التَّوْفِيعَ لَا تَدْعُ مِنَ الْقُرْآنِ قَصِيرَهُ وَ طَوِيلَهُ وَ يُجِزُّكَ مِنْ قِرَاءَةِ إِنَّا أَنْزَلْنَاهُ يَوْمَكَ وَ لَيْلَتِكَ مِائَةَ مَرَّةٍ .

So he^{asws} signed, and I read the letter: 'Do not leave from the Quran, the short of it and the long of it, and it would suffice you from the recitation of: **Surely We revealed it [97:1]** (Surah Al-Qadr), in your day and in your night, one hundred times'.⁴

THE STORY OF NUH^{as}

His^{as} Name

ابن بابويه، قال: حدثنا أبي (رضي الله عنه)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن العباس بن معروف، عن علي بن مهزيار، عن أحمد بن الحسن الميثمي، عن ذكره، عن أبي عبد الله (عليه السلام) أنه قال: «كان اسم نوح (عليه السلام) عبد الغفار، وإنما سمي نوحاً لأنه كان ينوح على قومه».

Ibn Babuwayh said, 'My father narrated to me from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al-Abbas Bin Marouf, from Ali Bin Mahziyar, from Ahmad Bin Al-Hassan Al-Maysamy, from the one who mentioned it:

'Abu Abdullah^{asws} has said: 'The name of Nuh^{as} was 'Abdul Ghaffar', and he^{as} was called Nuh^{as} because he^{as} used to lament (Noha) over his^{as} people'.⁵

و عنه: عن محمد بن الحسن بن أحمد بن الوليد (رضي الله عنه)، قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن عبد الرحمن بن أبي نجران، عن سعيد بن جناح، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام) قال: «كان اسم نوح عبد الملك، وإنما سمي نوحاً لأنه بكى خمسمائة سنة».

And from him (Ibn Babuwayh), from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad Bin Al-Hassan Al-Saffar, from Ahmad Bin Muhammad Bin Isa, from Abdul Rahman Bin Abu Najran, from Saeed Bin Janah, from one of our companions:

(It has been narrated) from Abu Abdullah^{asws} having said: 'The name of Nuh^{as} was Abdul Malik, and he^{as} was called Nuh^{as} because he^{as} cried for five hundred years'.⁶

و عنه، قال: حدثنا أبي (رضي الله عنه)، قال: حدثنا محمد بن يحيى العطار، عن الحسين بن الحسن بن أبان، عن محمد بن اورمة، عن ذكره، عن سعيد بن جناح، عن رجل، عن أبي عبد الله (عليه السلام) قال: «كان اسم نوح عبد الأعلى، وإنما سمي نوحاً لأنه بكى خمسمائة عام

And from him (Ibn Babuwayh), 'My father narrated to me from Muhammad Bin Yahya Al-Ataar, from Al-Husayn Bin Al-Hassan Bin Aban, from Muhammad Bin Awramat, from the one who mentioned it, from Saeed Bin Janah, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The name of Nuh^{as} was Abdul A'la, and he^{saww} was called Nuh^{as} because he^{saww} cried for five hundred years'.

⁴ Al Kafi – V 5 – The Book of Subsistence Ch 156 H 49

⁵ (علل الشرائع: 1 / 28)

⁶ (علل الشرائع: 2 / 28)

ثم قال ابن بابويه: الأخبار في اسم نوح (عليه السلام) كلها متفقة غير مختلفة، تثبت له التسمية بالعبودية، و هو عبد الغفار و الملك و الأعلى.

Then Ibn Babuwayh said, 'The News regarding the name of Nuh^{as} are all co-incident, without differences, for his^{as} names were the names of the worshipper, and he^{as} was a servant (Abd) of Al-Ghaffar, and Al-Malik, and Al-A'la'.⁷

Drowning of the people

و عنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رضي الله عنه)، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن عبد السلام بن صالح الهروي، عن الرضا (عليه السلام) قال: قلت له: لأي علة أغرق الله عز و جل الدنيا كلها في زمن نوح (عليه السلام)، و فيهم الأطفال و من لا ذنب له؟

And from him (Ibn Babuwayh), 'Ahmad Bin Ziyad Bin Ja'far Al-Hamdany narrated to us from Ali Bin Ibrahim Bin Hashim, from his father, from Abdul Salam Bin Salih Al-Harwy, who has reported:

'I said to Al-Reza^{asws}, 'What was the reason for Allah^{azwj} Mighty and Majestic to Drown all of the world during the era of Nuh^{as}, and among them were children and ones who had no sin upon them?'

فقال: «ما كان فيهم الأطفال، لأن الله عز و جل أعقم أصلاب قوم نوح و أرحام نسائهم أربعين عاما، فانقطع نسلهم، فاغرقوا و لا طفل فيهم، ما كان الله عز و جل ليهلك بعذابه من لا ذنب له.

So he^{asws} said: 'There were no children among them, because Allah^{azwj} Mighty and Majestic Sterilised the backbones of the people of Nuh^{as} and the wombs of their women for forty years. Thus their offspring were cut off. They drowned and there were no children among them. Allah^{azwj} Mighty and Majestic did not Destroy by His^{azwj} Punishment, the one who did not have a sin for him.

و أما الباقون من قوم نوح (عليه السلام) فاغرقوا لتكذيبهم نبي الله نوحا (عليه السلام)، و سائرهم اغرقوا برضاهم تكذيب المكذبين، و من غاب عن أمر فرضي به كان كمن شاهده و أتاه».

And as for the remainder of them, from the people of Nuh^{as}, He^{azwj} Drowned them due to their belying the Prophet^{as} of Allah^{azwj} - Nuh^{as}, and the rest of them drowned due to their being pleased with the belying of the believers. And one who is absent from a matter and was pleased with it, is like the one who was present and came to it (participated in it).⁸

⁷ (علل الشرائع: 3/28).

⁸ (علل الشرائع: 1/30).

حدثنا معاوية بن حكيم عن سيلمان بن جعفر الجعفري قال كنت عند ابي الحسن عليه السلام بالحمراء في مشربة مشرفة على البردة والمائدة بين ايدينا إذ رفع رأسه فرأى رجلا مسرعا فرجع يده من الطعام فما لبث ان جاء فصعد إليه فقال البشري جعلت فداك مات الزيري

It has been narrated to us Muawiya Bin Hakam, from Suleyman Bin Ja'far Al-Ja'fary who said:

'I was with Abu Al-Hassan^{asws} at Al-Hamara where water was available and there were delicious food in front of us at dining mat, when he^{asws} raised his^{asws} head and saw a man rushing. he^{asws} lifted his^{asws} hand from the food. As soon as he arrived he came up to him^{asws} saying, 'The good news! May I be sacrificed for you^{asws}, Al-Zubeyri has died'.

فاطرق إلى الارض وتغير لونه واصفر وجهه ثم رفع رأسه فقال انى اصبته قد ارتكب في ليلته هذه ذنبا ليس باكبر ذنوبه

He^{asws} tapped on the ground, and his^{asws} colour changed and his^{asws} face became pale. Then he^{asws} raised his^{asws} head and he^{asws} said: 'He suffered for having indulged during this night in a sin from which there is no greater sin'.

قال والله مما خطيئاتهم اغرقوا فادخلوا ناراهم مد يده فاكل فلم يلبث ان جاء رجل مولى له جعلت فداك مات الزيري فقال وما كان سبب موته فقال شرب الخمر البارحة فغرق فيه فمات.

He^{asws} said, 'And Allah^{azwj}! From their sins they drown, and enter a Fire'. Then he^{asws} extended his^{asws} hand and ate. But soon a man came and said for his master, 'May I be sacrificed for you, Al-Zubeyri has died'. He^{asws} said, 'And what was the reason for his death?' He said: 'Drinking intoxicant yesterday. He drowned in it, (immersing himself in a pool of wine) and he died'.⁹

The ship

عَنْهُ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يُحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عُمَرَ بْنِ أَبَانَ عَنِ إِسْمَاعِيلِ الْجَعْفَرِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ نُوحًا (عليه السلام) لَمَّا عَرَسَ النَّوَى مَرَّ عَلَيْهِ قَوْمُهُ فَجَعَلُوا يَضْحَكُونَ وَ يَسْخَرُونَ وَ يَقُولُونَ قَدْ قَعَدَ عَرَّاسًا حَتَّى إِذَا طَالَ النَّخْلُ وَ كَانَ جَبَّارًا طَوَالًا قَطَعَهُ ثُمَّ نَحْتَهُ فَقَالُوا قَدْ قَعَدَ بَحَارًا ثُمَّ أَلْفَهُ فَجَعَلَهُ سَفِينَةً فَمَرُّوا عَلَيْهِ فَجَعَلُوا يَضْحَكُونَ وَ يَسْخَرُونَ وَ يَقُولُونَ قَدْ قَعَدَ مَلَّاحًا فِي فَلَاةٍ مِنَ الْأَرْضِ حَتَّى فَرَعَتْ مِنْهَا.

From him, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad together, from Al-Hassan Bin Ali, from Umar Bin Abaan, from Ismail Al-Ju'fy, who has narrated the following:

Abu Ja'far^{asws} has said that: 'When Nuh^{as} planted the seeds, his^{as} people passed by him. They laughed at him^{as} and were mocking him^{as} and were saying, 'He^{as} has become a planter (farmer)', until the trees became tall and mighty, he^{as} cut them, then carved them. So they said, 'He^{as} has become a carpenter'. Then he^{as}

⁹ Basaaair Al Darajaat – P 5 CH 11 H 12

composed it into a ship. So they passed by him^{as} laughing, and mocking, and they were saying, 'He^{as} has become a navigator in the wilderness of the earth', until he^{as} completed it'.¹⁰

عَلِيٌّ عَنْ أَبِيهِ عَنْ ابْنِ مُحَمَّدٍ عَنْ الْحَسَنِ بْنِ صَالِحِ الثَّوْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ طُولُ سَفِينَةِ نُوحٍ (عليه السلام) أَلْفَ ذِرَاعٍ وَ مِائَتِي ذِرَاعٍ وَ عَرْضُهَا ثَمَانِمِائَةَ ذِرَاعٍ وَ طُولُهَا فِي السَّمَاءِ ثَمَانِينَ ذِرَاعاً وَ سَعَتْ بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ طَافَتْ بِالْبَيْتِ سَبْعَةَ أَشْوَاطٍ ثُمَّ اسْتَوَتْ عَلَى الْجُودِيِّ.

Ali, from his father, from Ibn Mahboub, from Al-Hassan Bin Salih Al-Sawry, who has narrated the following:

Abu Abdullah^{asws} has said: 'The ship of Nuh^{as} was of the length of a thousand and two hundred cubits¹¹, and its width was of eight hundred cubits, and its height in the sky was eighty cubits, and its occupied the space in between Al-Saffa and Al-Marwa, and circled the House seven rounds, then settled upon Al-Joudy'.¹²

The flood

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ جَاءَتْ امْرَأَةٌ نُوحٍ (عليه السلام) وَ هُوَ يَعْمَلُ السَّفِينَةَ فَقَالَتْ لَهُ إِنَّ التَّنُّورَ قَدْ خَرَجَ مِنْهُ مَاءٌ فَقَامَ إِلَيْهِ مُسْرِعاً حَتَّى جَعَلَ الطَّبَقَ عَلَيْهِ وَ خَتَمَهُ بِخَاتَمِهِ فَقَامَ الْمَاءُ فَلَمَّا فَرَغَ مِنَ السَّفِينَةِ جَاءَ إِلَى الْخَاتَمِ فَفَضَّهَ وَ كَشَفَ الطَّبَقَ فَفَارَ الْمَاءُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from one of his companion, who has narrated the following:

Abu Abdullah^{asws} has said: 'The wife of Nuh^{as} came whilst he^{as} was building the ship. So she said to him^{as}, 'Water is flowing out from the oven'. So he^{as} stood up quickly, until he^{as} went and covered it and sealed it with his^{as} seal. The water stopped. So when he^{as} was free from building the ship, he^{as} went to the seal, broke it and uncovered the lid. The water gushed forth'.¹³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ ارْتَفَعَ الْمَاءُ عَلَى كُلِّ جَبَلٍ وَ عَلَى كُلِّ سَهْلٍ خَمْسَةَ عَشَرَ ذِرَاعاً.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from Dawood Bin Abu Yazeed, from the one whom he mentioned, who has narrated the following:

¹⁰ Al Kafi – V 8 H 14873

¹¹ The cubit is a traditional unit of length, based on the length of the forearm: from the elbow to the tip of the middle finger. (about half a meter)

¹² Al Kafi – V 8 H 14874

¹³ Al Kafi – V 8 H 14871

Abu Abdullah^{asws} has said: 'The water (of the storm of Nuh^{as}) rose above every mountain, and above every coast by fifteen cubits'.¹⁴

After the flood

محمد بن يعقوب: عن محمد بن يحيى، عن بعض أصحابه، عن الوشاء، عن علي بن أبي حمزة، قال: قال لي أبو الحسن (عليه السلام): «إن سفينة نوح كانت مأمورة، طافت بالبيت حيث غرقت الأرض، ثم أتت منى في أيامها، ثم رجعت السفينة وكانت مأمورة، و طافت بالبيت طواف النساء».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from one of his companions, from Al-Washa, from Ali Bin Abu Hamza who said:

'Abu Al-Hassan^{asws} said to me: 'The ship of Nuh^{as} was Commanded to Tawaaf of Kabah where the ground had submerged. Then it came to Mina during its days. Then the ship returned and was Commanded to do Tawaaf of the House for the *Tawaaf Al-Nisa'*.¹⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ عَاشَرَ نُوحٍ (عليه السلام) أَلْفِي سَنَةٍ وَ ثَلَاثِمِائَةَ سَنَةٍ مِنْهَا ثَمَانِيَةٌ وَ خَمْسِينَ سَنَةً قَبْلَ أَنْ يُبْعَثَ وَ أَلْفٌ سَنَةً إِلَّا خَمْسِينَ عَامًا وَ هُوَ فِي قَوْمِهِ يَدْعُوهُمْ وَ خَمْسِمِائَةَ عَامٍ بَعْدَ مَا نَزَلَ مِنَ السَّفِينَةِ وَ نَضَبَ الْمَاءَ فَمَصَّرَ الْأَمْصَارَ وَ أَسْكَنَ وُلْدَهُ الْبُلْدَانَ

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from one of our companions, who has narrated the following:

Abu Abdullah^{asws} has said: 'The life span of Nuh^{as} was of two thousand and three hundred years, of which eight hundred and fifty were spent before he^{as} was Sent (as a Prophet^{as}), and a thousand years less fifty years (950) was whilst he^{as} was among his^{as} people calling them, and five hundred years were after he^{as} had disembarked from the ship, and the water subsided, so he^{as} built the cities and settled his^{as} children in them.

ثُمَّ إِنَّ مَلَكَ الْمَوْتِ جَاءَهُ وَ هُوَ فِي الشَّمْسِ فَقَالَ السَّلَامُ عَلَيْكَ فَرَدَّ عَلَيْهِ نُوحٌ (عليه السلام) قَالَ مَا جَاءَ بِكَ يَا مَلَكُ الْمَوْتِ قَالَ جِئْتُكَ لِأَقْبِضَ رُوحَكَ قَالَ دَعْنِي أَدْخُلْ مِنَ الشَّمْسِ إِلَى الظِّلِّ فَقَالَ لَهُ نَعَمْ

Then the Angel of death came whilst he^{as} was in the open sun and said: 'Greetings be unto you^{as}!' So Nuh^{as} returned (the greeting) and said: 'What made you to come, O Angel of Death?' He said: 'I came to you^{as} to capture your^{as} soul'. He^{as} said: 'Leave me while I^{asws} come out from the open sun and enter into the shade'. He said to him^{as}, 'Yes'.

¹⁴ Al Kafi – H 14876

¹⁵ (الكافي 4: 1/212).

فَحَوَّلَ ثُمَّ قَالَ يَا مَلَكَ الْمَوْتِ كُلُّ مَا مَرَّ بِي مِنَ الدُّنْيَا مِثْلُ تَحْوِيلِي مِنَ الشَّمْسِ إِلَى الظِّلِّ فَاْمَضِ لِمَا أَمَرْتُ بِهِ فَقبَضَ رُوحَهُ (عليه السلام).

So he^{as} transferred himself^{as}, then said: 'O Angel of Death! All of what has passed by me^{as} from the (life of the) world is like my^{as} transfer from the open sun into the shade. So fulfil the task you have been Commanded to'. So he captured his^{as} soul'.¹⁶

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ وَ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو وَ عَبْدِ الْحَمِيدِ بْنِ أَبِي الدِّينَلِمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ عَاشَ نُوحٌ (عليه السلام) بَعْدَ الطُّوفَانِ خَمْسِمِائَةَ سَنَةٍ ثُمَّ أَتَاهُ جِبْرَائِيلُ (عليه السلام) فَقَالَ يَا نُوحُ إِنَّهُ قَدْ انْقَضَتْ نُبُوَّتُكَ وَ اسْتَكْمَلَتْ أَيَّامُكَ فَانظُرْ إِلَى الإِسْمِ الأَكْبَرِ وَ مِيرَاثِ العِلْمِ وَ أَنَارِ عِلْمِ النُّبُوَّةِ الَّتِي مَعَكَ فَادْفَعْهَا إِلَى ابْنِكَ سَامٍ فَإِنِّي لَا أَتْرُكُ الأَرْضَ إِلاَّ وَ فِيهَا عَالِمٌ تُعْرَفُ بِهِ طَاعَتِي وَ يُعْرَفُ بِهِ هُدَايَ وَ يَكُونُ نَجَاهًا فِيمَا بَيْنَ مَقْبُوضِ النَّبِيِّ وَ مَبْعَثِ النَّبِيِّ الأَخْرِ

Muhammad Bin Abu Abdullah, from Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Ismail Bin Jabir, and Abdul Kareem Bin Amro, and Abdul Hameed Bin Abu Al-Daylam, who has narrated the following:

Abu Abdullah^{asws} has said: 'Nuh^{as} lived for five hundred years after the storm. Then Jibraeel^{as} came to him^{as}, so he^{as} said: "O Nuh^{as}! Your^{as} Prophet-hood has expired, and your^{as} days are complete, so look to the Great Name (Al-Ism Al-Akbar), and inheritance of the Knowledge, and Ahadeeth of the Knowledge of the Prophet-hood which is with you^{as} and hand these over to your^{as} son Saam^{as}, for I^{azwj} do not Leave the earth except that there is in it a Knowledgeable one by whom obedience to Me^{azwj} can be recognised, and My^{azwj} Guidance can be understood, and salvation can be in what is in between the passing away of a Prophet^{as} and Sending of another Prophet^{as}.

وَ لَمْ أَكُنْ أَتْرُكُ النَّاسَ بِغَيْرِ حُجَّةٍ لِي وَ دَاعٍ إِلَيَّ وَ هَادٍ إِلَى سَبِيلِي وَ عَارِفٍ بِأَمْرِي فَإِنِّي قَدْ قَضَيْتُ أَنْ أَجْعَلَ لِكُلِّ قَوْمٍ هَادِيًا أَهْدِي بِهِ السُّعْدَاءَ وَ يَكُونُ حُجَّةً لِي عَلَى الأَشْقِيَاءِ

And I^{azwj} never Leave the people without a Divine Authority from Me^{azwj} calling towards Me^{azwj}, and guiding to My^{azwj} Way, and clarifying My^{azwj} Commands, for I^{azwj} have Ordained that I^{azwj} shall Make for every people a guide who will guide the fortunate ones and will be the Argument from Me^{azwj} against the wretched ones".

قَالَ فَادْفَعْ نُوحٌ (عليه السلام) الإِسْمَ الأَكْبَرِ وَ مِيرَاثِ العِلْمِ وَ أَنَارِ عِلْمِ النُّبُوَّةِ إِلَى سَامٍ وَ أَمَّا حَامٌ وَ يَافِثُ فَلَمْ يَكُنْ عِنْدَهُمَا عِلْمٌ يَنْتَفِعَانِ بِهِ

He^{asws} said: 'So Nuh^{as} handed over the Great Name, and inheritance of the Knowledge, and Ahadeeth of the Knowledge of the Prophet-hood to Saam^{as}. And as for Haam, and Yaafas, so there was no knowledge in their possession that could be benefited with'.

¹⁶ Al Kafi – H 1487

قَالَ وَ بَشَّرَهُمْ نُوحٌ (عليه السلام) بِهُودٍ (عليه السلام) وَ أَمَرَهُمْ بِاتِّبَاعِهِ وَ أَمَرَهُمْ أَنْ يَفْتَحُوا الْوَصِيَّةَ فِي كُلِّ عَامٍ وَ يَنْظُرُوا فِيهَا وَ يَكُونُ عِيداً لَهُمْ.

And Nuh^{as} gave them the glad tidings of Hud^{as} and commanded them to be obedient to him^{as}, and commanded them that they will open the will during every year, and look into it, and make it to be a day of festivities for themselves'.¹⁷

VERSES 1 - 12

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ {1}

Surely, We Sent Nuh to his people (Saying): "Warn your people before there comes to them a painful Punishment!" [71:1]

قَالَ يَا قَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ {2}

He said: 'O my people! I am a plain warner to you [71:2]

أَنِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا {3}

That you should worship Allah and fear Him and obey me [71:3]

يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ ۗ لَوْ كُنْتُمْ تَعْلَمُونَ {4}

He will Forgive from your sins and Delay you to a specified term. Surely, a term of Allah when it come, cannot be delayed, if only you knew [71:4]

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا {5}

He said: 'O my Lord! I have called my people by night and by day, [71:5]

فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا {6}

But my invitation did not increase them except in fleeing [71:6]

¹⁷Al Kafi – H 14878

وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا
اسْتِكْبَارًا {7}

And every time I called them for You to Forgive (their sins) for them, they made their fingers to be in their ears, and they covered themselves with their clothes, and persisted in arrogance, and exaggerated in their arrogance [71:7]

ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَارًا {8}

Then I called to them aloud [71:8]

ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا {9}

Then I announced to them, and was secretive to them in private [71:9]

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا {10}

So I said: 'Seek Forgiveness of your Lord, He would always be Forgiving [71:10]

يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا {11}

He will Send the sky unto you pouring (with rain) [71:11]

وَيُمَدِّدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا {12}

And Assist you with wealth and sons, and Make gardens for you, and Make rivers for you [71:12]

فِي كِتَابِ كَمَالِ الدِّينِ وَ تَمَامِ النِّعْمَةِ بِإِسْنَادِهِ إِلَى مُحَمَّدِ بْنِ الْفَضْلِ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ حَدِيثٌ طَوِيلٌ وَ فِيهِ يَقُولُ عَلَيْهِ السَّلَامُ: كَانَ بَيْنَ آدَمَ وَ نُوحٍ عَشْرَةُ آبَاءٍ كُلُّهُمْ أَنْبِيَاءُ، وَ يَقُولُ فِيهِ أَيْضاً وَ إِنَّ الْأَنْبِيَاءَ بُعِثُوا خَاصَّةً وَ عَامَّةً، فَأَمَّا نُوحٌ فَإِنَّهُ أُرْسِلَ إِلَى مَنْ فِي الْأَرْضِ بِبُؤْرَةٍ عَامَّةٍ وَ رِسَالَةٍ عَامَّةٍ.

In the book Kamal Al Deen Wa Tamam Al Ni'ma, by his chain up to Muhammad Bin Al Fazl, from Abu Hamza Al Sumaly,

'From Abu Ja'far^{asws}, there is a lengthy Hadeeth, and in it he^{asws} is saying: 'There was between Adam^{as} and Nuh^{as}, ten fathers^{as}, all of them^{as} being Prophets^{as}', and he^{asws} is saying in it as well: 'And the Prophets^{as} were Sent specially and generally.

So, as for Nuh^{as}, he^{as} was Sent to the ones in the earth with general Prophet-hood and general Message”.¹⁸

Background report

و عنه: قال: حدثنا محمد بن إبراهيم بن إسحاق (رضي الله عنه)، قال: حدثنا محمد بن همام، قال: حدثنا حميد بن زياد الكوفي، قال: حدثنا الحسن بن محمد بن سماعة، عن أحمد بن الحسن الميثمي، عن عبد الله بن الفضل الهاشمي، قال: قال الصادق جعفر بن محمد (عليه السلام): «لما أظهر الله تبارك و تعالى نبوة نوح (عليه السلام) و أيقن الشيعة بالفرج، اشتدت البلوى و عظمت الغربة «1» إلى أن آل الأمر إلى شدة شديدة نالت الشيعة، و الوثوب على نوح (عليه السلام) بالضرب المبرح، حتى مكث (عليه السلام) في بعض الأوقات مغشيا عليه ثلاثة أيام يجرى الدم من أذنه، ثم أفاق،

And from him (Sheykh Al Sadouq) who said, 'It was narrated to us by Muhammad bin Ibrahim Bin Is'haq, from Muhammad Bin hamam, from Hameed Bin Ziyad Al kufy, from Al Hassan Bin Muhammad Bin Sama'at, from Ahmad Bin Al Hassan Al Maysami, from Abdullah Bin Al Fazi Al Hashimi who said,

'Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws} said: 'When Allah^{azwj} Blessed and Exalted Manifested the Prophet hood of Nuh^{as} and the adherents were convinced of the relief, the affliction intensified and the alienation was grievous until the matter reached to the point of intense difficulties, and they attacked upon Nuh^{as} with the sharp strikes, to the extent that at times he^{as} used to be unconscious for three day, with blood flowing from his^{as} ears, then he^{as} would awake.

و ذلك بعد ثلاثمائة سنة من مبعثه، و هو في خلال ذلك يدعوهم ليلا و نهارا فيهربون، و يدعوهم سرا فلا يجيبون، و يدعوهم علانية فيولون.

And that was after three hundred years of his^{as} Prophet-hood, and he^{as} used to be during that, calling them night and day, but they were fleeing (away from him^{as}). And he^{as} was calling them secretly, but they were not responding. And he^{as} was calling them openly, but they were turning around.

فهم بعد ثلاثمائة سنة بالدعاء عليهم، و جلس بعد صلاة الفجر للدعاء، فهبط إليه و قد من السماء السابعة، و هم ثلاثة أملاك، فسلموا عليه، ثم قالوا: يا نبي الله لنا حاجة. قال: و ما هي؟

So, after three hundred years he^{as} considered with supplicating against them, and he^{as} sat after Al Fajr Salat for the supplication. So there descended unto him^{as} a delegation from the seventh sky, and they were three Angels. They greeted unto him^{as}, then said: 'O Prophet^{as} of Allah^{azwj}! There is a need for us'. He^{as} said: 'And what is it?'

قالوا: تؤخر الدعاء على قومك، فانها أول سطوة لله عز و جل في الأرض، قال: قد أحررت الدعاء ثلاثمائة سنة أخرى، و عاد إليهم، فصنع ما كان يصنع، و يفعلون ما كانوا يفعلون، حتى إذا انقضت ثلاثمائة سنة أخرى و يس من إيمانهم،

H 4 – تفسير نور الثقلين، ج5، ص: 421¹⁸

They said: 'Delay the supplication against your^{as} people, for it would be the first (show of) Power of Allah^{azwj} Mighty and Majestic in the earth'. He^{as} said: 'I^{as} have (agreed) to delay the supplication for another three hundred years'. And he^{as} repeated to them, and he^{as} did what he^{as} had done, and they did what they had done, until another three hundred years expired, and he^{as} despaired from their Eman.

جلس في وقت ضحى النهار للدعاء، فهبط عليه وفد من السماء السادسة و هم ثلاثمائة أملاك فسلموا عليه، و قالوا: نحن وفد من السماء السادسة خرجنا بكرة و جئنا صحوة، ثم سألوه مثل ما سأله وفد السماء السابعة، فأجابهم إلى مثل ما أجاب أولئك الثلاثة.

He^{as} sat during a time of the midday of the day for the supplication. So there came down unto him^{as} a delegation from the sixth sky, they were three hundred Angels. So they greeted unto him^{as}, and they said: 'We are a delegation from the sixth sky. We came out early morning and have come at first awakening'. Then they asked him^{as} similar to what the delegation from the seventh sky had asked, and he^{as} answered them to similar of what he^{as} had answered those three.

و عاد (عليه السلام) إلى قومه يدعوهم فلا يزيدهم دعاؤه إلا فرارا، حتى انقضت ثلاثمائة سنة أخرى تنمة تسعمائة سنة، فصارت إليه الشيعة، و شكوا ما ينالهم من العامة و الطواغيت و سألوه الدعاء بالفرج،

And he^{as} repeated to his^{as} people, calling them, but his^{as} invitations did not increase them except in fleeing, until another three hundred years expired, completing nine hundred years. So the adherents came to him^{as} and they complained of what they were experiencing from the general public, and the tyrants, and they asked him^{as} to supplicate for the relief.

فأجابهم إلى ذلك و صلى و دعا، فهبط عليه جبرئيل (عليه السلام). فقال له: إن الله تبارك و تعالى قد أجاب دعوتك فقل للشيعة يأكلون التمر و يغرسون النوى و يراعونه حتى يثمر، فإذا أثمر، فرجت عنهم،

So he^{as} answered them to that and prayed Salat and supplicated. Then Jibraeel^{as} descended unto him^{as}, and said to him^{as}: 'Surely Allah^{azwj} Blessed and Exalted has Answered your^{as} supplication, therefore say to the adherents that they should be eating the dates and planting the seeds, and cultivate it, until it bears fruit. So when it does bear fruit, there would be relief for them'.

فحمد الله و أنشئ عليه، و عرفهم ذلك فاستبشروا به، فأكلوا التمر و غرسوا النوى و راعوه حتى أثمر، ثم صاروا إلى نوح (عليه السلام) بالتمر، و سألوه أن ينجز لهم الوعد، فسأل الله تعالى في ذلك، فأوحى الله إليه: قل لهم: كلوا هذا التمر، و أغرسوا النوى، فإذا أثمر فرجت عنكم:

So he^{as} praised Allah^{azwj} and Extolled upon Him^{azwj}, and let them know of that. They were joyous with it, and they ate the dates and planted the seeds, and they farmed until these bore fruit. Then they came to Nuh^{as} with the (harvested) dates, and they asked him^{as} that he^{as} fulfil the promise to them. Thus he^{as} asked Allah^{azwj} the Exalted

regarding that, and Allah^{azwj} Revealed unto him^{as}: “Say to them: ‘Eat these dates, and plant the seeds, so when these bear fruit, there would be relief for you all!’”

فلما ظنوا أن الخلف قد وقع عليه، ارتد منهم الثلث و ثبت الثلثان، فأكلوا التمر و غرسوا النوى حتى إذا أثمر أتوا به نوحا (عليه السلام)، فأحبروه و سألوه أن ينجز لهم الوعد، فسأل الله تعالى في ذلك، فأوحى الله إليه قل لهم: كلوا هذا التمر، و أغرسوا النوى،

So when they thought that the breaking (of the promise) had occurred upon it, a third from them reneged and two-thirds remained steadfast. So they ate the dates and planted the seeds until when these bore fruit, they came with it to Nuh^{as}, and informed him^{as}, and asked him^{as} that he^{as} fulfil the promise to them. So he^{as} asked Allah^{azwj} the Exalted regarding that, and Allah^{azwj} Revealed unto him^{as}: “Say to them: ‘Eat these dates, and plant the seeds!’”

فارتد الثلث الآخر و بقي الثلث، فأكلوا التمر و غرسوا النوى، فلما أثمر أتوا به نوحا (عليه السلام) فقالوا: لم يبق منا إلا القليل و نحن نتخوف على أنفسنا بتأخر الفرج أن نهلك،

So another third reneged, and there remained the third. So they ate the dates and planted the seeds. So when it bore fruit, they came with it to Nuh^{as} and they said, ‘There does not remain from us except the few, and we are fearing upon ourselves due to the delay of the relief, lest we are destroyed’.

فصلى نوح (عليه السلام) ثم قال: يا رب، لم يبق من أصحابي إلا هذه العصابة، و إني أخاف عليهم الهلاك إن تأخر عنهم الفرج،

So Nuh^{as} prayed Salat, then said: ‘O Lord^{azwj}! There does not remain from my^{as} companions except for this group, and I^{as} fear upon them of the destruction if You^{azwj} were to Delay the relief from them’.

فأوحى الله عز و جل إليه: قد أجبت دعائك، فاصنع الفلك، و كان بين إجابة الدعاء و الطوفان خمسون سنة».

So Allah^{azwj} Mighty and Majestic Revealed to him^{as}: ‘I^{azwj} have Answered your^{as} supplication. Build the ship!’ And between the answering of the supplication and the flood was (a period of) fifty years”¹⁹.

Supplication for having children

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ قَالَ شَكَا الْأَبْرَشُ الْكَلْبِيُّ إِلَى أَبِي جَعْفَرٍ (عليه السلام) أَنَّهُ لَا يُوَلِّدُ لَهُ فَقَالَ لَهُ عَلْمَنِي شَيْئاً قَالَ اسْتَغْفِرِ اللَّهَ فِي كُلِّ يَوْمٍ أَوْ فِي كُلِّ لَيْلَةٍ مِائَةَ مَرَّةٍ فَإِنَّ اللَّهَ يَقُولُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّاراً إِلَى قَوْلِهِ وَ يُمَدِّدْكُمْ بِأَمْوَالٍ وَ بَنِينَ .

¹⁹ كمال الدين و تمام النعمة: 2 / 133

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions who said,

'Al-Abrash Al-Kalby complained to Abu Ja'far^{asws} that there is no child for him. So he said to him^{asws}, 'Teach me something (to have a son)'. He^{asws} said: 'Seek Forgiveness of Allah^{azwj} during every day, or during every night, one hundred times, for Allah^{azwj} is Saying: **'Seek Forgiveness of your Lord, He would always be Forgiving [71:10] – up to His^{azwj} Words: And Assist you with wealth and sons [71:12]**.²⁰

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ السَّيَّارِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بُحْرَانَ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ عَنْ شَيْخِ مَدْيَنِيِّ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَنَّهُ وَقَدَ إِلَى هِشَامِ بْنِ عَبْدِ الْمَلِكِ فَأَبْطَأَ عَلَيْهِ الْإِذْنَ حَتَّى اعْتَمَمَ وَكَانَ لَهُ حَاجِبٌ كَثِيرٌ الدُّنْيَا وَ لَا يُؤَلِّدُ لَهُ فَدَنًا مِنْهُ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَقَالَ لَهُ هَلْ لَكَ أَنْ تُوصِلَنِي إِلَى هِشَامٍ وَأَعْلَمَكَ دُعَاءً يُؤَلِّدُ لَكَ قَالَ نَعَمْ فَأَوْصَلَهُ إِلَى هِشَامٍ وَ قَضَى لَهُ جَمِيعَ حَوَائِجِهِ

Al Husayn Bin Muhammad, from Ahmad Bin Muhammad Al Sayyari, from Abdul Rahman Bin Abu Najran, from Suleyman Bin Ja'far, from Sheykh madany, from Zurara,

'From Abu Ja'far^{asws} having gone to visit Hisham Bin Abdul Malik. But the permission was delayed until it was upsetting, and there was a guard of his who had abundance of the world and he did not have children for him. So Abu Ja'far^{asws}, approached him, and he^{asws} said to him: 'Is there anything with you which can make me^{asws} arrive to Hisham, and I^{asws} will teach you a supplication, there would be a birth for you?' He said, 'Yes'. So he took him^{asws} to Hisham, and he^{asws} fulfilled all his needs.

قَالَ فَلَمَّا فَرَغَ قَالَ لَهُ الْحَاجِبُ جَعَلْتُ فِدَاكَ الدُّعَاءَ الَّذِي قُلْتَ لِي

He (the narrator) said, 'So when he^{asws} was free, the guard said to him^{asws}, 'May I be sacrificed for you! The supplication which you spoke of to me?'

قَالَ لَهُ نَعَمْ قُلْ فِي كُلِّ يَوْمٍ إِذَا أَصْبَحْتَ وَ أَمْسَيْتَ سُبْحَانَ اللَّهِ سَبْعِينَ مَرَّةً وَ تَسْتَغْفِرُ عَشْرَ مَرَّاتٍ وَ تُسَبِّحُ تِسْعَ مَرَّاتٍ وَ تَخْتِمُ الْعَاشِرَةَ بِالِاسْتِغْفَارِ

He^{asws} said to him: 'Yes. Say during every day when it is morning and evening, 'سُبْحَانَ اللَّهِ' 'Glory be to Allah^{azwj}', seventy times, seek Forgiveness ten times, and you should Glorify nine times, and end the tenth with the seeking of the Forgiveness.

ثُمَّ تَقُولُ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا. يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا. وَ يُمْدِدْكُمْ بِأَمْوَالٍ وَ بَنِينَ وَ يُجْعَلْ لَكُمْ جَنَّاتٍ وَ يُجْعَلْ لَكُمْ أَنْهَارًا

Then you should be saying the Words of Allah^{azwj} Mighty and Majestic: **'Seek Forgiveness of your Lord, He would always be Forgiving [71:10] He will Send the sky unto you pouring (with rain) [71:11] And Assist you with wealth and sons, and Make gardens for you, and Make rivers for you [71:12]**.

²⁰ Al Kafi – V 7 – The Book of Aqeeqa Ch 4 H 4

فَقَالَهَا الْحَاجِبُ فَرَزَقَ دُرَيْتَةً كَثِيرَةً وَكَانَ بَعْدَ ذَلِكَ يَصِلُ أَبَا جَعْفَرٍ وَ أَبَا عَبْدِ اللَّهِ (عليهما السلام)

So the guard said it, and was Granted abundant offspring. And after that, he maintained good relations with Abu Ja'far^{asws} and Abu Abdullah^{asws}.

فَقَالَ سُلَيْمَانُ فَعَلْتُهَا وَ قَدْ تَزَوَّجْتُ ابْنَةَ عَمِّ لِي فَأَبْطَأَ عَلَيَّ الْوَلَدُ مِنْهَا وَ عَلَّمْتُهَا أَهْلِي فَرَزَقْتُ وَ لَدَاءً وَ زَعَمَتِ الْمَرْأَةُ أَنَّهَا مَتَى تَشَاءُ أَنْ تَحْمِلَ حَمَلْتُ إِذَا قَالَتْهَا وَ عَلَّمْتُهَا غَيْرَ وَاحِدٍ مِنَ الْهَاشِمِيِّينَ مَنْ لَمْ يَكُنْ يُوَلَّدُ لَهُمْ فَوَلَدَ لَهُمْ وَ لَدَّ كَثِيرٌ وَ الْحَمْدُ لِلَّهِ .

Suleyman (the narrator) said, 'So I said it (as well), and I had married a cousin of mine, but the child was delayed upon me from her, and I taught it to my wife, and she gave birth to a child, and the wife (from then on) thought that whenever she so desired to get pregnant, she would do so, when she says it. And I taught it to someone else from the Hashimites, from the ones who did not happen to have children for them, so there were born unto them a lot of children. and the Praise is for Allah^{azwj, 21}.

VERSES 13 & 14

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا {13}

What is the matter with you all not hoping to Allah for dignity, [71:13]

وَقَدْ خَلَقَكُمْ أَطْوَارًا {14}

And He has Created you in (various) phases? [71:14]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن الحسن بن الجهم، قال: سمعت الرضا (عليه السلام) يقول: «قال أبو جعفر (عليه السلام): إن النطفة تكون في الرحم أربعين يوماً، ثم تصير علقة أربعين يوماً، ثم تصير مضغة أربعين يوماً،

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazeyl, from Al Hassan Bin Jaham who said:

'I heard Al-Reza^{asws} saying: 'Abu Ja'far^{asws} said: 'The seed comes to be in the womb for forty days, then it becomes a clot for forty days, then it becomes a lump for forty days''.²²

²¹ Al Kafi – V 7 – The Book of Aqeeqa Ch 4 H 5

²² تفسير القمي 2: 89.

VERSES 15 & 16

أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا {15}

Do you not see how Allah Created seven skies as layers? [71:15]

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا {16}

And Made the moon a light therein, and Made the sun a lamp? [71:16]

وفي رواية أبي الجارود عن أبي جعفر عليه السلام في قوله: سبع سماوات طباقا يقول: بعضها فوق بعض.

And in a report of Abu Al-Jaroud who said:

'Abu Ja'far^{asws} regarding His^{azwj} Words: ***seven skies as layers [67:5]***, he^{asws} said: 'One on top of the other'.²³

VERSES 17 - 20

وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا {17}

And Allah Grew you from the earth with a growth [71:17]

ثُمَّ يَعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا {18}

Then He would Return you into it, and Extract you with an extraction [71:18]

وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا {19}

And Allah Made the earth a wide expanse for you [71:19]

لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا {20}

For you to travel from its wide passages [71:20]

²³ Tafseer Noor Al Saqalayn – CH 71 H 17

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي حمزة، قال: سمعت علي بن الحسين (عليهما السلام) يقول: عجب كل العجب لمن أنكر الموت و هو يرى من يموت كل يوم و ليلة، و العجب كل العجب لمن أنكر النشأة الاخرى و هو يرى النشأة الاولى».

Muhammad Bin Yaqoub from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Saalim, from Abu Hamza who said,

'I heard Ali^{asws} Bin Al-Husayn^{asws} say: 'Wonder of all wonders to the one who denies the death and he sees one who dies every day and night, and wonder of all wonders to the one who denies the next growth and he sees the first growth.'²⁴

VERSE 21

قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ إِلَّا خَسَارًا {21}

Nuh said: 'My Lord! They disobeyed me and followed one whose wealth and children did not increase him except a loss' [71:21]

علي بن إبراهيم، قوله تعالربَّ إِنَّهُمْ عَصَوْنِي وَ اتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالُهُ وَ وَلَدُهُ إِلَّا خَسَارًا، قال: اتبعوا الأغنياء.

Ali Bin Ibrahim –

'The Words of the Exalted: '**They disobeyed me and followed one whose wealth and children did not increase him except a loss' [71:21]**, said: 'They followed the rich ones'²⁵.

VERSES 22 - 25

وَمَكَرُوا مَكْرًا كُبَّارًا {22}

And they plotted a big plan [71:22]

وَقَالُوا لَا تَدْرُنَّ أَهْلَكُمْ وَلَا تَدْرُنَّ وِدًّا وَلَا سُوعَا وَلَا يَعُوثَ وَيَعُوقَ وَنَسْرًا {23}

And they said, 'Neither abandon your gods, nor abandon Wadd, nor Suwa'a, nor Yagous and Yaouq and Nasra' [71:23]

²⁴ (Extract) الكافي 3: 258 / 28.

²⁵ تفسير القمي 2: 387.

وَقَدْ أَضَلُّوا كَثِيرًا ۖ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا {24}

And indeed they strayed many, and the unjust do not increase except in straying [71:24]

بِمَا خَطِيئَاتِهِمْ أُغْرِقُوا فَأُدْخِلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا {25}

Due to what were their sins, they drowned, so they would be entering Fire, and they would not find for them any helpers from besides Allah [71:25]

The origins of idol worship

أبي رحمه الله قال: حدثنا سعد بن عبد الله قال: حدثنا أحمد بن محمد بن محمد بن خالد البرقي قال: حدثني حماد بن عيسى عن حريز ابن عبد الله السجستاني عن جعفر بن محمد عليهما السلام، في قوله الله عزوجل (وقالوا لا تذرنا آلهتكم ولا تذرنا ودا ولا سوعا ولا يغوث ويعوق ونسرا) قال: كانوا يعبدون الله عزوجل فماتوا، فضح قومهم وشق ذلك عليهم فجاءهم ابليس لعنه الله فقال لهم: اتخذ لكم اصناما على صورهم فتنظرون إليهم وتأنسون بهم وتعبدون الله

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Ibn Isa, from Muhammad Bin Khalid Al barqy, from Hamaad Bin Isa, from Hareyz Ibn Abdullah Al Sajastany,

'From Ja'far^{asws} Bin Muhammad^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **And they said, 'Neither abandon your gods, nor abandon Wadd, nor Suwa'a, nor Yagous and Yaouq and Nasra' [71:23]**, he^{asws} said: 'They (the mentioned) used to worship Allah^{azwj} Mighty and Majestic. Then they (this generation) died. It was grievous upon their people (next generation), so Iblees^{la} came to them and said to them, 'Take idols for yourselves upon their images (your ancestors), so that you can look towards them, and be cordial with them and you can (still) be worshipping Allah^{azwj}'.

فاعد لهم اصناما على مثلهم فكانوا يعبدون الله عزوجل وينظرون إلى تلك الاصنام، فلما جاء هم الشتاء والامطار أدخلوا الاصنام البيوت فلم يزالوا يعبدون الله عزوجل حتى هلك ذلك القرن ونشأ أولادهم

The he^{la} prepared idols for them upon their resemblances. So they used to worship Allah^{azwj} Mighty and Majestic, and were looking towards those idols. Then, when the winter came upon them, and the rains, they entered the idols into their houses. And they did not cease worshipping Allah^{azwj} Mighty and Majestic until that generation (also) died off, and their children grew up.

فقالوا: ان آباءنا كانوا يعبدون هؤلاء فعبدوهم من دون الله عزوجل فذلك قول الله تبارك وتعالى (ولا تذرنا ودا ولا سوعا) الآية.

So they (third generation) said, 'Our fathers used to worship these, therefore worship them besides Allah^{azwj} Mighty and Majestic'. So these are the Words of Allah^{azwj}

Blessed and Exalted: **Neither abandon your gods, nor abandon Wadd, nor Suwa'a, [71:23] – the Verse**.²⁶

Mannerisms of Quraysh revering the idols

مُحَمَّدُ بْنُ يَحْيَى عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَحْمَدَ بْنِ رَزْقِ الْعُشَائِرِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَشْثَلِ بَيْعَ الْأَنْمَاطِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَتْ قُرَيْشٌ تُلَطِّخُ الْأَصْنَامَ الَّتِي كَانَتْ حَوْلَ الْكَعْبَةِ بِالْمِسْكِ وَالْعَنْبَرِ وَكَانَ يَعْثُوثُ قِبَالَ الْبَابِ وَكَانَ يَعْثُوثُ عَنْ يَمِينِ الْكَعْبَةِ وَكَانَ نَسْرٌ عَنْ يَسَارِهَا وَكَانُوا إِذَا دَخَلُوا خَرُّوا سُجَّدًا لِيَعْثُوثَ وَ لَا يَنْحَنُونَ ثُمَّ يَسْتَدِيرُونَ بِجِوَاهِرِهِمْ إِلَى يَعْثُوثَ ثُمَّ يَلْبَسُونَ نَسْرًا ثُمَّ يَلْبَسُونَ قُبُورَ لَيْتِكَ اللَّهُمَّ لَيْتِكَ لَيْتِكَ لَا شَرِيكَ لَكَ إِلَّا شَرِيكَ هُوَ لَكَ تَمْلِكُهُ وَ مَا مَلَكَ

Muhamad Bin Yahya, from one of his companions, from Al Abbas Bin Aamir, from Ahmad Bin Razaq Al Gushany, from Abdul Rahman Bin Al Ash'a Baya'a Al Anmaat,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Quraysh used to apply upon the idols which were around the Kabah, the musk and the amber, and Yagous (an idol) was facing the Door (of the Kabah), and Yaouq (an idol) was on the right of the Kabah, and Nasr (an idol) was from its left. And, whenever they entered, they would prostrate to Yagous, and were bowing. Then they would turn around with their ornaments towards Yaouq, then they would turn around with their ornaments towards Nasr. Then they were exclaiming *Talbiyya*, so were saying, 'O Allah^{azwj}! (The God) Here I am! Here I am! There is no associate for You^{azwj}, except for an associate who is for You^{azwj}, and You^{azwj} Own him, and whatever he owns'.

قَالَ فَبَعَثَ اللَّهُ ذُبَابًا أَخْضَرَ لَهُ أَرْبَعَةٌ أَجْنِحَةٌ فَلَمَّ يَبْقَ مِنْ ذَلِكَ الْمِسْكِ وَالْعَنْبَرِ شَيْئًا إِلَّا أَكَلَهُ.

He^{asws} said: 'So Allah^{azwj} Sent a green fly which had four wings, and there did not remain anything from that musk and the amber except that it (the fly) consumed it'.²⁷

The various idols of the various tribes

[الفضل الطبرسي] عن الثمالي: إن أوثان قوم نوح صارت إلى العرب فكانت ود بدومة الجندل، وسواع برهاط لهذيل، وكان يعوث لبني غطفان من مراد، وكان يعوث لهمدان، وكان نسر لآل ذي الكلاع من حمير، وكان اللات لثقيف، وأما العزى فلسليم وغطفان وجشم ونضر وسعد بن بكر، وأما مناة فكانت لقديد، وأما أساف ونائلة وهبل فأهل مكة،

Al Fazal Al Tabarsy, from Al-Sumaly,

'The idols of the people of Nuh^{as} came to (be with) the Arabs. So (the idol) Wadda was with (King) Dowmat of Al-Jandal; and (the idol) Suwa'a was with Rahaat of Hazeel; and (the idol) Yagous was with the clan of Ghateyf from Muraad; and (the

²⁶ Illal Al Sharaie – V 1 Ch 3 H 1

²⁷ Al Kafi – V 4 – The Book of Hajj Ch 212 H 11 (Extract)

idol) Yaowq was at Hamdaan; and (the idol) Nasrs was for the progeny of Zilkala'a from Humeyr; and (the idol) Al-Laat was for (the clan of) Saqeef; and as for (the idol) Al-Uzza, so it was for the clans of Saleym, and Ghatfan, and Jashm, and Mazar, and Sa'ad Bin Bakr; and as for (the idol) Manaaf, so it was for (the clan of) Qadeed; and as for (the idol) Asaaf and (the idol) Na'ila, and (the idol) Hobal, so these were for the people of Makkah.

وكان أساف حيال الحجر الأسود وكانت نائلة حيال الركن اليماني وكان هبل في جوف الكعبة ثمانية عشر ذراعاً.

And (the idol) Asaaf was situated near the Black Stone, and (the idol) Na'ila was situated next to the Yemeni corner, and (the idol) Hobal was in the middle of Kabah, being of eighteen cubits'.²⁸

[الثعلبي] قال الشمالي: صارت أوثان قوم نوح إلى العرب فكان ود لكلب بدومة الجندل، وكان سواع برهاط لهذيل، وكان يغوث لبني غطفان من مراد بالجو، وكان يعوق لهمدان، وكان نسر لآل ذي الكلاع من حمير.

Al Sa'alby – Al Sumaly said,

'The idols of the people of Nuh^{as} came to be with the Arabs. So (the idol) Wadda was a dog (shaped) with Dowmat Al-Jandal; and (the idol) Suwa'a was at Rahaat for Hazeyl, and (the idol) Yagous was for the Clan of Ghatyf from Muraad at Al-Jouf, and (the idol) Yaouq was for Hamdaan, and (the idol) Nasra for the progeny of Zilkala'a from Humeyr'.²⁹

VERSES 26 & 27

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَيَّ الْأَرْضَ مِنَ الْكَافِرِينَ دَيَّارًا {26}

And Nuh said: 'My Lord! Do not leave upon the earth any dwelling of the Kafirs [71:26]

إِنَّكَ إِن تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا {27}

Surely, if You were to leave them, they would stray Your servants, and they will not beget any except immoral ones, Kafirs [71:27]

حدثنا محمد بن الحسن بن أحمد بن الوليد رضى الله عنه قال: حدثنا محمد بن الحسن الصفار، عن احمد بن محمد بن عيسى، عن محمد بن اسماعيل، عن حنان بن سدير، عن أبيه قال: قلت لابي جعفر عليه السلام، رأيت نوحا " ع " حين دعا على قومه فقال: (رب لا تذر على الارض من الكافرين ديارا، إنك ان تذرهم يضلوا عبادك ولا يلدوا إلا فاجرا كفارا)

²⁸ Tafseer Abu Hamza Al Sumaly - Report No. 336

²⁹ Tafseer Abu Hamza Al Sumaly - Report No. 337

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail, from Hanan Bin Sudeyr, from his father who said,

'I said to Abu Ja'far^{asws}, 'What is your^{asws} view of Nuh^{as} where he^{as} supplicated to Allah^{azwj} against his^{as} people, so he^{as} said: **And Nuh said: 'My Lord! Do not leave upon the earth any dwelling of the Kafirs [71:26] Surely if You were to leave them, they would stray Your servants, and they will not beget any except immoral ones, Kafirs [71:27]'**

قال عليه السلام: علم انه لا يتجب من بينهم أحد، قال قلت وكيف علم ذلك؟ قال أوحى الله إليه انه لا يؤمن من قومك إلا من قد آمن، فعند هذا دعا عليهم بهذا الدعاء.

He^{asws} said: 'Not one from among them was going to answer him^{as}'. I said, 'And how did he^{as} know that?' He^{asws} said, 'Allah^{azwj} Revealed unto him^{as}: "No one else is going to believe from your^{as} people except the one who has already believed". So then he^{as} supplicated against them with this supplication'.³⁰

ثم قال علي بن إبراهيم: حدثنا أحمد بن موسى، قال: حدثنا محمد بن حماد، عن علي بن إسماعيل الميثمي، عن فضيل الرسان، عن صالح بن ميثم، قال: قلت لأبي جعفر (عليه السلام): ما كان علم نوح (عليه السلام) حين دعا على قومه أنهم لا يلدوا إلا فاجرا كفارا؟

Then Ali Bin Ibrahim said, 'It was narrated to us by Ahmad bin Musa, from Muhammad Bin Hamad, from Ali Bin Ismail Al Maysami, from Fazeyl Al Rasan, from Salih Bin Maysam who said,

'I said to Abu Ja'far^{asws}, 'What was the knowledge of Musa^{as} when he^{as} supplicated against his^{as} people that: **they will not beget any except immoral ones, Kafirs [71:27]'**

فقال: «أما سمعت قول الله عز و جل لنوح: أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ».

So he^{asws} said: 'Have you not heard the Words of Allah^{azwj} Mighty and Majestic to Nuh^{as}: **"Surely your people will never believe except for the ones who have already believed [11:36]?"**³¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَتْ شَرِيْعَةُ نُوحٍ (عليه السلام) أَنْ يُعْبَدَ اللَّهُ بِالتَّوْحِيدِ وَ الْإِخْلَاصِ وَ خَلْعِ 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 يَفْرَضْ عَلَيْهِ أَحْكَامَ حُدُودٍ 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 the following:

³⁰ Illal Al Sharaie – V 1 Ch 27 H 1

³¹ تفسير القمي 2: 388.

Abu Ja'far^{asws} has said: 'The Law (Sharia) of Nuh^{as} was that they should worship Allah^{azwj} with Oneness (Al-Tawheed), and have sincerity, and not associate others, and this is the nature upon which the people have been Created. And Allah^{azwj} Took a Covenant with Nuh^{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 bad, and the Permissibles, and the Prohibitions, and did not Necessitate upon them the rules of the Limits, nor about the necessary inheritance.

فَهَذِهِ شَرِيعَتُهُ فَلَبِثَ فِيهِمْ نُوحٌ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا يَدْعُوهُمْ سِرًّا وَعَلَانِيَةً فَلَمَّا أَبَوْا وَعَتَوْا قَالَ رَبِّهِ أَيْ مَغْلُوبٌ فَانْتَصِرُ فَأَوْحَى اللَّهُ جَلًّا وَعَزًّا إِلَيْهِ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ [يَعْمَلُونَ]

So this is the Law which Nuh^{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".

فَلَذَلِكِ قَالَ نُوحٌ (عليه السلام) وَ لَا يَلِدُوا إِلَّا فَاَجْرًا كَفَّارًا فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ اصْنَعِ الْفُلْكَ.

Therefore, due to that reason Nuh^{as} said: '**and they will not beget any except immoral ones, Kafirs [71:27]**'. So Allah^{azwj} Revealed unto him^{as} to make the ship'.³²

VERSE 28

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا {28}

My Lord! Forgive me and my parents and one who entered into my house being a Momin, and (forgive) the Momineen and the Mominaat, and do not Increase the unjust ones except in destruction [71:28]

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ عَلِيِّ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِهِ عَزَّ وَ جَلَّ رَبِّ اغْفِرْ لِي وَ لِوَالِدَيَّ وَ لِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا يَعْنِي الْوَلَايَةَ مَنْ دَخَلَ فِي الْوَلَايَةِ دَخَلَ فِي بَيْتِ الْأَنْبِيَاءِ (عليهم السلام)

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Al Mufazzal Bin Salih, from Muhammad Bin Ali Al Halby,

³² Al Kafi – H 14872

'From Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic: ***My Lord! Forgive me and my parents and one who entered into my house being a Momin [71:28]*** – Meaning the Wilayah. The one who enters into the Wilayah enters into the Household of the Prophets^{as}.³³

علي بن إبراهيم، قال أخبرنا: أحمد بن إدريس، قال: حدثنا أحمد بن محمد، عن الحسن بن علي بن فضال، عن المفضل بن صالح، عن محمد بن علي الحلبي، عن أبي عبد الله (عليه السلام)، في قوله: رَبِّ اغْفِرْ لِي وَ لِوَالِدَيَّ وَ لِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا: «إنما يعني الولاية، من دخل فيها دخل في بيوت الأنبياء (عليهم السلام)».

Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Fazal, from Al Mufazzal Bin Salih, from Muhammad Bin Ali Al Halby,

'From Abu Abdullah^{asws} regarding His^{azwj} Words: ***My Lord! Forgive me and my parents and one who entered into my house being a Momin [71:28]***: 'But rather it means the Wilayah. One who enters into it has entered into houses of the Prophets^{as}'.³⁴

³³ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 54 (Extract)

³⁴ تفسير القمي 2: 388