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## CHAPTER 7

## AL-A'RAAF

(206 VERSES)

## VERSES 46 to 102

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## VERSES 46 - 49

وَبَيْنَهُمَا حِجَابٌ ۖ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ ۖ وَنَادَوْا أَصْحَابَ الْجَنَّةِ  
أَنْ سَلَامٌ عَلَيْكُمْ ۖ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ {46}

**And between the two there shall be a veil. And upon the heights would be men recognising all by their marks, and they would be calling out to the dwellers of the Paradise: 'Peace be on you' (although) they shall not have entered it yet, but they would be hoping to [7:46]**

وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ {47}

**And when their eyes turn towards the inmates of the Fire, they would say: 'Our Lord! Do not Make us to be with the unjust' [7:47]**

وَنَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَاهُمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ  
تَسْتَكْبِرُونَ {48}

**And the companions of the heights shall call out to men whom they would be recognising by their marks saying: 'Your amassing will not avail you and what you used to be arrogant about [7:48]**

أَهَؤُلَاءِ الَّذِينَ أَفْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ ۖ ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ  
{49}

**Are they those whom you swore that they will not attain Allah's Mercy? Enter the Paradise! There will neither be fear upon you nor will you be grieving! [7:49]**

## The recognisers on the heights

العباشي: عن مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه، عن جده، عن علي (عليهم السلام)، قال: «أنا يعسوب المؤمنين، و أنا أول السابقين، و خليفة رسول رب العالمين، و أنا قسم الجنة و النار، و أنا صاحب الأعراف».

Al Ayyashi, from Mas'ada Bin Sadaqa,

(It has been narrated) from Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup>, from Ali<sup>asws</sup> having said: 'I<sup>asws</sup> am the 'Yasoub' (leader) of the Momineen, and I<sup>asws</sup> am the first of the preceding ones, and Caliph of Rasool<sup>saww</sup> of the Lord<sup>azwj</sup> of the Worlds, and I<sup>asws</sup> am the Divider of the Paradise and the Fire, and I<sup>asws</sup> am the Master of the Heights (الأعراف).<sup>1</sup>

[ الصفار القمي ] حدثنا أحمد بن محمد، عن الحسين بن سعيد، عن محمد بن الحصين، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام) في قول الله عزوجل: \* (وعلى الأعراف رجال يعرفون كلا بسيماهم) \* قال: هم الأئمة.

Al Saffar Al Qummy – Ahmad Bin Muhammad narrated to us, from Al Husayn Bin Saeed, from Muhammad Bin Al Haseyn, from Muhammad Bin Al Fazeyl, from Abu Hamza,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **And upon the heights would be men recognising all by their marks [7:46]**, he<sup>asws</sup> said: 'They are the Imams<sup>asws</sup>'.<sup>2</sup>

و عنه: عن محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن عمار بن مروان، عن المنخل بن جميل، عن جابر بن يزيد، قال: سألت أبا جعفر (عليه السلام) عن الأعراف ما هم؟ فقال: «هم أكرم الخلق على الله تبارك و تعالى».

And from him, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Muhammad Bin Sinan, from Amar Bin Marwan, from Al Mankhal Bin Jameel, from Jabir Bin Yazeed who said,

'I asked Abu Ja'far<sup>asws</sup> about the recognisers, who would they be?' So he<sup>asws</sup> said: 'They would be the most prestigious of the creatures to Allah<sup>azwj</sup> Blessed and Exalted'.<sup>3</sup>

حدثنا محمد بن الحسين عن عبد الرحمن بن أبي هاشم عن سالم بن أبي سلمه عن الهلقام عن أبي جعفر عليه السلام في قول الله عزوجل وعلى الأعراف رجال يعرفون كلا بسيماهم قال نحن أولئك الرجال الاثمة منا يعرفون من يدخل النار ومن يدخل الجنة كما تعرفون في قبائلكم الرجل منكم يعرف من فيها من صالح أو طالح.

It has been narrated to us by Muhammad Bin Al-Husayn, from Abdul Rahman Bin Abu Hashaam, from Saalim Bin Abu Salmah, from Al-Halqam, who has narrated:

<sup>1</sup> تفسير العيّاشي 2: 42 / 17.

<sup>2</sup> Tafseer Abu Hamza Al Sumaly - H 98

<sup>3</sup> مختصر في المصدر: 54

'Abu Ja'far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **And upon the heights would be men recognising all by their marks [7:46]**. He<sup>asws</sup> said: 'We<sup>asws</sup> are those men<sup>asws</sup>. The Imams<sup>asws</sup> from us<sup>asws</sup> recognise the ones who will enter the Fire, and the ones who will enter the Paradise, just as you recognise in your tribes, the men from among you, recognising the ones from it from the righteous or evil'.<sup>4</sup>

حدثنا المنبه عن الحسين بن علوان عن سعد بن طريف عن أبي جعفر عليه السلام قال سألت عن هذه الآية وعلى الاعراف رجال يعرفون كلا بسيماهم قال يا سعد آل محمد لا يدخل الجنة الا من عرفوه وعرفوه ولا يدخل النار الا من انكروهم و انكروه واعرف لا يعرف الله الا بسبيل معرفتهم.

It has been narrated to us by Al-Manbah, from Al-Husayn Bin Alwaan, from Sa'ad Bin Tareyf, who has narrated:

'I asked Abu Ja'far<sup>asws</sup> about this Verse **And upon the heights would be men recognising all by their marks [7:46]**. He<sup>asws</sup> said: 'O Sa'ad, the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> will not let anyone enter the Paradise except the one who recognises them<sup>asws</sup> and they<sup>asws</sup> recognise him, nor will they let anyone enter the Fire except the one who has denied them<sup>asws</sup>, and they<sup>asws</sup> denied him, and the 'Heights'. Allah<sup>azwj</sup> cannot be Recognised, except by the way of their<sup>asws</sup> recognition.'<sup>5</sup>

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ جُمُهورٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنِ اَهْلِئِمِّ بْنِ وَاقِدٍ عَنْ مُقَرِّنٍ قَالَ سَمِعْتُ اَبَا عَبْدِ اللَّهِ ( عليه السلام ) يَقُولُ جَاءَ ابْنُ الْكَوَّاءِ إِلَى اَمِيرِ الْمُؤْمِنِينَ ( عليه السلام ) فَقَالَ يَا اَمِيرَ الْمُؤْمِنِينَ وَ عَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ فَقَالَ نَحْنُ عَلَى الْأَعْرَافِ نَعْرِفُ أَنْصَارَنَا بِسِيمَاهُمْ وَ نَحْنُ الْأَعْرَافُ الَّذِي لَا يُعْرِفُ اللَّهُ عَزَّ وَ جَلَّ إِلَّا بِسَبِيلٍ مَعْرِفَتِنَا وَ نَحْنُ الْأَعْرَافُ يُعْرِفُنَا اللَّهُ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ عَلَى الصِّرَاطِ فَلَا يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ عَرَفَنَا وَ عَرَفْنَاهُ وَ لَا يَدْخُلُ النَّارَ إِلَّا مَنْ أَنْكَرَنَا وَ أَنْكَرْنَاهُ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Abdullah Bin Abdul Rahman, from Al Haysam Bin Waqid, from Muqarrin who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Ibn Al-Kawwa came over to Amir Al-Momineen<sup>asws</sup> and he said, 'O Amir Al-Momineen<sup>asws</sup> **And upon the heights would be men recognising all by their marks [7:46]**. So he<sup>asws</sup> said: 'We<sup>asws</sup> would be upon the Heights. We<sup>asws</sup> would recognise our<sup>asws</sup> helpers by their marks, and we<sup>asws</sup> are the recognisers who, Allah<sup>azwj</sup> Mighty and Majestic cannot be recognised except by the way of our<sup>asws</sup> recognition, and we<sup>asws</sup> are the recognisers whom Allah<sup>azwj</sup> Mighty and Majestic would Introduce on the Day of Judgment upon the Bridge. Thus, none shall enter the Paradise except the one who recognises us<sup>asws</sup> and we<sup>asws</sup> recognise him, and none shall enter the Fire except the one who denies us<sup>asws</sup> and we<sup>asws</sup> deny him.

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَوْ شَاءَ لَعَرَفَ الْعِبَادَ نَفْسَهُ وَ لَكِنْ جَعَلْنَا أَبْوَابَهُ وَ صِرَاطَهُ وَ سَبِيلَهُ وَ الْوُجْهَ الَّذِي يُؤْتَى مِنْهُ فَمَنْ عَدَلَ عَنْ وَلَا تَبْنَا أَوْ فَضَّلَ عَلَيْنَا غَيْرَنَا فَإِنَّهُمْ عَنِ الصِّرَاطِ لَنَاجِبُونَ

<sup>4</sup> Basaair Al Darajaat – P 10 Ch 16 H 1

<sup>5</sup> Basaair Al Darajaat – P 10 Ch 16 H 4

Surely, if Allah<sup>azwj</sup> Blessed and Exalted had Desired to, would have Introduce Himself<sup>azwj</sup> to the servant. But, He<sup>azwj</sup> Made us<sup>asws</sup> to be His<sup>azwj</sup> Door, and His<sup>azwj</sup> Bridge, and His<sup>azwj</sup> Way, and the Face which comes from Him<sup>azwj</sup>. So the one who turns away from our<sup>asws</sup> Wilayah, or prefers others over us<sup>asws</sup>, so they would be falling off from the Bridge.

فَلَا سَوَاءَ مَنْ اعْتَصَمَ النَّاسُ بِهِ وَ لَا سَوَاءَ حَيْثُ ذَهَبَ النَّاسُ إِلَى عُيُونٍ كَدِيرَةٍ يُفْرَغُ بَعْضُهَا فِي بَعْضٍ وَ ذَهَبَ مَنْ ذَهَبَ إِلَيْنَا إِلَى عُيُونٍ صَافِيَةٍ تَجْرِي بِأَمْرِ رَبِّهَا لَا تَفَادُ لَهَا وَ لَا انْقِطَاعُ.

So they are not equal, the one who clings to the people with it, nor is it the same where the people are going to the turbid springs, draining into each other, and the going of the one who comes over to us<sup>asws</sup>, to clear springs flowing by the Command of its Lord<sup>azwj</sup>, neither there being a depletion for it nor a termination'.<sup>6</sup>

و عنه: عن علي بن محمد بن علي بن سعد الأشعري، عن حمدان بن يحيى، عن بشير بن حبيب، عن أبي عبد الله (عليه السلام)، أنه سئل عن قول الله عز و جل: وَ بَيْنَهُمَا حِجَابٌ وَ عَلَى الْأَعْرَافِ رِجَالٌ. قال: «سور بين الجنة و النار، عليه محمد (صلى الله عليه و آله) و علي و الحسن و الحسين و فاطمة و خديجة الكبرى (عليهم السلام)، فينادون: اين محبوبنا؟ اين شيعتنا؟ فيقبلون إليهم، فيعرفونهم بأسمائهم و أسماء آبائهم، و ذلك قوله عز و جل: يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ فيأخذون بأيديهم فيجوزون بهم الصراط و يدخلونهم الجنة».

And from him (saffar Al Qummi), from Ali Bin Muhammad Bin Ali Bin Sa'ad Al Ashary, from Hamdan Bin Yahya, from Basheer Bin Habeeb,

(It has been narrated) from Abu Abdullah<sup>asws</sup> being asked about the Words of Allah<sup>azwj</sup> Mighty and Majestic **And between the two there shall be a veil. And upon the heights would be men recognising all by their marks [7:46]**, said: A wall between the Paradise and the Fire, upon which would be Muhammad<sup>saww</sup>, and Ali<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and Fatima<sup>asws</sup>, and Khadeeja<sup>asws</sup>. So they<sup>asws</sup> would be calling out: 'Where are those that love us<sup>asws</sup>? Where are our<sup>asws</sup> Shiah?' So they would be brought in front of them<sup>asws</sup>, and they would recognise them by their marks, and the names of their fathers. And these are the Words of the Mighty and Majestic: **recognising all by their marks**. So they<sup>asws</sup> would be grabbing them by their hands, and crossing the Bridge with them, and entering them into the Paradise'.<sup>7</sup>

[العاشي] عن الثمالي قال: سئل أبو جعفر: عن قول الله: \* (وعلى الأعراف رجال يعرفون كلا بسيماهم) \* فقال أبو جعفر: نحن الأعراف الذين لا يعرف الله إلا بسبب معرفتنا، ونحن الأعراف الذين لا يدخل الجنة إلا من عرفنا وعرفناه ولا يدخل النار إلا من أنكرنا وأنكرناه،

Al-Ayyashi, from Al-Sumaly who said,

'Abu Ja'far<sup>asws</sup> was asked about the Words of Allah<sup>azwj</sup>: **And upon the heights would be men recognising all by their marks [7:46]**, so Abu Ja'far<sup>asws</sup> said:

<sup>6</sup> Al Kafi V 1 – The Book Of Divine Authority CH 7 H 9

<sup>7</sup> مختصر بصائر الدرجات: 53

'We<sup>asws</sup> are those recognisers, Allah<sup>azwj</sup> cannot be recognised by except through a cause of our<sup>asws</sup> of our<sup>asws</sup> recognition. And we<sup>asws</sup> are those recognisers, none shall enter the Paradise except the one who recognises us<sup>asws</sup> and we<sup>asws</sup> recognise him, and he will not enter the Fire except the one who denies us<sup>asws</sup> and we<sup>asws</sup> deny him.

وذلك بأن الله لو شاء أن يعرف الناس نفسه لعرفهم، ولكنه جعلنا سببه وسبيله وبابه الذي يؤتى منه.

And that is because Allah<sup>azwj</sup>, had He<sup>azwj</sup> so Desired, would have Made the people to recognise Him<sup>azwj</sup> by Himself<sup>azwj</sup>, but He<sup>azwj</sup> Made us<sup>asws</sup> as His<sup>azwj</sup> Cause, and His<sup>azwj</sup> Way, and His<sup>azwj</sup> Door from which He<sup>saww</sup> can be accessed'.<sup>8</sup>

[ القطب الراوندي ] روى أبو حمزة الثمالي، عن أبي جعفر (عليه السلام) قال: قال ابن الكواء [ لعلني (عليه السلام) ] : يا أمير المؤمنين \* (وعلى الأعراف رجال يعرفون كلا بسيماهم) \*. قال: نحن الأعراف نعرف أنصارنا بسيماهم، ونحن أصحاب الأعراف نوقف بين الجنة والنار، فلا يدخل الجنة إلا من عرفنا وعرفناه، ولا يدخل النار إلا من أنكرنا وأنكرناه.

Al Qutub Al Rawandy – Abu Hamza Al Sumaly has reported,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Ibn Al-Kawa said to Ali<sup>asws</sup>, 'O Amir Al-Momineen<sup>asws</sup>! **And upon the heights would be men recognising all by their marks [7:46]**. He<sup>asws</sup> said: 'We<sup>asws</sup> are the recognisers. We<sup>asws</sup> recognise our<sup>asws</sup> helpers by their marks, and we<sup>asws</sup> are the Master of the Heights. We<sup>asws</sup> shall pause in between the Paradise and the Fire. Thus, none shall enter the Paradise except the one who recognised us<sup>asws</sup> and we<sup>asws</sup> recognise him, nor enter the Fire except the one who denied us<sup>asws</sup> and we<sup>asws</sup> deny him'.

وكان علي (عليه السلام) يخاطبه بويحك، وكان يتشيع، فلما كان يوم النهروان قاتل عليا (عليه السلام) ابن الكواء.

(The narrator said), 'And Ali<sup>asws</sup> had addressed him by 'woe be unto you', and he was going to become a Shia. So when it was the day of (the battle of) Al-Naharwaan, Ali<sup>asws</sup> killed Ibn Al-Kawa'.<sup>9</sup>

## The people below the heights waiting to be rescued

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنِ ابْنِ بُكَيْرٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ رَجُلٍ جَمِيعاً عَنْ زُرَّارَةَ قَالَ قَالَ لِي أَبُو جَعْفَرٍ (عليه السلام) مَا تَقُولُ فِي أَصْحَابِ الْأَعْرَافِ فَقُلْتُ مَا هُمْ إِلَّا مُؤْمِنُونَ أَوْ كَافِرُونَ إِنْ دَخَلُوا الْجَنَّةَ فَهُمْ مُؤْمِنُونَ وَإِنْ دَخَلُوا النَّارَ فَهُمْ كَافِرُونَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr and Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from a man, altogether from Zurara who said,

<sup>8</sup> Tafseer Abu Hamza Al Sumaly - H 99

<sup>9</sup> Tafseer Abu Hamza Al Sumaly - H 100

'Abu Ja'far<sup>asws</sup> said to me: 'What you saying regarding **And the companions of the heights [7:48]**? So I said, 'They are not except either *Momineen* or *Kafireen* (unbelievers). If they enter the Paradise, so they are *Momineen*, and if they enter the Fire, so they are *Kafireen* (unbelievers).

فَقَالَ وَاللَّهِ مَا هُمْ بِمُؤْمِنِينَ وَلَا كَافِرِينَ وَلَوْ كَانُوا مُؤْمِنِينَ دَخَلُوا الْجَنَّةَ كَمَا دَخَلَهَا الْمُؤْمِنُونَ وَلَوْ كَانُوا كَافِرِينَ لَدَخَلُوا النَّارَ كَمَا دَخَلَهَا الْكَافِرُونَ وَلَكِنَّهُمْ قَوْمٌ اسْتَوَتْ حَسَنَاتُهُمْ وَسَيِّئَاتُهُمْ فَقَصُرَتْ بِهِمُ الْأَعْمَالُ وَ إِنَّهُمْ لَكَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ

So he<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! They are neither *Momineen* nor *Kafireen*, and had they been *Momineen* they would have entered the Paradise just as the *Momineen* would enter it, and had they been *Kafireen* (unbelievers) they would have entered the Fire just as the *Kafireen* (unbelievers) would enter. But, they are a people whose good and evil deeds are equal, so the deeds are deficient with them, and they are just as Allah<sup>azwj</sup> Mighty and Majestic Says'.

فَقُلْتُ أَمِنْ أَهْلِ الْجَنَّةِ هُمْ أَوْ مِنْ أَهْلِ النَّارِ فَقَالَ انْتَرَكْتُهُمْ حَيْثُ تَرَكَّهُمُ اللَّهُ قُلْتُ أَمْ فَتَرَجَّعْتُهُمْ قَالَ نَعَمْ أَرْجَعْتُهُمْ كَمَا أَرْجَاهُمُ اللَّهُ إِنْ شَاءَ أَدْخَلَهُمُ الْجَنَّةَ بِرَحْمَتِهِ وَإِنْ شَاءَ سَاقَهُمْ إِلَى النَّارِ بِذُنُوبِهِمْ وَلَمْ يَظْلِمْلَهُمْ

So I said, 'Are they from the inhabitants of the Paradise or from the inhabitants of the Fire?' So he<sup>asws</sup> said: 'Leave them where Allah<sup>azwj</sup> has left them'. I said, 'So shall I postpone them?' He<sup>asws</sup> said: 'Yes, postpone them just as Allah<sup>azwj</sup> has Postponed them. If He<sup>azwj</sup> so Desires to He<sup>azwj</sup> would Enter them into the Paradise by His<sup>azwj</sup> Mercy, and if He<sup>azwj</sup> so Desires to He<sup>azwj</sup> would Usher them to the Fire due to their sins, and He<sup>azwj</sup> would not be unjust to them'.

فَقُلْتُ هَلْ يَدْخُلُ الْجَنَّةَ كَافِرٌ قَالَ لَا قُلْتُ هَلْ يَدْخُلُ النَّارَ إِلَّا كَافِرٌ قَالَ فَقَالَ لَا إِلَّا أَنْ يَشَاءَ اللَّهُ يَا زُرَّارَةُ إِنِّي أَقُولُ مَا شَاءَ اللَّهُ وَأَنْتَ لَا تَقُولُ مَا شَاءَ اللَّهُ أَمَّا إِنَّكَ إِنْ كَبُرْتَ رَجَعْتَ وَ تَحَلَّلْتَ عَنْكَ عُقْدُكَ .

So I said, 'Would a *Kafir* enter the Paradise?' He<sup>asws</sup> said: 'No'. I said, 'Would anyone enter the Fire except for a *Kafir*?' So he<sup>asws</sup> said: 'No. except if Allah<sup>azwj</sup> so Desires. O Zurara! I<sup>asws</sup> am saying: 'Whatever Allah<sup>azwj</sup> so Desires', and you are not saying, 'Whatever Allah<sup>azwj</sup> so Desires'. But, you, when you get older, would retract, and your knots would be loosened from you'.<sup>10</sup>

عن كرام، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إذا كان يوم القيامة أقبل سبع قباب من نور يواقيت خضر و بيض، في كل قبة إمام دهره، قد احتف به أهل دهره، برها و فاجرها، حتى يقفوا بباب الجنة،

From Karam who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'When it will be the Day of Judgment, there would come seven domes of light, of red and white rubies. In each dome would be an Imam<sup>asws</sup> of his<sup>asws</sup> era. The people of his<sup>asws</sup> era would adhere with it, its righteous ones and its immoral ones, until they pause at the door of the Paradise.

<sup>10</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 174 H 1

فيطلع أولها صاحب قبة اطلاعة فيميز أهل ولايته من عدوه، ثم يقبل على عدوه فيقول: أنتم الذين أقسمتم لا ينالهم الله برحمة؟! ادخلوا الجنة لا خوف عليكم اليوم، يقوله لأصحابه،

So the Master<sup>asws</sup> of the first dome would notice with a noticing and he<sup>asws</sup> would distinguish the people of his<sup>asws</sup> Wilayah from his<sup>asws</sup> enemies. Then he<sup>asws</sup> would face towards his<sup>asws</sup> enemies and he<sup>asws</sup> would be saying: 'Are you those who were swearing **that they will not attain Allah's Mercy? [7:49]**. (Then, facing towards his<sup>asws</sup> Shias, he<sup>asws</sup> would say): **Enter the Paradise! There will neither be fear upon you nor will you be grieving!**' [7:49], saying to his<sup>asws</sup> companions.

فيسود وجه الظالم، فيمر أصحابه إلى الجنة، و هم يقولون: رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ فإذا نظر أهل القبة الثانية إلى قلة من يدخل الجنة، وكثرة من يدخل النار، خافوا أن لا يدخلوها، و ذلك قوله: لَمْ يَدْخُلُوهَا وَ هُمْ يَطْمَعُونَ».

So the faces of the unjust ones would be blackened, and his<sup>asws</sup> companions would pass to go to the Paradise. And they would be saying, '**Our Lord! Do not Make us to be with the unjust**' [7:47], when the people of the second dome, when they look at the scarcity of the ones entering the Paradise and the abundance of the ones entering the Fire, fearing that they (also) might enter it. And that is His<sup>azwj</sup> Speech: **they shall not have entered it yet, but they would be hoping to [7:46]**'.<sup>11</sup>

## The dwellers of the Paradise and the inmates of the Fire

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن محبوب، عن أبي أيوب، عن بريد، عن أبي عبد الله (عليه السلام)، قال: «الأعراف: كثنان بين الجنة و النار، و الرجال: الأئمة (صلوات الله عليهم)، يقفون على الأعراف مع شيعتهم، و قد سيق المؤمنون إلى الجنة بلا حساب، فيقول الأئمة لشيعتهم من أصحاب الذنوب: انظروا إلى إخوانكم في الجنة قد سيقوا إليها بلا حساب، و هو قوله تبارك و تعالى: سَلَامٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَ هُمْ يَطْمَعُونَ،

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

'From Abu Abdullah<sup>asws</sup> having said: 'The heights, (these are) dunes between the Paradise and the Fire, and the men are the Imams<sup>asws</sup> pausing upon the heights along with their<sup>asws</sup> Shias, and the Momineen would have been escorted to the Paradise without Reckoning. So the Imams<sup>asws</sup> would be saying to their<sup>asws</sup> Shias from the committees of the sins: 'Look at your brethren in the Paradise! They have (already) been escorted to it without Reckoning'. And it is His<sup>azwj</sup> Speech, the Blessed and Exalted: '**Peace be on you**' (although) **they shall not have entered it yet, but they would be hoping to [7:46]**.

<sup>11</sup> تفسير العياشي 2: 47 / 18



ثم يقال لهم: انظروا إلى أعدائكم في النار، و هو قوله: وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ وَ نَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَاهُمْ فِي النَّارِ قَالُوا مَا أَغْنَى عَنْكُمْ جَمْعُكُمْ فِي الدُّنْيَا وَ مَا كُنْتُمْ تَسْتَكْبِرُونَ.

Then they<sup>asws</sup> would say to them: 'Look at your enemies in the Fire!' And it is His<sup>azwj</sup> Speech: **And when their eyes turn towards the inmates of the Fire, they would say: 'Our Lord! Do not Make us to be with the unjust' [7:47]. And the companions of the heights shall call out to men whom they would be recognising by their marks saying: 'Your amassing – in the world - will not avail you and what you used to be arrogant about [7:48].**

ثم يقولون لمن في النار من أعدائهم: أ هؤلاء شيعةي و إخواني الذين كنتم أنتم تحلفون في الدنيا أن لا ينالهم الله برحمة؟ ثم تقول الأئمة لشيعتهم: ادخلوا الجنة لا خوف عليكم و لا أنتم تحزنون

Then they<sup>asws</sup> would be saying to the ones in the Fire from their<sup>asws</sup> enemies: 'Is it these Shias of mine<sup>asws</sup> and my<sup>asws</sup> brethren, the ones whom you were swearing in the world **that they will not attain Allah's Mercy? [7:49].** Then the Imams<sup>asws</sup> would be saying to their<sup>asws</sup> Shias: **Enter the Paradise! There will neither be fear upon you nor will you be grieving!' [7:49].**

ثم نادى أصحاب النار أصحاب الجنة أن أفيضوا علينا من الماء أو مما رزقكم الله».

Then the inmates of the Fire would call out, **And the inmates of the Fire shall call out to the dwellers of the Paradise, 'Pour upon us some of the water or from what your Lord has Graced you all' [7:50].**<sup>12</sup>

## VERSE 50

وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ ۚ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ {50}

**And the inmates of the Fire shall call out to the dwellers of the Paradise, 'Pour upon us some of the water or from what your Lord has Graced you'. They would say, 'Allah has Prohibited it upon the Kafirs' [7:50]**

العياشي: عن إبراهيم بن عبد الحميد، عن أحدهما، قال: «أن أهل النار يموتون عطاشي، و يدخلون قبورهم عطاشي، و يحشرون عطاشي، و يدخلون جهنم عطاشي، فترفع لهم قراياتهم من الجنة، فيقولون: أفيضوا علينا من الماء أو مما رزقكم الله».

Al Ayyashi, from Ibrahim Bin Abdul Hameed,

<sup>12</sup> مختصر بصائر الدرجات: 231.

(It has been narrated) from one of them<sup>asws</sup> (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) having said: 'The inmates of the Fire would be dying thirsty, and would be entering their graves thirsty, and would be gathering (on the Day of Judgement) thirsty, and would be entering Hell thirsty. So their nearness from the Paradise would be no more, and they would be saying **'Pour upon us some of the water or from what your Lord has Graced you' [7:50]**'.<sup>13</sup>

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

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

'Abu Abdullah<sup>asws</sup> has said: 'The Day of Meeting – The Day the people of the sky would meet the people of the earth. And the Day of Calling – The Day the people of the Fire would call out to the people of the Paradise: **'Pour upon us some of the water or from what your Lord has Graced you' [7:50]**. And the Day of Loss and Gain (التغابن) – The Day the people of the Paradise would gain over the people of the Fire. And the Day of Regret – The Day they will bring the death, so it (the death) would be slaughtered'.<sup>14</sup>

و قال ابن طاووس في (الدروع الواقية): في الحديث أن أهل النار إذا دخلوها و رأوا نكالها و أهوالها و علموا عذابها و عقابها و رأوها، كما قال زين العابدين (عليه السلام): «ما ظنك بنار لا تبقي على من تضرع إليها، و لا تقدر على التخفيف عمن خشع لها، و استسلم إليها، تلقى سكانها بأحر ما لديها من أليم النكال و شديد الوبال،

And Ibn Tawoos said in (the book) Al Durou Al Waqi'a –

'In a Hadeeth of the people of the Fire, when they enter it and see its exemplary Punishments, and its horrors, and come to know its Punishments and its Torments, and (actually) see it, is just as Zayn Al-Abideen<sup>asws</sup> said: 'What is your thinking of the Fire? It will not be withheld upon the one who beseeches to it, nor would he be able upon the lightening from the one who fears it and submits to it. Its dwellers would face the hottest of what it has from the pain of the exemplary Punishments and the severe scourges.

يعرفون أن أهل الجنة في ثواب عظيم و نعيم مقيم، فيؤملون أن يطعموهم أو يسقوهم ليخفف عنهم بعض العذاب الأليم، كما قال الله جل جلاله في كتابه العزيز: وَ نَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ - قال:- فيحبس عنهم الجواب أربعين سنة ثم يجيئونهم بلسان الاحتقار و التهوين إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ».

They would be recognising that the people of the Paradise are in magnificent Rewards and everlasting Bliss. So they would be hoping that they would feed them

<sup>13</sup> تفسير العيّاشي 2: 49 / 19.  
<sup>14</sup> معاني الأخبار: 1 / 156

or quench them in order to lighten from them some of the painful Punishment, just as Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Majesty Said In His<sup>azwj</sup> Mighty Book: ***And the inmates of the Fire shall call out to the dwellers of the Paradise, 'Pour upon us some of the water or from what your Lord has Graced you' [7:50].***<sup>15</sup>

فِي تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ حَدَّثَنِي أَبِي عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي حَمَزَةَ الثُّمَالِيِّ عَنْ أَبِي الرَّبِيعِ قَالَ سَأَلَ نَافِعٌ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ عَلَيْهِمَا السَّلَامُ فَقَالَ: يَا أَبَا جَعْفَرٍ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى: «يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ» أَيُّ أَرْضٍ تُبَدَّلُ؟

In Tafseer of Ali Bin Ibrahim – ‘My father narrated to me, from Al Hassan Bin Mahboub, from Abu Hamza Al Sumaly, from Abu Al Rabie who said,

‘Nafau, a slave of Umar Bin Al-Khattab asked Abu Ja’far<sup>asws</sup> Muhammad Bin Ali<sup>asws</sup>, so he said, ‘Inform me about the Words of Allah<sup>azwj</sup> Blessed and Exalted: ***The Day when the earth shall be Changed into another earth and the skies [14:48]***, which earth would it change to?’

فَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: بِخُبْرَةِ بَيْضَاءٍ يَأْكُلُونَ مِنْهَا حَتَّى يَفْرَغَ اللَّهُ مِنْ حِسَابِ الْخَلَائِقِ، فَقَالَ نَافِعٌ: إِنَّهُمْ عَنِ الْأَكْلِ لَمَشْغُولُونَ؟

So Abu Ja’far<sup>asws</sup> said: ‘Into white bread. They would be eating from it until Allah<sup>azwj</sup> is Free from Reckoning the creatures’. Nafau said, ‘Won’t they be too pre-occupied (by the Reckoning) from the eating?’

فَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: هُمْ حِينَئِذٍ أَشْغَلُ أَمْ هُمْ فِي النَّارِ؟ فَقَالَ نَافِعٌ: بَلْ هُمْ فِي النَّارِ، قَالَ: فَقَدْ قَالَ اللَّهُ: «وَوَدَّ الْأَصْحَابُ النَّارِ أَصْحَابُ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ» مَا شَغَلَهُمْ إِذْ دَعَوْا الطَّعَامَ فَأُطْعِمُوا الرَّفُومَ، وَ دَعَوْا الشَّرَابَ فَسُقُوا الْحَمِيمَ، قَالَ: صَدَقْتَ يَا ابْنَ رَسُولِ اللَّهِ

So Abu Ja’far<sup>asws</sup> said: ‘Would they be more pre-occupied on that day or (when) they would be in the Fire?’ Nafau said, ‘But (when) they would be in the Fire’. He<sup>asws</sup> said: ‘So Allah<sup>azwj</sup> has Said: ***And the inmates of the Fire shall call out to the dwellers of the Paradise, 'Pour upon us some of the water or from what your Lord has Graced you' [7:50]***. They will not be pre-occupied. Whenever they call for the food, they would be fed the Zaqoom (bitter thorny bush), and when they call for the drink, they would be quenched with the scalding water’. He said, ‘You speak the truth, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>!’<sup>16</sup>

<sup>15</sup> الدروع الواقية: 59. (مخطوط)

<sup>16</sup> Tafseer Noor Al Saqalayn – V 2 P 37 H 146

**VERSES 51 – 53**

الَّذِينَ اتَّخَذُوا دِينَهُمْ هُؤُلَاءِ وَلَعِبًا وَغَرَّتُهُمُ الْحَيَاةُ الدُّنْيَا ۖ فَالْيَوْمَ نَنْسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَٰذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ {51}

**Those who are taking their religion as an amusement and play, and the life of the world deceives them. So, today We will Forsake them just as they forgot the meeting of this Day of theirs, and what they were rejecting of our Signs [7:51]**

وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ {52}

**And We Came to them with a Book (which) We Clarified upon the Knowledge of Guidance and a Mercy for a believing people [7:52]**

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ ۚ يَوْمَ يَأْتِي تَأْوِيلُهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۚ قَدْ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ {53}

**Are they waiting but for its explanation? On the Day its explanation comes, those who forgot it from before would be saying, ‘The Rasools of our Lord did come with the Truth, so is there anyone from the intercessors for us, so they could intercede for us? Or can we return, so we can do other than that which we did?’ They would have incurred loss for themselves, and it would be lost from them, what they used to fabricate [7:53]**

ابن بابويه، قال: حدثنا محمد بن محمد بن عصام الكليني، قال: حدثنا محمد بن يعقوب الكليني، قال: حدثنا علي بن محمد المعروف بعلان، قال: حدثنا أبو حامد عمران بن موسى بن إبراهيم، عن الحسن بن القاسم الرقام، عن القاسم بن مسلم، عن أخيه عبد العزيز بن مسلم، قال: سألت الرضا علي بن موسى (عليه السلام)، عن قول الله عز و جل: نَسُوا اللَّهَ فَنَسِيَهُمْ. فقال: «إن الله تبارك و تعالى لا ينسى و لا يسهو، و إنما ينسى و يسهو المخلوق المحدث، ألا تسمعه عز و جل يقول: وَ مَا كَانَ رِئْكَ نَسِيًّا؟ و إنما يجازي من نسيه و نسي لقاء يومه بأن ينسيهم أنفسهم، كما قال عز و جل: وَ لَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ، و قوله عز و جل: فَالْيَوْمَ نَنْسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَٰذَا أي بتركهم الاستعداد للقاء يومهم هَٰذَا».

Ibn Babuwayh, from Muhammad Bin Muhammad Bin Asaam Al-Kulayni, from Muhammad Bin Yaqoub Al-Kulayni, from Ali Bin Muhammad Al-Ma'rouf Ba'lan, from Abu Hamad Umran Bin Musa Bin Ibrahim, from Al-Hassan Bin Al-Qasim Al-Raqam, from Al-Qasim Bin Muslim, from his brother Abdul Aziz Bin Muslim who said,

'I asked Al-Reza<sup>asws</sup> Ali<sup>asws</sup> Bin Musa<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **They forgot Allah, so He would Forget them [9:67]**. So he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Blessed and Exalted neither forgets nor does He<sup>azwj</sup> slip, but rather it is the creatures who forget and have slip of mind. Have you not heard the Mighty and Majestic: **and your Lord is not forgetful [19:64]**? But rather, He<sup>azwj</sup> Recompenses the one who forgets Him<sup>azwj</sup> and forgets his meeting Him<sup>azwj</sup> on the Day (of Judgement) by Making them forget themselves, just as the Mighty and Majestic Said: **And do not be like those who forgot Allah, so He made them forget their own souls; these it is that are the transgressors [59:19]**, and the Words of the Mighty and Majestic: **so today We will Forsake them just as they forgot the meeting of this Day of theirs [7:51]** – i.e. due to their neglecting the preparing for meeting this day of theirs'.<sup>17</sup>

فِي كِتَابِ التَّوْحِيدِ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ حَدِيثٌ طَوِيلٌ يَقُولُ فِيهِ عَلَيْهِ السَّلَامُ: وَ قَدْ سَأَلَهُ رَجُلٌ، عَمَّا اشْتَبَهَ عَلَيْهِ مِنْ آيَاتِ الْكِتَابِ: وَ كَذَلِكَ تَفْسِيرُ قَوْلِهِ عَزَّ وَ جَلَّ: «فَالْيَوْمَ نَنْسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا» يَعْنِي بِالسَّيِّئِينَ أَنَّهُ لَمْ يُنَبِّهِمْ كَمَا يُنَبِّئُ أَوْلِيَائَهُ الَّذِينَ كَانُوا فِي دَارِ الدُّنْيَا مُطِيعِينَ ذَاكِرِينَ حِينَ آمَنُوا بِهِ وَ بِرُسُلِهِ وَ خَافُوهُ بِالْغَيْبِ وَ قَدْ يَقُولُ الْعَرَبُ فِي بَابِ السَّيِّئِينَ: قَدْ نَسِينَا فُلَانًا فَلَا يَذْكُرُنَا، أَيْ إِنَّهُ لَا يَأْمُرُ هُمْ بِحَيْرٍ وَ لَا يَذْكُرُهُمْ بِهِ.

In the book Al Tawheed –

'From Amir Al-Momineen<sup>asws</sup>, there is a lengthy Hadeeth. He<sup>asws</sup> is saying in it, and a man had asked him<sup>asws</sup> about what was confusing upon him from the Verses of the Book: 'And similar to that is the interpretation of the Words of the Mighty and Majestic: **So, today We will Forsake them just as they forgot the meeting of this Day of theirs [7:51]**. It means by the forgetting, that He<sup>azwj</sup> would not Reward them just as He<sup>azwj</sup> would Reward His<sup>azwj</sup> friends, those who were obedient in the house of the world, remembering, where they believed in Him<sup>azwj</sup> and in His<sup>azwj</sup> Rasools<sup>as</sup> and they feared Him<sup>azwj</sup> in private. And the Arabs have tended to say regarding the subject of forgetfulness, 'So and so has forgotten us, and he does not remember us', i.e. he neither instructs with goodness for them nor does he remember them with it".<sup>18</sup>

## VERSE 54

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ فَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ {54}

**Surely, your Lord is Allah Who Created the skies and the earth in six days, then Established upon the Throne; He Covers the night over the day, which it**

<sup>17</sup> عيون أخبار الرضا (عليه السلام) 1: 125 / 18

<sup>18</sup> H 148 – تفسير نور الثقلين، ج 2، ص: 38

***pursues incessantly; and the sun and the moon and the stars, made subservient by His Command. Indeed, for Him is the Creation and the Command. Blessed is Allah, Lord of the worlds [7:54]***

العباشي: عن أبي جعفر، عن رجل، عن أبي عبد الله (عليه السلام)، قال: «إن الله خلق السماوات و الأرض في ستة أيام، فالسنة تنقص ستة أيام».

Al-Ayyashi, has narrated:

From a man who has said that Abu Ja'far<sup>asws</sup> has narrated (on behalf of) Abu Abdullah<sup>asws</sup> that he said: 'Allah<sup>azwj</sup> Created the skies and the earth in six days, so the year is six days' short'.<sup>19</sup>

عن الصباح بن سيابة، عن أبي جعفر (عليه السلام)، قال: إن الله خلق الشهور اثني عشر شهرا، و هي ثلاثمائة و ستون يوما، فحجز عنها ستة أيام خلق فيها السماوات و الأرض، فمن ثم تقاصرت الشهور».

From Al-Sabah Bin Sayabat,

'Abu Ja'far<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Created the months as twelve months, and these are of three hundred and sixty days. So He<sup>azwj</sup> Separated six days from it in which He<sup>azwj</sup> created the skies, and the earth. So from then the months are deficient' (29 days in six months).<sup>20</sup>

عَنْهُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ اللَّهَ خَلَقَ الْخَيْرَ يَوْمَ الْأَحَدِ وَ مَا كَانَ لِيَخْلُقَ الشَّرَّ قَبْلَ الْخَيْرِ وَ فِي يَوْمِ الْأَحَدِ وَ الْإِثْنَيْنِ خَلَقَ الْأَرْضَيْنِ وَ خَلَقَ أَقْوَاتَهَا فِي يَوْمِ الثَّلَاثَةِ وَ خَلَقَ السَّمَاوَاتِ يَوْمَ الْأَرْبَعَاءِ وَ يَوْمَ الْخَمِيسِ وَ خَلَقَ أَقْوَاتَهَا يَوْمَ الْجُمُعَةِ.

From him, from Abdullah Bin Sinan who said:

I heard Abu Abdullah<sup>asws</sup> saying that: 'Allah<sup>azwj</sup> Created the good on the day of Sunday, and He<sup>azwj</sup> did not Create the evil before the good. And during the day of Sunday and the Monday Created the firmaments and created their sustenance during the day of Tuesday, and Created the Skies on the day of Wednesday and Thursday, and Created their sustenance on the day of Friday'.<sup>21</sup>

و عنه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا محمد بن الحسن الصفار، عن علي بن إسماعيل، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، عن أبي الطفيل، عن أبي جعفر، عن علي بن الحسين (عليهما السلام) قال: «إن الله عز و جل خلق العرش أرباعا، لم يخلق قبله إلا ثلاثة أشياء: الهواء، و القلم، و النور، ثم خلقه من أنوار مختلفة، فمن ذلك النور نور أحضر احضرت منه الخضرة، و نور أصفر اصفرت منه الصفرة، و نور أحمر احمرت منه الحمرة، و نور أبيض و هو نور الأنوار، و منه ضوء النهار.

<sup>19</sup> تفسير العياشي 2: 120 / 6.

<sup>20</sup> تفسير العياشي 2: 120 / 7.

<sup>21</sup> (Extract) الكافي 8: 145 / 117.

And from him (Al Sadouq) who said, 'Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ali Bin Ismail, from Hamaad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Abu Al Tufayl,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, from Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said: 'Surely, Allah<sup>azwj</sup> Mighty and Majestic Created the Throne as the fourth, and did not Created before it except for three things – the Air, and the Pen, and the Light. Then He<sup>azwj</sup> Created a variety of Lights. Thus, from that Light is a Green light, the greenery is green from it; and a Yellow Light, the yellowness is yellow from it; and a Red Light, the redness is red from it; and a White Light, and it is a light of the Lights, and from it is the illumination of the day.

ثم جعله سبعين ألف طبق، غلظ كل طبق كأول العرش إلى أسفل السافلين، ليس من ذلك طبق إلا يسبح بحمد ربه، و يقدهه بأصوات مختلفة، و ألسنة غير مشتبهة، و لو أذن للسان منها فأسمع شيئا مما تحته لهدم الجبال و المدائن و الحصون، و لحسف البحار، و لأهلك ما دونه.

Then He<sup>azwj</sup> Made it as seventy thousand layers, the thickness of each layer being like the height of the Throne to its lowest low. There is none from that layer except that it Glorifies with the Praise of its Lord<sup>azwj</sup>, and Extols His<sup>azwj</sup> Holiness by different voices, and languages which do not resemble each other. And had a language from it were to call out, a something from it were to be heard from what is beneath it, the mountains would be demolished, and the cities, and the forts, and the oceans would be submerged, and what is besides it would perish.

له ثمانية أركان، على كل ركن منها من الملائكة ما لا يحصى عددهم إلا الله عز و جل، يسبحون في الليل و النهار لا يفترون، و لو أحسن شيء مما فوقه ما قام لذلك طرفة عين، بينه و بين الإحساس الجبروت و الكبرياء و العظمة و القدس و الرحمة ثم العلم، و ليس وراء هذا مقال».

For it (The Throne) are eight corners. Upon each corner from it are (so many) Angels that none can count their number except for Allah<sup>azwj</sup> Mighty and Majestic. They are Glorifying during the night and the day, not cooling down. And had there been something better than what is above it, they would not stand to that even for the blink of an eye, between Him<sup>azwj</sup> and the Sense of the Mightiness, and the Greatness, and the Magnificence, and the Holiness, and the Mercy, then the Knowledge. And there is nothing (more) behind this speech'.<sup>22</sup>

ابن بابويه، قال: حدثنا تميم بن عبد الله بن تميم القرشي، قال: حدثنا أبي، عن أحمد بن علي الأنصاري، عن أبي الصلت عبد السلام بن صالح الهروي،

Ibn Babuwayh said, 'Tameem Bin Abdullah Bin Tameem al Qarshy narrated to us, from his father, from Ahmad Bin Ali Al Ansary, from Abu Al Salt Abdul Salaam Bin Salih Al Harwy who said,

<sup>22</sup> التوحيد: 1/324.

قال أبا الحسن علي بن موسى الرضا (عليه السلام): «إن الله تبارك و تعالى خلق العرش و الماء و الملائكة قبل خلق السموات و الأرض، و كانت الملائكة تستدل بأنفسها و بالعرش و بالماء على الله عز و جل، ثم جعل عرشه على الماء، ليظهر بذلك قدرته للملائكة، فيعلمون أنه على كل شيء قدير، ثم رفع العرش بقدرته و نقله فجعله فوق السماوات السبع،

'Abu Al-Hassan Al-Reza<sup>asws</sup> said: 'Surely Allah<sup>azwj</sup> Blessed and Exalted Created the Throne, and the water, and the Angels before He<sup>azwj</sup> Created the skies and the earth. And the Angels used to infer by themselves, and by the Throne, and by the water, to Allah<sup>azwj</sup> Mighty and Majestic. Then He<sup>azwj</sup> Made His<sup>azwj</sup> Throne to be upon the water, in order to manifest His<sup>azwj</sup> Power by that to the Angels, so that they would come to know that He<sup>azwj</sup> has Power over everything. Then He<sup>azwj</sup> Raised the Throne by His<sup>azwj</sup> Power and Transferred it, so He<sup>azwj</sup> Made it to be above the seventh sky.

و خلق السماوات و الأرض في ستة أيام، و هو مستول على عرشه، و كان قادرا على أن يخلقها في طرفة عين، و لكنه عز و جل خلقها في ستة أيام، ليظهر للملائكة ما يخلقه منها شيئا بعد شيء، فيستدل بحدوث ما يحدث على الله تعالى مرة بعد اخرى، و لم يخلق الله عز و جل العرش لحاجة به إليه، لأنه غني عن العرش و عن جميع ما خلق، و لا يوصف بالكون على العرش، لأنه ليس بجسم، تعالى الله عن صفة خلقه علوا كبيرا،

And He<sup>azwj</sup> **Created the skies and the earth in six days [7:54]**, and He<sup>azwj</sup> Took Control upon His<sup>azwj</sup> Throne. And He<sup>azwj</sup> has all the Power to Create it in the blink of an eye, but the Mighty and Majestic Created it in six days, in order to Manifest to the Angels what He<sup>azwj</sup> Created from it, a thing after a thing. So they were evidenced by the occurrence of what occurred, to Allah<sup>azwj</sup> the High, time and again. And Allah<sup>azwj</sup> did not Create the Throne for any need of His<sup>azwj</sup>, because He<sup>azwj</sup> is above any need of the Throne, and from all of what He<sup>azwj</sup> Created. He<sup>azwj</sup> cannot be described to be upon the Throne, because He<sup>azwj</sup> has no physical form. Elevated is Allah<sup>azwj</sup> from the attributes of His<sup>azwj</sup> creatures, Higher and Greater.<sup>23</sup>

صاحب (ثاقب المناقب): أسنده إلى أبي هاشم الجعفري، عن محمد بن صالح الأرمي، قال: قلت لأبي محمد الحسن العسكري (عليه السلام): عرفني عن قول الله تعالى: لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَ مِنْ بَعْدُ. فقال (عليه السلام): «الله الأمر من قبل أن يأمر، و من بعد أن يأمر بما يشاء».

The author of Saaqib Al-Manaqib, with his chain going up to Hashim Al-Ja'fary, from Muhammad Bin Salih Al-Armany said,

'I said to Abu Muhammad Al-Hassan Al-Askari<sup>asws</sup>, 'Make me to understand the Words of Allah<sup>azwj</sup> the Exalted: **For Allah is the Command, from before and from after [30:4]**, so he<sup>asws</sup> said: 'For Allah<sup>azwj</sup> is the Command before He<sup>azwj</sup> Commands, and from after He<sup>azwj</sup> Commands with whatsoever He<sup>azwj</sup> so Desires to'.

فقلت في نفسي: هذا تأويل قول الله: أَلَا لَهُ الْخَلْقُ وَ الْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ. فأقبل (عليه السلام) علي، و قال: «هو كما أسررت في نفسك أَلَا لَهُ الْخَلْقُ وَ الْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ».

<sup>23</sup> (Extract) عيون أخبار الرضا (عليه السلام) 1: 33 / 134.



So I said to myself, 'This is the explanation of the Words of Allah<sup>azwj</sup> **Indeed, for Him is the Creation and the Command. Blessed is Allah, Lord of the worlds [7:54]**. So he<sup>asws</sup> turned towards me and said: 'It is just as you are concealing it within yourself, **Indeed, for Him is the Creation and the Command. Blessed is Allah, Lord of the worlds [7:54]**.'

فقلت: أشهد أنك حجة الله، و ابن حجته على عباده.

I said, 'I hereby testify that you<sup>asws</sup> are the Divine Authority of Allah<sup>azwj</sup>, and a son<sup>asws</sup> of the Divine Authority over His<sup>azwj</sup> servants'.<sup>24</sup>

## VERSE 55

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ {55}

**Call your Lord beseeching and secretly, surely He does not Love the aggressors [7:55]**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلِيِّ عَنْ أَبِي خَالِدٍ عَنْ مَرْوَكٍ بَيَّاعِ اللَّؤْلُؤِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ ذَكَرَ الرَّغْبَةَ وَ أَتْبَرَ بَاطِنَ رَاحَتَيْهِ إِلَى السَّمَاءِ وَ هَكَذَا الرَّغْبَةُ وَ جَعَلَ ظَهَرَ كَفِّهِ إِلَى السَّمَاءِ وَ هَكَذَا التَّضَرُّعُ وَ حَرَّكَ أَصَابِعَهُ يَمِيناً وَ شِمَالاً وَ هَكَذَا التَّبَتُّلُ وَ يَرْفَعُ أَصَابِعَهُ مَرَّةً وَ يَضَعُهَا مَرَّةً وَ هَكَذَا الْإِبْتِهَالُ وَ مَدَّ يَدَهُ تَلَفَاءً وَجْهَهُ إِلَى الْقِبْلَةِ وَ لَا يَبْتَهِلُ حَتَّى تَجْرِيَ الدَّمْعَةُ .

Muhammad BinYahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid and Al Husayn Bin Saeed, altogether from Al Nazar Bin Suweyd, from Yahya Al Halby, from Abu Khalid, from Marwak Baya'a Al Lulu, from the one who mentioned it,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'The desire (الرَّغْبَةُ) was mentioned and he<sup>asws</sup> displayed the front of the two palms towards the sky; (and said): 'The awe (الرَّهْبَةُ) is like this', and he<sup>asws</sup> make the back of his<sup>asws</sup> palm to be towards the sky; (and said): 'And the beseeching (التَّضَرُّعُ) is like this', and he<sup>asws</sup> moved his<sup>asws</sup> index finger to the right and the left; (and said): 'The devotion (التَّبَتُّلُ) is like this', and he<sup>asws</sup> raised his<sup>asws</sup> finger once and dropped it once; (and said): 'The invocation (الْإِبْتِهَالُ) is like this', and he<sup>asws</sup> extended his<sup>asws</sup> hand and turned his<sup>asws</sup> face towards the Qiblah, (and said): 'And there is no invocation until the tears flow'.<sup>25</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ زُرَّارَةَ قَالَ قُلْنَا لِأَبِي عَبْدِ اللَّهِ (عليه السلام) كَيْفَ الْمَسْأَلَةُ إِلَى اللَّهِ تَبَارَكَ وَ تَعَالَى قَالَ تَبَسُّطُ كَفَيْكَ قُلْنَا كَيْفَ الْإِسْتِعَاذَةُ قَالَ تُفْضِي بِكَفَيْكَ وَ التَّبَتُّلُ الْإِيمَاءُ بِالْإِصْبَعِ وَ التَّضَرُّعُ تَحْرِيكُ الْإِصْبَعِ وَ الْإِبْتِهَالُ أَنْ تَمُدَّ يَدَيْكَ جَمِيعاً .

<sup>24</sup> الثاقب في المناقب: 502 / 564.

<sup>25</sup> Al Kafi V 2 – The Book Of Supplication CH 14 H 3

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Muhammad Bin Muslim and Zurara who both said,

'We said to Abu Abdullah<sup>asws</sup>, 'How is the asking to Allah<sup>azwj</sup> Blessed and Exalted (supposed to be)?' He<sup>asws</sup> said: 'Extending your palms'. We said, 'How is the seeking of the Refuge (supposed to be)?' He<sup>asws</sup> said: 'Displaying with your palms; and the devotion is the gesturing with the finger; and the beseeching is moving the finger; and the invoking is that you extend your hands together'.<sup>26</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَبِي هَمَّامٍ إِسْمَاعِيلَ بْنِ هَمَّامٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ( عَلَيْهِ السَّلَام ) قَالَ دَعْوَةُ الْعَبْدِ سِرًّا دَعْوَةٌ وَاحِدَةٌ تَعْدِلُ سَبْعِينَ دَعْوَةً عَلَانِيَةً .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abu Hammam Ismail Bin Hammam,

(It has been narrated) from Abu Al-Hassan Al-Reza<sup>asws</sup> having said: 'One secretive supplication of the servant equates to seventy supplications publicly'.

وَ فِي رَوَايَةٍ أُخْرَى دَعْوَةٌ تُخْفِيهَا أَفْضَلُ عِنْدَ اللَّهِ مِنْ سَبْعِينَ دَعْوَةً تُظْهِرُهَا .

And in another report, (He<sup>asws</sup> said): 'A concealed supplication is more superior in the Presence of Allah<sup>azwj</sup> than seventy apparent supplications'.<sup>27</sup>

## VERSE 56

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ {56}

***And do not make mischief in the earth after it has been set in order, and supplicate to Him fearing and wishing; surely the Mercy of Allah is close to the good doers [7:56]***

وَ عَنْهُ عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ عَنِ ابْنِ مُسْكَانَ عَنْ مُسَيَّرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ قُلْتُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا قَالَ فَقَالَ يَا مُسَيَّرُ إِنَّ الْأَرْضَ كَانَتْ فَاسِدَةً فَأَصْلَحَهَا اللَّهُ عَزَّ وَ جَلَّ بِنَبِيِّهِ ( صلى الله عليه وآله ) فَقَالَ وَ لَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا .

And from him, from Muhammad Bin Ali, from Ibn Muskan, from Muyassar has narrated:

It was said to Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: ***And do not make mischief in the earth after it has been set in order [7:56]***, so he<sup>asws</sup>

<sup>26</sup> Al Kafi V 2 – The Book Of Supplication CH 14 H 7

<sup>27</sup> Al Kafi V 2 – The Book Of Supplication CH 12 H 1

said: 'O Muyassar, verily the earth used to be in a state of disorder, so Allah<sup>azwj</sup> Mighty and Majestic Corrected it by His<sup>azwj</sup> Prophet<sup>saww</sup>, therefore He<sup>azwj</sup> Said: **And do not make mischief in the earth after it has been set in order [7:56]**'.<sup>28</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) سَبَابُ الْمُؤْمِنِ فُسُوقٌ وَ قَتْلُهُ كُفْرٌ وَ أَكْلُ لَحْمِهِ مَعْصِيَةٌ وَ حُرْمَةُ مَالِهِ كَحُرْمَةِ دَمِهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abdullah Bin Bukeyr, from Abu Baseer,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Insulting the *Momin* is a mischief and killing him is disbelief, and consuming his flesh (backbiting) is a disobedience, and the sanctity of his wealth is like the sanctity of his blood'.<sup>29</sup>

سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِرَجُلٍ أَنْتَ وَ مَالُكَ لِأَبِيكَ ثُمَّ قَالَ أَبُو جَعْفَرٍ (عليه السلام) وَ مَا أَحَبُّ لَهُ أَنْ يَأْخُذَ مِنْ مَالِ ابْنِهِ إِلَّا مَا احتَاجَ إِلَيْهِ مِمَّا لَا بُدَّ مِنْهُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يُحِبُّ الْفَسَادَ.

Sahl Bin Ziyad, from Ibn Mahboub, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said to a man: 'You and your wealth is for your father'. Then Abu Ja'far<sup>asws</sup> said: 'And I<sup>asws</sup> do not like it for him that he should take from the wealth of his son except what he is needy to it, from what is a must from it. Allah<sup>azwj</sup> Mighty does not Love the mischief'.<sup>30</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْهَمْدَانِيِّ قَالَ كَتَبْتُ إِلَى أَبِي جَعْفَرٍ (عليه السلام) فِي التَّزْوِيجِ فَأَتَانِي كِتَابُهُ بِخَطِّهِ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا جَاءَكُمْ مَنْ تَرْضَوْنَ خُلُقَهُ وَ دِينَهُ فَرُوجُوهُ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَ فُسَادٌ كَبِيرٌ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Ibrahim Bin Muhammad Al Hamdany who said,

'I wrote to Abu Ja'far<sup>asws</sup> regarding the marriage, so his<sup>asws</sup> letter came to me in his<sup>asws</sup> own handwriting: 'Rasool-Allah<sup>saww</sup> said: 'When there comes to you one whose manners and his Religion you are pleased with, so marry (your daughter) to him, or if you do not, there would occur strife in the land and a great mischief'.<sup>31</sup>

<sup>28</sup> Al Kafi – H 14468

<sup>29</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 151 H 2

<sup>30</sup> Al Kafi – V 5 – The Book of Subsistence Ch 47 H 3

<sup>31</sup> Al Kafi – V 5 – The Book of Marriage Ch 23 H 3

## VERSE 57

وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۖ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ ۚ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ  
{57}

**And He is the One Who Sends the winds bearing glad tidings before His Mercy, until when they bring up a heavy cloud, We Drive it to a dead land, then We Send down water by it, so We Extract by it all fruits; thus We shall Extract the dead, perhaps you would be mindful [7:57]**

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 لم أنكر النشأة الأخرى و هو يرى النشأة الأولى».

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

‘Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: ‘Wonder of all wonders upon 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 (Resurrection) and he sees the first growth (life of this world).<sup>32</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ وَ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بصيرٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ الرِّيَّاحِ الْأَرْبَعِ الشَّمَالِ وَ الْجَنُوبِ وَ الصَّبَا وَ الدَّبُورِ وَ قُلْتُ إِنَّ النَّاسَ يَذْكُرُونَ أَنَّ الشَّمَالَ مِنَ الْجَنَّةِ وَ الْجَنُوبَ مِنَ النَّارِ فَقَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ جُنُودًا مِنْ رِيَّاحٍ يُعَذِّبُ بِهَا مَنْ يَشَاءُ مِنْ عَصَاهُ وَ لِكُلِّ رِيحٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهَا فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعَذِّبَ قَوْمًا بِنَوْعٍ مِنَ الْعَذَابِ أَوْحَى إِلَى الْمَلِكِ الْمُوَكَّلِ بِذَلِكَ النَّوعِ مِنَ الرِّيحِ الَّذِي يُرِيدُ أَنْ يُعَذِّبَهُمْ بِهَا قَالَ فَيَأْمُرُهَا الْمَلِكُ فَيَهِيحُ كَمَا يَهِيحُ الْأَسَدُ الْمُغْضَبُ

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:

‘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’.

<sup>32</sup> الكافي 3: 28 / 258

قَالَ وَ لِلَّهِ عَزَّ ذِكْرُهُ رِيَّاحٌ رَحْمَةٌ لَوَاقِحٌ وَ غَيْرُ ذَلِكَ يَنْشُرُهَا بَيْنَ يَدَيْ رَحْمَتِهِ مِنْهَا مَا يُهَيِّجُ السَّحَابَ لِلْمَطَرِ وَ مِنْهَا رِيَّاحٌ تَحْسِسُ السَّحَابَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ رِيَّاحٌ تَعْصِرُ السَّحَابَ فَتَمْطُرُهُ بِإِذْنِ اللَّهِ وَ مِنْهَا رِيَّاحٌ مِمَّا عَدَدَ اللَّهُ فِي الْكِتَابِ

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 with 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 Enumerated in His<sup>azwj</sup> Book.<sup>33</sup>

## VERSE 58

وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتَهُ بِإِذْنِ رَبِّهِ ۖ وَالَّذِي خَبثَ لَا يَخْرِجُ إِلَّا نَكِدًا ۚ كَذَلِكَ نُصَرِّفُ  
الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ {58}

***And (as for) the good land, its vegetation comes out by the permission of its Lord, and (as for) that which is bad, it does not come out except a little; like that We Use the Signs for a people who are grateful [7:58]***

المناقب: قال عمرو بن العاص للحسين عليه السلام: يا ابن علي، ما بال أولادنا أكثر من أولادكم؟! فقال عليه السلام: بغاث الطير أكثرها فراخا و ام الصقر مقلات نزور .

Al Manaqib –

Amro Bin Al-Aas said to Al Husayn<sup>asws</sup>, 'O son<sup>asws</sup> of Ali<sup>asws</sup>! What is the matter our children are more numerous than your<sup>asws</sup> children?' He<sup>asws</sup> said: 'The weak ones of the birds, its chicks are numerous, and the mother falcon is of one, or no chicks'.

فقال: ما بال الشيب الي شوارينا أسرع منه في شواربكم؟ فقال عليه السلام: ان نساءكم بحرة، فاذا دنا أحدكم من امرأته نكهت في وجهه فشباب منه شاربه.

He said, 'What is the matter the grey hairs are quicker to our moustaches and in your<sup>asws</sup> moustaches?' So he<sup>asws</sup> said: 'You womenfolk are hot-breathed. So when one of you approaches his wife, she breathes in his face, and then his moustache becomes grey-haired from it'.

فقال: ما بال لحاكم أوفر من لحانا؟! قال عليه السلام: (و البلد الطيب يخرج نباته باذن ربه ي و الذي خبث لا يخرج الا نكدا) .

<sup>33</sup> Al Kafi – H 14511 (Extract)

He said, 'What is the matter your<sup>asws</sup> beards are more plentiful than our beards?' He<sup>asws</sup> said: "**And (as for) the good land, its vegetation comes out by the permission of its Lord, and (as for) that which is bad, it does not come out except a little [7:58].**

فقال معاوية: بحقي عليك الا سكت، فانه ابن علي بن أبي طالب! فقال عليه السلام: ان عادت العقرب عدنا لها و كانت النعل لها حاضره قد علم العقرب و استيقنت أن لا لها دنيا و لا آخره .

So Muawiya said, 'It is my right upon you except that you be quiet, for he<sup>asws</sup> is the son<sup>asws</sup> of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'. So he<sup>asws</sup> said: 'If the scorpion returns to us, we<sup>asws</sup> shall return to it, and the slipper is present for it (to squash it). The scorpion has known and is certain that there is neither the world for it nor the Hereafter'.<sup>34</sup>

## VERSES 59 - 64

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ {59}

**We had Sent Noah to his people, so he said: 'O people! Worship Allah. There is no god for you other than Him. I fear upon you a Punishment of a grievous Day' [7:59]**

قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي ضَلَالٍ مُّبِينٍ {60}

**The chiefs from his people said: 'We see you to be in clear straying' [7:60]**

قَالَ يَا قَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِّنْ رَبِّ الْعَالَمِينَ {61}

**He said: 'O people! There is no straying with me, but I am a Rasool from the Lord of the worlds [7:61]**

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ {62}

**I deliver to you Messages of my Lord, and I am advising to you, and I am more knowing from Allah what you do not know [7:62]**

[5] المناقب لابن شهر آشوب: ج 4 ص 67، بحار الأنوار: ج 44 ص 209 ح 5.<sup>34</sup>

أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ  
{63}

***And are you astounded that a Reminder came to you from your Lord upon a man from you, to warn you and for you to be fearing, and perhaps you would be Mercied?’ [7:63]***

فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۚ إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ {64}

***But they belied him, so We Rescued him and those who were with him in the ship, and We Drowned those who belied Our Signs. They were a blind people [7:64]***

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)، وفيهم 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<sup>asws</sup>, ‘What was the reason for Allah<sup>azwj</sup> Mighty and Majestic to Drown all of the world during the era of Noah<sup>as</sup>, and among them were children and ones who had no sin upon them?’

فقال: «ما كان فيهم الأطفال، لأن الله عز و جل أعقم أصلا ب 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. 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 أتاها».

So he<sup>asws</sup> said: ‘There were no children among them, because Allah<sup>azwj</sup> Mighty and Majestic Sterilised the backbones of the people of Noah<sup>as</sup> 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<sup>azwj</sup> Mighty and Majestic did not Destroy by His<sup>azwj</sup> Punishment, the one who did not have a sin upon him. And as for the remainder of them, from the people of Noah<sup>as</sup>, He<sup>azwj</sup> Drowned them due to their belying the Prophet<sup>as</sup> of Allah<sup>azwj</sup> - Noah<sup>as</sup>, and the rest of them drowned due to their being pleased with the belying of the beliers. And the one who was absent from a

matter and was happy with it, is like the one who was present and came to it (participated in it)'.<sup>35</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ مُحَمَّدِ بْنِ هِشَامٍ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ قَوْمًا مِمَّنْ آمَنَ بِمُوسَى (عليه السلام) قَالُوا لَوْ أَتَيْنَا عَسْكَرَ فِرْعَوْنَ وَكُنَّا فِيهِ وَنَلْنَا مِنْ دُنْيَاهُ فَإِذَا كَانَ الَّذِي نَرْجُوهُ مِنْ ظُهُورِ مُوسَى (عليه السلام) صِرْنَا إِلَيْهِ فَفَعَلُوا

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Naar Bin Suweyd, from Muhammad Bin Hisham, from the one who informed him,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'A group from the ones who believed in Musa<sup>as</sup> said, 'If only we would go to the army of Pharaoh<sup>la</sup> and we could be in it, we would achieve from his<sup>la</sup> world. So when we see from the victory of Musa<sup>as</sup> we would go to him<sup>as</sup>'. So they did it.

فَلَمَّا تَوَجَّهَ مُوسَى (عليه السلام) وَ مِنْ مَعَهُ إِلَى الْبَحْرِ هَارِبِينَ مِنْ فِرْعَوْنَ رَكِبُوا دَوَابَّهُمْ وَ أَسْرَعُوا فِي السَّيْرِ لِيَلْحَقُوا بِمُوسَى (عليه السلام) وَ عَشِيرَتِهِ فَيَكُونُوا مَعَهُمْ فَبَعَثَ اللَّهُ عَزَّ وَ جَلَّ مَلَكًا فَضْرَبَ وَجُوهُ دَوَابِّهِمْ فَزَدَهُمْ إِلَى عَسْكَرِ فِرْعَوْنَ فَكَانُوا فِيهِمْ غَرَقَ مَعَ فِرْعَوْنَ .

So when Musa<sup>as</sup> diverted along with the ones who were with him<sup>as</sup> fleeing towards the sea from Pharaoh<sup>la</sup>, they rode their animals and hastened in the riding in order to meet up with Musa<sup>as</sup> and his<sup>as</sup> army so that they could be with them. Allah<sup>azwj</sup> Mighty and Majestic Sent an Angel who struck the faces of their animals and returned them towards the army of Pharaoh<sup>la</sup>. Thus, they became from the ones who drowned along with Pharaoh<sup>la</sup>.

وَ رَوَاهُ عَنْ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ حَقٌّ عَلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ تَصِيرُوا مَعَ مَنْ عَشِمْتُمْ مَعَهُ فِي دُنْيَاهُ .

And it is reported from Ibn Fazzal, from Ali Bin Uqba, from one of our companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'It is a right upon Allah<sup>azwj</sup> Mighty and Majestic that you come to be (in the Hereafter) along with the ones you lived with in his world'.<sup>36</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ حُبُوبٍ عَنْ هِشَامِ الْخُرَّاسَانِيِّ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) بِالْكُوفَةِ أَيَّامَ قَدِيمٍ عَلَى أَبِي الْعَبَّاسِ فَلَمَّا انْتَهَيْنَا إِلَى الْكُنَاسَةِ قَالَ هَاهُنَا صُلِبَ عَمِّي زَيْدٌ رَحِمَهُ اللَّهُ ثُمَّ مَضَى حَتَّى انْتَهَى إِلَى طَاقِ الرِّبَّاتَيْنِ وَ هُوَ آخِرُ السَّرَّاجِينَ فَنَزَلَ وَ قَالَ انْزِلْ فَإِنَّ هَذَا الْمَوْضِعَ كَانَ مَسْجِدَ الْكُوفَةِ الْأَوَّلِ الَّذِي خَطَّهُ آدَمُ (عليه السلام) وَ أَنَا أَكْرَهُ أَنْ أَدْخُلَهُ رَاكِبًا قَالَ قُلْتُ فَمَنْ غَيَّرَهُ عَنْ خَطِّهِ قَالَ أَمَّا أَوَّلُ ذَلِكَ الطُّوقَانُ فِي زَمَنِ نُوحٍ (عليه السلام) ثُمَّ غَيَّرَهُ أَصْحَابُ كِسْرَى وَ نُعْمَانُ ثُمَّ غَيَّرَهُ بَعْدُ زَيْدُ بْنُ أَبِي سُفْيَانَ

<sup>35</sup> علل الشرائع: 1 / 30

<sup>36</sup> Al Kafi – V 5 – The Book of Subsistence Ch 30 H 13



Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Hisham Al-Khurasany, from Al-Mufazzal Bin Umar who said:

I was in the presence of Abu Abdullah<sup>asws</sup> at Al-Kufa in the days of Ali Bin Al-Abbas. So when we ended up to Al-Kunasa, he<sup>asws</sup> said: 'Over there is where they crucified my<sup>asws</sup> uncle Zayd, may Allah<sup>azwj</sup> have Mercy upon him'. Then we went until we ended up at the (market) stall of the oilmen, and it was at the end of the two lamps. So he<sup>asws</sup> descended and said: 'Descend, for this is the place where the Masjid Al-Kufa used to be at first which Adam<sup>as</sup> had marked, and I<sup>asws</sup> do not like that I<sup>asws</sup> should enter it riding'. I said, 'So who was the other one who had marked it?' He<sup>asws</sup> said: 'As for the first one, that was the storm during the era of Noah<sup>as</sup>. Then others from the companions of Chisrae and Nu'man, and thereafter Ziyad Bin Abu Sufyan'.

فَقُلْتُ وَكَانَتِ الْكُوفَةُ وَ مَسْجِدُهَا فِي زَمَنِ نُوحٍ (عليه السلام) فَقَالَ لِي نَعَمْ يَا مُفَضَّلُ وَ كَانَ مَنْزِلُ نُوحٍ وَ قَوْمِهِ فِي قَرْيَةٍ عَلَى مَنْزِلٍ مِنَ الْفُرَاتِ بِمَا يَلِي غَرْبِي الْكُوفَةِ قَالَ وَ كَانَ نُوحٌ (عليه السلام) رَجُلًا تَجَارًا فَجَعَلَهُ اللَّهُ عَزَّ وَ جَلَّ نَبِيًّا وَ انْتَجَبَهُ وَ نُوحٌ (عليه السلام) أَوَّلُ مَنْ عَمِلَ سَفِينَةً تَجْرِي عَلَى ظَهْرِ الْمَاءِ قَالَ وَ لَبِثَ نُوحٌ (عليه السلام) فِي قَوْمِهِ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا يَدْعُوهُمْ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَيَهْزَأُونَ بِهِ وَ يَسْتَحْزُونَ مِنْهُ فَلَمَّا رَأَى ذَلِكَ مِنْهُمْ دَعَا عَلَيْهِمْ فَقَالَ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا إِنَّكَ إِن تَذَرَهُمْ يَفْسِدُوا عِبَادَكَ وَ لَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى نُوحٍ أَنْ اصْنَعْ سَفِينَةً وَ أَوْسِعْهَا وَ عَجِّلْ عَمَلَهَا فَعَمِلَ نُوحٌ سَفِينَةً فِي مَسْجِدِ الْكُوفَةِ بِيَدِهِ فَأَتَى بِالْحَشَبِ مِنْ بُعْدٍ حَتَّى فَرَغَ مِنْهَا

So I said, 'And there was a Masjid at Al-Kufa during the era of Noah<sup>as</sup>?' He<sup>asws</sup> said to me; 'Yes, O Mufazzal. And the houses of Noah<sup>as</sup> and his<sup>as</sup> people were in a town, at a place from the Euphrates which follows west of Al-Kufa'. He<sup>asws</sup> said: 'And Noah<sup>as</sup> was a carpenter. So Allah<sup>azwj</sup> Made him<sup>as</sup> a Prophet<sup>as</sup> and Answered him<sup>as</sup>. And Noah<sup>as</sup> was the first one to make a ship which flowed upon the back of the water'. He<sup>asws</sup> said: 'And Noah<sup>as</sup> lived among his<sup>as</sup> people for fifty years less a thousand years (950), calling them to Allah<sup>azwj</sup> Mighty and Majestic. However, they derided him<sup>as</sup> and laughed at him<sup>as</sup>. So when he<sup>as</sup> saw that from them, he<sup>as</sup> supplicated against them saying: 'Lord<sup>azwj</sup>! Do not Leave upon the earth any house of the infidels. If You<sup>azwj</sup> Leave them, they will lead astray Your<sup>azwj</sup> servants, and will not give birth to anyone except the infidel tyrants'. So Allah<sup>azwj</sup> Revealed unto Noah<sup>as</sup> that he<sup>as</sup> should make a ship and make it a big one, and hurriedly. So Noah<sup>as</sup> made a ship in Masjid Al-Kufa by his<sup>as</sup> hands. He brought the wood from afar until he<sup>as</sup> finished it.

قَالَ الْمُفَضَّلُ ثُمَّ انْقَطَعَ حَدِيثُ أَبِي عَبْدِ اللَّهِ (عليه السلام) عِنْدَ زَوَالِ الشَّمْسِ فَقَامَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَصَلَّى الظُّهْرَ وَ الْعَصْرَ ثُمَّ انْصَرَفَ مِنَ الْمَسْجِدِ فَالْتَفَتَ عَنْ يَسَارِهِ وَ أَشَارَ بِيَدِهِ إِلَى مَوْضِعِ دَارِ الدَّارِيِّينَ وَ هُوَ مَوْضِعُ دَارِ ابْنِ حَكِيمٍ وَ ذَاكَ قُرْأَتِ الْيَوْمَ فَقَالَ لِي يَا مُفَضَّلُ وَ هَاهُنَا نُصِبَتْ أَصْنَامُ قَوْمِ نُوحٍ (عليه السلام) يَعُوثُ وَ يَعُوقُ وَ نَسْرًا ثُمَّ مَضَى حَتَّى رَكِبَ دَابَّتَهُ فَقُلْتُ جُعِلَتْ فِدَاكَ فِي كَمِ عَمَلِ نُوحٍ سَفِينَتُهُ حَتَّى فَرَغَ مِنْهَا قَالَ فِي دَوْرَيْنِ قُلْتُ وَ كَمِ الدَّوْرَيْنِ قَالَ ثَمَانَيْنِ سَنَةً قُلْتُ وَ إِنَّ الْعَامَّةَ يَشْكُونُونَ عَمَلَهَا فِي خَمْسِمِائَةِ عَامٍ فَقَالَ كَلَّا كَيْفَ وَ اللَّهُ يَقُولُ وَ وَحِينَا

Al-Mufazzal said, 'Then Abu Abdullah<sup>asws</sup> interrupted the Hadith during the sunset. So Abu Abdullah<sup>asws</sup> stood up and Prayed the Midday Salat (Al-Zohar), and the Afternoon Salat (Al-Asar), then left from the Masjid. He<sup>asws</sup> indicated by his<sup>asws</sup> hand to his<sup>asws</sup> left to a place where there was a house among the houses, and it was the

place of the house of Ibn Hakeym, and where is Euphrates today, so he<sup>asws</sup> said to me: 'O Mufazzal! Over there is where the idols of the people of Noah<sup>as</sup> were fixed – Yagows, and Yaowq, and Nasraa'. Then he<sup>asws</sup> went and rode upon his<sup>asws</sup> animal. So I said, 'May I be sacrificed for you<sup>asws</sup>, how long did it take for Noah<sup>as</sup> to build his<sup>as</sup> ship until he<sup>as</sup> finished it?' He<sup>asws</sup> said: 'In two time periods'. I said, 'And how long are these two time periods?' He<sup>asws</sup> said: 'Eighty years'. I said, 'The general Muslim are saying that he<sup>as</sup> built it over five hundred years'. He<sup>asws</sup> said: 'No! How are they saying this, and by Allah<sup>azwj</sup> it has been Revealed to us<sup>asws</sup>'

قَالَ قُلْتُ فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ حَتَّى إِذَا جَاءَ أَمْرُنَا وَ فَارَ التَّنُورُ فَأَيُّنَ كَانَ مَوْضِعُهُ وَ كَيْفَ كَانَ فَقَالَ كَانَ التَّنُورُ فِي بَيْتِ عَجُوزٍ مُؤْمِنَةٍ فِي دُبُرِ قِبْلَةِ مِئْمَنَةِ الْمَسْجِدِ فَقُلْتُ لَهُ فَإِنَّ ذَلِكَ مَوْضِعُ زَاوِيَةِ بَابِ الْفِيلِ الْيَوْمَ ثُمَّ قُلْتُ لَهُ وَ كَانَ بَدْءُ خُرُوجِ الْمَاءِ مِنْ ذَلِكَ التَّنُورِ فَقَالَ نَعَمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَحَبَّ أَنْ يُرِيَ قَوْمَ نُوحٍ آيَةً ثُمَّ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَرْسَلَ عَلَيْهِمُ الْمَطَرَ يُفِيضُ فَيُضَا وَ فَاضَ الْفُرَاتُ فَيُضَا وَ الْغَيُونُ كُلُّهُنَّ فَيُضَا فَعَرَقَهُمُ اللَّهُ عَزَّ وَ ذِكْرُهُ وَ أَنْجَى نُوحًا وَ مَنْ مَعَهُ فِي السَّفِينَةِ

I said, 'Inform me about the Statement of Allah<sup>azwj</sup>: **and when Our command is given and the oven overflows [23:27]** so where is its place and how was it?' He<sup>asws</sup> said: 'It was the oven in the house of an elderly believing woman in the direction of the Qiblah, on the right of the Masjid'. I said to him<sup>asws</sup>, 'So that is the place of the corner of the *Baab Al-Feel* today'. Then I said to him<sup>asws</sup>, 'And that is oven where the water started coming from?' He<sup>asws</sup> said: 'Yes. Allah<sup>azwj</sup> Loved to show a sign to the people of Noah<sup>as</sup>. Then Allah<sup>azwj</sup> Sent rain upon them which flooded them with a flood, and the Euphrates overflowed with a flood, and then all the rivers overflowed. Thus Allah<sup>azwj</sup> Drowned all of them and saved Noah<sup>as</sup> and those who were with him<sup>as</sup> in the ship'.

فَقُلْتُ لَهُ كَمْ لَبَثَ نُوحٌ فِي السَّفِينَةِ حَتَّى نَضَبَ الْمَاءُ وَ خَرَجُوا مِنْهَا فَقَالَ لَبِثُوا فِيهَا سَبْعَةَ أَيَّامٍ وَ لَيَالِيهَا وَ طَافَتْ بِالْبَيْتِ أُسْبُوعًا ثُمَّ اسْتَوَتْ عَلَى الْجُودِيِّ وَ هُوَ فُرَاتُ الْكُوفَةِ فَقُلْتُ لَهُ إِنَّ مَسْجِدَ الْكُوفَةِ قَلِيمٌ فَقَالَ نَعَمْ وَ هُوَ مُصَلَّى الْأَنْبِيَاءِ (عليهم السلام) وَ لَقَدْ صَلَّى فِيهِ رَسُولُ اللَّهِ (صلى الله عليه وآله) حِينَ أُسْرِيَ بِهِ إِلَى السَّمَاءِ فَقَالَ لَهُ جَبْرِئِيلُ (عليه السلام) يَا مُحَمَّدُ هَذَا مَسْجِدُ أَبِيكَ آدَمَ (عليه السلام) وَ مُصَلَّى الْأَنْبِيَاءِ (عليهم السلام) فَانْزِلْ فَصَلِّ فِيهِ فَانْزَلَ فَصَلَّى فِيهِ ثُمَّ إِنَّ جَبْرِئِيلَ (عليه السلام) عَرَّجَ بِهِ إِلَى السَّمَاءِ.

So I said to him, 'How long did Noah<sup>as</sup> remain in the ship until the water subsided, and he<sup>as</sup> came out from it?' He<sup>asws</sup> said: 'He<sup>as</sup> remained in it for seven days and nights. It circled around the House for a week, then settled upon the Mount Joudy, and it is Euphrates of Al-Kufa'. I said to him<sup>asws</sup>, 'The Masjid of Al-Kufa is old?' He<sup>asws</sup> said: 'Yes, and it is a Praying place of Prophets<sup>as</sup>, and the Rasool Allah<sup>saww</sup> had Prayed in it when he<sup>saww</sup> Taken on an ascension to the sky. So Jibraeel<sup>as</sup> said to him<sup>as</sup>: 'O Muhammad<sup>saww</sup>! This is a Mosque of your<sup>saww</sup> father Adam<sup>as</sup>, and a Praying Place of the Prophets<sup>as</sup>. So he<sup>saww</sup> descended and Prayed therein. Then Jibraeel<sup>as</sup> ascended with him<sup>saww</sup> to the sky'.<sup>37</sup>

<sup>37</sup> Al Kafi V 8 – H 14869

**VERSES 65 - 72**

وَالِىَ عَادٍ أَخَاهُمْ هُودًا ۖ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهِ غَيْرُهُ ۚ أَفَلَا تَتَّقُونَ  
{65}

**[7:65] And to Aad (We Sent) their brother Hud. He said: 'O people! Worship Allah. There is no god for you other than Him. Will you not fear?'**

قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ {66}

**The chiefs of those who committed Kufr from his people said, 'We see you to be in foolishness, and we certainly think of you to be from the liars' [7:66]**

قَالَ يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ {67}

**He said: 'O people! There isn't any foolishness with me, but I am a Rasool from the Lord of the worlds [7:67]**

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ {68}

**I deliver to you Messages of my Lord and I am a trustworthy adviser to you all [7:68]**

أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ ۚ وَادْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَسْطَةً ۖ فَادْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ {69}

**And are you astounded that a Reminder has come to you from your Lord upon a man from you, to warn you? And remember when He Made you inheritors from after the people of Noah and Increased you extensively regarding the people, therefore remember the Favours of Allah perhaps you would be successful' [7:69]**

قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا ۚ فَأْتِنَا بِمَا تَعِدُنَا إِن كُنْتَ مِنَ الصَّادِقِينَ {70}

**They said: 'Have you come to us so that we would worship Allah Alone and warn against what our fathers worshipped? Then come to us with what you are threatening us with if you were from the truthful ones' [7:70]**

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَغَضَبٌ ۖ أَتُحَادِلُونِي فِي أَسْمَاءِ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۖ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ {71}

**He said: 'There has befallen upon you Torment and Wrath from your Lord. Are you disputing me regarding names which you and your forefathers named, which Allah did not Send an Authorisation for? Then wait. I am (also) with you from the waiting ones' [7:71]**

فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَّعْنَا دَابِرَ الَّذِينَ كَذَبُوا بِآيَاتِنَا ۖ وَمَا كَانُوا مُؤْمِنِينَ {72}

**So We Rescued him and those who were with him by a Mercy from Us, and We Cut off the lineages of those who were belying Our Signs; and they were not Momineen [7:72]**

العباشي: عن المفضل بن عمر، عن أبي عبد الله (عليه السلام) قال: «إن علي بن الحسين (صلوات الله عليه) كان في المسجد الحرام جالسا، فقال له رجل من أهل الكوفة. قال علي (عليه السلام): «إن إخواننا بغوا علينا؟»

Al Ayyashi, from Al Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> was seated in the Sacred Masjid, so a man from the people of Al-Kufa said to him<sup>asws</sup>, 'Ali<sup>asws</sup> has said: 'Our<sup>asws</sup> brothers would rebel against us<sup>asws</sup>?'

فقال له علي بن الحسين (صلوات الله عليه): يا عبد الله، أما تقرأ كتاب الله: وَ إِلَىٰ عَادٍ أَخَاهُمْ هُودًا؟ فَأَهْلَكَ اللَّهُ عَادًا، وَ أَنْجَىٰ هُودًا: وَ إِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا فَأَهْلَكَ اللَّهُ ثَمُودًا وَ أَنْجَىٰ صَالِحًا.

So Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said to him: 'O Abdullah! Have you not read the book of Allah<sup>azwj</sup> **And to Aad (We Sent) their brother Hud [7:65]**? So, Allah<sup>azwj</sup> Destroyed (the people of) Aad and Rescued Hud<sup>as</sup>; **And to Samood (We Sent) their brother Salih [11:61]**, so Allah<sup>azwj</sup> Destroyed (the people of) Samood and rescued Salih<sup>as</sup>.<sup>38</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْفَضِيلِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ وَ بَشَّرَ نُوحٌ سَامًا بِهُودٍ (عليه السلام) وَ كَانَ فِيهَا بَيْنَ نُوحٍ وَ هُودٍ مِنَ الْأَنْبِيَاءِ (عليهم السلام) وَ قَالَ نُوحٌ إِنَّ اللَّهَ بَاعَثَ نَبِيًّا يُقَالُ لَهُ هُودٌ وَ إِنَّهُ يَدْعُو قَوْمَهُ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَيَكْذِبُونَهُ وَ اللَّهُ عَزَّ وَ جَلَّ مُهْلِكُهُمْ بِالرَّيْحِ فَمَنْ أَدْرَكَهُ مِنْكُمْ فَلْيُؤْمِنْ بِهِ وَ لْيَسْبِعْهُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُنْجِيهِ مِنَ عَذَابِ الرِّيحِ وَ أَمَرَ نُوحٌ (عليه السلام) ابْنَهُ سَامًا أَنْ يَتَعَاهدَ هَذِهِ الْوَصِيَّةَ عِنْدَ رَأْسِ كُلِّ سَنَةٍ فَيَكُونَ يَوْمَئِذٍ عِيْدًا لَهُمْ

Ali Bin Ibrahim, from his father, from Al-Hassan Bin Mahboub, from Muhammad Bin Al-Fuzeyl, from Abu Hamza, who has said:

<sup>38</sup> تفسير العباسي 2: 43 / 151.

Abu Ja'far<sup>asws</sup> having said that: 'And Noah<sup>as</sup> gave the good news of Hud<sup>as</sup> to Saam<sup>as</sup> and there were Prophets<sup>as</sup> in between Noah<sup>as</sup> and Hud<sup>as</sup>. And Noah<sup>as</sup> said that Allah<sup>azwj</sup> will Send a Prophet<sup>as</sup> called Hud<sup>as</sup>, and he<sup>as</sup> would call his<sup>as</sup> people to Allah<sup>azwj</sup> Mighty and Majestic. They would belie him<sup>as</sup> and Allah<sup>azwj</sup> will Destroy them by the wind. So the ones among you who meet him<sup>as</sup> should believe in him<sup>as</sup>, and follow him<sup>as</sup> for Allah<sup>azwj</sup> would Rescue him from the Punishment of the wind. And Noah<sup>as</sup> ordered his<sup>as</sup> son<sup>as</sup> Sam<sup>as</sup> that he<sup>as</sup> should look at this bequest at the start of every year and make it to be a day of Eid for them.

فَيَتَعَاهَدُونَ فِيهِ مَا عِنْدَهُمْ مِنَ الْعِلْمِ وَالْإِيمَانِ وَالْإِسْمَ الْأَكْبَرَ وَمَوَارِيثَ الْعِلْمِ وَآتَارِ عِلْمِ النَّبِيِّ فَوَحَدُوا هُودًا نَبِيًّا (عليه السلام) وَقَدْ بَشَّرَ بِهِ أَبُوهُمْ نُوحٌ (عليه السلام) فَأَمَنُوا بِهِ وَاتَّبَعُوهُ وَصَدَّقُوهُ فَنَجَّوْا مِنْ عَذَابِ الرِّيحِ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَ إِلَى عَادٍ أَحَاهُمْ هُودًا وَ قَوْلُهُ عَزَّ وَجَلَّ كَذَّبَتْ عَادُ الْمُرْسَلِينَ إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أ

So they observed that which was in their possession from the Knowledge, and the belief, and the Great Name, and the inheritance of the knowledge, and effects of Knowledge of the Prophet-hood. They found Hud<sup>as</sup> as a Prophet<sup>as</sup> and their father Noah<sup>as</sup> had given them the good news of him<sup>as</sup> beforehand. So they believed in him<sup>as</sup>, and followed him<sup>as</sup>, and ratified him<sup>as</sup>, and were therefore Rescued from the Punishment of the wind, and these are the Words of Allah<sup>azwj</sup>: **And to Ad (We sent) their brother Hud [7:65].**<sup>39</sup>

ابن بابويه، قال: حدثنا المظفر بن جعفر بن المظفر العلوي السمرقندي (رحمه الله)، قال: حدثنا محمد بن مسعود، قال: حدثني أبو صالح خلف بن حماد الكشي، قال: حدثنا سهل بن زياد، قال: حدثني محمد بن الحسين، عن أحمد بن محمد بن أبي نصر، قال: قال الرضا (عليه السلام): «ما أحسن الصبر و انتظار الفرج، أما سمعت قول الله عز و جل: وَ ارْتَقِبُوا إِلَيَّ مَعَكُمْ رَقِيبٌ وَ فَأَنْتَظِرُوا إِلَيَّ مَعَكُمْ مِنَ الْمُنتَظِرِينَ فعليكم بالصبر فإنه إنما يجيء الفرج على اليأس، فقد كان الذين من قبلكم اصبر منكم».

Ibn Babuwayh said, 'Al Muzaffar Bin Ja'far Bin Al Muzaffar Al Alawy Al Samarqandy narrated to us, from Muhammad Bin Masoud, from Abu Salih Khalaf Bin Hamaad Al Kashy, from Sahl Bin Ziyad, from Muhammad Bin Al Husayn, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'Al-Reza<sup>asws</sup> said: 'How good is the patience and the awaiting for the Relief (Al-Qaim<sup>asws</sup>). Have you not heard the Words of Allah<sup>azwj</sup> Mighty and Majestic: **and watch, surely I too am watching with you [11:93] Then wait. I am (also) with you from the waiting ones' [7:71].** Thus, it is upon you to be with the patience, for the Relief would come upon the despair, and the ones who were before you were more patient that you are'.<sup>40</sup>

<sup>39</sup> Al Kafi V 8 – H 14540 (Extract)

<sup>40</sup> كمال الدين و تمام النعمة: 5 /645

## The Favour of Allah<sup>azwj</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ جُمُهورٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ عَنْ أَبِي يُوسُفَ الْبَرْزَازِ قَالَ تَلَا أَبُو عَبْدِ اللَّهِ (عليه السلام) هَذِهِ آيَةٌ فَادْكُرُوا آلَاءَ اللَّهِ قَالَ أَتَذَرِي مَا آلَاءُ اللَّهِ قُلْتُ لَا قَالَ هِيَ أَعْظَمُ نِعَمِ اللَّهِ عَلَى خَلْقِهِ وَ هِيَ وَلَا يَتَنَنَا .

Al Husayn Bin Muhammad, from Moallad Bin Muhammad, from Muhammad Bin Jamhour, from Abdullah Bin Abdul Rahman, from Al Haysam Bin Waqid, from Abu Yusuf Al Bazzal who said,

‘Abu Abdullah<sup>asws</sup> recited this Verse **therefore remember the Favours of Allah perhaps you would be successful**’ [7:69]. He<sup>asws</sup> said: ‘Do you know what is the Favour of Allah<sup>azwj</sup>?’ I said, ‘No’. He<sup>asws</sup> said: ‘It is the most Magnificent Bounty upon His<sup>azwj</sup> creatures, and it is our<sup>asws</sup> Wilayah’.<sup>41</sup>

## VERSES 73 - 79

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا ۖ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ ۖ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ ۖ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ ۖ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ أَلِيمٍ {73}

**And to Samood (We sent) their brother Salih. He said: ‘O people! Worship Allah. There is no god for you other than Him. There has come to you a clear proof from your Lord. This here is a she-camel of Allah as a Sign for you, therefore leave her to eat in the land of Allah, and do not touch her with evil, for a painful Punishment would seize you all [7:73]**

وَادْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا ۖ فَادْكُرُوا آلَاءَ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ {74}

**And remember when He Made you successors after Aad and settled you in the land - you were making castles from its plains and were carving out the mountains for houses. Therefore remember the Favour of Allah and do not make mischief in the land as corrupters’ [7:74]**

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتُضْعِفُوا لِمَنْ آمَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَالِحًا مُرْسَلٌ مِنْ رَبِّهِ ۖ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ {75}

<sup>41</sup> Al Kafi V 1 – The Book Of Divine Authority CH 27 H 3

**The chief of those who were arrogant from his people said to those who were considered weak, to those who believed from them, 'Are you knowing that Salih is a Rasool from His Lord?' They said, 'We are believers in what he has been Sent with' [7:75]**

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَافِرُونَ {76}

**Those who were being arrogant said, 'We are Kafirs with that which you are believing in' [7:76]**

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يَا صَالِحُ ائْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ {77}

**So they slew the she-camel and were insolent about the Command of their Lord, and they said, 'O Salih! Come to us with what you are threatening us with, if you were from the Rasools' [7:77]**

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ {78}

**Then the earthquake seized them, so they became crouching in their houses [7:78]**

فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّاصِحِينَ {79}

**Then he turned away from them and said: 'O people! I have delivered the Message of my Lord and advised to you all, but you do not love the advisers [7:79]**

### **The story of Salih<sup>as</sup>**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) سَأَلَ جَبْرِئِيلَ (عليه السلام) كَيْفَ كَانَ مَهْلِكُ قَوْمِ صَالِحٍ (عليه السلام) فَقَالَ يَا مُحَمَّدُ إِنَّ صَالِحًا بُعِثَ إِلَى قَوْمِهِ وَهُوَ ابْنُ سِتِّ عَشْرَةَ سَنَةً فَلَبِثَ فِيهِمْ حَتَّى بَلَغَ عِشْرِينَ وَ مِائَةَ سَنَةٍ لَا يُجِيبُونَهُ إِلَى خَيْرٍ قَالَ وَكَانَ لَهُمْ سَبْعُونَ صَنَمًا يَعْبُدُونَهَا مِنْ دُونِ اللَّهِ عَزَّ وَ جَلَّ فَلَمَّا رَأَى ذَلِكَ مِنْهُمْ قَالَ يَا قَوْمِ بُعِثْتُ إِلَيْكُمْ وَ أَنَا ابْنُ سِتِّ عَشْرَ سَنَةٍ وَ قَدْ بَلَغْتُ عِشْرِينَ وَ مِائَةَ سَنَةٍ وَ أَنَا أَعْرِضُ عَلَيْكُمْ أُمُورَ إِنْ شِئْتُمْ فَاسْأَلُونِي حَتَّى أَسْأَلَ إِلَهِي فَيُجِيبَكُمْ فِيمَا سَأَلْتُمُونِي السَّاعَةَ وَ إِنْ شِئْتُمْ سَأَلْتُ آلِهَتَكُمْ فَإِنْ أَجَابَتْنِي بِالَّذِي أَسْأَلُهَا خَرَجْتُ عَنْكُمْ فَقَدْ سَمِعْتُكُمْ وَ سَمِعْتُمُونِي قَالُوا قَدْ أَنْصَفْتَ يَا صَالِحُ

Ali Bin Ibrahim, from his father, from Al-Hassan Bin Mahboub, from Abu Hamza, who has narrated:

Abu Ja'far<sup>asws</sup> having said: 'The Rasool-Allah<sup>saww</sup> asked Jibraeel<sup>as</sup>: 'How were the people of Salih<sup>as</sup> destroyed?' So he said: 'O Muhammad<sup>saww</sup>! Salih<sup>as</sup> was Sent to his<sup>as</sup> people when he was sixteen years old. So he<sup>saww</sup> was with them until he<sup>as</sup> reached the age of one hundred and twenty years, they did not answer him<sup>as</sup> to the good. And they had for themselves seventy idols which they worshipped apart from Allah<sup>azwj</sup> Mighty and Majestic. So when he<sup>as</sup> saw that among them, he<sup>as</sup> said: 'O people! I<sup>as</sup> was Sent to you all when I<sup>as</sup> was sixteen years old, and I<sup>as</sup> have now reached one hundred and twenty years, and I<sup>as</sup> present to you all two matters. If you like you can ask me until I<sup>as</sup> ask my<sup>as</sup> God<sup>azwj</sup> so He<sup>azwj</sup> would Answer you with regards to what you have asked me of within a short while. And if you like, I<sup>as</sup> would ask your gods, so if they answer me<sup>as</sup> by that which I<sup>as</sup> have asked them of, I<sup>as</sup> would go away from you all. So I<sup>as</sup> would have silenced you all and you would have silenced me<sup>as</sup>'. They said, 'You<sup>as</sup> are being fair, O Salih<sup>as</sup>'.

فَاتَّعَدُوا لِيَوْمٍ يُخْرِجُونَ فِيهِ قَالِ فَخَرَجُوا بِأَصْنَامِهِمْ إِلَى ظَهْرِهِمْ ثُمَّ قَرَّبُوا طَعَامَهُمْ وَ شَرَابَهُمْ فَأَكَلُوا وَ شَرَبُوا فَلَمَّا أَنْ قَرَعُوا دَعْوَهُ فَقَالُوا يَا صَالِحُ سَلْ فَقَالَ لِكَبِيرِهِمْ مَا اسْمُ هَذَا قَالُوا فُلَانٌ فَقَالَ لَهُ صَالِحٌ يَا فُلَانُ أَجِبْ فَلَمْ يُجِبْهُ فَقَالَ صَالِحٌ مَا لَهُ لَا يُجِيبُ قَالُوا ادْعُ غَيْرَهُ قَالِ فَدَعَاهَا كُلَّهَا بِأَسْمَائِهَا فَلَمْ يُجِبْهُ مِنْهَا شَيْءٌ فَأَقْبَلُوا عَلَى أَصْنَامِهِمْ فَقَالُوا لَهَا مَا لَكَ لَا تُجِيبِينَ صَالِحاً فَلَمْ تُجِبْ فَقَالُوا نَنَحُّ عَنَّا وَ دَعْنَا وَ آهَنَّا سَاعَةً

So they prepared for the day that they will be going out for it. So they went out with their idols upon their backs, and prepared their food and drinks. So they ate and drank. When they finished, they called him<sup>as</sup> over. They said, 'O Salih<sup>as</sup>! Ask!'. So he<sup>as</sup> said to their elder: 'What is the name of this one?' He said, 'Such and such'. So he<sup>as</sup> said to it: 'O such and such! Answer me<sup>as</sup>!' So it did not answer him<sup>as</sup>. So Salih<sup>as</sup> said: 'What is the matter with it that it does not answer?' They said, 'Ask another one'. So he<sup>as</sup> asked all of them by their names, but they did not answer him<sup>as</sup> anything. So they turned towards their idols and said to them: 'What is the matter with you all that you do not answer Salih<sup>as</sup>?'. They did not answer. So they said, 'Step away from us and leave us and our idols for a while'.

ثُمَّ نَحَّوْا بُسْطَهُمْ وَ فُرْشَتَهُمْ وَ نَحَّوْا ثِيَابَهُمْ وَ تَمَرَعُوا عَلَى التُّرَابِ وَ طَرَحُوا التُّرَابَ عَلَى رُؤُوسِهِمْ وَ قَالُوا لِأَصْنَامِهِمْ لَيْنَ لَمْ تُجِِبْ صَالِحاً الْيَوْمَ لَتُفْضَحَنَّ قَالِ ثُمَّ دَعَوَهُ فَقَالُوا يَا صَالِحُ ادْعُهَا فَدَعَاهَا فَلَمْ تُجِبْهُ فَقَالَ هُمْ يَا قَوْمُ قَدْ ذَهَبَ صَدْرُ النَّهَارِ وَ لَا أَرَى أَهْتَكُمْ تُجِيبُونِي فَاسْأَلُونِي حَتَّى أَدْعُو إِلَهِي فَيُجِيبَكُمْ السَّاعَةَ

Then they unrolled their rugs, and their furnishings, and their clothes, and wallowed upon the dust, and placed dust upon their heads, and said to their idols, 'If you do not answer Salih<sup>as</sup> today, you will be exposed'. Then they called him<sup>as</sup> over, so they said, 'O Salih<sup>as</sup>! Call to these (idols)'. So he<sup>as</sup> called upon them. They did not answer him<sup>as</sup>. So he<sup>as</sup> said to them: 'O People! Half the morning has passed and I<sup>as</sup> have not seen your gods to have answered me<sup>as</sup>. So ask me<sup>as</sup>, and I<sup>as</sup> shall ask my<sup>as</sup> God<sup>azwj</sup>, and He<sup>azwj</sup> will Answer you shortly'.

فَانْتَدَبَ لَهُ مِنْهُمْ سَبْعُونَ رَجُلًا مِنْ كِبَرَائِهِمْ وَ الْمَنْظُورِ إِلَيْهِمْ مِنْهُمْ فَقَالُوا يَا صَالِحُ نَحْنُ نَسْأَلُكَ فَإِنْ أَجَابَكَ رُبُّكَ اتَّبَعْنَاكَ وَ أَجَبْنَاكَ وَ يُبَايِعُكَ جَمِيعُ أَهْلِ قَرْيَتِنَا فَقَالَ هُمْ صَالِحٌ (عليه السلام) سَلُونِي مَا شِئْتُمْ فَقَالُوا تَقَدَّمْ بِنَا إِلَى هَذَا الْجَبَلِ وَ كَانَ الْجَبَلُ



قَرِيبًا مِنْهُمْ فَأَنْطَلَقَ مَعَهُمْ صَالِحٌ فَلَمَّا انْتَهَوْا إِلَى الْجَبَلِ قَالُوا يَا صَالِحُ ادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِنْ هَذَا الْجَبَلِ السَّاعَةَ نَاقَةً حَمْرَاءَ شَقْرَاءَ وَتِرَاءَ عَشْرَاءَ بَيْنَ حَبْنَيْهَا مِيلٌ

Seventy men from their elders were delegated to him<sup>as</sup> from the approved ones from among them, so they said, 'O Salih<sup>as</sup>! We ask you, so if your<sup>as</sup> Lord<sup>azwj</sup> were to answer us, we would follow you<sup>as</sup> and answer to you<sup>as</sup>, and pledge our allegiances to you<sup>as</sup>, all the people of our town altogether'. So Salih<sup>as</sup> said to them: 'Ask me<sup>as</sup> whatsoever you like'. So they said, 'Walk with us towards this mountain', and the mountain was quite near to them. So Salih<sup>as</sup> went with them. When he<sup>as</sup> came up to the mountain, they said, 'O Salih<sup>as</sup>! Call upon your<sup>as</sup> Lord<sup>azwj</sup> for us, to bring out for us from this mountain this very moment, a blonde, tame, red she-camel with a distance of a mile between the two sides of the mountain'.

فَقَالَ لَهُمْ صَالِحٌ لَقَدْ سَأَلْتُمُونِي شَيْئًا يَعْظُمُ عَلَيَّ وَ يَهُونُ عَلَى رَبِّي جَلَّ وَ عَزَّ قَالَ فَسَأَلَ اللَّهُ تَعَالَى صَالِحٌ ذَلِكَ فَأَنْصَدَعَ الْجَبَلُ صَدْعًا كَأَدَّتْ تَطِيرُ مِنْهُ غُصْنُهُمْ لَمَّا سَمِعُوا ذَلِكَ ثُمَّ اضْطَرَبَ ذَلِكَ الْجَبَلُ اضْطِرَابًا شَدِيدًا كَالْمَرْأَةِ إِذَا أَخَذَهَا الْمَخَاضُ ثُمَّ لَمْ يَفْجَأْهُمْ إِلَّا رَأْسُهَا قَدْ طَلَعَ عَلَيْهِمْ مِنْ ذَلِكَ الصَّدْعِ فَمَا اسْتَيْمَّتْ رَقَبَتُهَا حَتَّى اجْتَرَّتْ ثُمَّ خَرَجَ سَائِرُ جَسَدِهَا ثُمَّ اسْتَوَتْ قَائِمَةً عَلَى الْأَرْضِ فَلَمَّا رَأَوْا ذَلِكَ قَالُوا يَا صَالِحُ مَا أَسْرَعَ مَا أَجَابَكَ رَبُّكَ ادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا فَصِيلَهَا فَسَأَلَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ فَرَمَتْ بِهِ قَدَبٌ حَوْهًا

So Salih<sup>as</sup> said to them: 'You have asked me<sup>as</sup> for something which is great for me<sup>as</sup>, and is easy for my<sup>as</sup> Lord<sup>azwj</sup> Majestic and Mighty'. Salih<sup>as</sup> asked Allah<sup>azwj</sup> the High for that. The mountain split asunder with such a split that their intellects took flight when they heard that rumble of it. Then the mountain trembled with a great tremble like a woman trembling during labour. Then only its head came out of the crack in the mountain. When its neck showed, it began to chew its cud. Then the rest of its body came out, and it stood erect upon the ground. So when they all saw that, they said, 'O Salih<sup>as</sup>, with what ease has your<sup>as</sup> Lord<sup>azwj</sup> Answered you<sup>as</sup>. Call upon your<sup>as</sup> Lord<sup>azwj</sup> for us to bring out for us its young'. So he<sup>as</sup> asked Allah<sup>azwj</sup> Mighty and Majestic for that. She brought it (babies) out and walked around them.

فَقَالَ لَهُمْ يَا قَوْمُ أَ بَقِيَ شَيْءٌ قَالُوا لَا أَنْطَلِقُ بِنَا إِلَى قَوْمِنَا نُخْبِرُهُمْ بِمَا رَأَيْنَا وَ يُؤْمِنُونَ بِكَ قَالَ فَرَجِعُوا فَلَمْ يَبْلُغِ السَّبْعُونَ إِلَيْهِمْ حَتَّى ارْتَدَّ مِنْهُمْ أَرْبَعَةٌ وَ سِتُونَ رَجُلًا وَ قَالُوا سِحْرٌ وَ كَذِبٌ قَالُوا فَأَنْتَهُوا إِلَى الْجَمِيعِ فَقَالَ السَّيِّئَةُ حَقٌّ وَ قَالَ الْجَمِيعُ كَذِبٌ وَ سِحْرٌ قَالَ فَأَنْصَرَفُوا عَلَى ذَلِكَ ثُمَّ ارْتَابَ مِنَ السَّيِّئَةِ وَاحِدٌ فَكَانَ فِيْمَنْ عَمَرَهَا

So he<sup>as</sup> said to them: 'O people! Does there remain anything else?' They said, 'No. Come with us to our people. We shall inform them of what we have seen and they will believe in you<sup>as</sup>'. So they returned, but before the seventy of them could reach them, sixty four of them had reneged, and they were saying, This is sorcery and a lie'. This was reflected by all of them. So the remaining six were saying that it is the truth, whilst all the others were saying that it is a lie and sorcery. Then they all dispersed upon that, and one of the six then was overcome by doubt. So he was the one who slayed it.

قَالَ ابْنُ مَحْبُوبٍ فَحَدَّثْتُ بِهَذَا الْحَدِيثِ رَجُلًا مِنْ أَصْحَابِنَا يُقَالُ لَهُ سَعِيدٌ بْنُ يَزِيدَ فَأَخْبَرَنِي أَنَّهُ رَأَى الْجَبَلَ الَّذِي خَرَجَتْ مِنْهُ بِالشَّامِ قَالَ فَرَأَيْتُ جَنْبَهَا قَدْ حَكَ الْجَبَلُ فَأَثَّرَ جَنْبَهَا فِيهِ وَ جَبَلٌ آخَرُ بَيْنَهُ وَ بَيْنَ هَذَا مِيلٌ.

Ibn Mahboub (the narrator) said, 'I narrated this Hadeeth to a man from our companions called Saeed Bin Yazeed. He informed me that he had seen the mountain from which (the she-camel) came out, in Syria. He said, 'I saw its sides where the mountain split up, and the impact of it on its sides and the other side of it, and in between it and this one was a distance of a mile'.<sup>42</sup>

ابن بابويه: قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رضي الله عنه)، قال: حدثنا محمد بن الحسن الصفار و سعد «1» بن عبد الله و عبد الله بن جعفر الحميري، قالوا: حدثنا محمد بن الحسين بن أبي الخطاب، عن علي بن أسباط، عن سيف بن عميرة، عن زيد الشحام،

Ibn Babuwayh said, 'It was narrated to us by Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, and Sa'd Bin Abdullah, and Abdullah Bin Ja'far al Humeyri, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Ali Bin Asbaat, from Sayf Bin Ameyra, from Zayd Al Shaham,

عن أبي عبد الله (عليه السلام)، قال: «إن صالحا (عليه السلام) غاب عن قومه زمانا، و كان يوم غاب عنهم كهلا مبدح البطن، حسن الجسم، وافر اللحية، و رجع خميص البطن خفيف العارضين مجتمعاً، ربعة من الرجال، فلما رجع إلى قومه لم يعرفوه بصورته،

'From Abu Abdullah<sup>asws</sup> having said: 'Salih<sup>as</sup> was absent from his<sup>as</sup> people for a time, and on the day he disappeared from them, he was of old age, large belly, beautiful body, and full beard, and he<sup>as</sup> returned as one with a hungry belly, lightweight display (body) entirely, a quarter (of the size) from the men. So when he<sup>as</sup> returned to his<sup>as</sup> people, they did not recognise him<sup>as</sup> in his<sup>as</sup> image.

فرجع إليهم و هم على ثلاث طبقات: طبقة جاحدة لا ترجع أبداً، و اخرى شاكّة فيه، و اخرى على يقين، فبدأ (عليه السلام) حيث رجع بطبقة الشكّ فقال لهم: أنا صالح. فكذبوه و شتموه و زجروه، و قالوا: نبرأ إلى الله منك، إن صالحا كان في غير صورتك».

So he<sup>as</sup> returned to them and they were upon three categories – a category which rejected and did not retract, ever, and another who doubted in him<sup>as</sup>, and another who were upon conviction. So he<sup>as</sup> began when he<sup>as</sup> returned, with the group of doubters, and said to them: 'I<sup>as</sup> and Salih<sup>as</sup>!' But they belied him<sup>as</sup> and insulted him<sup>as</sup>, and rebuked him<sup>as</sup>, and they said, 'We disavow to Allah<sup>azwj</sup> from you<sup>as</sup>. Surely, Salih<sup>as</sup> was in an image other than your<sup>as</sup> image'.

قال: «فأتى الجحاد فلم يسمعوا منه القول، و نفروا منه أشد النفور.

He<sup>asws</sup> said: 'So he<sup>as</sup> came to the rejecters, by they did not listen to the speech from him<sup>as</sup>, and they averted from him<sup>as</sup> with severe aversion.

<sup>42</sup> Al Kafi – H 14661

ثم انطلق إلى الطبقة الثالثة، و هم أهل اليقين، فقال لهم: أنا صالح. فقالوا: أخبرنا خبراً لا نشك فيه أنك صالح، فإننا لا نمتري أن الله تبارك و تعالى الخالق ينقل و يحول في أي صورة شاء، و قد أخبرنا و تدارسنا فيما بيننا بعلامات القائم إذا جاء، و إنما يصح عندنا إذا أتانا الخبر من السماء.

Then he<sup>as</sup> came to the third group, and they were the people of conviction, and said to them: 'I<sup>as</sup> am Salih<sup>as</sup>! They said, 'You<sup>as</sup> informed us with a news, we do not doubt in it that you<sup>as</sup> are Salih<sup>as</sup>, for we are not surprise as Allah<sup>azwj</sup> Blessed and Exalted is the Creator. He<sup>azwj</sup> can Change and Convert into whichever image He<sup>azwj</sup> so Desires to, and you<sup>as</sup> had informed us and taught use regarding what is between us with the signs of Al-Qaim<sup>asws</sup> when he<sup>asws</sup> does come, and rather it is correct with us when there comes the news to us from the sky'.

فقال لهم صالح (عليه السلام): أنا صالح الذي أتيتكم بالناقة. فقالوا: صدقت، و هي التي نتدارس، فما علامتها؟

So Salih<sup>as</sup> said to them: 'I<sup>as</sup> am Salih<sup>as</sup> whom came to you all with the she-camel'. They said, 'You<sup>as</sup> speak the truth, and it which we shall investigate. So what are its signs?'

فقال: لها شرب و لكم شرب يوم معلوم. فقالوا: آمنا بالله و بما جئتنا به.

So he<sup>as</sup> said: 'For her is drinking and for you all is drinking on a known day'. They said, 'We believe in Allah<sup>azwj</sup> and in what you<sup>as</sup> have come with'.

فعند ذلك قال الله تبارك و تعالى: أَنَّ صَالِحاً مُّرْسَلٌ مِنْ رَبِّهِ فَقَالَ أَهْلُ الْيَقِينِ: إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ قَالَ الَّذِينَ اسْتَكْبَرُوا وَ هُمُ الشَّاكِكُ وَ الْجَحَادُ: إِنَّا بِالَّذِي آمَنُتُمْ بِهِ كَافِرُونَ».

Thus, during that, Allah<sup>azwj</sup> Blessed and Exalted Said: "**Salih is a Rasool from His Lord[7:75]**". So the people of conviction said, '**We are believers in what he has been Sent with' [7:75]. Those who were being arrogant said** – and they were the doubters and the rejecters - '**We are Kafirs with that which you are believing in' [7:76]**."

قلت: هل كان فيهم ذلك اليوم عالم؟ قال: «الله أعدل من أن يترك الأرض بلا عالم، يدل على الله عز و جل، و لقد مكث القوم بعد خروج صالح سبعة أيام لا يعرفون إماماً، غير أنهم على ما في أيديهم من دين الله عز و جل، كلمتهم واحدة، فلما ظهر صالح (عليه السلام) اجتمعوا عليه، و إنما مثل القائم (عليه السلام) مثل صالح (عليه السلام)».

I (the narrator) said, 'Was there a knowledgeable one among them on that day?' He<sup>asws</sup> said: 'Allah<sup>azwj</sup> is more Just than that He<sup>azwj</sup> would Leave the earth without there being a knowledgeable one (in it), indicating to Allah<sup>azwj</sup> Mighty and Majestic. And the people had remained, after the going out by Salih<sup>as</sup>, for seven days, not recognising an Imam, apart (from that), they were upon whatever was in their hands from the Religion of Allah<sup>azwj</sup> Mighty and Majestic, their one word. So when Salih<sup>as</sup>

appeared, they gathered to him<sup>as</sup>. And rather, an example of Al-Qaim<sup>asws</sup> is an example of Salih<sup>as</sup>”.<sup>43</sup>

## The Favour of Allah<sup>azwj</sup>

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ جُمُهورِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ عَنْ أَبِي يُوسُفَ الْبَرْزَازِ قَالَ تَلَا أَبُو عَبْدِ اللَّهِ (عليه السلام) هَذِهِ الْآيَةُ فَادْكُرُوا آلاءَ اللَّهِ قَالَ أَ تَدْرِي مَا آلاءُ اللَّهِ قُلْتُ لَا قَالَ هِيَ أَعْظَمُ نِعَمِ اللَّهِ عَلَيَّ خَلْقِهِ وَهِيَ وَلَا يُتَنَّا .

Al Husayn Bin Muhammad, from Moallad Bin Muhammad, from Muhammad Bin Jamhour, from Abdullah Bin Abdul Rahman, from Al Haysam Bin Waqid, from Abu Yusuf Al Bazzal who said,

‘Abu Abdullah<sup>asws</sup> recited this Verse **therefore remember the Favours of Allah [7:74]**. He<sup>asws</sup> said: ‘Do you know what is the Favour of Allah<sup>azwj</sup>?’ I said, ‘No’. He<sup>asws</sup> said: ‘It is the most Magnificent Bounty upon His<sup>azwj</sup> creatures, and it is our<sup>asws</sup> Wilayah’.<sup>44</sup>

## The one worse than the slayer of the she-camel

و روى الثعلبي و الواحدي، بإسنادهما، عن عمار و عن عثمان بن صهيب، و عن الضحاك، و روى ابن مردويه بإسناده، عن جابر بن سمرة، و عن صهيب، و عن عمار، و عن ابن عدي، و عن الضحاك، و روي الخطيب في (التاريخ) عن جابر بن سمرة، و روى الطبري و الموصلي، عن عمار، و روى أحمد بن حنبل، عن الضحاك، أنه قال: قال النبي (صلى الله عليه و آله): «يا علي، أشقى الأولين عاقر الناقة، و أشقى الآخرين قاتلك»

And it has been reported by Al-Sa'alby and Al-Wahidy, by both their chains, from Amaar, and from Usman Bin Saheyb, and from Zahaak. And it has been reported from Ibn Mardawiyah by his chain, from Jabir Bin Samrat, and from Saheyb, and from Amaar, and from Ibn Udayy, and from Al-Zahaak. And it has been reported from Al-Kahteyb in 'Al-Tareekh', from Jabir Bin Samrat. And it has been reported from Al-Tabari and Al-Mowsay, from Amaar. And it has been reported from Ahmad Bin Hanbal-from Al-Zahaak who said,

‘The Prophet<sup>saww</sup> said: ‘O Ali<sup>asws</sup>! The most wretched of the former ones is the slayer of the she-camel, and most cruel one of the later ones would be your<sup>asws</sup> murderer (Abdul Rahman Ibn Muljim<sup>la</sup>)’.<sup>45</sup>

ابن عباس، قال: كان عبد الرحمن بن ملجم من ولد قدار عاقر ناقة صالح، و قصتهما واحدة، لأن قدار عشق امرأة يقال لها رباب، كما عشق ابن ملجم قطام.

Ibn Abbas said,

<sup>43</sup> كمال الدين و تمام النعمة: 6 / 136

<sup>44</sup> Al Kafi V 1 – The Book Of Divine Authority CH 27 H 3

<sup>45</sup> المناقب 3: 309.

'Abdul Rahman Ibn Muljim<sup>la</sup> is from the children of Qadaar, the slayer of the she-camel of Salih<sup>as</sup>, and both of their stories are one (the same), because Qadaar was in love with a woman called Rabaab, just as Ibn Muljim was in love with Qataam'. (For whom they both did what they did)<sup>46</sup>.

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وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ {80}

**And Lut, when he said to his people: 'You are committing the immorality what no one has preceded you with it from the worlds! [7:80]**

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ مُسْرِفُونَ {81}

**You are coming to the men in lust from besides the women. But, you are an extravagant people [7:81]**

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ ۖ إِنَّهُمْ أَنْفُسٌ يَتَطَهَّرُونَ {82}

**And there was no answer from his people except that they said, 'Throw them out from your town! They are a cleansing people' [7:82]**

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ {83}

**So We Rescued him and his family, except for his wife; she was of those who was left behind [7:83]**

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۖ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ {84}

**And We Rained upon them a rain, so look how was the end result of the criminals [7:84]**

## The story of Lut<sup>as</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ فَضَالٍ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ وَهُوَ فَرْقَدٌ عَنْ أَبِي يَزِيدَ الْحَمَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ تَعَالَى بَعَثَ أَرْبَعَةَ أَمْلَاقٍ فِي إِهْلَاكِ قَوْمٍ لُوطٌ حَبْرَيْلٌ وَمِيكَائِيلُ وَإِسْرَافِيلُ وَكَزْرُبِيلُ (عليهم السلام) فَمَرُّوا بِإِبْرَاهِيمَ (عليه السلام) وَهُمْ مُعْتَمِدُونَ فَسَلَّمُوا عَلَيْهِ فَلَمْ يَعْرِفْهُمْ وَرَأَى هَيْئَةً حَسَنَةً فَقَالَ لَا يَخْدُمُ هَؤُلَاءِ أَحَدٌ إِلَّا أَنَا بِنَفْسِي

<sup>46</sup> المناقب 3: 309.

وَ كَانَ صَاحِبَ أَصْيَافٍ فَشَوَى لَهُمْ عَجَلًا سَمِينًا حَتَّى أَنْصَحَهُ ثُمَّ قَرَّبَهُ إِلَيْهِمْ فَلَمَّا وَضَعَهُ بَيْنَ أَيْدِيهِمْ رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرُهُمْ وَ أَوْحَسَ مِنْهُمْ خِيفَةً

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 conceived fear of them [11:70].**

فَلَمَّا رَأَى ذَلِكَ جَبْرِئِيلُ (عليه السلام) حَسَرَ الْعِمَامَةَ عَنْ وَجْهِهِ وَ عَنْ رَأْسِهِ فَعَرَفَهُ إِبْرَاهِيمُ (عليه السلام) فَقَالَ أَنْتَ هُوَ فَقَالَ نَعَمْ وَ مَرَّتْ امْرَأَتُهُ سَارَهُ فَبَشَّرَهَا بِإِسْحَاقَ وَ مِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ فَقَالَتْ مَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَأَجَابُوهَا بِمَا فِي الْكِتَابِ الْعَزِيزِ فَقَالَ إِبْرَاهِيمُ (عليه السلام) لَهُمْ 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 جَبْرِئِيلُ (عليه السلام) لَا قَالَ فَإِنْ كَانُوا خَمْسِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا ثَلَاثِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا عِشْرِينَ 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 أَعْلَمُ 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 Believers 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 know well who is in it; we shall certainly deliver him and his followers, except his wife; she shall be of those who remain behind [29:32].** Then they<sup>as</sup> left.

وَ قَالَ الْحَسَنُ الْعَسْكَرِيُّ أَبُو مُحَمَّدٍ لَا أَعْلَمُ ذَا الْقَوْلِ إِلَّا وَ هُوَ يَسْتَبْقِيهِمْ 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 رَأَوْا هَيْئَةً حَسَنَةً عَلَيْهِمْ عَمَائِمٌ بَيْضٌ وَ ثِيَابٌ بَيْضٌ فَقَالَ لَهُمُ الْمَنْزِلَ فَقَالُوا نَعَمْ فَتَقَدَّمَهُمْ وَ مَشَوْا خَلْفَهُ فَنَدِمَ عَلَى عَرْضِهِ عَلَيْهِمُ الْمَنْزِلَ وَ قَالَ أَيُّ شَيْءٍ صَنَعْتَ آتِي بِمِمْ قَوْمِي وَ أَنَا أَعْرِضُهُمْ فَالْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ وَ قَدْ قَالَ جَبْرِئِيلُ (عليه السلام) لَا نَعْمَلُ عَلَيْهِمْ حَتَّى يَشْهَدَ ثَلَاثَ

شَهَادَاتٍ فَقَالَ جِبْرِئِيلُ (عليه السلام) هَذِهِ وَاحِدَةٌ ثُمَّ مَشَى سَاعَةً ثُمَّ التَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ فَقَالَ جِبْرِئِيلُ (عليه السلام) هَذِهِ اثْنَتَانِ ثُمَّ مَضَى فَلَمَّا بَلَغَ بَابَ الْمَدِينَةِ التَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ فَقَالَ جِبْرِئِيلُ (عليه السلام) هَذِهِ ثَلَاثَةٌ

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: 'And these are the Words of Allah<sup>azwj</sup> Mighty and Majestic: **he began to plead with Us for Lut's people [11:74]**. So they<sup>as</sup> came to Lut<sup>as</sup> whilst he<sup>as</sup> was in his<sup>as</sup> farm near the city. So they<sup>as</sup> greeted him<sup>as</sup> whilst 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>. 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 Jibrael<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 Jibrael<sup>as</sup> said (to himself<sup>as</sup>): 'This is one testimony'. 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 Jibrael<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 Jibrael<sup>as</sup> said (to himself<sup>as</sup>): 'These are three'.

ثُمَّ دَخَلَ وَ دَخَلُوا مَعَهُ فَلَمَّا رَأَتْهُمُ امْرَأَتُهُ رَأَتْ هَيْئَةً حَسَنَةً فَصَعِدَتْ فَوْقَ السَّطْحِ وَ صَعِقَتْ فَلَمْ يَسْمَعُوا فَدَخَنْتَ فَلَمَّا رَأَوْا الدُّخَانَ أَقْبَلُوا يُهْرَعُونَ إِلَى الْبَابِ فَنَزَلَتْ إِلَيْهِمْ فَقَالَتْ عِنْدَهُ قَوْمٌ مَا رَأَيْتُ قَطُّ أَحْسَنَ هَيْئَةً فَجَاءُوا إِلَى الْبَابِ لِيَدْخُلُوهَا فَلَمَّا رَأَوْهُمْ لُوطٌ قَامَ إِلَيْهِمْ فَقَالَ يَا قَوْمِ فَاتَّقُوا اللَّهَ وَ لَا تُخْزُونِ فِي صِغِيرِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ فَقَالَ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَدَعَاهُمْ إِلَى الْحَلَالِ فَقَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَ إِنَّكَ لَتَعْلَمُ مَا نُرِيدُ فَقَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ فَقَالَ جِبْرِئِيلُ (عليه السلام) لَوْ يَعْلَمُ أَيُّ قُوَّةٍ لَهُ فَكَاتَرُوهُ حَتَّى دَخَلُوا الْبَيْتَ

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. So 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. They came to the gate, 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<sup>as</sup> (community's) daughters. They are cleaner for you, so call them to the Permissible'. They said, 'You<sup>as</sup> are aware that there is no right for us regarding your daughters, and you<sup>as</sup> well know what we want'. So he<sup>as</sup> said; 'If I<sup>as</sup> had strength or support I<sup>as</sup> would have resorted to a strong corner'. So Jibrael<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 جِبْرِيلُ يَا لُوطُ دَعُهُمْ يَدْخُلُونَ فَلَمَّا دَخَلُوا أَهْوَى جِبْرِيلُ بِإِصْبَعِهِ نَحْوَهُمْ فَذَهَبَتْ أَعْيُنُهُمْ وَهُوَ قَوْلُهُ فَطَمَسْنَا أَعْيُنَهُمْ ثُمَّ نَادَى جِبْرِيلُ فَقَالَ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرَ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَ قَالَ لَهُ جِبْرِيلُ إِنَّا بُعِثْنَا فِي إِهْلَاكِكُمْ فَقَالَ يَا جِبْرِيلُ 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: "[54:37] but We blinded their eyes". 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 Promised time is the morning. Is not the morning yet?'

قَالَ فَأَمْرُهُ فَتَحَمَّلَ وَ مَنْ مَعَهُ إِلَّا امْرَأَتُهُ قَالَ ثُمَّ أَقْتَلَهَا جِبْرِيلُ بِخَنَاحِيهِ مِنْ سَبْعِ أَرْضِينَ ثُمَّ رَفَعَهَا حَتَّى سَمِعَ أَهْلُ سَمَاءِ الدُّنْيَا نُبَاحَ الْكِلَابِ وَ صِيَاحَ الدِّيَكَةِ ثُمَّ قَلَبَهَا وَ أَمْطَرَ عَلَيْهَا وَ عَلَى مَنْ حَوْلَ الْمَدِينَةِ حِجَارَةً مِنْ سَجِيلٍ.

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>47</sup>

[ الفضل الطبرسي ] روي عن أبي حمزة الشامي، عن أبي جعفر (عليه السلام): إن لوطا لبث في قومه ثلاثين سنة وكان نازلا فيهم ولم يكن منهم، يدعوهم إلى الله وينهاهم عن الفواحش ويحثهم على الطاعة فلم يجيبوه ولم يطيعوه وكانوا لا يتطهرون من الجنابة بخلاء أشحاء على الطعام،

Al Fazal Al Tabarsee – It has been reported from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far<sup>asws</sup> that: 'Lut<sup>as</sup> remained among his<sup>as</sup> people for thirty years, and he<sup>as</sup> had come to live among them and was not from them. He<sup>saww</sup> was calling them to Allah<sup>azwj</sup> and preventing them from the immoralities and urging them upon the obedience (to Allah<sup>azwj</sup>). But, they did not respond to him<sup>as</sup> and did not follow him<sup>as</sup>. And they did not used to purify themselves from the (sexual) impurities and were stingy misers upon the food.

فأعقبتهم البخل الداء الذي لا دواء له في فروجهم، وذلك أنهم كانوا على طريق السيارة إلى الشام ومصر

So the consequences of the stinginess was the illness in their private parts for which there was no cure for it. And they used to be upon the road travelling to Syria and Egypt.

وكان ينزل بهم الضيفان فدعاهم البخل إلى أن كانوا إذا نزل بهم الضيف فضحوه، وإنما فعلوا ذلك لتشكل النازلة عليهم من غير شهوة بهم إلى ذلك فأوردتهم البخل هذا الداء حتى صاروا يطلبونه من الرجال ويعطون عليه الجعل،

And guests used to lodge with them, so they invited them to the miserliness that used to be whenever a guest used to lodge with them, so they shamed him. But

<sup>47</sup> الكافي 8: 505 / 327



rather, they used to do that for the calamity that descended upon them from other than their lusts with them, to that, so miserliness was with them due to this disease until they came to be seeking from the men and used to give royalties to him.

وكان لوط سخيا كريما يقري الضيف إذا نزل به فنهوه عن ذلك وقالوا: لا تقرين ضيفا جاء ينزل بك فإنك إن فعلت فضحنا ضيفك فكان لوط إذا نزل به الضيف كتم أمره مخافة أن يفضحه قومه. ولما أراد الله سبحانه عذابهم بعث إليهم رسلا مبشرين ومنذرين، فلما عتوا عن أمره بعث الله إليهم جبرائيل (عليه السلام) في نفر من الملائكة، فأقبلوا إلى إبراهيم قبل لوط

And Lut<sup>as</sup> was generous, and a benevolent host of the guest whenever they lodged with him<sup>as</sup>. So they (people) prevented him from that and said, 'Do not entertain a hungry guest when he lodges with you<sup>as</sup>, for if you<sup>as</sup> were to do that, we shall expose your<sup>as</sup> guest'. What used to happen was that whenever a guest lodged with Lut<sup>as</sup>, he<sup>as</sup> concealed his matter in fear of him being exposed by his<sup>as</sup> people. And when Allah<sup>azwj</sup>, Glorious be He<sup>azwj</sup> Intended to Punish them, Sent Messengers to them, heralds of good news and warners. So when they revolted from His<sup>azwj</sup> Command, Allah<sup>azwj</sup> Sent Jibraeel<sup>as</sup> against them among a number from the Angels. So they came up to Ibrahim<sup>as</sup>, before Lut<sup>as</sup>.

فلما رأهم إبراهيم ذبح عجلا سمينا فلما رأى أيديهم لا تصل إليه نكرهم وأوجس منهم خيفة قالوا: يا إبراهيم إنا رسل ربك ونحن لا نأكل الطعام إنا أرسلنا إلى قوم لوط وخرجوا من عند إبراهيم، فوقفوا على لوط وهو يسقي الزرع فقال: من أنتم؟ قالوا: نحن أبناء السبيل أضفنا الليلة فقال لوط: ان أهل هذه القرية قوم سوء ينكحون الرجال في أدبارهم ويأخذون أموالهم، قالوا: قد أبطأنا فأضفنا فجاء لوط إلى أهله وكانت امرأته كافرة، فقال: قد أتاني أضياف هذه الليلة فاكتمى أمرهم قالت: أفعل،

So when Ibrahim<sup>as</sup> saw them, he<sup>as</sup> slaughtered a calf, and Named (Allah<sup>azwj</sup>) upon it. So when he<sup>as</sup> saw that their hands were to not extending towards it, he<sup>as</sup> became apprehensive. They said, 'O Ibrahim<sup>as</sup>! We are Messengers of your<sup>as</sup> Lord<sup>azwj</sup>, and we do not eat the food. We have been Sent to the people of Lut<sup>as</sup>'. And they went out from the presence of Ibrahim<sup>as</sup>. So they paused at Lut<sup>as</sup>, and he<sup>as</sup> was irrigating the field. So he<sup>as</sup> said: 'Who are you all?' They said: 'We are the sons of the way (travellers). Lodge us for the night'. So Lut<sup>as</sup> said: 'The people of this town are an evil people. They are copulating with the men in their backs, and they are seizing their wealth'. They said: 'Lodge us'. So Lut<sup>as</sup> went to his<sup>as</sup> family, and his<sup>as</sup> wife was an Infidel, so he<sup>as</sup> said: 'Guests have come to me<sup>as</sup> this night, therefore conceal their matter for me<sup>as</sup>'. She said, 'I will'.

وكانت العلامة بينها وبين قومها انه إذا كان عند لوط أضياف بالنهار تدخن من فوق السطح وإذا كان بالليل توقد النار. فلما دخل جبرائيل (عليه السلام) والملائكة معه بيت لوط وثبت امرأته على السطح فأوقدت نارا، فأقبل القوم من كل ناحية يهرعون إليه أي يسرعون ودار بينهم ما قصه الله تعالى في مواضع من كتابه،

And the signal which used to be between her and her people was that whenever a guest came to Lut<sup>as</sup> by the day, she would send smoke signal from the top of the roof, and if it was for the night, she would ignite the fire. So when Jibraeel<sup>as</sup> entered the house of Lut<sup>as</sup>, and the Angels were with him<sup>as</sup>, his<sup>as</sup> wife went on top of the roof and ignited a fire. So the people came over from every corner, and rushed over to

him<sup>as</sup>, and the house was between them, what Allah<sup>azwj</sup> the High has Related in places in His<sup>azwj</sup> Book.

فَضْرَبَ جِبْرَائِيلُ (عليه السلام) بِجَنَاحِهِ عَلَى عْيُونِهِمْ فَطَمَسَهَا، فَلَمَّا رَأَوْا ذَلِكَ عَلِمُوا أَنَّهُمْ قَدْ أَتَاهُمُ الْعَذَابُ، فَقَالَ جِبْرَائِيلُ (عليه السلام): يَا لَوُطِ اخْرُجْ مِنْ بَيْنِهِمْ أَنْتَ وَأَهْلُكَ إِلَّا امْرَأَتَكَ، فَقَالَ: كَيْفَ أَخْرَجَ وَقَدْ اجْتَمَعُوا حَوْلَ دَارِي فَوْضَعَ بَيْنَ يَدَيْهِ عَمُودًا مِنْ نُورٍ وَقَالَ: اتَّبِعْ هَذَا الْعَمُودَ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ

So Jibraeel<sup>as</sup> struck (wind by flapping) his<sup>as</sup> wings upon their eyes, so (it) obscured them (their vision). So then they saw that, they knew that Punishment had come to them. So Jibraeel<sup>as</sup> said: 'O Lut<sup>as</sup>! Go out from between them, you<sup>as</sup> and your<sup>as</sup> family, except for your<sup>as</sup> wife'. So he<sup>as</sup> said: 'How can I<sup>as</sup> go out, and they have gathered around my<sup>as</sup> house'. So he<sup>as</sup> placed a column of Light in front of him<sup>as</sup> and said: 'Follow this column, and no one from you should turn around'.

فَخَرَجُوا مِنَ الْقَرْيَةِ، فَلَمَّا طَلَعَ الْفَجْرُ ضَرَبَ جِبْرَائِيلُ بِجَنَاحِهِ فِي طَرَفِ الْقَرْيَةِ فَقَلَعَهَا مِنْ تَحْتِ الْأَرْضِ السَّابِعَةِ ثُمَّ رَفَعَهَا فِي الْهَوَاءِ حَتَّى سَمِعَ أَهْلُ السَّمَاءِ نَبَاحَ كَلَابِهِمْ وَصَرَاحَ دِيُوكِهِمْ ثُمَّ قَلَبَهَا عَلَيْهَا وَهُوَ قَوْلُ اللَّهِ عَزَّوَجَلَّ \* (فَجَعَلْنَا عَلَيْهَا سَافِلَهَا) \* وَذَلِكَ بَعْدَ أَنْ أَمَطَرَ اللَّهُ عَلَيْهَا حِجَارَةً مِنْ سَجِيلٍ وَهَلَكَتْ امْرَأَتُهُ بِأَنْ أَرْسَلَ اللَّهُ عَلَيْهَا صَخْرَةً فَقَتَلَهَا.

So they went out from the town. So then dawn emerged, Jibraeel<sup>as</sup> struck with his<sup>as</sup> wing in the corner of the town. So he<sup>as</sup> uprooted from the bottom of the seven firmaments, then raised it in the air to the extent that the inhabitants of the sky heard the barking of their dogs and the screams of their roosters, then overturned it (the whole town). And these are the Words of Allah<sup>azwj</sup> Mighty and Majestic: **Thus did We Turn it upside down [15:74.** And that was after Allah<sup>azwj</sup> Rained upon them stones of clay. And his<sup>as</sup> wife perished when Allah<sup>azwj</sup> Sent a rock against her, so she was killed'.

وقيل قلبت المدينة على الحاضرين منهم فجعل عاليها سافلها وأمطرت الحجارة على الغائبين فاهلكوا بها.

(The narrator said), 'And it is said that the city was overturned upon those present in it, and the stone were rained upon those who were absent from among them, so they were killed by it'.<sup>48</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدٍ بْنِ سَعِيدٍ قَالَ أَخْبَرَنِي زَكَرِيَّا بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَمْرِو عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَ قَوْمٌ لُوطٍ مِنْ أَفْضَلِ قَوْمٍ خَلَقَهُمُ اللَّهُ فَطَلَبَهُمْ إِبْلِيسُ الطَّلَبَ الشَّدِيدَ وَكَانَ مِنْ فَضْلِهِمْ وَخَيْرَتِهِمْ أَنَّهُمْ إِذَا خَرَجُوا إِلَى الْعَمَلِ خَرَجُوا بِأَجْمَعِهِمْ وَتَبَقَّى النِّسَاءُ خَلَقَهُمْ فَلَمْ يَزَلْ إِبْلِيسُ يَغْتَادُهُمْ فَكَانُوا إِذَا رَجَعُوا خَرَّبَ إِبْلِيسُ مَا يَعْمَلُونَ فَقَالَ بَعْضُهُمْ لِبَعْضٍ تَعَالَوْا نَرْصُدْ هَذَا الَّذِي يُخَرِّبُ مَتَاعَنَا فَرَصَدُوهُ فَإِذَا هُوَ غُلَامٌ أَحْسَنُ مَا يَكُونُ مِنَ الْعُلَمَانِ فَقَالُوا لَهُ أَنْتَ الَّذِي تُخَرِّبُ مَتَاعَنَا مَرَّةً بَعْدَ مَرَّةٍ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Saeed who said, 'Zakariyya Bin Muhammad informed me, from his father, from Amro,

<sup>48</sup> Tafseer Abu Hamza Al Sumaly – H 105

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The people of Lut<sup>as</sup> were from the best of the people Created by Allah<sup>azwj</sup>. So Iblees<sup>la</sup> sought them with an intense seeking, and from their merits and their goodness was that whenever they went to the work, they went out altogether, and the women would remain behind them. So Iblees<sup>la</sup> would not cease to transgress them, So when they would return, Iblees<sup>la</sup> would have spoil whatever they had worked. So some of them said to the others, 'Come, let us observe this one who is spoiling our provisions. So they observed, and there was a boy as good looking as can be from the boys. So they said to him, 'You are the one who is spoiling our provisions time after time'.

فَاجْتَمَعَ رَأْيُهُمْ عَلَى أَنْ يَقْتُلُوهُ فَبَيَّتُوهُ عِنْدَ رَجُلٍ فَلَمَّا كَانَ اللَّيْلُ صَاحَ فَقَالَ لَهُ مَا لَكَ فَقَالَ كَانَ أَبِي يُنَوِّمُنِي عَلَى بَطْنِهِ فَقَالَ لَهُ تَعَالَ فَنَمَ عَلَى بَطْنِي قَالَ فَلَمْ يَزَلْ يَذَلُّكَ الرَّجُلُ حَتَّى عَلَّمَهُ أَنَّهُ يَفْعَلُ بِنَفْسِهِ فَأَوَّلًا عَلَّمَهُ إِبْلِيسُ وَ الثَّانِيَةَ عَلَّمَهُ هُوَ ثُمَّ أُنْسَلَ فَفَرَّ مِنْهُمْ

So they formed a consensus upon killing him. So they lodged him for the night with a man. So when it was the night, he shrieked. So the man said, 'What is the matter with you?' So he said, 'My father used to sleep me upon his belly'. So he said to him, 'Come, so sleep upon my belly'. So he did not cease to massage the man until he taught him that he should do it with himself. Thus the first one to do it was Iblees<sup>la</sup>, and the second one to do it was him. Then he crept away and fled from them.

وَ أَصْبَحُوا فَجَعَلَ الرَّجُلُ يُخْبِرُ بِمَا فَعَلَ بِالْغُلَامِ وَ يُعَجِّبُهُمْ مِنْهُ وَ هُمْ لَا يَعْرِفُونَهُ فَوَضَعُوا أَيْدِيَهُمْ فِيهِ حَتَّى اكْتَفَى الرَّجَالُ بِالرَّجَالِ بَعْضُهُمْ بَعْضٌ ثُمَّ جَعَلُوا يَرْصُدُونَ مَارَّةَ الطَّرِيقِ فَيَفْعَلُونَ بِهِمْ حَتَّى تَنْكَبَ مَدِينَتُهُمُ النَّاسُ ثُمَّ تَرَكُوا نِسَاءَهُمْ وَ أَقْبَلُوا عَلَى الْغُلَامِ

And the morning came, so the man went over informing with what he had done with the boy and he astounded them from it, and they were not understanding it. So they placed their hands in it, indulging in it, until the men sufficed themselves with the men, with each other. Then they went on looking out for the passers-by on the road, so they would be doing it with them until they had plagued the people of their cities. Then they neglected their women and faced towards the boys.

فَلَمَّا رَأَى أَنَّهُ قَدْ أَحْكَمَ أَمْرَهُ فِي الرَّجَالِ جَاءَ إِلَى النِّسَاءِ فَصَيَّرَ نَفْسَهُ امْرَأَةً فَقَالَ إِنَّ رِجَالَكُمْ يَفْعَلُ بَعْضُهُمْ بَعْضٌ قَالُوا نَعَمْ قَدْ رَأَيْنَا ذَلِكَ وَ كُلُّ ذَلِكَ يَعْطُهُمْ لُوطٌ وَ يُوصِيهِمْ وَ إِبْلِيسُ يُغْوِيهِمْ حَتَّى اسْتَعْنَى النِّسَاءُ بِالنِّسَاءِ

So when he<sup>la</sup> saw that his<sup>la</sup> matter had prevailed among the men, he<sup>la</sup> went to the women. So he<sup>la</sup> changed himself<sup>la</sup> into a woman, so he<sup>la</sup> said, 'Your men are doing it to each other'. They said, 'Yes, we have seen that'. And every time Lut<sup>as</sup> advised them, Iblees<sup>la</sup> would stray them until the women sufficed themselves with the women.

فَلَمَّا كَمَلَتْ عَلَيْهِمُ الْحِكْمَةُ بَعَثَ اللَّهُ جِبْرَائِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ ( عَلَيْهِمُ السَّلَام ) فِي زِيٍّ غُلَامٍ عَلَيْهِمْ أَقْبِيَّةٌ فَمَرُّوا بِلُوطٍ وَ هُوَ يَخْرُتُ فَقَالَ أَتَيْنَ تُرِيدُونَ مَا رَأَيْتُمْ أَجْمَلٍ مِنْكُمْ قَطُّ قَالُوا إِنَّا أُرْسَلْنَا سَيِّدُنَا إِلَى رَبِّ هَذِهِ الْمَدِينَةِ قَالَ أَوْ لَمْ يَبْلُغْ سَيِّدُكُمْ مَا يَفْعَلُ أَهْلُ هَذِهِ الْمَدِينَةِ يَا بَنِي إِبْنِهِمْ وَ اللَّهُ يَأْخُذُونَ الرِّجَالَ فَيَفْعَلُونَ بِهِمْ حَتَّى يَخْرُجَ الدَّمُ فَقَالُوا أَمَرْنَا سَيِّدُنَا أَنْ نَمُرَّ وَسَطَهَا قَالَ فُلْيَ إِيَّاكُمْ حَاجَةٌ قَالُوا وَ مَا هِيَ قَالَ تَصْبِرُونَ هَاهُنَا إِلَى اخْتِلَاطِ الظَّلَامِ

So when the argument was completed upon them, Allah<sup>azwj</sup> Sent Jibraeel<sup>as</sup> and Mikaeel<sup>as</sup>, and Israfeel<sup>as</sup> in the form of boys wearing gowns. So they<sup>as</sup> passed by Lut<sup>as</sup> and he<sup>as</sup> was farming, so he<sup>as</sup> said: 'Where are you<sup>as</sup> intending to go. I<sup>as</sup> have not seen anyone more good-looking than you<sup>as</sup>'. They<sup>as</sup> said, 'Our<sup>as</sup> Master<sup>azwj</sup> has Sent us<sup>as</sup> to the lord of this city'. He<sup>as</sup> said: 'Has it not reached your<sup>as</sup> Master<sup>azwj</sup> of what the people of this city are doing? O my<sup>as</sup> sons! By Allah<sup>azwj</sup>, they are taking to the men, so they are doing it with them until the blood comes out'. Our<sup>as</sup> Master<sup>azwj</sup> has Commanded us<sup>as</sup> that we<sup>as</sup> pass through the middle of it'. He<sup>as</sup> said: 'There is a need of mine<sup>as</sup> to you<sup>as</sup>'. They said, 'And what is it?' He<sup>as</sup> said: 'Await over here until the crossing over of the darkness'.

قَالَ فَجَلَسُوا قَالَ فَبَئِثَ ابْنَتُهُ فَقَالَ جِئْتِي هُمْ يُخْبِرُ وَ جِئْتِي هُمْ بِمَاءٍ فِي الثَّرْعَةِ وَ جِئْتِي هُمْ عَبَاءَ يَنْعَطُونَ بِهَا مِنَ الْبَرْدِ فَلَمَّا أَنْ دَهَبَتِ الْإِبْنَةُ أَقْبَلَ الْمَطَرُ وَ الْوَادِي فَقَالَ لُوطُ السَّاعَةَ يَذْهَبُ بِالصَّبِيَّانِ الْوَادِي فُومُوا حَتَّى تَمْضِيَ وَ جَعَلَ لُوطُ يَمْشِي فِي أَصْلِ الْحَائِطِ وَ جَعَلَ جَبْرِئِيلُ وَ مِيكَائِيلُ وَ إِسْرَافِيلُ يَمْشُونَ وَسَطَ الطَّرِيقِ فَقَالَ يَا بَنِيَّ امْشُوا هَاهُنَا فَقَالُوا أَمَرْنَا سَيِّدَنَا أَنْ نَمُرَّ فِي وَسْطِهَا وَ كَانَ لُوطُ يَسْتَعِينُ الظَّلَامَ

He<sup>asws</sup> said: 'So they were seated. So he<sup>as</sup> sent for his<sup>as</sup> daughter saying, 'Come to me with some bread for them, and come to me with some water for them in the gourd, and come to me with a cloak for them to cover themselves with from the cold'. So when the daughter went, and they faced the rain and the valley. So Lut<sup>as</sup> said: '(This is) the time they go with the young boys of the valley. Arise until we pass by', and Lut<sup>as</sup> went on to walk in the base of the wall, and Jibraeel<sup>as</sup> and Mikaeel<sup>as</sup> and Israfeel<sup>as</sup> were walking in the middle of the road. So he<sup>as</sup> said: 'O my<sup>as</sup> sons, walk over here'. So they<sup>as</sup> said: 'Our<sup>as</sup> Master<sup>azwj</sup> has Commanded us<sup>as</sup> to walk in the middle of it'. And Lut<sup>as</sup> wanted to benefit from the darkness.

وَ مَرَّ إِبْلِيسُ فَأَخَذَ مِنْ حِجْرِ امْرَأَةٍ صَبِيًّا فَطَرَحَهُ فِي الْبُئْرِ فَتَصَايَحَ أَهْلُ الْمَدِينَةِ كُلُّهُمْ عَلَى بَابِ لُوطٍ فَلَمَّا أَنْ نَظَرُوا إِلَى الْعِلْمَانِ فِي مَنْزِلِ لُوطٍ قَالُوا يَا لُوطُ قَدْ دَخَلْتَ فِي عَمَلِنَا فَقَالَ هَؤُلَاءِ صِيفِي فَلَا تَفْضَحُونِ فِي صِيفِي قَالُوا هُمْ ثَلَاثَةٌ خُذْ وَاحِدًا وَ أَعْطِنَا اثْنَيْنِ

And Iblees<sup>la</sup> passed by and seized a child from the lap of a woman and dropped it in the well. So the people of the city gathered, all of them at the door of Lut<sup>as</sup>. So when they looked at the boys in the house of Lut<sup>as</sup>, they said, 'O Lut<sup>as</sup>! You<sup>as</sup> have (also) entered into our deeds'. So he<sup>as</sup> said: '**He said: Surely these are my guests, therefore do not disgrace me [15:68]** regarding my<sup>as</sup> guests'. They said, 'They are three of them, so take one and give us two'.

قَالَ فَأَدْخَلَهُمُ الْحِجْرَةَ وَ قَالَ لَوْ أَنَّ لِي أَهْلَ بَيْتٍ يَمْنَعُونِي مِنْكُمْ قَالَ وَ تَدَافَعُوا عَلَى الْبَابِ وَ كَسَرُوا بَابَ لُوطٍ وَ طَرَحُوا لُوطًا فَقَالَ لَهُ جَبْرِئِيلُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَخَذَ كَفًّا مِنْ بَطْحَاءٍ فَضَرَبَ بِهَا وُجُوهَهُمْ وَ قَالَ شَاهَتِ الْوُجُوهُ فَعَمِيَ أَهْلُ الْمَدِينَةِ كُلُّهُمْ وَ قَالَ هُمْ لُوطُ يَا رُسُلَ رَبِّي فَمَا أَمَرَكُمُ رَبِّي فِيهِمْ قَالُوا أَمَرْنَا أَنْ نَأْخُذَهُمْ بِالسَّحَرِ

He<sup>asws</sup> said: 'So he<sup>as</sup> entered them into the chamber and said, 'If there was a family for me<sup>as</sup>, they would have defended me<sup>as</sup> from you all'. He<sup>asws</sup> said: 'And they shoved upon the door and broke the door of Lut<sup>as</sup>, and floored Lut<sup>as</sup>. So Jibraeel<sup>as</sup> said to him<sup>as</sup>: '**We are the Messengers of your Lord; they will never be able to reach you [11:81]**', So he<sup>as</sup> took a handful of soil from Bat'ha and struck their faces with it,

and said: 'The faces be ugly!' So the people of the city became blind, all of them, and Lut<sup>as</sup> said to them<sup>as</sup>: 'O messengers of my<sup>as</sup> Lord<sup>azwj</sup>! So what did my<sup>as</sup> Lord<sup>azwj</sup> Command you<sup>as</sup> with regarding them?' They said, 'He<sup>azwj</sup> Commanded us<sup>asws</sup> that we<sup>as</sup> should seize them at dawn'.

قَالَ فَلْيَ إِلَيْكُمْ حَاجَةٌ قَالُوا وَ مَا حَاجَتُكَ قَالَ تَأْخُذُونَهُمُ السَّاعَةَ فَإِنِّي أَخَافُ أَنْ يَبْدُوَ لِرَبِّي فِيهِمْ فَقَالُوا يَا لُوطُ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ لِمَنْ يُرِيدُ أَنْ يَأْخُذَ فَخُذْ أَنْتَ بَنَاتِكَ وَ امْضِ وَ دَعِ امْرَأَتَكَ

He<sup>as</sup> said: 'There is a need of mine<sup>as</sup> to you all<sup>as</sup>'. They said, 'And what is your<sup>as</sup> need'. He<sup>as</sup> said: 'Seize them at this time, for I<sup>as</sup> fear that my<sup>as</sup> Lord<sup>azwj</sup> may Change (His<sup>azwj</sup> Command) regarding them'. So they said: 'O Lut<sup>as</sup>! **surely their appointed time is the morning; is not the morning near [11:81]** for the one whom He<sup>azwj</sup> Intends to Seize? Take your<sup>as</sup> daughters but leave your<sup>as</sup> wife (as she will be among those who will be punished)'.

فَقَالَ أَبُو جَعْفَرٍ ( عليه السلام ) رَحِمَ اللَّهُ لُوطاً لَوْ يَدْرِي مَنْ مَعَهُ فِي الْحِجْرَةِ لَعَلِمَ أَنَّهُ مَنْصُورٌ حَيْثُ يَقُولُ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ أَيْ رُكْنٍ أَشَدُّ مِنْ جَبْرِئِيلَ مَعَهُ فِي الْحِجْرَةِ

So Abu Ja'far<sup>asws</sup> said: 'May Allah<sup>azwj</sup> have Mercy on Lut<sup>as</sup>. Had he<sup>as</sup> known the ones who were with him<sup>as</sup> in the chamber, he<sup>as</sup> would have known that he<sup>as</sup> is Supported, where he<sup>as</sup> was saying **He said: Ah! If only I had power to suppress you, rather I shall have recourse to a strong support [11:80]** i.e., strong recourse from Jibraeel<sup>as</sup> with him<sup>as</sup> in the chamber.

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ لِمُحَمَّدٍ ( صلى الله عليه وآله ) وَ مَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ مِنْ ظَالِمِي أُمَّتِكَ إِنْ عَمِلُوا مَا عَمِلَ قَوْمُ لُوطٍ قَالَ وَ قَالَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) مَنْ أَلَحَّ فِي وَطْئِ الرَّجَالِ لَمْ يَمُتْ حَتَّى يَدْعُوَ الرَّجَالَ إِلَى نَفْسِهِ .

So Allah<sup>azwj</sup> Mighty and Majestic Said to Muhammad<sup>asws</sup> **and it is not far off from the unjust [11:83]** from the unjust ones of your<sup>as</sup> community that they should know what the people of Lut<sup>as</sup> did. And Rasool-Allah<sup>asws</sup> said: 'The one who persists in copulating with the men will not die until he invites the men to himself'.<sup>49</sup>

[ جلال الدين السيوطي ] أخرج ابن أبي الدنيا، والبيهقي، وابن عساكر، عن أبي حمزة قال: قلت لمحمد بن علي: عذب الله نساء قوم لوط بعمل رجالهم قال: الله أعدل من ذلك استغنى الرجال بالرجال والنساء بالنساء.

Jalaal Al Deen Suyuti – Akhraj Bin Abu Al Danya and Al Bayhaqi, and Ibn Asakir, from Abu Hamza who said,

'I said to Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, 'Allah<sup>azwj</sup> Punished the women of the people of Lut<sup>as</sup> for the deeds of their men'. The Imam<sup>asws</sup> said: 'Allah<sup>azwj</sup> is more Just than that. Their (men) satisfied themselves with the men, and the women with the women'.<sup>50</sup>

<sup>49</sup> Al Kafi – V 5 – The Book of Marriage Ch 180 H 5

<sup>50</sup> Tafseer Abu Hamza Al Sumaly - H 102

العياشي: عن يزيد بن ثابت، قال: سأل رجل أمير المؤمنين (عليه السلام): أ توتى النساء في أدبارهن؟ فقال: «سفلت، سفل الله بك، أما سمعت الله يقول: لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ؟!». -

Al Ayyashi, from Yazeed Bin Sabit who said,

'A man asked Amir Al-Momineen<sup>asws</sup>, 'Can I go to the women into their backs?' He<sup>asws</sup> said: 'You are the lowest, may Allah<sup>azwj</sup> Lower you! Have you not heard Allah<sup>azwj</sup> Saying: **'You are committing the immorality what no one has preceded you with it from the worlds! [7:80]'**<sup>51</sup>

عن جابر بن عبد الله، قال: قال رسول الله (صلى الله عليه و آله): «إن من أخوف ما أخاف على امتي عمل قوم لوط».

From Jabir Bin Abdullah who said,

'Rasool-Allah<sup>saww</sup> said: 'From what I<sup>saww</sup> fear the most from all that I<sup>saww</sup> fear for my<sup>saww</sup> community is the committing of the deeds of the people of Lut<sup>as</sup> (homosexuality)'.<sup>52</sup>

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وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۖ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۖ قَدْ جَاءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ۚ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ {85}

**And to Madyan (We Sent) their brother Shuayb. He said: 'O people! Worship Allah! There is no god for you other than Him. There has come to you clear proof from your Lord, so fulfil the weight and the measure, and do not undervalue to the people of their things, nor make mischief in the land after its correction – that would be better for you if you were Momineen [7:85]**

وَلَا تَفْعَدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ وَتَبْغُونَهَا عِوَجًا ۚ وَادْكُرُوا إِذْ كُنتُمْ قَلِيلًا فَكَثَّرَكُمْ ۖ وَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ {86}

**And do not be sitting in every path, threatening and blocking from the Way of Allah the one who believes in it, and seeking it to be crooked. And remember when you were few, so He Made you numerous, and look how was the end result of the mischief-makers [7:86]**

<sup>51</sup> تفسير العياشي 2: 22 /

<sup>52</sup> الدر المنثور 3: 497.

وَإِنْ كَانَ طَائِفَةٌ مِنْكُمْ آمَنُوا بِالَّذِي أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا ۚ وَهُوَ خَيْرُ الْحَاكِمِينَ {87}

**And even if there is a group from you who are believing in that which I have been Sent with, and a group who are not believing, so be patient until Allah Judges between us, and He is the best of the Judges [7:87]**

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَا شُعَيْبُ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَتَعُودَنَّ فِي مِلَّتِنَا ۚ قَالَ أُولَٰؤُ كُنَّا كَارِهِينَ {88}

**The chiefs, those who were being arrogant from his people said, ‘We will throw you out from our town, O Shuayb, and those who are believing with you, or you return to be in our religion’. He said: ‘Or (even) if we were unwilling? [7:88]**

قَدْ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ نَجَّانَا اللَّهُ مِنْهَا ۚ وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا ۚ وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا ۚ عَلَى اللَّهِ تَوَكَّلْنَا ۚ رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ {89}

**We would be fabricating a lie upon Allah if we were to return to be in your religion, after when Allah Rescued us from it; and it does not happen to be (befitting) for us that we should be returning in it except if Allah, our Lord<sup>jazwj</sup>, so Desires it; and our Lord Comprehends all things in Knowledge. Upon Allah we rely. ‘Our Lord! Decide between us and our people with the Truth, and You are the best of the deciders” [7:89]**

وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِنْ اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذَا لَخَاسِرُونَ {90}

**And the chiefs of those who were committing Kufr from his people said, ‘If you were to follow Shuayb, then you would be the loses [7:90]**

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ {91}

**Then the earthquake Seized them, so they became crouching in their houses [7:91]**

الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَنْ لَمْ يَغْنَوْا فِيهَا ۚ الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ {92}

**Those who were belying Shuayb were as though they never dwelt therein. Those who were belying Shuayb, they were the losers [7:92]**

فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ ۖ فَكَيْفَ آسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ {93}

**So he turned away from them and said: ‘O people! I have delivered to you Messages of my Lord, and advised to you all. So how can I have pity upon a Kafir people?’ [7:93]**

ص، قصص الأنبياء عليهم السلام بالإِسْنَادِ إِلَى الصَّدُوقِ عَنِ ابْنِ الْمُتَوَكَّلِ عَنِ السَّعْدِ أَبَا دِي عَنِ الْبَرْقِيِّ عَنِ ابْنِ مُحْيُوبٍ عَنْ هِشَامٍ عَنْ سَعْدِ الْإِسْكَافِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: إِنَّ أَوَّلَ مَنْ عَمِلَ الْمِكْيَالَ وَ الْمِيزَانَ شُعَيْبُ النَّبِيِّ ع عَمِلَهُ بِيَدِهِ فَكَانُوا يَكِيلُونَ وَ يُؤْتُونَ ثُمَّ إِنَّهُمْ بَعْدَ طَقَقُوا فِي الْمِكْيَالِ وَ بَخَسُوا فِي الْمِيزَانِ فَأَخَذَتْهُمْ الرَّجْفَةُ فَعَذَّبُوا بِهَا فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ.

Qasas Al Anbiya, by the chain going up to Al Sadouq, from ibn Mutawakkal, from Al Asadabady, from Al Barqy, from Ibn Mahboub, from Hisham, from Saeed Al Iskaaf,

(It has been narrated) from Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said: ‘The first one to fulfil the measure and the weight was the Prophet Shuayb<sup>as</sup>. He<sup>as</sup> used to measure out with his<sup>as</sup> own hands, and he<sup>as</sup> used to fulfil the measurement. Till then, they (The Dwellers of the Thicket) used to cheat in the measure and be deficient in the weighing. So they were Seized by the tremor, and they were Punished by it, and so in the morning they were motionless in their houses’.<sup>53</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ بَشْرِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عِصْمَةَ قَاضِي مَرْوٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ وَ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى شُعَيْبِ النَّبِيِّ (صلوات الله عليه) أَلَيْ مُعَذِّبٌ مِنْ قَوْمِكَ مِائَةَ أَلْفٍ أَرْبَعِينَ أَلْفًا مِنْ شِرَارِهِمْ وَ سِتِّينَ أَلْفًا مِنْ خِيَارِهِمْ فَقَالَ (عليه السلام) يَا رَبِّ هَؤُلَاءِ الْأَشْرَارُ فَمَا بَالُ الْأَخْيَارِ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ دَاهَنُوا أَهْلَ الْمَعَاصِي وَ لَمْ يَعْضَبُوا لِعِصْيَانِي .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of our companions, from Bashr Bin Abdullah, from Abu Isama, a judge of Merv, from Jabir,

(It has been narrated) from Abu Ja’far<sup>asws</sup> having said: ‘And Allah<sup>azwj</sup> Mighty and Majestic Revealed unto The Prophet Shuayb<sup>as</sup>: “I<sup>azwj</sup> will be Punishing, from your<sup>as</sup> people, one hundred thousand, forty thousand being from their evil ones and sixty thousand being from their good ones”. So he<sup>as</sup> said: ‘O Lord<sup>azwj</sup>!’ They (the forty thousand) are evil, but what is the matter with the good ones?’ So Allah<sup>azwj</sup> Mighty and Majestic Revealed unto him<sup>as</sup>: “They sweet-talked the people of the disobedience and were not angry due to My<sup>azwj</sup> Anger”’.<sup>54</sup>

<sup>53</sup> H 6 بحار الأنوار (ط - بيروت)، ج 12، ص: 382

<sup>54</sup> Al Kafi – V 5 – The Book of Jihaad Ch 25 H 1 (Extract)



ابن بابويه، قال: حدثنا محمد بن إبراهيم بن إسحاق الطالقاني (رضي الله عنه)، قال: حدثنا أبو حفص عمر بن يوسف بن سليمان بن الريان، قال: حدثنا القاسم بن إبراهيم الرقي، قال: حدثنا محمد بن أحمد بن مهدي الرقي، قال: حدثنا عبد الرزاق، عن معمر، عن الزهري، عن أنس، قال: قال رسول الله (صلى الله عليه وآله): «بكى شعيب (عليه السلام) من حب الله عز وجل حتى عمي، فرد الله عليه بصره، ثم بكى حتى عمي، فرد الله عليه بصره ثم بكى حتى عمي، فلما كان في الرابعة، أوحى الله إليه: يا شعيب، إلى متى يكون هذا منك؟ إن يكن هذا خوفا من النار فقد أجرتك، وإن يكن شوقا إلى الجنة فقد أجمتك.

Ibn Babuwayh said, 'Muhammad Bin Ibrahim Bin Is'haq Al-Talaqany narrated to us, from Hafs Umar Bin Yusuf Bin Sulayman Bin Al-Ryan, from Al-Qasim Bin Ibrahim Al-Raqy, from Muhammad Bin Ahmad Bin Mahdy Al-Rqay, from Abdul Razaq, from Moaman, from Al-Zuhry, from Anas who said,

'Rasool-Allah<sup>saww</sup> said: 'Shuayb<sup>as</sup> cried from the love of Allah<sup>azwj</sup> Mighty and Majestic until he was blinded. So Allah<sup>azwj</sup> Returned his eyesight. Then he<sup>as</sup> cried until he<sup>as</sup> was blinded. So Allah<sup>azwj</sup> Returned his<sup>as</sup> eyesight. Then he<sup>as</sup> cried until he<sup>as</sup> was blinded. So Allah<sup>azwj</sup> Returned his<sup>as</sup> eyesight. So when he<sup>as</sup> was in the fourth time, Allah<sup>azwj</sup> Revealed unto him<sup>as</sup>: "O Shuayb<sup>as</sup>! Until when will this be happening from you<sup>as</sup>? If this is happening out of fear from the Fire, so I<sup>azwj</sup> have Requited you<sup>as</sup>, and if this is from the desire for the Paradise, so I<sup>azwj</sup> have Endowed it to you<sup>as</sup>".

فقال: إلهي، و سيدي، أنت تعلم أنني ما بكيت خوفا من نارك، و لا شوقا إلى جنتك، و لكن عقد حبك على قلبي، فلست أصبر إذ ذاك، فأوحى الله جل جلاله إليه: أما إذا كان هذا هكذا، فمن أجل هذا سأخدمك كليمي موسى بن عمران».

So he<sup>as</sup> said: 'My<sup>as</sup> God, and my<sup>as</sup> Master! You<sup>azwj</sup> Know that I<sup>as</sup> am not crying out of fear from Your<sup>azwj</sup> Fire, nor out of desire to be in Your<sup>azwj</sup> Paradise, but I<sup>as</sup> contracted Your<sup>azwj</sup> love upon my<sup>as</sup> heart. Thus, I<sup>as</sup> have no patience upon that'. So Allah<sup>azwj</sup> Majestic is His<sup>azwj</sup> Majesty Said: "But if this is so, for this I<sup>azwj</sup> would Make My<sup>azwj</sup> Speaker Musa<sup>as</sup> Bin Imran<sup>as</sup> to serve you<sup>as</sup>".<sup>55</sup>

العياشي: عن يحيى بن المساور الحمداني، عن أبيه، قال: جاء رجل من أهل الشام إلى علي بن الحسين (عليه السلام)، فقال: أنت علي بن الحسين؟ قال: «نعم». قال: أبوك الذي قتل المؤمنين؟ فبكى علي بن الحسين، ثم مسح عينيه، فقال: «ويلك، كيف قطعت على أبي أنه قتل المؤمنين؟» قال: قوله: «إخواننا قد بغوا علينا، فقاتلناهم على بغيهم».

Al Ayyashi, from Yahya Bin Al Masawir Al Hamdany, from his father who said,

'A man from the people of Syria came to Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> and he said, 'Are you<sup>asws</sup> Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>?' He<sup>asws</sup> said: 'Yes'. He said, 'Your<sup>asws</sup> father<sup>asws</sup> was the one who killed the Momineen?' So Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> wept, then wiped his<sup>asws</sup> eyes and he<sup>asws</sup> said: 'Woe be unto you! How come you are insinuating upon my<sup>asws</sup> father<sup>asws</sup> that he<sup>asws</sup> killed the Momineen?' He said, 'His<sup>asws</sup> own words: 'Our brethren have rebelled against us, so we shall fight them upon their rebellion'.

فقال: «ويلك أما تقرأ القرآن؟» قال: بلى. قال: «فقد قال الله: وَ إِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا، وَ إِلَى ثَمُودَ أَخَاهُمْ صَالِحًا فَكَانُوا إِخْوَانَهُمْ فِي دِينِهِمْ أَوْ فِي عَشِيرَتِهِمْ؟» قال له الرجل: بل في عشيرتهم.

So he<sup>asws</sup> said: 'Woe be unto you! Have you not read the Quran?' He said, 'Yes (I have)'. He<sup>asws</sup> said: 'Allah<sup>azwj</sup> has Said: **And to Madyan (We Sent) their brother Shuayb; And to Samood (We Sent) their brother Salih [11:61]**. So, were they their<sup>as</sup> brothers in their<sup>as</sup> Religion or in their tribes?' The man said to him<sup>asws</sup>, 'But, in their tribes'.

قال: «فهؤلاء إخوانهم في عشيرتهم، و ليسوا إخوانهم في دينهم». قال: فرجت عني فرج الله عنك.

He<sup>asws</sup> said: 'So they were (also) their brothers in their tribes, and they weren't their brothers in their Religion'. He said, 'You<sup>asws</sup> have relieved me, may Allah<sup>azwj</sup> Relieve you<sup>asws</sup>'.<sup>56</sup>

عن ابن عباس قال: و كان رسول الله (صلى الله عليه و آله) إذا ذكر شعيبا يقول: «ذاك خطيب الأنبياء»

From Ibn-Abbas who said,

'And Rasool-Allah<sup>saww</sup>, when Shuayb<sup>as</sup> was mentioned, said: 'That is the speaker of the Prophets<sup>as</sup>'.<sup>57</sup>

عن الباقر (عليه السلام) قال: «أما شعيب فإنه أرسل إلى مدين، و هي لا تكمل أربعين بيتا».

From Al-Baqir<sup>asws</sup> having said: 'As for Shuayb<sup>as</sup>, so he<sup>as</sup> was Sent to Madayn, and it was not even forty Households complete'.<sup>58</sup>

## VERSES 94 - 102

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضَّرَّعُونَ {94}

**And We did not Send a Prophet in a town except We Seized its people with the adversities and the distress, perhaps they would be humble [7:94]**

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّى عَفَوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ {95}

<sup>56</sup> تفسير العياشي 2: 53/20.

<sup>57</sup> (Extract) الدر المنثور 3: 501.

<sup>58</sup> كمال الدين و تمام النعمة: 2/220.

**Then We Replaced in place of the evil, the good, until they multiplied and said, 'Our fathers were touched with the adversities and the prosperity'. Then We Seized them suddenly while they were not aware [7:95]**

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا  
فَأَخَذْنَا هُمْ بِمَا كَانُوا يَكْسِبُونَ {96}

**And if the people of the towns had believed and feared, We would have Opened upon them Blessings from the sky and the earth. But, they belied, so We Seized them due to what they were earning [7:96]**

أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا بَيَاتًا وَهُمْ نَائِمُونَ {97}

**Are the people of the towns feeling secure from Our Punishment coming to them at night while they are sleeping? [7:97]**

أَوَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ {98}

**Are the people of the towns feeling secure from Our Punishment coming to them at daytime while they are playing? [7:98]**

أَفَأَمِنُوا مَكْرَ اللَّهِ ۚ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ {99}

**Are they feeling secure from the Plan of Allah? But no one feels secure from the Plan of Allah except the people (who are) losers [7:99]**

أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَن لَّوْ نَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ ۚ وَنَطْبَعُ عَلَىٰ  
قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ {100}

**Is it not an indication to those who are inheriting the land from after its (former) residents that if We so Desired to, We would Afflict them due to their sins? And We Seal upon their hearts, so they are not hearing [7:100]**

تِلْكَ الْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنبَاءِهَا ۚ وَلَقَدْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا  
كَذَّبُوا مِن قَبْلُ ۚ كَذَٰلِكَ يَطْبَعُ اللَّهُ عَلَىٰ قُلُوبِ الْكَافِرِينَ {101}

**These towns - We Relate to you from its news, and their Rasools had come to them with the clear proofs, but they were not believing due to their having belied from before. Like that, Allah Seals upon the hearts of the Kafirs [7:101]**

وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ ۖ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ {102}

**And We did not find in most of them any (faithfulness to) the Covenant, and We found most of them to be mischief-makers [7:102]**

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن عبد العظيم بن عبد الله الحسيني، قال: حدثني أبو جعفر الثاني (عليه السلام)، [قال: «سمعت أبي» يقول: سمعت أبي موسى بن جعفر (عليه السلام) يقول: دخل عمرو بن عبید على أبي عبد الله (عليه السلام)، فلما سلم و جلس تلا هذه الآية الَّذِينَ يَتَّبِعُونَ كِبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ ثُمَّ آمَسُّكَ، فقال له أبو عبد الله (عليه السلام): ما أسكتك؟ قال: أحب أن أعرف الكبائر من كتاب الله عز و جل.

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Abdul Azeem Bin Abdullah Al-Hasany who said,

‘Abu Ja’far<sup>asws</sup> the Second narrated to me saying: ‘I<sup>asws</sup> heard my<sup>asws</sup> father<sup>asws</sup> saying, ‘I<sup>asws</sup> heard my<sup>asws</sup> father<sup>asws</sup> Musa<sup>asws</sup> Bin Ja’far<sup>asws</sup> saying, ‘Amro Bin Ubeyd came up to Abu Abdullah<sup>asws</sup>. So when he had greeted, and was seated, he recited this Verse, **Those who keep aside from the major sins and the immoralities [53:32]**, then held back. So Abu Abdullah<sup>asws</sup> said to him: ‘What made you withhold?’ He said, ‘I would love to understand the major sins from the Book of Allah<sup>azwj</sup> Mighty and Majestic’.

فقال: نعم- يا عمرو- و أكبر الكبائر الشرك بالله، يقول الله: (و من يشرك بالله فقد حرم الله عليه الجنة) ، و بعده اليأس من روح الله، لأن الله عز و جل يقول: إِنَّهُ لَا يَنْفَعُ مِنْ رُوحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

So he<sup>asws</sup> said: ‘Yes – O Amro –

ثم الأمن من مكر الله، لأن الله عز و جل يقول: فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ،

Then is the security from the Scheme of Allah<sup>azwj</sup>, because Allah<sup>azwj</sup> Mighty and Majestic is Saying: **Are they feeling secure from the Plan of Allah? But none feel secure from the Plan of Allah except the people (who are) losers [7:99].**<sup>59</sup>

حدثنا محمد بن الحسين عن محمد بن اسماعيل عن صالح بن عقبة عن عبد الله بن محمد الجعفي عن أبي جعفر عن عقبة عن أبي جعفر عليه السلام قال ان الله خلق الخلق فخلق من احب مما احب وكان احب ان يخلقه من طينة الجنة وخلق من ابغض مما ابغض وكان ما ابغض ان يخلقه من طينة النار ثم بعثهم في الظلال

Narrated to us Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Saleh Bin Uqaba, from Abdullah Bin Muhammad Al-Ju’fy, from Abu Ja’far, from Uqba who said:

Abu Ja’far<sup>asws</sup> said: ‘Allah<sup>azwj</sup> Created the creation. He<sup>azwj</sup> Created from Love, the one who loved (us<sup>asws</sup>) and Created him from the clay of the Paradise, and Created the

<sup>59</sup> Al Kafi – H 2454 (Extract)

one who hated from the Hate and Created him from the clay of the Fire, then Sent them into the shadows.'

قال قلت أي شيء الظلال قال لم تر إذا ظلل في الشمس شيء وليس بشيء ثم بعث فيهم النبيين يدعوهم إلى الاقرار بالله وهو قوله ولئن سئلتهم من خلقهم ليقولن الله ثم دعاهم إلى الاقرار بالنبيين فاقر بعضهم وانكر بعضهم

I asked, 'What thing is 'the shadows'? He<sup>asws</sup> said: 'Have you not seen something which is in the shade of the sun, and it is not a thing? Then Sent among them the Prophets<sup>as</sup> who called them to the acceptance of Allah<sup>azwj</sup>, and these are His<sup>azwj</sup> Words: **And if you ask them who Created them, they will say, 'Allah' [43:87]** Then He<sup>azwj</sup> called them to accept the Prophets<sup>as</sup>. Some of them accepted and some of them denied.

ثم دعاهم إلى ولايتنا فاقر والله بما من احب وانكرها من ابغض وهو قوله فما كانوا ليؤمنوا بما كذبوا به من قبل ثم قال أبو جعفر عليه السلام كان التكذيب ثمة.

Then He<sup>azwj</sup> called them to our<sup>asws</sup> Wilayah. By Allah<sup>azwj</sup>, this was accepted by the one (who was created out) of love and denied by the one (who was created out) of hate, and these are His<sup>azwj</sup> Words: **but they were not believing due to their having belied from before [7:101].** Then Abu Ja'far<sup>asws</sup> said: 'The belying was there priority.'<sup>60</sup>

محمد بن يعقوب: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن الحسين بن الحكم، قال: كتبت إلى العبد الصالح (عليه السلام) أخبره أنني شاك، و قد قال إبراهيم (عليه السلام): رَبِّ أَرِنِي كَيْفَ تُخَيِّمُ الْمُؤْتَى و إني أحب أن تريني شيئاً من ذلك، فكتب: «إن إبراهيم كان مؤمناً و أحب أن يزداد إيماناً، و أنت شاك و الشاك لا خير فيه».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al Husayn Bin Al Hakam who said,

'I wrote to al Abd Al-Salih<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>) (asking him<sup>asws</sup>) to inform me about doubt, and Ibrahim<sup>as</sup> had said **'Lord! Show me how You Revive the dead' [2:260]**, and that I would love it if you could show me something from that'. So he<sup>asws</sup> wrote (back): 'Ibrahim<sup>as</sup> was a Momin and loved it that there should be an increase in his<sup>as</sup> Eman, while you doubt. And the doubt (is something) there is no good in it'.

و كتب (عليه السلام): «إنما الشك ما لم يأت اليقين، فإذا جاء اليقين لم يجز الشك».

And he<sup>asws</sup> wrote: 'But rather, the doubt is where conviction does not come, for when the conviction comes, there would be no allowance for doubt'.

و كتب: «إن الله عز و جل يقول: وَ مَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَ إِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ» قال: «نزلت في الشاك».

<sup>60</sup> Basaair Al Darajaat – P 2 Ch 12 H 1

And he<sup>asws</sup> wrote: 'Surely Allah<sup>azwj</sup> Mighty and Majestic is Saying: **And We did not find in most of them any (faithfulness to) the Covenant, and We found most of them to be mischief-makers [7:102]** – it was Revealed regarding the doubt'.<sup>61</sup>

العباشي: عن أبي ذر، قال: قال: و الله ما صدق أحد ممن أخذ الله ميثاقه فوفى بعهد الله غير أهل بيت نبيهم، و عصابة قليلة من شيعتهم، و ذلك قول الله: و ما وجدنا لأكثرهم من عهدٍ و إن وجدنا أكثرهم لفاسقين و قوله و لكن أكثر الناس لا يؤمنون.

Al-Ayyashi,

(It has been narrated) from Abu Zarr<sup>ra</sup> who said, 'By Allah<sup>azwj</sup>! No one ratified, from the one from whom Allah<sup>azwj</sup> Took the Covenant, apart from the People<sup>asws</sup> of the Household of their Prophet<sup>saww</sup>, and a few from their<sup>asws</sup> Shias. And these are the Words of Allah<sup>azwj</sup>: **And We did not find in most of them any (faithfulness to) the Covenant, and We found most of them to be mischief-makers [7:102]**, and His<sup>azwj</sup> Words: **but most of the people are not believing [13:1]**'.<sup>62</sup>

العباشي: عن صفوان الجمال، قال: صليت خلف أبي عبد الله (عليه السلام) فأطرق، ثم قال: «اللهم لا تؤمني مكرك» ثم جهر فقال: فلا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ.

Al Ayyashi, from Safwan Al Jammal who said,

'I prayed Salat behind Abu Abdullah<sup>asws</sup>, so he<sup>asws</sup> became silent, then said: 'O Lord<sup>azwj</sup>! Do not Let me<sup>asws</sup> feel secure from Your<sup>azwj</sup> Plan'. Then he<sup>asws</sup> said aloud: **'But no one feels secure from the Plan of Allah except the people (who are) losers [7:99]**'.<sup>63</sup>

<sup>61</sup> الكافي 2: 293 / 1

<sup>62</sup> تفسير العيّاشي 2: 59 / 23

<sup>63</sup> تفسير العيّاشي 2: 58 / 23