

MUHAMMAD B. MAS'UD
AL-'AYYASHI

Tafsīr al-'Ayyāshī

*A Fourth/Tenth Century
Shī'ī Commentary on the Qur'an*

تفسير العياشي

VOLUME III

Translated by
NAZMINA DHANJI

Edited by
WAHID M. AMIN

Introduction by
MEIR M. BAR-ASHER



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The Thunder

13. The Thunder

1. From 'Uthmān b. 'Isā, from al-Ḥusayn b. Abī al-'Alā, from Abū 'Abd Allāh عليه السلام who said, 'Whoever reads the Chapter of the Thunder (*sūrat al-ra'd*) frequently will never be struck by a thunderbolt, even if he is an enemy of the Ahl al-Bayt (*nāṣibī*), for there is truly no one worse than the *nāṣibī*. And if he is a believer, then God will make him enter Paradise without having to give account, and he will be able to intercede for all the believers that he knows from among his family and friends.'

2. From Abū Labīd al-Makhzūmī, from Abū Ja'far عليه السلام who said, 'Abū Labīd, the disconnected letters of the Qur'an contain a comprehensive knowledge - God, Blessed and most High, revealed ﴿Alif Lām Mīm.﴾ and Muḥammad ﷺ rose until his light was manifest and his words established. He was born when one hundred and three years had passed since the seventh millennium.'

Then he continued, 'This has been elucidated in God's book through the disconnected letters if you count them without repetition. There is not a single letter of these disconnected letters that does not count the passage of days until the Qā'im from the Banu Hāshim [comes] when they have all come to pass.'

Then he said, 'The *Alif* represents the number one, the *Lām* thirty, the *Mīm* forty, and the *Ṣād* ninety. That makes one hundred and sixty-one. The beginning of al-Ḥusayn b. 'Alī's uprising was marked by: ﴿Alif Lām Mīm.﴾ When the time for it comes, the insurgent from the progeny of al-'Abbās will rise to power upon ﴿Alif Lām Mīm Ṣād﴾. Our Qa'im will rise when [those days] pass, with ﴿Alif Lām Rā﴾ ^(10:1) - so grasp this well, be alert to it and conceal it.' [13:1]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

من سورة الرعد

١. عن عثمان بن عيسى، عن الحسين بن أبي العلاء، عن أبي عبد الله عليه السلام، قال: من أكثر قراءة سورة الرعد لم تُصِبْه صاعقة أبدًا، وإن كان ناصبيًا، فإنه لا يكون أشد من الناصب، وإن كان مؤمنًا أدخله الله الجنة بغير حساب، ويُشْفَع في جميع من يعرف من أهل بيته وإخوانه من المؤمنين.

٢. عن أبي ليلى، عن أبي جعفر عليه السلام، قال: يا أبا ليلى، إن في حُرُوف القرآن لعلًا جمًّا، إن الله تبارك وتعالى أنزل: ﴿الْم ! ذَلِكَ الْكِتَابُ﴾ فقام محمد ﷺ حتى ظهر نوره، وثبتت كلمته، وولد يوم ولد، وقد مضى من الألف السابع مائة وثلاث سنين.

ثم قال: وتبيناه في كتاب الله في الحروف المقطعة، إذا عُدَّتْهَا من غير تكرر، وليس من حُرُوفٍ مُقَطَّعةٍ حَرْفٌ تنقضي أيامه إلا وقائم من بني هاشم عند انقضائه.

ثم قال: الألف: واحد، واللام: ثلاثون، والميم: أربعون، والصاد: تسعون، فذلك مائة وإحدى وستون، ثم كان بدو خروج الحسين بن علي عليهما السلام ﴿الْم ! الله﴾ فلما بلغت مدتها قام قائم من ولد العباس عند ﴿المص﴾ ويقوم قائمنا عند انقضائها بـ ﴿الر﴾ فافهم ذلك وعية وأكتمه.

3. From al-Ḥusayn b. Khālīd who said, 'I asked Abū al-Ḥasan al-Riḍā عليه السلام, "Tell me about God's words: ﴿by the sky with its pathways.﴾" (51:7) He replied, motioning by interlacing his fingers, "It is tightly attached to the earth."

I asked, "How can it be tightly attached to the earth when He says: ﴿He raised up the heavens with no visible supports﴾?" So he said, "Glory be to God – so has He not said: 'with no visible supports'?" I said, "Yes." So he said, "So there are supports, they are just invisible."

So I asked, "But how can that be?" So he stretched out his left palm, then placed his right one above it, saying, "This is the lower earth, and the lower sky is a dome over it." [13:2]

4. From al-Khaṭṭāb al-A'war¹ who, without mentioning his source, cited someone vested with knowledge and deep understanding from the family of Muḥammad – peace be upon him and his family – as having said, '[The phrase]: ﴿There are, in the land, neighbouring plots﴾ means that this fertile land here lies next to the barren land there, though they are not the same, just like people can neighbour each other but not be of the same group.' [13:4]

5. From Mas'ada b. Ṣadaqa, from Ja'far b. Muḥammad on his father's authority, on his grandfather's authority who said, 'The Commander of the Faithful عليه السلام said, "This verse was revealed about us: ﴿But you are only there as a warner: each community has their guide﴾ for the Messenger of God ﷺ had said, 'I am the warner and you are the guide, 'Alī. So the guide, the salvation and the prosperity will all come from us until the Day of Resurrection.'" [13:7]

6. From 'Abd al-Raḥīm al-Qaṣīr² who said, 'One day, I was with Abū Ja'far عليه السلام and he said, "Abd al-Raḥīm." I said, "At your service!" He said, "God's verse: ﴿But you are only there as a warner: each community has their guide﴾ – the Messenger of God ﷺ said, 'I am the warner and 'Alī is the guide,' but who is the guide today?"

¹ Khaṭṭāb b. 'Abd Allāh al-Hamdānī al-A'war, about whom there is little biographical information, was a companion of Imam Ja'far al-Ṣādiq. See Khūṭī, *Mu'jam*, 8:58 (nr. 4282).

² 'Abd al-Raḥīm al-Qaṣīr, on whom there is little biographical information, narrated the traditions of Imam Ja'far al-Ṣādiq and was himself an important source for Ibn Abī 'Umayr's narrations. See Khūṭī, *Mu'jam*, 10:387 (nr. 6484).

٣. عن الحسين بن خالد، قال: قلت لأبي الحسن الرضا عليه السلام: أخبرني عن قول الله ﴿وَالسَّمَاءِ ذَاتِ الْحُبُكِ﴾. قال: مَحْبُوكَةٌ إِلَى الْأَرْضِ – وَشَبَّكَ بَيْنَ أَصَابِعِهِ.

فقلت: فكيف تكون مَحْبُوكَةٌ إِلَى الْأَرْضِ وهو يقول: ﴿رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا﴾؟ فقال: سُبْحَانَ اللَّهِ! أليس يقول: ﴿بِغَيْرِ عَمَدٍ تَرَوْنَهَا﴾؟ فقلت: بلى، فقال: فَمِمَّ عَمَدٌ وَلَكِنْ لَا تُرَى.

فقلت: كيف ذاك؟ فَبَسَطَ كَفَّهُ الْيُسْرَى، ثُمَّ وَضَعَ الْيُمْنَى عَلَيْهَا، فقال: هذه الْأَرْضُ الدُّنْيَا، وَالسَّمَاءُ الدُّنْيَا عَلَيْهَا قَبَّةٌ.

٤. عن الخطّاب الأعور، رفعه إلى أهل العلم والفقه من آل محمد عليه وآله السلام، قال: ﴿فِي الْأَرْضِ قِطْعٌ مُتَبَاوِرَاتٌ﴾ يعني هذه الْأَرْضُ الطَّيِّبَةُ تُجَاوِرُهَا هَذِهِ الْمَالِحَةُ وَلَيْسَتْ مِنْهَا، كَمَا يَجَاوِرُ الْقَوْمُ الْقَوْمَ وَلَيْسُوا مِنْهُمْ.

٥. عن مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه، عن جدّه عليهم السلام، قال: أمير المؤمنين عليه السلام: فِينَا نَزَلَتْ هَذِهِ الْآيَةُ ﴿إِنَّمَا أَنْتَ مُنْذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ﴾ فقال رسول الله ﷺ: أَنَا الْمُنْذِرُ وَأَنْتَ الْهَادِي يَا عَلِيّ، فَمِنَّا الْهَادِي وَالنَّجَاةُ وَالسَّعَادَةُ إِلَى يَوْمِ الْقِيَامَةِ.

٦. عن عبد الرحيم القصير، قال: كُنْتُ يَوْمًا مِنَ الْيَافِثِ عِنْدَ أَبِي جَعْفَرٍ عليه السلام فَقَالَ: يَا عَبْدَ الرَّحِيمِ، قُلْتَ: لَيْتَكَ، قَالَ: قَوْلَ اللَّهِ: ﴿إِنَّمَا أَنْتَ مُنْذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ﴾ إِذْ قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا الْمُنْذِرُ وَعَلِيّ الْهَادِي» فَمِنَ الْهَادِي الْيَوْمَ؟

He said, 'I remained silent for a while, then I lifted up my head and said, "May I be your ransom – it refers to you, and that you inherited it from each other, one after the other until it has ended up with you. So, you – may I be your ransom – are the guide."

He said, "You are right, 'Abd al-Raḥīm. The Qur'an is alive and does not die, and the verse is alive and does not die. If it were to do so along with the passing away of the people that it was revealed about, then the Qur'an would surely die. However, it applies equally to current people just as it did to those who have passed away."

'Abd al-Raḥīm said, 'Abū 'Abd Allāh ﷺ said, "The Qur'an is alive and does not die, and it runs its course just as the day and night, and the sun and the moon run their course. It will apply to the last among us just as it applied to the first people." [13:7]

7. From Ḥanān b. Sadīr, from Abū Ja'far ﷺ. He said, 'I heard him say regarding the verse of God, Blessed and most High: ﴿But you are only there as a warner: each community has their guide﴾, "The Messenger of God ﷺ said, 'I am the warner and 'Ali is the guide, and each Imam is the guide for the generation that he lives in.'" [13:7]
8. From Burayd b. Mu'āwiya, from Abū Ja'far ﷺ who said with regard to God's verse: ﴿But you are only there as a warner: each community has their guide﴾, 'The Messenger of God, peace be upon him and his family, said, "I am the warner, and there will be an Imam from amongst us for every era who will guide people to what God's Prophet ﷺ brought. The guides after him will be 'Ali, then the successors after him, one after the other. By God, it [i.e. the task of guidance] will never move away from us and will remain with us until the Final Hour. The Messenger of God is the warner, and the guided ones are guided by 'Ali.'" [13:7]
9. From Jābir, from Abū Ja'far ﷺ who said, 'The Prophet ﷺ said, "I am the warner and 'Ali is the guide to my authority." [13:7]

قال: فسكتُ طويلاً، ثم رفعتُ رأسي، فقلتُ: جُعِلْتُ فِدَاكَ، هي فيكم توارثونها رجل فرجل حتى انتهت إليك، فأنت جُعِلْتُ فِدَاكَ الهادي.

قال: صدقت يا عبد الرحيم، إنَّ القرآن حي لا يموت، والآية حيَّة لا تموت، فلو كانت الآية إذا نزلت في الأقوام ماتوا فمات القرآن، ولكن هي جارية في الباقيين كما جرَّت في الماضين.

وقال عبد الرحيم: قال أبو عبد الله ﷺ: إنَّ القرآن حي لم يمُتْ، وإنه يجري كما يجري الليل والنهار، وكما تجري الشمس والقمر، ويجري على آخرنا كما يجري على أولنا.

٧. عن حنان بن سدير، عن أبيه، عن أبي جعفر ﷺ، قال: سَمِعْتُهُ يَقُولُ فِي قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى: ﴿إِنَّمَا أَنْتَ مُنْذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ﴾، قَالَ رَسُولُ اللَّهِ ﷺ: أَنَا الْمُنْذِرُ وَعَلِيٌّ الْهَادِي، وَكُلُّ إِمَامٍ هَادٍ لِلْقَرْنِ الَّذِي هُوَ فِيهِ.

٨. عن بُريد بن معاوية، عن أبي جعفر ﷺ، فِي قَوْلِ اللَّهِ تَعَالَى: ﴿إِنَّمَا أَنْتَ مُنْذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ﴾ فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا الْمُنْذِرُ» وَفِي كُلِّ زَمَانٍ إِمَامٌ مَتَا يَهْدِيهِمْ إِلَى مَا جَاءَ بِهِ نَبِيُّ اللَّهِ ﷺ، وَالْهُدَاةُ مِنْ بَعْدِهِ عَلِيٌّ، ثُمَّ الْأَوْصِيَاءُ مِنْ بَعْدِهِ وَاحِدٌ بَعْدَ وَاحِدٍ، أَمَا وَاللَّهِ مَا ذَهَبَتْ مَتَا وَلَا زَالَتْ فِينَا إِلَى السَّاعَةِ، رَسُولُ اللَّهِ الْمُنْذِرُ، وَبَعَلِي يَهْتَدِي الْمُهْتَدُونَ.

٩. عن جابر، عن أبي جعفر ﷺ، قال: قَالَ النَّبِيُّ ﷺ: أَنَا الْمُنْذِرُ، وَعَلِيٌّ الْهَادِي إِلَى أَمْرِي.

10. From Ḥarīz who, without mentioning his source, cited one of the two [al-Bāqir or al-Ṣādiq], peace be upon them both, as having said regarding God's verse: ﴿God knows what every female bears and how much their wombs shrink or swell﴾, 'Shrinking refers to gestations that last less than nine months, and swelling refers to whatever exceeds nine months. Whenever she sees any menstruation blood during her pregnancy, the term of her gestation increases by the number of days that she bled.' [13:8]
11. From Zurāra, from Abū Ja'far and Abū 'Abd Allāh, peace be upon them both, who said regarding His verse: ﴿God knows what every female bears﴾, meaning whether male or female, ﴿and how much their wombs shrink or swell﴾, 'Shrinking refers to that which falls short of the period of gestation, and swelling is that which exceeds it, and this is proportionate to the number of days that she saw blood during her pregnancy.' [13:8]
12. Muḥammad b. Muslim, Ḥumrān and Zurāra, from the two [Imams] who said, 'Whatever she bears, be it male or female, ﴿and how much their wombs shrink﴾ – whatever does not continue into full-term pregnancy, and swelling refers to what which exceeds a single baby girl or boy.' [13:8]
13. From Muḥammad b. Muslim who said, 'I asked Abū 'Abd Allāh عليه السلام about God's verse: ﴿God knows what every female bears and how much their wombs shrink﴾. He replied, "Whatever does not result in a full-term pregnancy; ﴿or swells﴾ refers to both male and female together.'" [13:8]
14. From Zurāra, from Abū 'Abd Allāh عليه السلام who said regarding God's verse: ﴿God knows what every female bears﴾, 'Of male and female, ﴿and how much their wombs shrink﴾ – whatever is less than nine months, which is premature, ﴿or swells﴾ – any blood that she sees during her pregnancy makes it exceed nine months, whether she bleeds for five days, or more, or less; that is how much it adds on to the nine months.' [13:8]

١٠. عن حريز، رفعه إلى أحدهما عليهما السلام في قول الله تبارك وتعالى: ﴿اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ﴾.
- قال: الغيض: كل حمل دون تسعة أشهر ﴿وما تزدد﴾ كل شيء يزداد على تسعة أشهر، وكلما رأت الدم في حملها من الحيض يزداد بعدد الأيام التي رأت في حملها من الدم.
١١. عن زُرارة، عن أبي جعفر وأبي عبد الله عليهما السلام، في قوله تعالى: ﴿مَا تَحْمِلُ كُلُّ أُنْثَىٰ﴾ يعني الذكر والأنثى ﴿وما تغيض الأرحام﴾ قال: الغيض: ما كان أقل من الحمل، ﴿وما تزدد﴾: ما زاد على الحمل، فهو مكان ما رأت من الدم في حملها.
١٢. محمد بن مسلم وحران وزُرارة، عنهما عليهما السلام. قال: ﴿مَا تَحْمِلُ كُلُّ أُنْثَىٰ﴾ [أنثى] أودكر، ﴿وما تغيض الأرحام﴾ التي لا تحمل ﴿وما تزدد﴾ من أنثى أودكر.
١٣. عن محمد بن مسلم، قال: سألت أبا عبد الله عليه السلام عن قول الله: ﴿يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ﴾، قال: ما لم يكن حملاً ﴿وما تزدد﴾، قال: الذكر والأنثى جميعاً.
١٤. عن زُرارة، عن أبي عبد الله عليه السلام، في قول الله: ﴿يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ﴾ قال: الذكر والأنثى ﴿وما تغيض الأرحام﴾ قال: ما كان دون التسعة فهو غيض، ﴿وما تزدد﴾ فقال: ما رأت الدم في حال حملها ازداد به على التسعة الأشهر، إن كانت رأت الدم خمسة أيام أو أقل أو أكثر، زاد ذلك على التسعة الأشهر.

15. From Burayd al-'Ijli who said, 'Abū 'Abd Allāh عليه السلام heard me reciting: ﴿Each person has guardian angels before him and behind, watching over him by God's command﴾, so he said, "No, how can there be guardian angels in front of him? The guardian angels are behind him [God actually revealed it as: ﴿he has a watcher in front of him and guardian angels behind him﴾] protecting him by God's command." [13:11]
16. From Mas'ada b. Ṣadaqa, from Abū 'Abd Allāh عليه السلام regarding His words: ﴿watching over him by God's command.﴾ He said, 'With God's command.' Then he said, 'There is not a single person who does not have two angels watching over him, and when the [alternative] command from God comes they leave him alone to God's command.' [13:11*]
17. From Fuḍayl b. 'Uthmān Sukkara³, from Abū 'Abd Allāh عليه السلام. He said about this verse: ﴿Each person has guardian angels before him and behind, watching over him by God's command.﴾ He said, 'They include those that go in front of him and those that follow behind him; and these 'guardian angels' are the eternal good deeds." [13:11]
18. From Sulaymān b. 'Abd Allāh [al-Talḥī] who said, 'I was sitting with Abū al-Ḥasan Mūsā [al-Kāzim] عليه السلام when a woman came to him whose face had turned back to front. So he placed his right hand on her forehead and his left hand directly behind her head, then twisted her face towards the right. Then he said: ﴿God does not change the condition of a people unless they change what is in themselves﴾, and her face returned to normal. Then he said, "Make sure you do not repeat what you did."
The people asked, "O son of God's Messenger, what did she do?" He replied, "That is at her discretion if she wishes to speak about it." So they asked her, and she said, "I have a co-wife; when I was standing up in prayer, I thought that my husband was with her, so I turned towards her but saw that she was just sitting there, and he was not with her, and my face turned to what it was like before." [13:11]

³ This appears to be a transcription error for either al-Fuḍayl b. 'Uthmān al-Ṣayrafī or Fuḍayl b. Sukkara. The combined name Fuḍayl b. 'Uthmān Sukkara does not appear in Khūṭ's Mu'jam.

١٥. عن بُرَيْدِ الْعِجْلِيِّ، قَالَ: سَمِعَنِي أَبُو عَبْدِ اللَّهِ عليه السلام وَأَنَا أَقْرَأُ ﴿لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ﴾ فَقَالَ: مَهْ، وَكَيْفَ تَكُونُ الْمُعَقِّبَاتُ مِنْ بَيْنِ يَدَيْهِ؟ إِنَّمَا تَكُونُ الْمُعَقِّبَاتُ مِنْ خَلْفِهِ، إِنَّمَا أَتَزَلُّهَا اللَّهُ (لَهُ رَقِيبٌ مِنْ بَيْنِ يَدَيْهِ وَمُعَقِّبَاتُ مِنْ خَلْفِهِ يَحْفَظُونَهُ بِأَمْرِ اللَّهِ).
١٦. عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ، عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، فِي قَوْلِهِ تَعَالَى: ﴿يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ﴾ قَالَ: بِأَمْرِ اللَّهِ، ثُمَّ قَالَ: مَا مِنْ عَبْدٍ إِلَّا وَمَعَهُ مَلَكَانِ يَحْفَظَانِهِ، فَإِذَا جَاءَ الْأَمْرُ مِنْ عِنْدِ اللَّهِ خَلَّيَا بَيْنَهُ وَبَيْنَ أَمْرِ اللَّهِ.
١٧. عَنْ فَضِيلِ بْنِ عُمَانَ سُكْرَةَ، عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ فِي هَذِهِ الْآيَةِ ﴿لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ﴾ الْآيَةُ، قَالَ: هُنَّ الْمُقَدَّمَاتُ الْمُؤَخَّرَاتُ الْمُعَقِّبَاتُ الْبَاقِيَاتُ الصَّالِحَاتُ.
١٨. عَنْ سُلَيْمَانَ بْنِ عَبْدِ اللَّهِ، قَالَ: كُنْتُ عِنْدَ أَبِي الْحَسَنِ مُوسَى عليه السلام قَاعِدًا، فَأَتَانِي بِامْرَأَةٍ قَدْ صَارَ وَجْهُهَا قَفَاها، فَوَضَعَ يَدَهُ الْيُمْنَى فِي جَانِبِهَا وَيَدَهُ الْيُسْرَى مِنْ خَلْفِ ذَلِكَ، ثُمَّ عَصَرَ وَجْهَهَا عَنِ الْيُمْنَى، ثُمَّ قَالَ: ﴿إِنَّ اللَّهَ لَا يُعْكِثُ مَا يُقْوِمُ حَتَّى يُعْكِثُوا مَا بِأَنْفُسِهِمْ﴾ فَرَجَعَ وَجْهَهَا، فَقَالَ: احْذَرِي أَنْ تَفْعَلِي كَمَا فَعَلْتِ.
- قَالُوا: يَا ابْنَ رَسُولِ اللَّهِ، وَمَا فَعَلْتَ؟ فَقَالَ: ذَلِكَ مَسْئُورٌ إِلَّا أَنْ تَتَكَلَّمَ بِهِ، فَسَأَلُوهَا فَقَالَتْ: كَانَتْ لِي ضَرَّةٌ، فَقَمِئْتُ أَصْلِي، فَظَنَنْتُ أَنَّ زَوْجِي مَعَهَا، فَالْتَفَتُ إِلَيْهَا فَرَأَيْتَهَا قَاعِدَةً وَلَيْسَ هُوَ مَعَهَا، فَرَجَعَ وَجْهُهَا عَلَيَّ مَا كَانَ.

19. From Abū 'Amr al-Madā'inī, from Abū 'Abd Allāh عليه السلام who said, 'My father used to say, "God has passed a definite decree that He does not grant a blessing to His servant only to snatch it away again unless the servant has first committed a sin that warrants for that blessing to be taken away from him. That is the purport of God's verse: ﴿God does not change the condition of a people unless they change what is in themselves.﴾" [13:11]
20. From Ahmad b. Muḥammad, from Abū al-Ḥasan al-Riḍā عليه السلام who said regarding God's verse: ﴿God does not change the condition of a people unless they change what is in themselves, but if He wills harm on a people, no one can ward it off﴾, 'Then the matter is up to God, most High.' [13:11]
21. From al-Ḥusayn b. Sa'īd al-Makfūf, who wrote to him عليه السلام in a letter of his, saying:

"May I be your ransom, my master. Please teach your protégé invocations through which chastisement is not hastened for the one who recites them, nor reward delayed for the one who performs them. What is the exact number of times that Nūḥ sought forgiveness, and what is the exact number of times that forgiveness ought to be sought for a person not to be punished? How should he articulate these? Also, what is the meaning of: ﴿and whoever is mindful of God﴾^(65:2), ﴿and whoever places his trust in God﴾^(65:3) and His words: ﴿and whoever follows My guidance﴾^(2:38) and ﴿whoever turns away from My remembrance﴾^(20:124) and ﴿God does not change the condition of a people unless they change what is in themselves﴾ – how do people change what is in themselves?"

So he – may God's blessings be upon him – wrote back, saying: "May God recompense you on my behalf abundantly and with beautiful and wholesome reward. May peace and God's mercy and blessings be upon you all. Seeking forgiveness is one thousand times. Trust means to rely on God, for He is enough for him, and whoever is mindful of God, God makes a way out for him and provides for him from where he does not even expect. As for His words: ﴿and whoever follows My guidance﴾, this refers to whoever believes in Imamate and adheres to their authority by obeying them in the best way possible. As for changing [themselves], God never wrongs them unless they bring it upon themselves through their wrongdoings and committing what He has prohibited." And he wrote this in his own hand.' [13:11]

١٩. عن أبي عمرو المدائني، عن أبي عبد الله عليه السلام، قال: إن أبي عليه السلام كان يقول: إن الله قضى قضاءً حتماً لا يُعْم على عبده بِنِعْمَةٍ فسلبها إياه قبل أن يُحْدِث العبد ذنباً يستوجب بذلك الذنب سلب تلك النعمة، وذلك قول الله: ﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ﴾.

٢٠. أحمد بن محمد، عن أبي الحسن الرضا عليه السلام، في قول الله عز وجل: ﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ﴾ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَكْرَدَ لَهُ ﴿فَصَارَ الْأَمْرُ إِلَى اللَّهِ تَعَالَى﴾.

٢١. عن الحسين بن سعيد المكفوف، كتب إليه عليه السلام في كتاب له:

جُعِلَتْ فِدَاكَ يَا سَيِّدِي، عِلْمَ مَوْلَاكَ مَا لَا يُقْبَلُ لِقَائِهِ دَعْوَةٌ، وَمَا لَا يُؤَخَّرُ لِفَاعِلِهِ دَعْوَةٌ، وَمَا حَدَّ الْاسْتِغْفَارِ الَّذِي وَعَدَ عَلَيْهِ نُوحٌ، وَالْاسْتِغْفَارِ الَّذِي لَا يُعَذِّبُ قَائِلُهُ؟ وَكَيْفَ يُلْفِظُ بِهِمَا، وَمَعْنَى قَوْلِهِ: ﴿وَمَنْ يَتَّقِ اللَّهَ﴾ ﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ﴾ وَقَوْلِهِ: ﴿فَكَمَنْ أَتَّبَعَ هُدَايَ﴾ وَ﴿وَمَنْ أَعْرَضَ عَنْ ذِكْرِي﴾ وَ﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ﴾ وَكَيْفَ تَغْيِيرُ الْقَوْمِ مَا بِأَنْفُسِهِمْ؟

فكتب (صلوات الله عليه): كَأَفْأَكُمُ اللَّهُ عَنِّي بِتَضْعِيفِ الثَّوَابِ وَالْجَزَاءِ الْحَسَنِ الْجَمِيلِ، وَعَلَيْكُمْ جَمِيعًا السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ: الْاسْتِغْفَارُ أَلْفٌ، وَالتَّوَكُّلُ مَنْ تَوَكَّلَ عَلَى اللَّهِ فَهُوَ حَسْبُهُ، وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ.

22. From Yūnus b. 'Abd al-Raḥmān that Dāwūd said, 'We were with him when the sky began to rumble with thunder, so he said, "Glory be to the One whose praise is sounded by the thunder as well as the angels in awe of Him."
So Abū Baṣīr asked him, "May I be your ransom – does the thunder have [the capacity for] speech?" So he replied, "Abū Muḥammad, ask about that which is relevant to you and not about that which has no relevance to you."
[13:13]

23. From Abū Baṣīr, from Abū 'Abd Allāh عليه السلام. He said, 'I asked him about the thunder – what does it say? He replied, "It is like how a man on camelback drives it by saying, 'Hey! Hey!' and other such sounds."

I asked, "What about the lightning?" So he said to me, "Those are the angels' whips, to beat the clouds and drive them along to the place where God has decreed for the rain to fall." [13:13]

24. From 'Abd Allāh b. Maymūn al-Qaddāḥ who said, 'I heard Zayd b. 'Alī say, "O people who love us! No one from among the people [i.e. the Sunnis] assists us, and if these people were able to profess their love for us they would do so; but by God, our lovers are more precious than gold and silver. God created whatever He first created then made them into shadows." Then He recited this verse: *All that are in heaven and earth submit to God alone, willingly or unwillingly, as do their shadows in the mornings and in the evenings* – "Then he took our covenants from us as well as the covenants of our adherents, and there is not a single person more or less than that number." [13:15]

وأما قوله: ﴿فَمَنْ أَتَّبَعْ هُدَايَ﴾ أي من قال بالإمامة واتبع أمرهم بحسن طاعتهم، وأما التغير فإنه لا يسيء إليهم حتى يتولوا ذلك بأنفسهم بخطاياهم، وارتكابهم ما نهى عنه، وكتب بخطه.

٢٢. عن يونس بن عبد الرحمن: أن داود قال: كآ عنده فارتعدت السماء، فقال هو: سبحان من يستبح له الرعد بمحمد والملائكة من خيفته.

فقال له أبو بصير: جُعِلَتْ فِدَاكَ، إنَّ للرعد كلامًا؟ فقال: يا أبا محمد، سَلَّ عَمَّا يَعْنِيكَ، ودَعَّ مَا لَا يَعْنِيكَ.

٢٣. عن أبي بصير، عن أبي عبد الله عليه السلام، قال: سألتُهُ عن الرعد أي شيء يقول؟ قال: إنه بمنزلة الرجل يكون في الإبل فيزجرها هاي هاي، كهينة ذلك.

قلتُ: فما البرق؟ قال لي: تلك من مخاريق الملائكة، تضرب السحاب إلى الموضع الذي قضى الله فيه المطر.

٢٤. عن عبد الله بن ميمون القَدَّاح، قال: سَمِعْتُ زَيْدَ بْنَ عَلِيٍّ عليه السلام يقول: يا معشر من يُحِبُّنَا، لَا يَنْصُرُنَا مِنَ النَّاسِ أَحَدٌ، فَإِنَّ النَّاسَ لَوْ يَسْتَطِيعُونَ أَنْ يُحِبُّونَا لِأَحِبُّونَا، وَاللَّهُ لِأَحِبَّتَنَا أَشَدَّ خَزَانَةَ مِنَ الذَّهَبِ وَالْفِضَّةِ، إِنَّ اللَّهَ خَلَقَ مَا هُوَ خَالِقٌ ثُمَّ جَعَلَهُمْ أَظْلَةً، ثُمَّ تَلَا هَذِهِ الْآيَةَ: ﴿وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا﴾ الْآيَةَ، ثُمَّ أَخَذَ مِيثَاقَنَا وَمِيثَاقَ شِيعَتِنَا، فَلَا يَنْقُصُ مِنَّا وَاحِدٌ، وَلَا يَزِدُّهُنَا وَاحِدٌ.

25. From 'Uqba b. Khālid who said, 'I went in to visit Abū 'Abd Allāh عليه السلام and he permitted me to enter even though he was not present in the sitting area. Then he came out to meet us from the other side of the house where his women were, and he was not wearing his outer cloak. When he saw us, he said, "I love meeting you all." Then he sat down and said, "You are the ones vested with understanding as per God's Book, when God says: ﴿Only those with understanding will take it to heart.﴾' [13:19]
26. From Abū al-'Abbās, from Abū 'Abd Allāh عليه السلام who said, 'Deep reflection for an hour is better than worshipping for a whole year. God says: ﴿Only those with understanding will take it to heart.﴾' [13:19]
27. From al-'Alā b. al-Fuḍayl, from Abū 'Abd Allāh عليه السلام who said, 'The womb is linked to the Throne and says: "O God, join to You whoever joins between me and my blood, and cut off whoever cuts me off from my blood." This refers to the blood relatives of the family of Muḥammad and every believer, as per God's words: ﴿those who join together what God commands to be joined.﴾' [13:21]
28. From Jābir, from Abū Ja'far عليه السلام who said, 'The Messenger of God said, "Kindness to one's parents and maintaining relations with one's blood relatives facilitates the Reckoning." Then he recited this verse: ﴿those who join together what God commands to be joined; who are in awe of their Lord and fear the harshness of the Reckoning.﴾' [13:21]
29. From Muḥammad b. al-Fuḍayl who said, 'I heard the righteous servant [i.e. Imam al-Kāzīm عليه السلام] say about ﴿those who join together what God commands to be joined﴾, "It is the bloodline of the family of Muḥammad that is linked to the Throne, and which says: 'O God, join to You whoever joins between me and my blood, and cut off whoever cuts me off from my blood.' This applies to every blood relation." [13:21]

٢٥. عن عُقْبَةَ بْنِ خَالِدٍ، قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عليه السلام، فَأَذِنَ لِي وَلَيْسَ هُوَ فِي مَجْلِسِهِ، فَخَرَجَ عَلَيْنَا مِنْ جَانِبِ الْبَيْتِ مِنْ عِنْدِ نِسَائِهِ، وَلَيْسَ عَلَيْهِ جِلْبَابٌ، فَلَمَّا نَظَرَ إِلَيْنَا قَالَ: أَحَبُّ لِقَائِكُمْ، ثُمَّ جَلَسَ ثُمَّ قَالَ: أَنْتُمْ أُولَوِ الْأَبَابِ فِي كِتَابِ اللَّهِ، قَالَ اللَّهُ: ﴿إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ﴾.

٢٦. عن أبي العباس، عن أبي عبد الله عليه السلام، قَالَ: تَفَكَّرْ سَاعَةً خَيْرٌ مِنْ عِبَادَةِ سَنَةٍ، قَالَ اللَّهُ: ﴿إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ﴾.

٢٧. عن العلاء بن الفضيل، عن أبي عبد الله عليه السلام يقول: الرَّحِمُ مُعَلِّقَةٌ بِالْعَرْشِ، تَقُولُ: اللَّهُمَّ صَلِّ مَنْ وَصَلَنِي، وَاقْطَعْ مَنْ قَطَعَنِي، وَهِيَ رَحِمُ آلِ مُحَمَّدٍ وَرَحِمُ كُلِّ مُؤْمِنٍ، وَهُوَ قَوْلُ اللَّهِ: ﴿وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ﴾.

٢٨. عن جابر، عن أبي جعفر عليه السلام، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا وَاللَّيْنِ وَصِلَةَ الرَّحِمِ يَهْوَنُ الْحِسَابُ، ثُمَّ تَلَا هَذِهِ الْآيَةَ: ﴿وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ﴾.

٢٩. عن محمد بن الفضيل، قَالَ: سَمِعْتُ الْعَبْدَ الصَّالِحَ عليه السلام يَقُولُ: ﴿وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ﴾، قَالَ: هِيَ رَحِمُ آلِ مُحَمَّدٍ مُعَلِّقَةٌ بِالْعَرْشِ، تَقُولُ: اللَّهُمَّ صَلِّ مَنْ وَصَلَنِي، وَاقْطَعْ مَنْ قَطَعَنِي، وَهِيَ تَجْرِي فِي كُلِّ رَحِمٍ.

30. From 'Umar b. Maryam⁴ who said, 'I asked Abū 'Abd Allāh عليه السلام about God's verse: ﴿those who join together what God commands to be joined﴾ He replied, 'This includes the maintenance of blood relations, and its deepest interpretation is the maintenance of your attachment to us.' [13:21]

31. From Ṣafwān b. Mihrān al-Jammāl who said, 'A dispute took place once between 'Abd Allāh b. al-Ḥasan and Abū 'Abd Allāh عليه السلام to the extent that they raised their voices and people gathered around them. Then they went their separate ways that evening. When I woke up in the morning, I set out early for some work of mine when I saw Abū 'Abd Allāh at 'Abd Allāh b. al-Ḥasan's door, saying, "Servant-girl, tell Abū Muḥammad that it is Abū 'Abd Allāh at the door."

So 'Abd Allāh b. al-Ḥasan came out and said, "What brings you out this early, Abū 'Abd Allāh?" He replied, "Yesterday I came across a verse from God's Book, which left me unsettled." He asked, "Which one?" He said, "His verse, Mighty and Exalted: ﴿those who join together what God commands to be joined; who are in awe of their Lord and fear the harshness of the Reckoning﴾." He said, 'So they both hugged each other and cried. Then 'Abd Allāh b. al-Ḥasan said, "By God, you are right, O Abū 'Abd Allāh. It is as if I have never read this verse before, nor ever come across it.'" [13:21]

32. Al-Faḍl b. Shādhān wrote to us, from Abū 'Abd Allāh عليه السلام. He said, 'Ibrāhīm b. 'Abd al-Ḥamīd narrated to us from Sālīma, a protégée and slave-mother of Abū 'Abd Allāh's children.' She said, 'I was at Abū 'Abd Allāh's house when he was on his deathbed. He lost consciousness; then when he returned back to his senses he said, "Give al-Ḥasan b. 'Alī b. al-Ḥusayn – the flat-nosed one – seventy dinars [in inheritance]."

I asked, "Are you going to give to a man who attacked you with a dagger?" He retorted, "Woe unto you! Have you not read the Qur'an?" I said, "Of course." He said, "Then have you not heard the words of God, Blessed and most High: ﴿those who join together what God commands to be joined; who are in awe of their Lord and fear the harshness of the Reckoning﴾?"

⁴ There is no record of any individual by this name in either Ḥillī's *Khulāṣat al-aqwāl* or Khūṭ's *Mu'jam*.

٣٠. عن عمر بن مريم، قال: سألت أبا عبد الله عليه السلام عن قول الله تعالى: ﴿وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ﴾ قال: من ذلك صلة الرَّحِمِ، وغاية تأويلها صلتك إيانا.

٣١. عن صفوان بن مهران الجمال، قال: وقع بين عبد الله بن الحسن وبين أبي عبد الله عليه السلام كلام حتى ارتفعت أصواتهما، واجتمع الناس، ثم افترقا تلك العشيّة، فلما أصبحت غدوت في حاجة لي، فإذا أبو عبد الله عليه السلام على باب عبد الله بن الحسن، وهو يقول: قولي يا جارية لأبي محمد: هذا أبو عبد الله بالباب، فخرج عبد الله بن الحسن وهو يقول: يا أبا عبد الله، ما بكر بك؟ قال: إني مررت بالبارحة بآية من كتاب الله فأقلقني، قال: وما هي؟ قال: قوله عز وجل: ﴿وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ﴾ قال: فاعتقا وبكيا جميعا، ثم قال عبد الله بن الحسن: صدقت والله يا أبا عبد الله، كأي لم أقرأ هذه الآية قط، كأي لم تمر بي هذه الآية قط.

٣٢. كتب إلينا الفضل بن شاذان، عن أبي عبد الله، قال: حدثنا إبراهيم بن عبد الحميد، عن سالمه – مولاة أم ولد كانت لأبي عبد الله عليه السلام –، قالت: كنت عند أبي عبد الله عليه السلام حين حضرته الوفاة، فأغمني عليه، فلما أفاق قال: أعطوا الحسن بن علي بن الحسين – وهو الأفتس – سبعين ديناراً.

قلت: أعطني رجلاً حمل عليك بالشفرة؟ قال: ويحك، أما تقرئين القرآن؟ قلت: بلى، قال: أما سمعت قول الله تبارك وتعالى: ﴿وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ﴾.

He said, 'He said regarding: ﴿those who join together what God commands to be joined﴾, "It refers to the Imam." [13:21]

33. From al-Ḥasan b. Mūsā who said, 'Our associates narrated, saying, "Abū 'Abd Allāh عليه السلام was asked about the words of God, the most High: ﴿those who join together what God commands to be joined.﴾'

He replied, 'It is to maintain the link with the Imam every year by giving [their due], however much or little it may be.' Then Abū 'Abd Allāh عليه السلام said, 'I want nothing but your own purification through that.'" [13:21]

34. From Samā'a who said, 'I asked him about God's verse: ﴿those who join together what God commands to be joined.﴾ He replied, "This refers to that which God has made incumbent upon you to give out of your wealth, besides the obligatory alms (*zakāt*). Whoever pays the dues incumbent upon him has indeed fulfilled his duty." [13:21]

35. From Samā'a who said, 'God has made it incumbent upon the rich to be responsible for maintaining the poor, which is the obligatory alms (*zakāt*), and for which they deserve no special commendation. It is through that that they are protected and through which they can be called Muslims. However, God has also made other dues incumbent upon our wealth besides the *zakāt*, and included in this is His statement: ﴿those who join together what God commands to be joined.﴾ So whoever pays the dues incumbent upon him has indeed fulfilled his duty and has expressed gratitude for all that God has blessed him with in his wealth. [By doing that] he is essentially thanking Him for all that He has bestowed on him, and the fact that He has favoured him with ampleness over others, and for having given him the means to be able to fulfill the duty incumbent upon him.' [13:21]

36. From Abū Ishāq who said, 'I heard him say regarding the phrase: ﴿the harshness of the Reckoning﴾, "When their good deeds will not be accepted, and they will be taken to task for all their wrongdoings." [13:21]

قال: وقال: ﴿يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ﴾، قال: هو الإمام.

٣٣. عن الحسن بن موسى، قال: روى أصحابنا أنه سئل أبو عبد الله عليه السلام عن قوله تعالى:

﴿الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ﴾.

قال: هو صلة الإمام في كل سنة بما قل أو كثر، ثم قال أبو عبد الله عليه السلام: وما أريد

بذلك إلا تركيتكم.

٣٤. عن سماعة، قال: سألته عن قول الله: ﴿الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ

يُوصَلَ﴾، فقال: هو ما اقترض الله في المال غير الزكاة، ومن أدى ما فرض الله عليه

فقد قضى ما عليه.

٣٥. عن سماعة، قال: إن الله فرض للفقراء في أموال الأغنياء فريضة لا يُحمدون بأدائها،

وهي الزكاة، بها حَقَّنوا دماءهم، وبها سُمِّوا مسلمين، ولكن الله فرض في الأموال حقوقاً

غير الزكاة، وبما فرض في المال غير الزكاة قوله تعالى: ﴿الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ

بِهِ أَنْ يُوصَلَ﴾ ومن أدى ما فرض الله عليه فقد قضى ما عليه، وأدى شكر ما أنعم

من ماله، إذا هو حمده على ما أنعم عليه بما فضله به من السعة على غيره، ولما وفقه لأداء ما

اقترض الله وأعاناه عليه.

٣٦. عن أبي إسحاق، قال: سمعته يقول: في ﴿سوء الحساب﴾ لا يُقبل حسناتهم، ويُؤخذون

بسيئاتهم.

37. From Hishām b. Sālim, from Abū ‘Abd Allāh عليه السلام who said regarding His words: ﴿they fear the harshness of the Reckoning﴾, ‘Their wrongdoings will all be counted against them, but their good deeds will not be considered when they will be thoroughly scrutinized.’ [13:21]

38. From Hishām b. Sālim, from Abū ‘Abd Allāh عليه السلام who said regarding God’s words: ﴿they fear the harshness of the Reckoning﴾, ‘It will be a thorough scrutiny and painstaking audit.’ He also said, ‘Their wrongdoings will all be counted against them, but their good deeds will not be taken into account.’ [13:21]

39. From Ḥammād b. ‘Uthmān, from Abū ‘Abd Allāh عليه السلام that he said to a man, ‘What is going on between you and your brother?’ He replied, ‘May I be your ransom – he owed me something so I am only interrogating him about my right.’

Abū ‘Abd Allāh عليه السلام said, ‘Tell me about God’s verse: ﴿they fear the harshness of the Reckoning﴾ – do you think they fear that they will be oppressed or dealt with unjustly? No, by God! They fear that very scrutiny and painstaking audit.’ [13:21]

40. Muḥammad b. ‘Īsā said, ‘With the same chain of transmission on Abū ‘Abd Allāh’s عليه السلام authority that he said to a man who was being blamed by one of his brothers, “Why is that brother of yours complaining about you?” He replied, “Why should he complain about me when I am only investigating about the right owed to me?”

Then he sat down angrily. So he said, “But when you investigate, you should not do so harshly. Have you seen what God, Blessed and most High, talks about in the Qur’an: ﴿they fear the harshness of the Reckoning﴾ – is it that they fear that God will treat them unjustly? No, by God! It is only that thorough investigation that they fear. That is why God calls it the harsh Reckoning, because the one carrying out the investigation is harsh.” [13:21]

41. From al-Ḥusayn b. ‘Uthmān, from whoever narrated it to him from Abū ‘Abd Allāh عليه السلام who said, ‘Maintaining relations with one’s kin purifies deeds, increases wealth and facilitates the Reckoning. It also averts misfortunes and increases life spans.’ [13:21]

٣٧. عن هشام بن سالم، عن أبي عبد الله عليه السلام، في قوله: ﴿وَيَخَافُونَ سُوءَ الْحِسَابِ﴾، قال: تُحَسَّبُ عَلَيْهِمُ السَّيِّئَاتُ، وَلَا تُحَسَّبُ لَهُمُ الْحَسَنَاتُ، وَهُوَ الْاِسْتِقْصَاءُ.

٣٨. عن هشام بن سالم، عن أبي عبد الله عليه السلام، في قوله: ﴿وَيَخَافُونَ سُوءَ الْحِسَابِ﴾، قال: الْاِسْتِقْصَاءُ وَالْمُدَاقَّةُ، وَقَالَ: تُحَسَّبُ عَلَيْهِمُ السَّيِّئَاتُ، وَلَا تُحَسَّبُ لَهُمُ الْحَسَنَاتُ.

٣٩. عن حماد بن عثمان، عن أبي عبد الله عليه السلام، أنه قال لرجل: يا فلان، ما لك ولأخيك؟ قال: جُعِلَتْ فِدَاكَ، كَانَ لِي عَلَيْهِ حَقٌّ، فَاسْتَقْصَيْتُ مِنْهُ حَقِّي.

قال أبو عبد الله عليه السلام: أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ: ﴿وَيَخَافُونَ سُوءَ الْحِسَابِ﴾؟ أَتَرَاهُمْ خَافُوا أَنْ يَجُورَ عَلَيْهِمْ أَوْ يَظْلِمَهُمْ؟ لَا وَاللَّهِ خَافُوا الْاِسْتِقْصَاءَ وَالْمُدَاقَّةَ.

٤٠. قال محمد بن عيسى: وبهذا الإسناد أن أبا عبد الله عليه السلام قال لرجل شكاه بعض إخوانه: مَا لِأَخِيكَ فَلَانٍ يَشْكُوكَ؟ فَقَالَ: أَيْشْكُونِي أَنْ اسْتَقْصَيْتُ حَقِّي؟

قال: فجلس مغضباً ثم قال: كَأَنَّكَ إِذَا اسْتَقْصَيْتَ لَمْ تُسْئَلْ: أَرَأَيْتَ مَا حَكَى اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿وَيَخَافُونَ سُوءَ الْحِسَابِ﴾ أَخَافُوا أَنْ يَجُورَ عَلَيْهِمُ اللَّهُ؟ لَا وَاللَّهِ مَا خَافُوا إِلَّا الْاِسْتِقْصَاءَ، فَسَمَاهُ اللَّهُ سُوءَ الْحِسَابِ، فَمَنْ اسْتَقْصَى فَقَدْ أَسَاءَ.

٤١. عن الحسين بن عثمان، عن ذكره عن أبي عبد الله عليه السلام، قال: إِنَّ صَلَاةَ الرَّحِمِ تُزَكِّي الْأَعْمَالَ، وَتُنْجِي الْأَمْوَالَ، وَتُبَيِّرُ الْحِسَابَ، وَتُدْفَعُ الْبُلُوَى، وَتَزِيدُ فِي الْأَعْمَارِ.

42. From al-Ḥasan b. Maḥbūb, from Abū Wallād who said, 'I said to Abū 'Abd Allāh عليه السلام, "May I be your ransom – one of our pious, Muslim comrades, diligent in his prayers has been affected by vain distraction in that he listens to music."

So he asked, "Does it prevent him from praying on time, fasting, visiting the sick, attending funerals or visiting his brothers?"

He said, 'I said, "No, it does not prevent him from doing any act of goodness and charity." So he said, "These are footsteps of Shayṭān, which he will be forgiven for, God-willing."

Then he continued, "A group of angels once criticized humans for succumbing to pleasures and entertainment – and here I mean that which is permissible (*ḥalāl*), not the prohibited (*ḥarām*). So God scorned the angels for their blaming the human believers of that, and He made those angels preoccupied and distracted by the same pleasures and entertainment that they do not criticize the humans." He continued, "So when they felt themselves becoming distracted, they cried out to God and said, 'Our Lord, Your pardon! Your pardon! Please return us to that for which You created us and charged us with, for we fear that we will fall into a potentially obscure situation.'"

He said, "So God removed these things from their attention." He said, "So on the Day of Judgement when the dwellers of Paradise will be living there, those same angels will seek permission to come and visit them. When they are permitted to do so, they will enter and greet them with peace, saying: *Peace be with you, because you remained steadfast* in the worldly life, away from even permissible pleasures and entertainment." [13:24]

43. From Muḥammad b. al-Haytham, from a man from Abū 'Abd Allāh عليه السلام: *'Peace be with you, because you remained steadfast* despite your poverty in this world, *What an excellent reward is this home of yours!*' He said, 'This is addressed to the martyrs.' [13:24]

٤٢. عن الحسن بن محبوب، عن أبي ولاد، قال: قلت لأبي عبد الله عليه السلام: جعلت فداك، إن رجلاً من أصحابنا ورعاً مسلماً كثير الصلاة، قد ابتلي بحب الله، وهو يسمع الغناء؟ فقال: يمنع ذلك من الصلاة لوقتها، أو من صوم، أو من عيادة مريض، أو حضور جنازة، أو زيارة أخ؟

قال: قلت: لا، ليس يمنع ذلك من شيء من الخير والبر. قال: فقال: هذا من خُطوات الشيطان، مغفور له ذلك إن شاء الله.

ثم قال: إن طائفة من الملائكة عابوا ولد آدم في اللذات والشهوات، أعني لكم الحلال ليس الحرام، قال: فأنف الله للمؤمنين من ولد آدم من تعيير الملائكة لهم، قال: فألقى الله في همهم أولئك الملائكة اللذات والشهوات كي لا يعيبوا المؤمنين. قال: فلما أحسوا ذلك من همهم، عجزوا إلى الله من ذلك، فقالوا: ربنا عَفَوكَ عَفَوَكَ، رُدَّنَا إِلَى مَا خَلَقْتَنَا لَهُ، واحترتنا عليه، فإنا نخاف أن نصير في أمرٍ مرج.

قال: فنزع الله ذلك من همهم، قال: فإذا كان يوم القيامة وصار أهل الجنة في الجنة، استأذن أولئك الملائكة على أهل الجنة، فيؤذن لهم، فيدخلون عليهم، فيسلمون عليهم، ويقولون لهم: *سَلامٌ عليكم بما صَبَرْتُمْ* في الدنيا عن اللذات والشهوات الحلال.

٤٣. عن محمد بن الهيثم، عن رجل، عن أبي عبد الله عليه السلام: *سَلامٌ عليكم بما صَبَرْتُمْ* على الفقر في الدنيا *فَنِعْمَ عُقْبَى الدَّارِ*، قال: يعني الشهداء.

٤٤. عن خالد بن نجیح، عن جعفر بن محمد عليهما السلام، في قوله: ﴿أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾، فقال: بمحمد ﷺ تطمئن القلوب، وهو ذكر الله وحجابه.

٤٥. عن عمرو بن شمر، عن جابر، عن أبي جعفر محمد بن علي، عن أبيه، عن آبائه عليهم السلام، قال: بينما رسول الله ﷺ جالس ذات يوم، إذ دخلت أم أيمن وفي ملحفتها شيء، فقال لها رسول الله ﷺ: يا أم أيمن، أي شيء في ملحفتك؟ فقالت: يا رسول الله، فلانة بنت فلانة أملكوها، ففكروا عليها، فأخذت من ثارها شيئاً.

ثم إن أم أيمن بكت، فقال لها رسول الله ﷺ: ما يبكيك؟ فقالت: فاطمة زوجتني فلم تثر عليها شيئاً!

فقال لها رسول الله ﷺ: لا تبكين، فوالذي بعثني بالحق بشيراً ونذيراً، لقد شهد إمامك فاطمة جبرئيل وميكائيل وإسرافيل في ألوف من الملائكة، ولقد أمر الله طوبى فنثرت عليهم من حللها وسندسها واستبرقها ودورها وزمردنها وياقوتها وعطرها، فأخذوا منه حتى ما دروا ما يصنعون به، ولقد نحل الله طوبى في مهر فاطمة، فهي في دار علي بن أبي طالب.

٤٦. عن أبان بن تغلب، قال: كان النبي ﷺ يكثر تقبيل فاطمة، قال: فعابته على ذلك عائشة، فقالت: يا رسول الله، إنك لتكثر تقبيل فاطمة؟ فقال لها: ويلك لما أن عرج بي إلى السماء مر بي جبرئيل على شجرة طوبى، فناولني من ثمرها فأكلتها فحول الله ذلك إلى ظهري، فلما

44. From Khālid b. Najīh, from Ja'far b. Muḥammad ﷺ who said regarding His verse ﴿Truly it is in the remembrance of God that hearts find peace﴾, 'It is in Muḥammad and his family that the hearts find peace for he is [the embodiment of] God's remembrance and His protection.' [13:28]

45. From 'Amr b. Shmr, from Jābir, from Abū Ja'far Muḥammad b. 'Alī, on his father's authority, on his forefathers' authority who said, 'One day when the Messenger of God ﷺ was seated Umm Ayman came in to see him with something wrapped in her cloak. So the Messenger of God ﷺ asked her, "Umm Ayman, what is in your cloak?" She replied, "O Messenger of God, so and so, the daughter of so and so has just got married, and they sprinkled her with confetti, so I have just brought a little bit of that confetti."

Then Umm Ayman began to cry, so the Messenger of God ﷺ asked her, "What are you crying about?" She replied, "When you got Fāṭima married, nothing was sprinkled on her."

So the Messenger of God reassured her, "Do not cry. By the One who has sent me with the Truth as a warner and as a bearer of glad tidings, Fāṭima's wedding ceremony was witnessed by Jibra'il, Mikā'il, Isrā'īl and thousands of angels, and as soon as God commanded: 'Tūbā'⁵ [to the tree of that name], it showered its jewels, pearls, precious stones, emeralds and rubies as well as its fragrance down onto her. They all managed to take so much from it that they did not know what to do with it all. God presented Tūbā as Fāṭima's bridal gift, and it is in 'Alī b. Abī Ṭālib's house.'" [13:29]

46. From Abān b. Taghlib who said, 'The Prophet ﷺ used to kiss Fāṭima a lot, and 'Ā'isha rebuked him for doing that saying, "O Messenger of God, why do you kiss Fāṭima so much?" So he said to her, "Woe unto you! When I was lifted to the heavens Jibra'il took me to the tree of Tūbā and gave me its fruit to eat, which I did. God moved that into my loins, and when I came back down to earth I slept with Khadīja and she conceived Fāṭima, peace be upon

⁵ The word *tūbā* in the Qur'an is used in a congratulatory and beatific capacity to express the joy and exhilaration which the believers will experience in Paradise as well as being given glad tidings of it in this world. It is also reported in *hadith* literature to be a fragrant tree in Paradise.

her. So every single time that I kiss Fāṭima, I can smell the fragrance of the tree of Ṭubā on her.” [13:29]

47. From Abū Ḥamza, from Abū Ja'far عليه السلام who said, 'Ṭubā is a tree growing in the Garden of Eden, which our Lord has planted with His own Hands.' [13:29]
48. From Abū Qutayba Tamīm b. Thābit, from Ibn Sirīn regarding His verse: *﴿Joy (ṭubā) awaits these, and their final homecoming will be excellent.﴾* He said, 'Ṭubā is a tree in Paradise that is rooted in 'Alī's chamber and whose branches extend into every single chamber in Paradise.' [13:29]
49. From Abū Baṣīr, from Abū 'Abd Allāh عليه السلام. He said, 'He said, "When a believer meets a fellow brother and they shake hands, their sins fall off them – just like leaves falling off a tree – for the duration that contact between their hands is maintained. When they part, their two angels say to each other, 'May God reward you both well on behalf of your two selves.' Moreover, when one of them embraces the other a caller calls out to them both: 'Ṭubā for both of you and an excellent homecoming.' Ṭubā is a tree in Paradise whose roots began in the Commander of the Faithful's house and whose branches extend into the abodes of the dwellers of Paradise. When they part from each other, two noble angels call out to them: "O friends of God, be gladdened by God's kindness to you and Paradise that lies ahead." [13:29]
50. From Abū Baṣīr, from Abū Ja'far عليه السلام who said, 'The Commander of the Faithful used to say, "God-conscious people have certain traits that they can be identified by: they speak the truth, return the trust, and keep their promises. They are hardly ever incapable or miserly [in giving]. They maintain relations with their kin and are kind to vulnerable people. They do not cohabit much with women. They spread kindness, are cheerful in their temperament and very tolerant. They seek out knowledge that takes them closer to God – for them is nearness to God, *﴿Joy (ṭubā) awaits these, and their final homecoming will be excellent.﴾* Ṭubā is a tree in Paradise, rooted in the house of the Messenger of God ﷺ; and every single believer will have a branch of that tree in his heavenly abode, where he has only to wish for something in his heart than it will

أَنْ هَبَطْتُ إِلَى الْأَرْضِ وَقَعْتُ خَدِيحَةً، فَمَلْتُ بِفَاطِمَةَ، فَاقْبَلْتُ فَاطِمَةَ إِلَّا وَجَدْتُ رَائِحَةَ شَجَرَةِ طُوبَى مِنْهَا.

٤٧. عَنْ أَبِي حمزة، عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: طُوبَى هِيَ شَجَرَةٌ تَخْرُجُ مِنْ جَنَّةِ عَدْنٍ، غَرَسَهَا رَبُّنَا بِيَدِهِ.

٤٨. عَنْ أَبِي قُتَيْبَةَ تَمِيمِ بْنِ ثَابِتٍ، عَنْ ابْنِ سِيرِينَ، فِي قَوْلِهِ: ﴿طُوبَى لَهُمْ وَحُسْنُ مَآبٍ﴾، قَالَ: طُوبَى شَجَرَةٌ فِي الْجَنَّةِ، أَصْلُهَا فِي حُجْرَةِ عَلِيٍّ، وَلَيْسَ فِي الْجَنَّةِ حُجْرَةٌ إِلَّا فِيهَا عُصْنٌ مِنْ أَغْصَانِهَا.

٤٩. عَنْ أَبِي بصير، عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: قَالَ: إِنَّ الْمُؤْمِنَ إِذَا لَقِيَ أَخَاهُ وَصَاحِبَهُ، لَمْ تَزَلِ الذُّنُوبُ تَنَحَّاتٍ عَنْهُمَا مَا دَامَا مُتَصَاحِبَيْنِ، كَنَحَاتِ الْوَرَقِ عَنِ الشَّجَرِ، فَإِذَا اقْتَرَقَا قَالَ مَلَكَاهُمَا: جَزَاكَمُ اللَّهُ خَيْرًا عَنْ أَنْفُسِكُمَا، فَإِنْ التَزَمَ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ، نَادَاهُمَا مُنَادٍ: طُوبَى لَكُمَا وَحُسْنُ مَآبٍ، طُوبَى شَجَرَةٌ فِي الْجَنَّةِ، أَصْلُهَا فِي دَارِ أَمِيرِ الْمُؤْمِنِينَ، وَفَرْعُهَا فِي مَنَازِلِ أَهْلِ الْجَنَّةِ، فَإِذَا اقْتَرَقَا نَادَاهُمَا مَلَكَانِ كَرِيمَانِ، أَبْشِرَا يَا وَلِيَّيَ اللَّهِ بِكَرَامَةِ اللَّهِ وَالْجَنَّةِ مِنْ وَرَائِكُمَا.

٥٠. عَنْ أَبِي بصير، عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام يَقُولُ: إِنَّ لِأَهْلِ التَّقْوَى عِلَامَاتٍ يُعْرَفُونَ بِهَا: صِدْقُ الْحَدِيثِ، وَأَدَاءُ الْأَمَانَةِ، وَوَفَاءُ بِالْعَهْدِ، وَقِلَّةُ الْعَجْزِ وَالْبُخْلِ، وَصِلَةُ الْأَرْحَامِ، وَرَحْمَةُ الضُّعَفَاءِ، وَقِلَّةُ الْمَوَاطَاةِ لِلنِّسَاءِ، وَبَذَلُ الْمَعْرُوفِ، وَحُسْنُ الْخُلُقِ، وَسَعَةُ الْحِلْمِ، وَاتِّبَاعُ الْعِلْمِ فِيمَا يُقَرِّبُ إِلَى اللَّهِ زُلْفَى ﴿طُوبَى لَهُمْ وَحُسْنُ مَآبٍ﴾.

materialize on that branch. If a fast horseman were to ride under its shade for one hundred years, he would still not clear it. If a crow were to fly up from its roots to the top of it, it would die of old age before being able to do so. So set your hearts on that. The believer is such that his own soul is in turmoil as long as people are at ease because of him. When night falls, he spreads his face onto the ground in prostration to God, with all his limbs, in intimate conversation with the One who created him, to save his neck from the Fire. That is precisely how you ought to be!" [13:29]

51. From Mu'āwiya b. Wahb⁶ who said, 'I heard him say, "Praise be to God, Nāfi', the freed slave belonging to 'Umar's family." He continued, "He was in Ḥafṣa's house, and people would come to him in throngs, and that was neither seen as a disturbance nor discouraged; whereas lots of people come to us, as a link to the Messenger of God, but they do so apprehensively and bashfully for fear that it will disturb or that they will be disparaged. God has said in His Book: ﴿We sent messengers before you and gave them wives and offspring.﴾ So God's Messenger ﷺ was no different to any of them in that God had given him wives and offspring as well. However, none of the previous prophets had their households submit in devotion the way that his household submitted in devotion alongside him. This is how God honoured His Messenger ﷺ." [13:38]

52. From Bashīr al-Dahhān, from Abū 'Abd Allāh ﷺ who said, 'God has not given any of the previous messengers anything that He has not also given to Muḥammad ﷺ, and has given as much to Muḥammad as He gave the messengers before him.' Then he recited this verse: ﴿We sent messengers before you and gave them wives and offspring.﴾ [13:38]

53. From 'Alī b. 'Umar b. Abān al-Kalbī⁷, from Abū 'Abd Allāh ﷺ who said, 'I bear witness that my father used to say, "The only thing keeping any of you from seeing and envying that which will delight his eyes is for his soul to

وُطُوِي شَجَرَةً فِي الْجَنَّةِ، أَصْلُهَا فِي دَارِ رَسُولِ اللَّهِ ﷺ، فَلَيْسَ مِنْ مُؤْمِنٍ إِلَّا وَفِي دَارِهِ غُصْنٌ مِنْ أَغْصَانِهَا، لَا يَنْوِي فِي قَلْبِهِ شَيْئًا إِلَّا أَنَّهُ ذَلِكَ الْغُصْنُ، وَلَوْ أَنَّ رَاكِبًا مُجَدَّأً سَارَ فِي ظِلِّهَا مِائَةَ عَامٍ مَا خَرَجَ مِنْهَا، وَلَوْ أَنَّ غُرَابًا طَارَ مِنْ أَصْلِهَا مَا بَلَغَ أَعْلَاهَا حَتَّى يَبْيَضَ هَرَمًا، أَلَا فِي هَذَا فَاغْرَبُوا، إِنَّ لِلْمُؤْمِنِ فِي نَفْسِهِ شُغْلًا، وَالنَّاسَ مِنْهُ فِي رَاحَةٍ، إِذَا جَنَّ عَلَيْهِ اللَّيْلُ فَرَسَ وَجْهَهُ وَسَجَدَ لِلَّهِ بِمَكَارِمِ بَدَنِهِ، يُنَاجِي الَّذِي خَلَقَهُ فِي فَكَكَ رَقَبَتِهِ، أَلَا فَهَكَذَا فَكُونُوا.

٥١. عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ، قَالَ: سَمِعْتُهُ يَقُولُ: الْحَمْدُ لِلَّهِ، نَافِعُ عَبْدِ آلِ عَمْرِو، كَانَ فِي بَيْتِ حَفْصَةَ، فَيَأْتِيهِ النَّاسُ وَفُودًا، فَلَا يُعَابُ ذَلِكَ عَلَيْهِمْ، وَلَا يُقْبَحُ عَلَيْهِمْ، وَإِنْ أَقْوَامًا يَأْتُونَا صَلَاةً لِرَسُولِ اللَّهِ ﷺ، فَيَأْتُونَا خَائِفِينَ مُسْتَخْفِينَ، يُعَابُ ذَلِكَ وَيُقْبَحُ عَلَيْهِمْ، وَلَقَدْ قَالَ اللَّهُ فِي كِتَابِهِ: ﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً﴾، فَمَا كَانَ رَسُولُ اللَّهِ ﷺ إِلَّا أَحَدًا أَوْلَتْكَ، جَعَلَ اللَّهُ لَهُ أَزْوَاجًا، وَجَعَلَ لَهُ ذُرِّيَّةً، ثُمَّ لَمْ يُسَلِّمْ مَعَ أَحَدٍ مِنَ الْأَنْبِيَاءِ مَنْ أَسْلَمَ مَعَ رَسُولِ اللَّهِ ﷺ مِنْ أَهْلِ بَيْتِهِ، أَكْرَمَ اللَّهُ بِذَلِكَ رَسُولَهُ ﷺ.

٥٢. عَنْ بَشِيرِ الدَّهَّانِ، عَنْ أَبِي عَبْدِ اللَّهِ ﷺ، قَالَ: مَا آتَى اللَّهُ أَحَدًا مِنَ الْمُرْسَلِينَ شَيْئًا إِلَّا وَقَدْ آتَاهُ مُحَمَّدًا ﷺ، وَقَدْ آتَى اللَّهُ مُحَمَّدًا ﷺ كَمَا آتَى الْمُرْسَلِينَ مِنْ قَبْلِهِ، ثُمَّ تَلَا هَذِهِ الْآيَةَ: ﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً﴾.

٥٣. عَنْ عَلِيِّ بْنِ عَمْرِو بْنِ أَبَانَ الْكَلْبِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ ﷺ، قَالَ: أَشْهَدُ عَلَى أَبِي أَنَّهُ كَانَ يَقُولُ: مَا بَيْنَ أَحَدِكُمْ وَبَيْنَ أَنْ يُغْبَطَ أَوْ يَرَى مَا تَقَرَّبَ بِهِ عَيْنُهُ إِلَّا أَنْ يَبْلُغَ نَفْسُهُ هَذِهِ — وَأَهْوَى

⁶ Abū al-Ḥasan Mu'āwiya b. Wahb al-Bajalī, a reliable and upright companion of the sixth and seventh Imams. See Ḥilli, *Khulāṣat al-aqwāl*, 274 (nr. 996); Modarressi, *Tradition and Survival*, 332–3 (nr. 144).

⁷ There is no individual by the name 'Alī b. 'Umar b. Abān in Khūṭ's *Mu'jam*.

إِلَى حَلْقِهِ — قَالَ اللَّهُ فِي كِتَابِهِ: ﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً﴾ فَنَحْنُ ذُرِّيَّةُ رَسُولِ اللَّهِ ﷺ.

٥٤. عن الفضل بن صالح، عن جعفر بن محمد عليهما السلام، قال: قال رسول الله ﷺ: خَلَقَ اللَّهُ الْخَلْقَ قِسْمَيْنِ، فَأَلْقَى قِسْمًا، وَأَمْسَكَ قِسْمًا، ثُمَّ قَسَمَ ذَلِكَ الْقِسْمَ عَلَى ثَلَاثَةِ أَثْلَاثٍ، فَأَلْقَى ثُلُثَيْنِ وَأَمْسَكَ ثُلَاثًا، ثُمَّ اخْتَارَ مِنْ ذَلِكَ الثُّلُثِ قُرَيْشًا، ثُمَّ اخْتَارَ مِنْ قُرَيْشِ بْنِ عَبْدِ الْمُطَّلِبِ، ثُمَّ اخْتَارَ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ رَسُولَ اللَّهِ ﷺ؛ فَنَحْنُ ذُرِّيَّتُهُ، فَإِنْ قُلْتَ لِلنَّاسِ: لِرَسُولِ اللَّهِ ﷺ ذُرِّيَّةٌ، يَجِدُوا، وَلَقَدْ قَالَ اللَّهُ: ﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً﴾ فَنَحْنُ ذُرِّيَّتُهُ.

قال: فقلت: أنا أشهد أنكم ذُرِّيَّتُهُ، ثم قلت له: ادعُ الله لي — جعلت فداك — أن يجعلني معك في الدنيا والآخرة، فدعا لي ذلك قال: وقبلك باطن يده.

٥٥. وفي رواية شعيب عنه ﷺ، أنه قال: نحن ذُرِّيَّةُ رَسُولِ اللَّهِ ﷺ، والله ما أدري على ما يُعادوننا إلا لقربتنا من رسول الله ﷺ.

٥٦. عن علي بن عبد الله بن مروان، عن أيوب بن نوح، قال: قال لي أبو الحسن العسكري ﷺ: وأنا واقف بين يديه بالمدينة ابتداءً من غير مسألة: يا أيوب، إته ما نبأ الله من نبي إلا بعد أن يأخذ عليه ثلاث خِلال: شهادة أن لا إله إلا الله، وخلع الأنداد من دون الله، وأن لله المشيئة يُقدِّم ما يشاء ويُؤخِّر ما يشاء، أما إته إذا جرى الاختلاف بينهم لم يزل الاختلاف بينهم إلى أن يقوم صاحب هذا الأمر.

reach here," pointing at his throat. "God has said in His Book: ﴿We sent messengers before you and gave them wives and offspring.﴾ We are the offspring of God's Messenger ﷺ." [13:38]

54. From al-Mufaḍḍal b. Ṣāliḥ, from Ja'far b. Muḥammad ﷺ who said, 'The Messenger of God ﷺ said, "God created everyone into two groups. He cast one group aside and kept the other. He further divided that group into thirds, from which He cast two aside and kept one third. Then from that third He selected the tribe of Quraysh. From the tribe of Quraysh He chose the sons of 'Abd al-Muṭṭalib, and from them He handpicked the Messenger of God ﷺ. We are his offspring. When you tell people that the Messenger of God ﷺ had offspring they deny it, whereas God himself has said: ﴿We sent messengers before you and gave them wives and offspring﴾, so we are his offspring.'

He said, 'I said, "I bear witness that you are indeed his offspring." Then I said to him, "May I be your ransom — please supplicate to God for me, to place me with you in this world as well as in the Hereafter." So he made that supplication for me and I kissed his palm.' [13:38]

55. In Shu'ayb's narration on his authority that he said, 'We are the offspring of God's Messenger ﷺ, and by God I do not know why they harbour such enmity towards us unless it is due to our kinship with the Messenger of God ﷺ.' [13:38]
56. From 'Alī b. 'Abd Allāh b. Marwān⁸, from Ayyūb b. Nūḥ who said, 'Abū al-Ḥasan al-'Askarī ﷺ said to me while I was standing in front of him in Medina and without me having initiated the conversation, "Ayyūb, God did not appoint any messenger except after ascertaining three things about him: his testimony that there is no god but God, his rejection of any partners to God, and that God can do as He wills; hastening matters as He pleases and postponing as He pleases. These disputes that arise between them are going to continue thus until the rightful owner of this authority rises." [13:39]

⁸ 'Alī b. 'Abd Allāh b. Marwān, about whom there is scant information. See Ḥillī, *Khulāṣat al-aqwāl*, 185 (nr. 548).

57. From Muḥammad b. Muslim, from Abū 'Abd Allāh عليه السلام who said, 'God did not send a prophet without first ascertaining three characteristics in him: attesting to God in servanthood, rejecting any partners, and that God can hasten and postpone matters as He wills.' [13:39]
58. From Muḥammad b. Muslim, from Abū Ja'far عليه السلام who said, 'I asked him about the Night of Decree, so he replied, "On that night the angels and the scribes descend [into the lowest sky], recording all that is going to take place in the coming year and all that is going to happen to the servants. There are certain things that are dependent on His will, that He may hasten as He pleases or postpone as He pleases. He erases or confirms, and the source of the Scripture is with Him." [13:39]
59. From Zurāra, from Abū Ja'far عليه السلام who said, "Ali b. al-Ḥusayn عليه السلام used to say, "Were it not for a particular verse in the Qur'an, I could have told you all that would happen until the Day of Judgement." So I asked him, "Which verse?" He replied, "God's statement: ﴿God erases or confirms whatever He wills, and the source of Scripture is with Him.﴾" [13:39]
60. From Jamīl b. Darrāj, from Abū 'Abd Allāh عليه السلام who said regarding His verse: ﴿God erases or confirms whatever He wills, and the source of Scripture is with Him﴾, 'He can confirm what is impossible, and He can erase what has already happened.' [13:39]
61. From al-Fuḍayl b. Yaṣār, from Abū Ja'far عليه السلام who said, 'God has not left anything of the past or the future without recording it in a Book that is laid out in front of Him and that He examines. He hastens whatever He wills from it, postpones whatever He wills and erases whatever He wills. Whatever He wills comes to be, and whatever He does not will, never does.' [13:39]
62. From Ḥumrān who said, 'I asked Abū 'Abd Allāh عليه السلام about: ﴿God erases or confirms whatever He wills, and the source of Scripture is with Him﴾, so he replied, "On the Night of Decree, when the scribe angels descend into the lowest sky, they record all that He has decreed to happen in the coming year. So if God wishes to hasten something, postpone something, reduce

٥٧. عن محمد بن مسلم، عن أبي عبد الله عليه السلام، قال: ما بعث الله نبيًا حتى يأخذ عليه ثلاث خلال: الإقرار لله بالعبودية، وخلع الأنداد، وأن الله يقدم ما يشاء ويؤخر ما يشاء.
٥٨. عن محمد بن مسلم، عن أبي جعفر عليه السلام، قال: سألتُه عن ليلة القدر، فقال: ينزل فيها الملائكة والكتب إلى السماء الدنيا، فيكتبون ما يكون من أمر السنة وما يصيب العباد، وأمرٌ عنده موقوفٌ له فيه المشية، فيقدم منه ما يشاء، ويؤخر ما يشاء، ويمحو ويثبت وعنده أم الكتاب.
٥٩. عن زرارة، عن أبي جعفر عليه السلام، قال: كان علي بن الحسين عليهما السلام يقول: لولا آية في كتاب الله لحدثتكم بما يكون إلى يوم القيامة، فقلت له: آية آية؟ قال: قول الله: ﴿يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ مَا يَشَاءُ وَرِيعَهُ أَمْرُ الْكِتَابِ﴾.
٦٠. عن جميل بن دراج، عن أبي عبد الله عليه السلام، في قوله: ﴿يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَرِيعَهُ أَمْرُ الْكِتَابِ﴾، قال: هل يثبت إلا ما لم يكن، وهل يمحو إلا ما كان.
٦١. عن الفضيل بن يسار، عن أبي جعفر عليه السلام، قال: إن الله لم يدع شيئًا كان أو يكون إلا كُتب في كتاب، فهو موضوع بين يديه ينظر إليه، فما شاء منه قدم، وما شاء منه أخر، وما شاء منه محأ، وما شاء منه كان، وما لم يشأ لم يكن.
٦٢. عن حمران، قال: سألتُ أبا عبد الله عليه السلام عن قول الله تعالى ﴿يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَرِيعَهُ أَمْرُ الْكِتَابِ﴾ فقال: يا حمران، إنه إذا كان ليلة القدر، وتزلت الملائكة الكتب

something or increase it, He erases whatever He wills and confirms whatever He wants.”

He said, ‘So at that point, I asked him, “So every single thing that takes place is with God in a Book?” He replied, “Yes.”

I asked, “So it starts off being one way, then becomes another way, until it finally ends up the way it is?” He replied, “Yes.”

I asked, “So what is there left in his own hands [i.e. the individual’s]?” He said, ‘Glory be to God! Even then God would be able to bring about anything that He, Blessed and most High, pleases.” [13:39]

63. From al-Fuḍayl who said, ‘I heard Abū Ja‘far عليه السلام say, “[God’s] Knowledge is of two types: a knowledge that he teaches to His angels, His messengers and prophets; and a knowledge kept reserved to Himself, which no one has access to apart from Himself, through which He can bring about whatever He pleases.” [13:39]
64. From al-Fuḍayl b. Yasār from Abū ‘Abd Allāh عليه السلام who said, “God has a Book in which is written all that has ever been and will ever come to be, which He keeps in front of Him. He can hasten whatever He wills from it and postpone whatever He wills, erase whatever He wills, and confirm whatever He wills. That which He wills comes to be, and that which He does not, never does.” [13:39]
65. From al-Fuḍayl who said, ‘I heard Abū Ja‘far عليه السلام say, “There are events that are destined which definitely happen, and others which are dependent on God’s will that He can hasten as He pleases, erase as He pleases and confirm as He pleases. No one has access to that, meaning the knowledge that is provisional [on Him]. As for all that the prophets bring down, all of that actually happens, for He would not contradict Himself, His prophets or His angels.” [13:39]

إلى السماء الدنيا، فيكتبون ما يقضى في تلك السنة من أمر، فإذا أراد الله أن يقدم شيئاً أو يؤخره، أو ينقص منه أو يزيد، أمر الملك فحما ما يشاء، ثم أثبت الذي أراد.

قال: فقلت له عند ذلك: فكل شيء يكون فهو عند الله في كتاب؟ قال: نعم.

قلت: فيكون كذا وكذا ثم كذا وكذا حتى ينتهي إلى آخره؟ قال: نعم.

قلت: فأني شيء يكون بيده؟ قال: سبحان الله! ثم يحدث الله أيضاً ما شاء تبارك

وتعالى.

٦٣. عن الفضيل، قال: سمعتُ أبا جعفر عليه السلام يقول: العلم علمان، علم الله ملائكته ورسله وأنبياءه، وعلم عنده مخزون لم يطلع عليه أحد، يحدث فيه ما يشاء.

٦٤. عن الفضيل بن يسار، عن أبي عبد الله عليه السلام، قال: إن الله كتب كتاباً فيه ما كان وما هو كائن، فوضعه بين يديه، فما شاء منه قدم، وما شاء منه أخر، وما شاء منه محأ، وما شاء منه أثبت، وما شاء منه كان، وما لم يشأ منه لم يكن.

٦٥. عن الفضيل، قال: سمعتُ أبا جعفر عليه السلام يقول: من الأمور أمور محتومة كائنة لا محالة، ومن الأمور أمور موقوفة عند الله، يقدم فيها ما يشاء، ويمحو ما يشاء، ويثبت منها ما يشاء، لم يطلع على ذلك أحداً — يعني الموقوفة — فأما ما جاءت به الرسل فهي كائنة لا يكذب نفسه ولا نبيته ولا ملائكته.

66. From Abū Ḥamza al-Thumālī who said, 'Abū Ja'far (عليه السلام) and Abū 'Abd Allāh (عليه السلام) said, "Abū Ḥamza, if we narrate to you about something that is going to happen in this place, and it happens in that one instead, it is only because God does whatever He wills. If we relate a narration to you today, then narrate its opposite tomorrow, it is only because God erases and confirms as He pleases." [13:39]

67. From Hammād b. 'Isā, from Rib'ī, from al-Fuḍayl b. Yasār who said, 'I heard Abū Ja'far (عليه السلام) say, "[God's] Knowledge is of two types: a knowledge kept reserved with God which no creature of His has any access to apart from Himself, and a knowledge that He teaches to His angels, His messengers and prophets. The knowledge that His angels have been vested with materializes because He does not contradict Himself, His angels or His messengers. The knowledge that is kept reserved with Him, however, is that through which He hastens and postpones as He pleases, and erases and confirms as He pleases." [13:39]

68. From 'Amr b. al-Ḥamīq⁹ who said, 'I went in to see the Commander of the Faithful (عليه السلام) when he had been struck on the head, so he said to me, "Amr, I am about to depart from you all." Then he continued, "The seventieth year will see adversity," and he said this three times.

So I asked, "Will there be peace again after the misfortune?" He did not reply me, however, and he fainted. Umm Kulthūm started to cry, so he came to his senses and said, "Umm Kulthūm, do not upset me. If you were to see what I can see, you would not cry. The angels of the seven heavens are lined up in rows, with the prophets behind them. Muḥammad (عليه السلام) is right here, taking my hand and saying, "Come on 'Alī, what is ahead of you is much better than what you are experiencing right now."

I said, "May my father and mother be your sacrifice – you mentioned to me about there being adversity in the seventieth year. So will there be peace after the seventieth year?" He replied, "Yes, 'Amr, there will be peace after adversity, but God can erase and confirm whatever He pleases, and with Him is the source of the Scripture." [13:39]

⁹ In all likelihood a transcription error for 'Amr b. al-Ḥamīq al-Khuzā'i, an eminent companion of 'Alī b. Abī Ṭālib. See Khū'i, *Mu'jam*, 14:96-100 (nr. 8902).

٦٦. عن أبي حمزة الثمالي، قال: قال أبو جعفر (عليه السلام) وأبو عبد الله (عليه السلام): يا أبا حمزة، إن حدثناك بأمر أنه يحجبني من هاهنا، فجاء من هاهنا، فإن الله يصنع ما يشاء، وإن حدثناك اليوم بمحدثٍ وحدثناك غداً بخلافه، فإن الله يحو ما يشاء ويثبت.

٦٧. عن حماد بن عيسى، عن ربعي، عن الفضيل بن يسار، قال: سمعتُ أبا جعفر (عليه السلام) يقول: العلم علمان، فعلم عند الله محزونٌ لم يُطلع عليه أحدٌ من خلقه، وعلم علمه ملائكته ورُسُلُه وأنبياءُه، فأما علم ملائكته فإنه سيكون، لا يكذب نفسه ولا ملائكته ولا رُسُلُه، وعلم عنده محزونٌ يُقدِّم فيه ما يشاء، ويؤخر ما يشاء، ويحو ما يشاء، ويثبت ما يشاء.

٦٨. عن عمرو بن الحقيق، قال: دخلت على أمير المؤمنين (عليه السلام) حين ضرب على قرنه، فقال لي: يا عمرو، إني مُفارقكم، ثم قال: سنة السبعين فيها بلاء، قالها ثلاثاً.

فقلت: فهل بعد البلاء رخاء؟ فلم يجبني وأغشى عليه، فبكت أم كلثوم فأفاق فقال: يا أم كلثوم لا تؤذيني، فإنك لو قد ترين ما أرى لم تبكي، إن الملائكة في السماوات السبع بعضهم خلف بعضهم، والنبئون خلفهم، وهذا محمد (عليه السلام) أخذ بيدي، ويقول: انطلق يا علي، فما أملك خيرٌ لك مما أنت فيه.

فقلت: بأبي أنت وأمي، قلت لي: في السبعين بلاء، فهل بعد السبعين رخاء؟ فقال: نعم يا عمرو، إن بعد البلاء رخاء، ويحو الله ما يشاء ويثبت وعنده أم الكتاب.

69. Abū Ḥamza said, 'I said to Abū Ja'far, "Ali used to say that adversity would last for seventy years, which would be followed by peace. However, seventy years have already passed and they have still not seen peace."

So Abū Ja'far said to me, "Thābit, God had timed this position [of peaceful rule] to come about in the seventieth year, but when al-Ḥusayn – may God's blessings be upon him – was killed, God's intense wrath upon the people of the earth caused Him to delay it to the one hundred and fortieth year. We narrated to you all regarding this, but you announced the narration and divulged what had been entrusted to you in secret. So God postponed it again, and has not given us a fixed time for it now." Then he said: *«God erases or confirms whatever He will, and the source of Scripture is with Him.»* [13:39]

70. From Abū al-Jārūd, from Abū Ja'far عليه السلام who said, 'When God wants to destroy a group of people, He commands the planet to orbit faster with them, and their life is reduced by exactly how much He wishes. When He wants to prolong the life of a group of people, He commands the planet to slow down the orbit for them, and their life is increased by exactly however much He wishes; so do not dismiss this, for God erases or confirms whatever He wills, and the source of the Scripture is with Him.' [13:39]

71. From Ibn Sinān, from Abū 'Abd Allāh عليه السلام who said, 'God hastens and postpones whatever He wills; and He erases and confirms whatever He wills, and with Him is the source of the Scripture.' He said, 'Every single matter that God decides is already in His knowledge before He executes it. There is not a thing that occurs to Him that was not already in His knowledge, for nothing can occur to Him out of ignorance.' [13:39]

72. From Ibrāhīm b. Yaḥyā¹⁰, from Ja'far b. Muḥammad عليه السلام who said, 'Not a single baby is born without one of the devils hovering around him. When God ascertains that he will be from among our Shī'a, He veils him from that devil. If he is not from among our Shī'a, however, the devil fixes his index finger

٦٩. قال أبو حمزة: فقلت لأبي جعفر: إن علياً عليه السلام كان يقول: إلى السبعين بلاء، وبعد

السبعين رخاء، وقد مضت السبعون، ولم يروا رخاء؟

فقال لي أبو جعفر عليه السلام: يا ثابت، إن الله كان قد وقت هذا الأمر في السبعين، فلما قُتل الحسين صلوات الله عليه اشتد غضب الله على أهل الأرض، فأخره إلى أربعين ومائة سنة، فحدثناكم فأدغم الحديث، وكشفتم قناع السر فأخره الله، ولم يجعل لذلك عندنا وقتاً، ثم قال: *«يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ.»*

٧٠. عن أبي الجارود، عن أبي جعفر عليه السلام، قال: إن الله إذا أراد فناء قوم أمر الفلك فأسرع الدور بهم، فكان ما يريد من نقصان، فإذا أراد بقاء قوم أمر الفلك فأبطأ الدور بهم، فكان ما يريد من الزيادة فلا تنكروا، فإن الله يحوم ما يشاء ويثبت وعنده أم الكتاب.

٧١. عن ابن سنان، عن أبي عبد الله عليه السلام يقول: إن الله يُقدِّم ما يشاء ويُؤخر ما يشاء، ويمحو ما يشاء ويثبت ما يشاء وعنده أم الكتاب. وقال: لكل أمر يُريده الله فهو في علمه قبل أن يصنعه، وليس شيء يبدوله إلا وقد كان في علمه، إن الله لا يبدوله من جهل.

٧٢. عن إبراهيم بن أبي يحيى، عن جعفر بن محمد عليهما السلام، قال: ما من مولود يُولد إلا وإبليس من الأبالسة بحضرته، فإن علم الله أنه من شيعتنا حجب عن ذلك الشيطان، وإن لم يكن من شيعتنا أثبت الشيطان إصبعه السبابة في دبره، فكان مأبوناً، وذلك أن الذكر يخرج للوجه، فإن كانت امرأة أثبت في فرجها، فكانت فاجرة، فعند ذلك يبكي الصبي بكاءً شديداً إذا هو خرج من بطن أمه، والله بعد ذلك يحوم ما يشاء ويثبت وعنده أم الكتاب.

¹⁰ Ibrāhīm b. Yaḥyā b. Abī al-Bilād, author of one of the pre-canonical texts of Imāmī traditions. He is not the same individual as Ibrāhīm b. Abī al-Bilād. See Khūṭ, *Mu'jam*, 1:323 (nr. 337).

inside his anus and he becomes a blameworthy person [in his life]. If it is a girl, then he puts it inside her vagina and she grows up to be promiscuous. At that point the baby cries uncontrollably when he comes out of his mother's belly. After that, God erases whatever He wills and confirms whatever He wills, and with Him is the source of the Scripture.' [13:39]

73. From Abū Ḥamza al-Thumālī, from Abū Ja'far عليه السلام who said, 'God, Blessed and most High, sent down hoards of angels down to Ādam when he was in a valley known as al-Rawḥā, situated between al-Ṭā'if and Mecca. [Then they stroked Ādam's back] and his offspring were called forth, still being particles.' He continued, 'They all came out the way that ants swarm out of their holes all together, and they gathered together at the edge of the valley. Then God said to Ādam, "Look, what can you see?" Ādam replied, "Lots of little particles at the edge of the valley."

God said, "Ādam, these are your offspring whom I have taken out of your own back to take their testament to My Lordship and to Muḥammad's prophethood from them, just as I had done previously in the heavens."

Ādam said, "My Lord! How did you fit them all into my back?" God replied, "Through the subtlety of My work and the execution of My power."

Ādam said, "My Lord, what do you want them to swear to?" God said, "That they will never associate anything with Me."

Ādam said, "What will be the reward of one who obeys You, my Lord?" God replied, "I will make him reside in My Paradise."

Ādam asked, "And what will be the recompense of one who rebels against You?" He replied, "I will make him reside in My Fire."

Ādam said, "You are indeed Just with them, My Lord, but the majority of them will rebel against You unless You protect them."

Abū Ja'far continued, 'Then God showed Ādam the names of all the prophets and their lifespans. So Ādam came across Prophet Dāwūd's name and saw his lifespan to be forty years. So he said, "My Lord, Dāwūd's lifespan is so short and mine so long! If I were to add thirty years of my lifespan to Dāwūd's, would it be possible to do that for him?" He replied, "Yes, Ādam." He said, "Then I am going to add thirty years from my lifespan on to his, so make that possible and fix it for him, and deduct it from my lifespan."

٧٣. عن أبي حمزة الثمالي، عن أبي جعفر عليه السلام، قال: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَهْبَطَ إِلَى الْأَرْضِ

ظُلُمًا مِنَ الْمَلَائِكَةِ عَلَى آدَمَ، وَهُوَ بَوَادٍ، يُقَالُ لَهُ الرَّوْحَاءُ، وَهُوَ وَادٍ بَيْنَ الطَّائِفِ وَمَكَّةَ. قَالَ:

فَسَحَّ عَلَى ظَهْرِ آدَمَ، ثُمَّ صَرَخَ بِذُرِّيَّتِهِ وَهُمْ ذَرٌّ، قَالَ: فَخَرَجُوا كَمَا تَخْرُجُ النُّحْلُ مِنْ كُورِهَا، فَاجْتَمَعُوا

عَلَى شَفِيرِ الْوَادِي. فَقَالَ اللَّهُ لآدَمَ: انْظُرْ مَاذَا تَرَى؟ فَقَالَ آدَمُ: ذَرًّا كَثِيرًا عَلَى شَفِيرِ الْوَادِي.

فَقَالَ اللَّهُ: يَا آدَمَ، هَؤُلَاءِ ذُرِّيَّتُكَ، أَخْرَجْتُهُمْ مِنْ ظَهْرِكَ، لَأَخَذَ عَلَيْهِمُ الْمِيثَاقَ لِي

بِالرَّبُوبِيَّةِ، وَلِمُحَمَّدٍ بِالنَّبُوءَةِ، كَمَا أَخَذْتُ عَلَيْهِمْ فِي السَّمَاءِ.

قَالَ آدَمُ: يَا رَبِّ، وَكَيْفَ وَسِعَتْهُمْ ظَهْرِي؟ قَالَ اللَّهُ: يَا آدَمَ، بَلُطْفٍ صُنْعِي وَنَافَذِ

قُدْرَتِي.

قَالَ آدَمُ: يَا رَبِّ، فَمَا تُرِيدُ مِنْهُمْ فِي الْمِيثَاقِ؟ قَالَ اللَّهُ: أَنْ لَا يُشْرِكُوا بِي شَيْئًا.

قَالَ آدَمُ: فَمِنْ أَطَاعَكَ مِنْهُمْ يَا رَبِّ، فَمَا جَزَاؤُهُ؟ قَالَ اللَّهُ: أَسْكَنْهُ جَنَّتِي.

قَالَ آدَمُ: فَمِنْ عَصَاكَ فَمَا جَزَاؤُهُ؟ قَالَ: أَسْكَنْهُ نَارِي.

قَالَ آدَمُ: يَا رَبِّ، لَقَدْ عَدَلْتَ فِيهِمْ، وَلِيَعَصِيَنَّكَ أَكْثَرُهُمْ إِنْ لَمْ تَعْصِهِمْ.

قَالَ أَبُو جَعْفَرٍ عليه السلام: ثُمَّ عَرَضَ اللَّهُ عَلَى آدَمَ أَسْمَاءَ الْأَنْبِيَاءِ وَأَعْمَارِهِمْ، قَالَ: فَرَأَى آدَمَ بِاسْمِ

دَاوُدَ النَّبِيِّ عليه السلام، فَإِذَا عُمرُهُ أَرْبَعُونَ سَنَةً، فَقَالَ: يَا رَبِّ، مَا أَقَلَّ عُمرُ دَاوُدَ، وَأَكْثَرُ عُمرِي! يَا

رَبِّ، إِنْ أَنَا زِدْتُ دَاوُدَ مِنْ عُمرِي ثَلَاثِينَ سَنَةً أَيْقَنْدَ ذَلِكَ لَه؟ قَالَ: نَعَمْ يَا آدَمَ. قَالَ: فَإِنِّي

قَدْ زِدْتُهُ مِنْ عُمرِي ثَلَاثِينَ سَنَةً، فَأَنْفِذْ ذَلِكَ لَه، وَأَبْتِهَا لَه عِنْدَكَ، وَاطْرَحْهَا مِنْ عُمرِي.

قَالَ: فَأَبْتَبَ اللَّهُ لِدَاوُدَ مِنْ عُمرِهِ ثَلَاثِينَ سَنَةً، وَلَمْ يَكُنْ لَه عِنْدَ اللَّهِ مُثَبَّتًا، وَمَحَا مِنْ عُمرِ

آدَمَ ثَلَاثِينَ سَنَةً وَكَانَتْ لَه عِنْدَ اللَّهِ مُثَبَّتَةً.

inside his anus and he becomes a blameworthy person [in his life]. If it is a girl, then he puts it inside her vagina and she grows up to be promiscuous. At that point the baby cries uncontrollably when he comes out of his mother's belly. After that, God erases whatever He wills and confirms whatever He wills, and with Him is the source of the Scripture.' [13:39]

73. From Abū Ḥamza al-Thumālī, from Abū Ja'far عليه السلام who said, 'God, Blessed and most High, sent down hoards of angels down to Ādam when he was in a valley known as al-Rawḥā', situated between al-Ṭā'if and Mecca. [Then they stroked Ādam's back] and his offspring were called forth, still being particles.' He continued, 'They all came out the way that ants swarm out of their holes all together, and they gathered together at the edge of the valley. Then God said to Ādam, "Look, what can you see?" Ādam replied, "Lots of little particles at the edge of the valley."

God said, "Ādam, these are your offspring whom I have taken out of your own back to take their testament to My Lordship and to Muḥammad's prophethood from them, just as I had done previously in the heavens."

Ādam said, "My Lord! How did you fit them all into my back?" God replied, "Through the subtlety of My work and the execution of My power."

Ādam said, "My Lord, what do you want them to swear to?" God said, "That they will never associate anything with Me."

Ādam said, "What will be the reward of one who obeys You, my Lord?" God replied, "I will make him reside in My Paradise."

Ādam asked, "And what will be the recompense of one who rebels against You?" He replied, "I will make him reside in My Fire."

Ādam said, "You are indeed Just with them, My Lord, but the majority of them will rebel against You unless You protect them."

Abū Ja'far continued, 'Then God showed Ādam the names of all the prophets and their lifespans. So Ādam came across Prophet Dāwūd's name and saw his lifespan to be forty years. So he said, "My Lord, Dāwūd's lifespan is so short and mine so long! If I were to add thirty years of my lifespan to Dāwūd's, would it be possible to do that for him?" He replied, "Yes, Ādam." He said, "Then I am going to add thirty years from my lifespan on to his, so make that possible and fix it for him, and deduct it from my lifespan."

٧٣. عن أبي حمزة الثمالي، عن أبي جعفر عليه السلام، قال: إن الله تبارك وتعالى أهبط إلى الأرض

ظلالاً من الملائكة على آدم، وهو بوادٍ، يقال له الروحاء، وهو وادي بين الطائف ومكة. قال:

فمسح على ظهر آدم، ثم صرخ بذريته وهم ذر، قال: فخرجوا كما تخرج النحل من كورها، فاجتمعوا

على شفير الوادي. فقال الله لآدم: انظر ماذا ترى؟ فقال آدم: ذراً كبيراً على شفير الوادي.

فقال الله: يا آدم، هؤلاء ذريتك، أخرجتهم من ظهرك، لاخذ عليهم الميثاق لي

بالربوبية، ولحمد بالنبوة، كما أخذت عليهم في السماء.

قال آدم: يا رب، وكيف وسعتهم ظهري؟ قال الله: يا آدم، بلطف صنعي ونافذ

قدرتي.

قال آدم: يا رب، فأتريد منهم في الميثاق؟ قال الله: أن لا يشركوا بي شيئاً.

قال آدم: فمن أطاعك منهم يا رب، فما جزاؤه؟ قال الله: أسكنه جنتي.

قال آدم: فمن عصاك فما جزاؤه؟ قال: أسكنه ناري.

قال آدم: يا رب، لقد عدلت فيهم، وليعصيتك أكثرهم إن لم تعصمهم.

قال أبو جعفر عليه السلام: ثم عرض الله على آدم أسماء الأنبياء وأعمارهم، قال: فرآدم باسم

داود النبي عليه السلام، فإذا عمره أربعون سنة، فقال: يا رب، ما أقل عمر داود، وأكثر عمري! يا

رب، إن أنا زدت داود من عمري ثلاثين سنة أينفد ذلك له؟ قال: نعم يا آدم. قال: فإني

قد زدت من عمري ثلاثين سنة، فأنفد ذلك له، وأثبتها له عندك، واطرحها من عمري.

قال: فأثبت الله لداود من عمره ثلاثين سنة، ولم يكن له عند الله مثبتاً، ومحا من عمر

آدم ثلاثين سنة وكانت له عند الله مثبتة.

He said, 'So God affixed another thirty years onto Dāwūd's lifespan, which had not yet been fixed. He deducted thirty years from Ādam's lifespan, which had already been fixed by Him.'

Abū Ja'far عليه السلام continued, 'This is the import of God's verse: *﴿God erases or confirms whatever He will, and the source of Scripture is with Him.﴾* So God erased that which he had fixed for Ādam and confirmed that which He had not yet fixed. When Ādam's life was drawing to an end, the Angel of Death descended unto him to take his soul, so Ādam عليه السلام said to him, "O Angel of Death, I still have thirty years of life left." So the Angel of Death replied, "Did you not give them to your son, Prophet Dāwūd, when you had thirty years deducted from your life when God presented to you the names of all the prophets from your progeny and showed you their lifespans when you were in the valley of Rawḥā that day?"

Ādam replied, "I do not remember that, O Angel of Death." So the Angel of Death said to him, "Ādam, do not feign ignorance. Did you not ask God to fix them for Dāwūd and erase them from your lifespan, which He did so, confirming it in the Psalms and erasing yours in the Reminder?" He said, "I can only confirm the truth of this if you bring the Book."

Abū Ja'far عليه السلام said, 'Ādam was telling the truth – he did not remember, and it was not that he was feigning ignorance.'

Abū Ja'far عليه السلام said, 'From that day on, God commanded His servants to always write down transactions, loans and interactions between themselves, because of Ādam's forgetting and his subsequent denial of what he himself had done.' [13:39]

74. From 'Ammār b. Mūsā, from Abū 'Abd Allāh عليه السلام who was asked about God's verse: *﴿God erases or confirms whatever He will, and the source of Scripture is with Him.﴾* He replied, 'That Scripture is the Book from which God erases and confirms as He pleases. Therefore, the only thing that can cause a supplication to be revoked is that firm destiny; and that supplication is itself recorded in it as being one that can even reverse destiny, until the point that it is fixed in the source of the Scripture, which is when even supplication can no longer avail him.' [13:39]

فقال أبو جعفر عليه السلام: فذلك قول الله: *﴿يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ﴾*، قال: فحذا الله ما كان عنده مثبتاً لآدم، وأثبت لداود ما لم يكن عنده مثبتاً. قال: فلما دنا عمر آدم هبط عليه ملك الموت عليه السلام ليَقْبِضَ رُوحَهُ، فقال له آدم عليه السلام: يا مَلَكُ الموت، قد بقي من عمري ثلاثون سنة. فقال له مَلَكُ الموت: أَلَمْ تَجْعَلْهَا لابنك داود النبي، وطرحتها من عمرك حيث عَرَضَ اللَّهُ عَلَيْكَ أَسْمَاءَ الْأَنْبِيَاءِ مِنْ ذُرِّيَّتِكَ، وَعَرَضَ عَلَيْكَ أَعْمَارَهُمْ، وَأَنْتَ يَوْمئِذٍ بِوَادِي الرُّوحَاءِ؟

فقال آدم: يا مَلَكُ الموت، ما أذكر هذا، فقال له مَلَكُ الموت: يا آدم، لَا تَجْهَلْ، أَلَمْ تَسْأَلِ اللَّهَ أَنْ يُثَبِّتَهَا لداود ويمحوها من عمرك، فَأَثْبَتَهَا لداود فِي الزُّبُورِ، وَمَحَاها مِنْ عُمُرِكَ فِي الذِّكْرِ؟ قال: فقال آدم: فَأَحْضِرِ الْكِتَابَ حَتَّى أَعْلَمَ ذَلِكَ.

قال أبو جعفر عليه السلام: وكان آدم صادقاً لم يذكر ولم يجهل، قال أبو جعفر عليه السلام: فمن ذلك اليوم أمر الله العباد أَنْ يَكْتُبُوا بَيْنَهُمْ إِذَا تَدَايَنُوا وَتَعَامَلُوا إِلَى أَجَلٍ مُسَمًّى، لِنَسْيَانِ آدَمَ وَجُحُودِهِ مَا جَعَلَ عَلَى نَفْسِهِ.

٧٤. عن عمار بن موسى، عن أبي عبد الله عليه السلام، سُئِلَ عَنْ قَوْلِ اللَّهِ: *﴿يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ﴾*، قال: إِنَّ ذَلِكَ الْكِتَابُ كِتَابٌ يَمْحُو اللَّهُ فِيهِ مَا يَشَاءُ وَيُثَبِّتُ، فَمِنْ ذَلِكَ الَّذِي يَرُدُّ الدُّعَاءَ الْقَضَاءُ، وَذَلِكَ الدُّعَاءُ مَكْتُوبٌ عَلَيْهِ: الَّذِي يَرُدُّ بِهِ الْقَضَاءُ، حَتَّى إِذَا صَارَ إِلَى أُمِّ الْكِتَابِ لَمْ يُغْنِ الدُّعَاءُ فِيهِ شَيْئاً.

75. From al-Ḥusayn b. Zayd b. 'Alī, from Ja'far b. Muḥammad, on his father's authority who said, 'The Messenger of God ﷺ said, "When someone reconciles with his kin, even if he has only three years left to live, God extends them to thirty-three. When someone cuts off relations with his kin, even if he has thirty-three years left to live, God reduces it down to three, or even less."'

Al-Ḥusayn continued, 'Ja'far used to recite this verse: *God erases or confirms whatever He will, and the source of Scripture is with Him.* ﴿ [13:39]

76. From Burayd b. Mu'āwiya al-'Ijlī who said, 'I asked Abū Ja'far ﷺ about the verse: *Say, 'God – and those who have [true] knowledge of the Scripture – are sufficient witness between us.* ﴿ He said, "He means us; and 'Alī is the most virtuous of us all, the foremost and the best one after the Prophet ﷺ." [13:43]

77. From 'Abd Allāh b. 'Aṭā¹¹ who said, 'I said to Abū Ja'far ﷺ, "This Ibn 'Abd Allāh b. Sallām b. 'Imrān claims that his father is the one that God means in the verse: *Say, 'God – and those who have [true] knowledge of the Scripture – are sufficient witness between us.* ﴿ He replied, "He is lying. It is 'Alī b. Abī Ṭālib ﷺ." [13:43]

78. From 'Abd Allāh b. 'Ajalān, from Abū Ja'far ﷺ. He said, 'I asked him about His verse: *Say, 'God – and those who have [true] knowledge of the Scripture – are sufficient witness between us.* ﴿ So he said, "It was revealed about 'Alī after the Messenger of God ﷺ and about the Imams after him; and 'Alī is the one who has knowledge of the Scripture." [13:43]

٧٥. عن الحسين بن زيد بن علي، عن جعفر بن محمد، عن أبيه عليهما السلام، قال: قال رسول الله ﷺ: إن المرء ليصل رحمه وما بقي من عمره إلا ثلاث سنين، فيمدها الله إلى ثلاث وثلاثين سنة، وإن المرء ليقتطع رحمه وقد بقي من عمره ثلاث وثلاثون سنة، فيقصرها الله إلى ثلاث سنين أو أدنى.

قال الحسين: وكان جعفر ﷺ يتلو هذه الآية ﴿يَمْحُو اللَّهُ مَا يَشَاءُ وَيُنْثِي وَعِنْدَهُ أُمُّ الْكِتَابِ﴾.

٧٦. عن يزيد بن معاوية، قال: قلت لأبي جعفر ﷺ: قوله تعالى: ﴿قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ﴾؟ قال: إيانا عني، وعلي ﷺ أفضلنا وأولنا وخيرنا بعد النبي ﷺ.

٧٧. عن عبد الله بن عطاء، قال: قلت لأبي جعفر ﷺ: هذا ابن عبد الله ابن سلام بن عمران يرغم أن أباه الذي يقول الله: ﴿قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ﴾؟ قال: كذب، هو علي بن أبي طالب ﷺ.

٧٨. عن عبد الله بن عجلان، عن أبي جعفر ﷺ، قال: سألتُهُ عن قوله: ﴿قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ﴾، فقال: تركت في علي ﷺ بعد رسول الله ﷺ، وفي الأئمة بعده، وعلي ﷺ عنده علم الكتاب.

¹¹ 'Abd Allāh b. 'Aṭā' b. Abi Riyāḥ was according to the report of Naṣr b. al-Ṣabbāḥ a student of Ibn 'Abbās and a companion of the fifth and sixth Imams. This report is rejected by al-'Allāma al-Ḥilli given that he regards the narrator, Naṣr b. al-Ṣabbāḥ, as a weak reporter in his narrations. See Ḥilli, *Khulāṣat al-aqwāl*, 196 (nr. 611).

79. From al-Fuḍayl b. Yasār, from Abū Ja'far عليه السلام who said regarding His words: ﴿and those who have [true] knowledge of the Scripture﴾, 'It was revealed about 'Alī عليه السلام. He is the one vested with knowledge in this community after the Prophet, may God's blessings be upon him and his family.' [13:43]

٧٩. عن الفضيل بن يسار، عن أبي جعفر عليه السلام، في قوله: ﴿وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ﴾، قال: تَرَكْتُ فِي عَلِيِّ عليه السلام، إِنَّهُ عِلْمُ هَذِهِ الْأُمَّةِ بَعْدَ النَّبِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِ وَآلِهِ.

Ibrāhīm

14. Ibrāhīm

1. From 'Anbasa b. Muṣ'ab¹, from Abū 'Abd Allāh عليه السلام who said, 'Whoever recites both the Chapter of Ibrāhīm (*sūra Ibrāhīm*) and the Chapter of al-Ḥijr (*sūrat al-hijr*) in a two-unit prayer every Friday will never be afflicted with poverty, madness or misfortunes.'
2. From Ibrāhīm b. 'Umar, from whoever mentioned it from Abū 'Abd Allāh عليه السلام who said regarding God's verse: ﴿Remind them of the Days of God﴾, '[Remind them] of his bounties, i.e. His blessings.' [14:5]
3. From Abū 'Amr al-Madā'inī² who said, 'I heard Abū 'Abd Allāh عليه السلام say, "Any servant whom God has blessed with something and he acknowledges it in his heart – or according to another narration, appreciates it in his heart – and thanks God for it with his tongue, no sooner does he utter the words than God commands for him to be given more." In Abū Ishāq al-Madā'inī's report it says: 'No sooner... than God allows him to be given more, as per His verse: ﴿If you are thankful, I will give you more.﴾' [14:7]
4. From Abū Wallād³ who said, 'I said to Abū 'Abd Allāh عليه السلام, "Do you believe that these material blessings that we have been granted from God, if we thank Him and praise Him for them, He will really grant us more as He says in His Book: ﴿If you are thankful, I will give you more﴾?" So he replied, "Yes, whoever praises God and thanks Him for His blessings, acknowledging that they are from Him and no one else [God increases his blessings.]" [14:7]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ من سورة إبراهيم

١. عن عَنبَسَةَ بْنِ مُصْعَبٍ، عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: مَنْ قَرَأَ سُورَةَ إِبْرَاهِيمَ وَالْحِجْرِ فِي رَكْعَتَيْنِ جَمِيعًا فِي كُلِّ جُمُعَةٍ، لَمْ يُصِبْهُ فَقْرٌ أَبَدًا وَلَا جُنُونٌ وَلَا بَلْوَى.
٢. عَنْ إِبْرَاهِيمَ بْنِ عَمْرٍو، عَنْ مَنْ ذَكَرَهُ، عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، فِي قَوْلِ اللَّهِ تَعَالَى: ﴿وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ﴾، قَالَ: بِآلَاءِ اللَّهِ، يَعْنِي نِعَمَهُ.
٣. عَنْ أَبِي عَمْرٍو الْمَدَائِنِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ: أَيَّمَا عَبْدٍ أَنْعَمَ اللَّهُ عَلَيْهِ فَعَرَفَهَا بِقَلْبِهِ – وَفِي رِوَايَةٍ أُخْرَى: فَاقْرَأَ بِهَا بِقَلْبِهِ – وَحَمِدَ اللَّهَ عَلَيْهَا بِلِسَانِهِ، لَمْ يَنْقُدْ كَلَامَهُ حَتَّى يَأْمُرَ اللَّهُ لَهُ بِالزِّيَادَةِ – وَفِي رِوَايَةٍ أَبِي إِسْحَاقَ الْمَدَائِنِيِّ: حَتَّى يَأْذَنَ اللَّهُ لَهُ بِالزِّيَادَةِ – وَهُوَ قَوْلُهُ: ﴿لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ﴾.
٤. وَعَنْ أَبِي وَلَادٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عليه السلام: أَرَأَيْتَ هَذِهِ النِّعْمَةَ الظَّاهِرَةَ عَلَيْنَا مِنَ اللَّهِ، أَلَيْسَ إِنْ شَكَرْنَاهُ عَلَيْهَا وَحَمَدْنَاهُ زَادَنَا، كَمَا قَالَ اللَّهُ فِي كِتَابِهِ: ﴿لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ﴾؟ فَقَالَ: نَعَمْ، مَنْ حَمِدَ اللَّهَ عَلَى نِعَمِهِ وَشَكَرَهُ وَعَلِمَ أَنَّ ذَلِكَ مِنْهُ لَا مِنْ غَيْرِهِ.

¹ 'Anbasa b. Muṣ'ab, a Wāqifi who acknowledged the Imamate of the first six Imams only. See Hilli, *Khulāṣat al-aqwāl*, 383 (nr. 1539).

² Abū 'Amr al-Madā'inī, on whom there is scant information. See Khūfī, *Mu'jam*, 22:288 (nr. 14665).

³ A reference to Abū Wallād Ḥafṣ b. Ṣālim al-Ḥannāt.

5. From al-Ḥasan b. Zarfī⁴, from Muḥammad from Abū 'Abd Allāh عليه السلام who said regarding God's verse: ﴿Let anyone who trusts, trust in God﴾, '[It refers to] the cultivators.' [14:12]
6. From Mas'ada b. Ṣadaqa, from Ja'far b. Muḥammad, on his father's authority, on his grandfather's authority, peace be upon them all, who said, 'The Commander of the Faithful عليه السلام said, "When the bellies of the inmates of the Fire will be burning from having been made to eat from the tree of Zaqqūm and bitter dry thorns, they will ask for a drink. So they will be given to drink molten lava and a festering liquid, *which he will try to gulp but scarcely be able to swallow; death will encroach on him from every side, but he will not die; more intense suffering will lie ahead of him* along with a blaze that will have ignited Hell from its conception, *like molten brass scorching their faces. What a terrible drink! What a painful resting place!*" (18:29)' [14:17]
7. From Ḥariz, from whoever mentioned it on Abū Ja'far's authority who said regarding God's verse: ﴿When everything has been decided, Shayṭān will say...﴾ 'This is another one [i.e. another Shayṭān], and there is nothing in the Qur'an to suggest these words as being that of the same Shayṭān, rather he is a second Shayṭān⁵.' [14:22]
8. From Abū Baṣīr, from Abū 'Abd Allāh عليه السلام that on the Day of Judgement Iblīs will be brought forth, bound by seventy iron shackles and seventy chains, and he will see Zufar, bound with one hundred and twenty chains and iron shackles, so Iblīs will look at him and say, 'Who is this person who God is punishing even more than me, whilst I am the one to have led all these people astray?'
He will be told, 'This is Zufar.'
He will ask, 'What is he being punished like this for?'
He will be told, 'For his rebellion against 'Alī عليه السلام.'

⁴ Abū Muḥammad al-Ḥasan b. Zarfī b. Nāṣiḥ, a reliable narrator of traditions. See Ḥillī, *Khuṭūbat al-aqwāl*, 107 (nr. 259).

⁵ In early Shī'i-Imāmī traditions, the second Shayṭān is usually a reference to 'Umar b. al-Khaṭṭāb.

5. عن الحسن بن ظريف، عن محمد، عن أبي عبد الله عليه السلام، في قول الله سبحانه: ﴿وعلى الله فليتوكل المتوكلون﴾، قال: الزارعون.
6. عن مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه، عن جده عليهم السلام، قال: قال أمير المؤمنين عليه السلام: إِنَّ أَهْلَ النَّارِ لَمَّا عَلَى الرَّقُومِ وَالضَّرِيعِ فِي بُطُونِهِمْ كَعَلَى الْحِمِيمِ سَأَلُوا الشَّرَابَ، فَأَتُوا بِشَرَابٍ عَسَاقٍ وَصَدِيدٍ ﴿يَجْرَعُهُ وَلَا يَكَادُ يُسِغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ﴾ وَحَمِيمٌ تَغْلِي بِهِ جَهَنَّمُ مِنْذُ خُلِقَتْ ﴿كَأَلْهَلٍ يَشْوِي الْوُجُوهُ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَقَا﴾.
7. عن حريز، عن ذكره، عن أبي جعفر عليه السلام، في قول الله: ﴿وقال الشيطان لكا قضي الأمر﴾، قال: هو الثاني، وليس في القرآن شيء ﴿وقال الشيطان﴾ إلا وهو الثاني.
8. عن أبي بصير، عن أبي عبد الله عليه السلام، أنه إذا كان يوم القيامة يؤتى بإبليس في سبعين غلاً وسبعين بكلاً، فينظر الأول إلى رُفْرٍ في عشرين ومائة بكٍ وعشرين ومائة غُلٍّ، فينظر إبليس فيقول: مَنْ هذا الذي أضعفه الله العذاب، وأنا أغويت هذا الخلق جميعاً؟ فيقال: هذا رُفْرٌ، فيقول: بما حدّد له هذا العذاب؟
فيقال: يبغيه على علي عليه السلام.
فيقول له إبليس: ويلٌ لك، وثبورٌ لك، أما علمت أن الله أمرني بالسجود لآدم فعصيته، وسأله أن يجعل لي سلطاناً على محمد وأهل بيته وشيعته فلم يجني إلى ذلك،

So Iblis will say to him, 'Woe unto you! You have brought destruction upon yourself! Do you not know that God commanded me to bow down before Ādam and I disobeyed Him? I asked Him to give me power over Muḥammad, his household, and his followers but He refused to grant me that, saying: *you will have no power over My servants, only over the ones who go astray and follow you.*' (15:42) I did not know them properly when He had singled them out, and I claimed: *You will find that most of them are ungrateful.*' (7:17) So your own self has beguiled you and has made you stand before these creatures now.'

Then he will ask him, 'So what was it that made you stand against 'Alī, along with those who followed you in opposition to him?' So Shayṭān – and he is Zufar – will reply to Iblis, 'You are the one who told me to do that.'

So Iblis will retort to him, 'But I did not disobey my Lord whereas you obeyed me! So Zufar will reply as God has said: *God gave you a true promise. I too made promises but they were false ones: I had no power over you except to call you, and you responded to my call, so do not blame me; blame yourselves. I cannot help you, nor can you help me. I reject the way you associated me with God before. A bitter torment awaits such wrongdoers.*' [14:22]

9. From Muḥammad b. 'Alī al-Ḥalabī, from Zurāra and Ḥumrān, from Abū Ja'far and Abū 'Abd Allāh, peace be upon them both, who said regarding God's verse: *God draws the analogy of a good word being like a good tree whose root is firm and whose branches are high in the sky*, 'It refers to the Prophet ﷺ and the Imams after him being the firm root, and the branches are their guardianship for whoever enters therein.' [14:24–25]
10. From Muḥammad b. Yazīd⁶ who said, 'I asked Abū 'Abd Allāh ﷺ about God's words: *and whose branches are high in the sky.*' He replied, "The Messenger of God ﷺ is its root and the Commander of the Faithful its trunk and the Imams from their progeny its branches. The knowledge of the Imams is its fruits, and their followers are its leaves. So do you see anything leftover thereof?" I replied, "No, by God."

⁶ Muḥammad b. Yazīd, described by Ḥillī as an unknown (*majhūl*) companion of Imam al-Kāzīm. See Ḥillī, *Khulāṣat al-aqwāl*, 393 (nr. 1587).

وقال: ﴿إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ﴾ وما عَرَفْتَهُمْ حين استثناهم إذا قلت: ﴿وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ﴾ فَمَتَّكَ بِهِ نَفْسَكَ غُرُورًا، فتوقف بين يدي الخلائق. فقال له: ما الذي كان منك إلى علي وإلى الخلق الذي أتبعوك على الخلاف؟ فيقول الشيطان – وهو زُفَر – لإبليس: أنت أمرتني بذلك.

فيقول له إبليس: فَلِمَ عصيت ربَّكَ وأطعته؟ فيردُّ زُفَرُ عليه ما قال الله: ﴿إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ﴾ إلى آخر الآية.

٩. عن محمد بن علي الحلبي، عن زُرارة وحمُران، عن أبي جعفر وأبي عبد الله عليهما السلام، في قول الله: ﴿الَّذِي تَرَكِيَ كَفًّا ضَرْبَ اللَّهِ مَثَلًا لَكُمَ طَيِّبَةً كَسْبَجَةٍ طَيِّبَةً أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ﴾، قال: يعني النبي ﷺ والأئمة من بعده هم الأصل الثابت، والفرع الولاية لمن دخل فيها.

١٠. عن محمد بن يزيد، قال: سألت أبا عبد الله ﷺ عن قول الله: ﴿وَفَرْعُهَا فِي السَّمَاءِ﴾، فقال: رسول الله ﷺ أصلها، وأمير المؤمنين ﷺ فرعها، والأئمة من ذريتهما أغصانها، وعلم الأئمة ثمرها، وشيعتهم ورقها، فهل ترى فيها فضلاً؟ قلت: لا.

He said, "By God, whenever a believer dies one of the leaves from that tree falls. Every time one is born a new leaf sprouts on it."

He said, 'I said, "What about: *yielding its fruit every season by its Lord's leave*?"' He said, "It refers to the Imam's knowledge that is produced for people constantly every time they ask of him." [14:24-25]

11. From Ismā'il b. Abī Ziyād al-Sakūnī from Ja'far b. Muḥammad, on his father's authority, peace be upon them both, that 'Alī عليه السلام said regarding a man who had vowed to fast for a significant time (*zamān*) [as to what that meant]. He عليه السلام said, 'A "time" is five months, whereas a "season" (*ḥīn*) is six months, because God says: *yielding its fruit every season by its Lord's leave*.' [14:25]
12. From al-Ḥalabī who said, 'Abū 'Abd Allāh عليه السلام was asked about a man who had vowed to fast for God for a significant period (*ḥīn*) by way of gratitude.' He said, "Alī b. Abī Ṭālib عليه السلام had been asked similarly and he said, "He should fast for six months, for God says: *yielding its fruit every season by its Lord's leave*.'" [14:25]
13. From Khālid b. Jarīr⁷ who said, 'Abū 'Abd Allāh عليه السلام was asked about a man who said, "I must fast for God for a significant period (*ḥīn*) by way of gratitude." So Abū 'Abd Allāh said, "Alī عليه السلام was asked a similar thing, and he said, "Fast for six months, for God says: *yielding its fruit every season by its Lord's leave*," so this period is six months.' [14:25]
14. From 'Abd al-Raḥmān b. Sālim al-Ashall, on his father's authority from Abū 'Abd Allāh عليه السلام who said regarding the two verses: *A good word is like a good tree whose root is firm and whose branches are high in the sky, yielding its fruit every season by its Lord's leave – God makes such comparisons for people so that they may reflect. But an evil word is like a rotten tree, uprooted from the surface of the earth, with no power to endure.* He said, "This is the analogy that God draws for the Household of His Prophet and their enemies – their

⁷ Khālid b. Jarīr al-Bajalī, on whom there is little biographical information, was the brother of Ishāq b. Jarīr. His belief in the Imams is apparently confirmed in some narrations about him. See Ḥilli, *Khulāṣat al-aqwāl*, 136 (nr. 368); Modarressi, *Tradition and Survival*, 311 (nr. 124).

قال: والله إن المؤمن ليموت فتسقط ورقة من تلك الشجرة، وإنه ليولد فتورق ورقة فيها.

قال: قلت: ﴿تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا﴾ قال: يعني ما يخرج إلى الناس من علم الإمام في كل حين يسأل عنه.

١١. عن إسماعيل بن أبي زياد السكوني، عن جعفر بن محمد، عن أبيه عليهما السلام: أن علياً عليه السلام قال في رجل نذر أن يصوم زمناً. قال: الزمان خمسة أشهر، والحين ستة أشهر، لأن الله يقول: ﴿تُؤْتِي أَكْلَهَا كُلَّ حِينٍ﴾.

١٢. عن الحلبي، قال: سئل أبو عبد الله عليه السلام عن رجل جعل لله عليه صوماً حيناً في شكر. قال: فقال: قد سئل علي بن أبي طالب عليه السلام عن هذا فقال: فليصم ستة أشهر، إن الله يقول: ﴿تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا﴾ والحين ستة أشهر.

١٣. عن خالد بن جرير، قال: سئل أبو عبد الله عليه السلام عن رجل قال: لله علي أن أصوم حيناً، وذلك في شكر. فقال أبو عبد الله عليه السلام: قد أتى علي عليه السلام مثل هذا، فقال: صم ستة أشهر، فإن الله يقول: ﴿تُؤْتِي أَكْلَهَا كُلَّ حِينٍ﴾ يعني ستة أشهر.

١٤. عن عبد الرحمن بن سالم الأشل، عن أبيه، عن أبي عبد الله عليه السلام ﴿ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ﴾ الآيتان، قال: هذا مثل ضرب به الله لأهل بيت نبيه ولمن عاداهم، هو مثل كلمة خيثة كشجرة خيثة اجتثت من فوق الأرض ما لها من قرار.

likeness is an evil word that is like a rotten tree, uprooted from the surface of the earth, with no power to endure.' [14:24-26]

15. From Ṣafwān b. Mihrān from Abū 'Abd Allāh عليه السلام who said, 'Shayṭān comes to one of our adherents at the time of his death. He comes to him from his right side and his left side, trying to divert him away from his faith, but God refuses for that to happen to him, and that is what God says: *God will give firmness to those who believe in the firmly rooted word, both in this world and the Hereafter.*' [14:27]
16. From Zurāra, Ḥumrān and Muḥammad b. Muslim, on Abū Ja'far and Abū 'Abd Allāh's authority – peace be upon them both – that they said, 'When a man is placed in his grave, two angels come to him, one on his left and one on his right, and Shayṭān comes and stands in front of him, his eyes ablaze like copper. Then he is asked, "What do you believe about this man who rose up from your midst claiming to be the messenger of God ﷺ?" If he is a believer he will be aghast at this, and exclaim, "Muḥammad is the messenger of God!" Then he will be told to go into a deep sleep, without nightmares. His grave will be broadened for him to nine cubits in width and he will see his place in Paradise. This is the purport of God's verse: *God will give firmness to those who believe in the firmly rooted word, both in this world and the Hereafter.* If he is a disbeliever, however, and they ask: "Who is this man who rose up in your midst?" – claiming to be God's messenger? ﷺ – he will say, "I do not know." And Shayṭān will be given free rein to him.' [14:27]
17. From Abū Baṣīr, from Abū 'Abd Allāh عليه السلام that he said: 'When the funeral procession of a deceased man leaves his house the angels follow it until his grave, invoking mercy on him until it reaches the grave. Then the earth says to him, "Greetings! Welcome! By God, I used to love having someone like you walk upon me, and now you will get to experience what I will do for you." Then it will broaden his grave out for him as far as his eyes can see, and the two angels, the supervisors of the grave, Munkar and Nakīr, will come inside. His soul will be cast back into him through his waist and they will make him sit up.

Then they will ask him, "Who is your Lord?"
He will say, "God."

١٥. عن صفوان بن مهران، عن أبي عبد الله عليه السلام، قال: إن الشيطان ليأتي الرجل من أوليائنا، فيأتيه عند موته، يأتيه عن يمينه وعن يساره، ليصدّه عما هو عليه، فيأبى الله له ذلك، وكذلك قال الله: ﴿يُبَيِّنُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾.
١٦. عن زُرَّارة وحمُرَّان ومحمد بن مسلم، عن أبي جعفر وأبي عبد الله عليهما السلام، قالوا: إذا وُضِعَ الرجل في قبره أتاه ملكان: ملك عن يمينه، وملك عن يساره، وأقيم الشيطان بين يديه، عيناه من نحاس، فيقال له: ما تقول في هذا الرجل الذي خرج بين ظهرائكم، يزعم أنه رسول الله؟ فيقرع لذلك قرعة، ويقول إن كان مؤمناً: محمد رسول الله. فيقال له عند ذلك: ثم نومة لا حلم فيها، ويُفْسَحُ له في قبره تسعة أذرع، ويرى مقعده من الجنة، وهو قول الله: ﴿يُبَيِّنُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾ وإن كان كافراً قالوا: من هذا الرجل الذي كان بين ظهرائكم يقول إنه رسول الله؟ فيقول: ما أدري، فيُخَلَّى بَيْنَهُ وَبَيْنَ الشَّيْطَانِ.
١٧. عن أبي عبد الله عليه السلام: إن الميت إذا أُخْرِجَ مِنْ بَيْتِهِ شِيعَتُهُ الْمَلَائِكَةُ إِلَى قَبْرِهِ، يَرْحَمُونَ عَلَيْهِ، حَتَّى إِذَا اتَّهَى إِلَى قَبْرِهِ. قَالَتِ الْأَرْضُ لَهُ: مَرْحَبًا بِكَ وَأَهْلًا، وَاللَّهُ لَقَدْ كُنْتُ أَحَبُّ أَنْ يَمْشِيَ عَلَيَّ مِثْلُكَ، لَا جَرَمَ لَرَّيْنٍ مَا أَصْنَعُ بِكَ، فَيُوسِعُ لَهُ مَدَّ بَصَرِهِ. ويدخل عليه في قبره قعيدا القبر مُنْكَرٌ وَنَكِيرٌ، فيُلْقَى فِيهِ الرُّوحُ إِلَى حَقْوِيهِ، فيُتَعَدَّاهُ وَيَسْأَلَانِهِ فيقولان له: مَنْ رَبُّكَ؟ فيقول: الله، فيقولان: وما دينك؟ فيقول: الإسلام. فيقولان: وَمَنْ نَبِيُّكَ؟ فيقول: محمد ﷺ. فيقولان: وَمَنْ إِمَامُكَ؟ فيقول: علي عليه السلام.

They will ask, "What is your religion?"

He will say, "Islam."

They will ask, "Who is your prophet?"

He will reply, "Muḥammad."

They will ask, "Who is your Imam?"

He will reply, "Ali," upon which a voice will call out from the sky, "My servant is telling the truth. Furnish his grave from Paradise; clothe him in the garments of Paradise; and make him a door in his grave that opens out into Paradise that he may come to us and take from all the good things that are with us." Then they will say to him, "Sleep as soundly as a bride, a sleep of no nightmares."

If he is a disbeliever, however, the angels come out to follow his bier until his grave, cursing him until they reach the plot of earth, and the earth says to him, "No greetings and no welcome for you! By God, I hated it when people like you walked on me, and today you will certainly get to experience what I will do to you." Then it will constrict so tightly around him that his shoulder blades will touch; and the two angels, his supervisors in the grave, Munkar and Nakir, will come inside.'

He said, 'I asked him, "May I be your ransom – will they appear to both the believer and the disbeliever in the same form?" He replied, "No, they are his personal supervisors. They will ask him, 'Who is your Lord?'

He will reply, 'Well I have heard people say...' and they will say, 'You do not know!'

Then: 'What is your religion?'

And he will say, stammering, 'I have heard people say...' and they will say, 'You do not know!'

'Who is your prophet?'

He will reply, 'I have heard people say...' his tongue wavering and they will say, "You do not know!" Then a voice will call out from the sky: 'My servant is lying! Furnish his grave with Fire; clothe him with garments from Hell, and open his grave out onto Hell that He may come to us for all the bad things reserved for him.'

He continued, "Then they will both strike him three times with an iron baton so hard that his grave will be set ablaze as a result of each blow, and if the mountains of Tahāma were to be struck with such a blow, they would crumble to dust."

فينادي منادٍ من السماء: صدق عبدي، افرشوا له في القبر من الجنة، والبسوه من ثياب الجنة، وافتحوا له في قبره باباً إلى الجنة حتى يأتينا وما عندنا خيرٌ له، ثم يقولان له: ثم نومة العروس، ثم نومة لا حلم فيها.

وإن كان كافراً أخرجت له ملائكة يشيعونه إلى قبره يلعنونه، حتى إذا انتهى إلى الأرض قالت الأرض: لا مرحباً بك ولا أهلاً، أما والله لقد كنت أبغض أن يمشي عليّ مثلك، لا جرم لترين ما أصنع بك اليوم، فتضايق عليه حتى تلتقي جوائحه، ويدخل عليه ملكا القبر وهما قعيدا القبر منكروك.

قال: قلت له: جُعِلت فداك، يدخلان على المؤمن والكافر في صورة واحدة؟ فقال: لا، فيقعدانه فيقولان له: من ربك؟ فيقول: سمعتُ الناس يقولون. فيقولان: لا دريت، فما دينك؟ فيقول: سمعتُ الناس يقولون ويتكلم لسانه، فيقولان: لا دريت، فمن نبيك؟ فيقول: سمعتُ الناس يقولون ويتكلم لسانه فيقولان: لا دريت، فينادي منادٍ من السماء: كذب عبدي، افرشوا له في قبره من النار، والبسوه من ثياب النار، وافتحوا له باباً إلى النار حتى يأتينا وما له عندنا شرٌ له.

قال: ثم يضربانه بمرزبة معهما ثلاث ضربات ليس منها ضربة إلا يتطاير قبره ناراً، ولو ضربت تلك الضربة على جبال تهامة لكانت رميماً.

Abū 'Abd Allāh عليه السلام said, "God will leave him at the disposal of the snakes and the scorpions in his grave, which will mangle him to pieces; and the devils will engulf him with their darkness. All of God's creatures apart from the humans and the Jinn will be able to hear his torment, and he in turn will be able to hear the stamping of their feet and the clapping of their hands. This is the purport of God's verse: ﴿God will give firmness to those who believe in the firmly rooted word, both in this world﴾ – during his death – ﴿and the Hereafter﴾ – in his grave – ﴿but the evildoers He leaves to stray: God does whatever He will.﴾" [14:27]

18. From Muḥammad b. Muslim, from Abū Ja'far عليه السلام who said, 'When a man is placed in his grave two angels come to him, one on his left and one on his right, and Shayṭān comes and stands in front of him, his eyes ablaze like copper. Then he is asked, "What do you believe about that man who rose up in your midst?" He said, 'He will be aghast at hearing that and if he is a believer, he will say, "Are you asking me about Muḥammad?" At that, they will say, "Go to sleep soundly with no nightmares." His grave will be broadened for him to five [or seven] cubits in width and he will see his place in Paradise.

If he was a disbeliever, however, he will be asked: "What do you believe about that man who rose up in your midst?" He will say, "I do not know." So the devils will be given free rein to him, and he will be beaten so hard with an iron baton that every single creature will be able to hear its sound. This is the purport of God's verse: ﴿God will give firmness to those who believe in the firmly rooted word, both in this world and the Hereafter but the evildoers He leaves to stray: God does whatever He will.﴾ [14:27]

19. From Suwayd b. Ghafla⁸, from 'Alī b. Abī Ṭālib عليه السلام who said, 'When the human being is at the end of his worldly life and about to begin his life in the Hereafter, his wealth, children and deeds appear to him in physical form. He turns to his wealth and says, "By God, I used to be avidly possessive over you, so what will you do for me now?" It will reply, "You can take your shroud from me."

⁸ Suwayd b. Ghafla al-Ju'fī, a close associate and confidant of 'Alī b. Abī Ṭālib according to Barqī. See Ḥillī, *Khulāṣat al-aqwāl*, 163 (nr. 475).

قال أبو عبد الله عليه السلام: وَيُسَلِّطُ عَلَيْهِ فِي قَبْرِه الحَيَّاتِ والعقارب تَنْهَشُهُ نَهْشًا، والشياطين تَغْمُهُ غَمًّا، يَسْمَعُ عَذَابَهُ مَنْ خَلَقَ اللَّهُ إِلَّا الْجِنَّ وَالْإِنْسَ، وَإِنَّهُ لَيَسْمَعُ خَفَقَ نِعَالِهِمْ، وَنَفْضَ أَيْدِيهِمْ، وهو قول الله: ﴿يُبَيِّنُ اللَّهُ لَ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا﴾ قال: عند موته ﴿وَفِي الْآخِرَةِ﴾ قال: في قبره ﴿وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ﴾.

١٨. عن محمد بن مسلم، عن أبي جعفر عليه السلام، قال: إذا وُضِعَ الرَّجُلُ فِي قَبْرِه أَنَاهُ مَلَكَانِ: مَلَكٌ عَنْ يَمِينِهِ، وَمَلَكٌ عَنْ شِمَالِهِ، وَأَقِيمَ الشَّيْطَانُ بَيْنَ يَدَيْهِ، عَيْنَاهُ مِنْ نَحَاسٍ فَيَقَالُ لَهُ: كَيْفَ تَقُولُ فِي هَذَا الرَّجُلِ الَّذِي خَرَجَ بَيْنَ ظَهْرَانِيكَ؟ قال: فَيَفْرَحُ لَذَلِكَ فَيَقُولُ إِنْ كَانَ مُؤْمِنًا: عَنْ مُحَمَّدٍ تَسْأَلَانِي؟ فَيَقُولَانِ لَهُ عِنْدَ ذَلِكَ: نَمَّ نَوْمَةً لَا حُلْمَ فِيهَا، وَيُفْسَحُ لَهُ فِي قَبْرِه سَبْعَةٌ أَذْرُعٌ، وَيَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ.

وإن كان كافراً قيل له: ما تقول في هذا الرجل الذي خَرَجَ بَيْنَ ظَهْرَانِيكَ؟ فيقول: ما أدري، ويخلى بينه وبين الشيطان، وَيُضْرَبُ بِمِرْزِيَّةٍ مِنْ حَدِيدٍ يَسْمَعُ صَوْتَهُ كُلَّ شَيْءٍ، وهو قول الله: ﴿يُبَيِّنُ اللَّهُ لَ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ﴾.

١٩. عن سويد بن غفلة، عن علي بن أبي طالب عليه السلام، قال: إِنْ ابْنُ آدَمَ إِذَا كَانَ فِي آخِرِ يَوْمٍ مِنَ الدُّنْيَا وَأَوَّلِ يَوْمٍ مِنَ الْآخِرَةِ، مُثِلَ لَهُ مَالُهُ وَوَلَدُهُ وَعَمَلُهُ، فَلْيَلْتَفْتُ إِلَى مَالِهِ فَيَقُولُ: وَاللَّهِ إِنِّي كُنْتُ عَلَيْكَ حَرِيصًا شَدِيدًا، فَمَا عِنْدَكَ؟ فيقول: خُذْ مَتْنِي كَفَنَكَ. فَلْيَلْتَفْتُ إِلَى وَلَدِهِ

Then he will turn to his children and say, "By God, I loved you and protected you, so what will you do for me now?" They will say, "We will deliver you to your grave and lower you down into it."

Then he will turn to his deeds and say, "By God, I used to recoil from you as I found you too burdensome – so what are you going to do for me now?" They will say, "We will accompany you in your grave and the Day on which you and us will stand together before your Lord."

If this man was an adherent of God, then they [i.e. his deeds] will come to him as the most fragrant and handsome of people and will address him, saying, "Be gladdened by the scent and spirit of the Paradise of Blessings – you have sent much good forth." He will ask, "Who are you?" It will reply, "I am your good deeds. Leave this world and come to Paradise," and it will know his washer and call out to the one carrying his coffin to hurry up.

When he is placed in his grave two beings will come to him, who will be the two henchmen of the grave, with shaved heads, gnawing the earth with their teeth. Their voices will be like roaring thunder and their sights as piercing as lightning. They will ask: "Who is your Lord, and what is your religion, and who is your prophet?" He will say, "My Lord is God, my religion Islam and my prophet Muḥammad." So they will say, "May God keep you firm on what you have chosen and loved." This is as per God's words: *God will give firmness to those who believe in the firmly rooted word, both in this world and the Hereafter.* Then they will broaden his grave for him as far as his eyes can see and open a door out to Paradise for him. Then they will say to him, "Sleep deeply and soundly now, like a young man sleeping, for He says: *But the companions in the Garden will have a better home on that Day, and a fairer place to rest.*" (25:24)

If he was an enemy of His Lord, however, then it [i.e. his deeds] will come to him in the form of the ugliest of God's creatures and the foulest-smelling of them, saying, "You are going to live in a burning hot place, and enter into the Blaze." It will know his washer and call out to the one carrying his coffin to stall with him. When he is placed in his grave the two interrogators of the grave will come to him and snatch off his shroud. Then they will ask him, "Who is your Lord, and what is your religion, and who is your prophet?" He will say, "I do not know." So they will say, "You do not know and you did not take guidance!" Then they will beat him on the crown of his head with an iron baton so hard that every single creature that God has created will be

فيقول: والله إني كنت لكم محباً، وإني كنت عليكم لمحامياً، فإذا عندكم؟ فيقولون: نُؤدّيك إلى حُفرتك ونُؤورك فيها. فيلتنفث إلى عمله فيقول: والله إني كنت فيك لراهداً، وكنت علي ثقيلاً، فما عندك؟ فيقول: أنا قرينك في قبرك ويوم نشرك حين أُعرض أنا وأنت على ربك. فإن كان لله ولياً أتاه أطيّب الناس ريحاً، وأحسنهم ريشاً، فيقول: أبشر بروح وريحان وجهة نعيم، قدّمت خير مقدّم. فيقول: من أنت؟ فيقول: أنا عمّك الصالح، ارتحل من الدنيا إلى الجنة، وإنه ليعرف غاسله، ويناشد حامله أن يُعجله.

فإذا أُدخل قبره أتاه اثنان، هما فتانا القبر، يُجرّان أشعارهما، ويخّثان الأرض بأنيابهما، أصواتهما كالرعد القاصف، وأبصارهما كالبرق الخاطف، ثم يقولان: مَنْ ربُّك، وما دينك، ومَنْ نبيُّك؟ فيقول: ربي الله، وديني الإسلام، ونبيي محمد. فيقولان: ثبّتك الله فيما تحبّ وترضى، وهو قول الله: ﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾ ثم يفسّحان له في قبره مدّ بصره، ثم يفتحان له باباً إلى الجنة، ثم يقولان له: لمَ قرّر العين نوم الشاب الناعم، فإنه يقول الله تعالى: ﴿أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا﴾.

وأما إن كان لربه عدواً، فإنه يأتيه أقبح مَنْ خلق الله ريشاً، وأنتنهم ريحاً، فيقول: أبشر بنزل من حميمٍ وتصليةٍ جحيمٍ، وإنه ليعرف غاسله ويناشد حامله أن يحبسّه، فإذا أُدخل في قبره أتاه ممّتحنا القبر، فألقيا أكفانه، ثم قالاه: مَنْ ربُّك، وما دينك، ومَنْ نبيُّك؟ فيقول: لا أدري. فيقولان: لا دريت ولا هديت، فيضربان يافوخه بمِرْزَبَةِ ضَرْبَةٍ ما خلق الله من دابةٍ إلّا تَدْعُرها، ما خلا الثقلين، ثم يُفْتَحُ له باب إلى النار، ثم يقولان له: لمَ دبّشَر

حال، فإنه من الضيق مثل ما فيه القنّاة من الرّج، حتّى إنّ دماغه ليخرج ما بين ظفره ولحمه، ويُسَلِّط الله عليه حيات الأرض وعقاربها وهوامها، فتتنهّشه حتّى يبعثه الله من قبره، وإنّه ليتمنّى قيام الساعة ممّا هوفيه من الشرّ.

قال جابر: قال أبو جعفر عليه السلام: قال النبي ﷺ: إني كنت لأنظر إلى الغنم والإبل وأنا أرهاها، وليس من نبيّ إلّا قد رعى، فكنت أنظر إليها قبل النبوة وهي متمكنة في المكنة ما حولها شيء يشرها حتّى تذعر فتطير. فأقول: ما هذا؟ وأعجب، حتّى حدّثني جرير عليه السلام: إنّ الكافر يضرب ضربة ما خلق الله شيئاً إلّا سمعها ويذعر إلّا الثقلان فعلمت أنّ ذلك إنّما كان بضربة الكافر، فنعوذ بالله من عذاب القبر.

٢٠ عن عمرو بن سعيد، قال: سألت أبا عبد الله عليه السلام عن قول الله تعالى: ﴿الَّذِينَ بَدَلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ﴾، قال: فقال: ما تقولون في ذلك؟ فقلت: نقول: هما الأجران من قريش: بنو أمية، وبنو المغيرة.

فقال: بل هي قريش قاطبة، إنّ الله خاطب نبيّه ﷺ فقال: إني قد فضلت قريشاً على العرب، وأنعمت عليهم نعمتي، وبعثت إليهم رسولا فبدلوا نعمتي، وكذبوا رسولي.

٢١ وفي رواية زيد الشحام عنه عليه السلام، قال: قلت له: بلغني أنّ أمير المؤمنين عليه السلام سئل عنها، فقال: عني بذلك الأجران من قريش: أمية ومخزوم؛ فأما مخزوم فقتلها الله يوم بدر، وأما أمية فقتلوا إلى حين.

alarmed by its sound apart from the humans and the Jinn. Then a doorway to Hell will be opened for him, and they will say to him, "Have the worst sleep ever." Then he will be squeezed as if being pushed in a narrow metal pipe until his brains will be coming out from under his fingernails. Then God will place him at the disposal of the snakes, scorpions and vermin of the earth, who will maul him into shreds until God raises him up from his grave. He will be in such a bad state that he will even wish for the Last Hour to come." [14:27]

Jābir said, 'Abū Ja'far عليه السلام said, "The Prophet ﷺ said, 'I would watch the sheep and camels that I was herding – and every single prophet was once a herder – when I used to tend to them before the mission of prophethood and they all took to any higher ground that they could find, even though there was no living creature around to provoke them. So I watched on, saying to myself, 'What is this strange behaviour?' Then when Jibra'il عليه السلام told me that the disbeliever is beaten so hard that every single creature that God has created can hear its sound and is alarmed because of it apart from the humans and the Jinn, that is when I realised that it had been as a result of a disbeliever being beaten. We seek refuge with God from the punishment of the grave." [14:27]

20. From 'Amr b. Sa'īd who said, 'I asked Abū 'Abd Allāh عليه السلام about God's verse: ﴿[Prophet], do you not see those who, in exchange for God's favour, offer only ingratitude and make their people end up in the home of ruin, Hell.﴾ He عليه السلام asked, "What do you all say about that?" He replied, "We say that it refers to the two most corrupt clans of the Quraysh: Banū Umayya and Banū al-Mughīra."

So he said, "Rather, it is all of the Quraysh. God addressed his Prophet, saying, 'I have distinguished the Quraysh over all Arabs and completed my favour upon them by sending them a messenger, but they offered only ingratitude in exchange for God's favour and rejected My Messenger.'" [14:28]

21. In a narration by Zayd al-Shahhām on his authority عليه السلام, he said, 'I said to him, "I have heard that the Commander of the Faithful عليه السلام was asked about it [i.e. the verse]." He replied, "The ones meant by it are the two most corrupt clans of the Quraysh: Banū Umayya and Banū Makhzūm. God fought

the Makhzūm on the Day of Badr. As for the Banū Umayya, they will only enjoy themselves for a limited time.”

Then Abū ‘Abd Allāh ﷺ said, “God meant all of the Quraysh by it – those who opposed the Messenger of God and waged war against him.” [14:28]

22. From al-Aṣḡagh b. Nubāta who said, ‘The Commander of the Faithful – may God’s blessings be upon him – said regarding God’s verse: ﴿[Prophet], do you not see those who, in exchange for God’s favour, offer only ingratitude...﴾, “We are God’s favour that He has bestowed on the servants.” [14:28]

23. From Dhurayḥ⁹, from Abū ‘Abd Allāh ﷺ who said, ‘I heard him say, “Ibn al-Kawwā’ once came to the Commander of the Faithful ‘Alī ﷺ and asked him about God’s verse: ﴿[Prophet], do you not see those who, in exchange for God’s favour, offer only ingratitude and make their people end up in the home of ruin, Hell.﴾ He replied, “These are the Quraysh who offered only ingratitude in exchange for God’s favour and rejected His Prophet on the day of Badr.”’ [14:28]

24. From Muḥammad b. Sābiq b. Ṭalḥa al-Anṣārī who said, ‘One of the things that Hārūn [al-Rashīd] said to Abū al-Ḥasan Mūsā [al-Kāẓim] ﷺ when he barged in on him uninvited was, “What place is this? Whose house is it?” He replied, “Our followers consider it a place of rest and others a place of trouble.” He asked, “Then why does the landlord not take it back?” He said, “I pay my rent to him for it, and he leases it out to me.”

He asked, “Where are your followers (*shī’a*)?” So Abū al-Ḥasan recited the verse: ﴿Those who disbelieve among the People of the Book and the idolaters were not about to change their ways until they were sent clear evidence.﴾ (98:1)

He retorted, “So we are disbelievers now, are we?” He replied, “No, but the way God says it: ﴿[Prophet], do you not see those who, in exchange for God’s favour, offer only ingratitude and make their people end up in the home of ruin, Hell.﴾ So he became enraged at that and treated him harshly.” [14:28]

⁹ Abū al-Walīd Dhurayḥ b. Muḥammad b. Yazīd al-Muhārībī, a reliable narrator of the sixth and seventh Imams and author of one of the pre-canonical books of Imāmī traditions. See Ḥillī, *Khulāṣat al-aqwāl*, 144 (nr. 402).

فقال أبو عبد الله ﷺ: عنى الله والله بها قُرَيْشًا قَاطِبَةً الذين عادوا رسول الله، ونَصَبُوا له الحرب.

٢٢. عن الأصغر بن نباتة، قال أمير المؤمنين صلوات الله عليه في قول الله: ﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا﴾، قال: قال: نحن نعمة الله التي أنعم الله بها على العباد.

٢٣. عن ذريح، عن أبي عبد الله ﷺ، قال: سَمِعْتُهُ يَقُولُ: جاء ابن الكوّاء إلى أمير المؤمنين عليّ ﷺ، فسأله عن قول الله: ﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ﴾، قال: تلك قُرَيْشٌ بَدَّلُوا نِعْمَةَ اللَّهِ كُفْرًا، وكَذَّبُوا نَبِيَّهُمْ يَوْمَ بَدْرٍ.

٢٤. عن محمد بن سابق بن طلحة الأنصاري، قال: كان مما قال هارون لأبي الحسن موسى ﷺ حين أُدْخِلَ عليه: ما هذه الدار، ودار من هي؟ قال: لَشَيْعَتَا قَتْرَةٍ، ولغيرهم فِتْنَةٌ. قال: فما بال صاحب الدار لا يأخذها؟ قال: أُخِذَتْ منه عامرةٌ، ولا يأخذها إلا معمورةٌ. فقال: أين شيعتك؟ فقرأ أبو الحسن ﷺ: ﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفِكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ﴾.

قال له: فنحن كفار؟ قال: لا، ولكن كما قال الله: ﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ﴾ فغَضِبَ عند ذلك، وغَلِظَ عليه.

25. From 'Alī b. Ḥātim¹⁰ who said, 'I found written in my father's book, from Ḥamza al-Zayyāt, from 'Amr b. Marra, who said, "Ibn 'Abbās said to 'Umar, 'O Commander of the Faithful, [tell us about] the verse: ﴿[Prophet], do you not see those who, in exchange for God's favour, offer only ingratitude and make their people end up in the home of ruin, Hell.﴾'

He replied, 'They are the two most corrupt clans of the Quraysh – my maternal uncles and your paternal uncles. As for mine, God obliterated them on the Day of Badr, and to yours God will only give respite for a limited time.' [14:28]

26. From Muslim al-Mushawwab¹¹, from 'Alī b. Abī Ṭālib عليه السلام who said regarding the verse: ﴿and make their people end up in the home of ruin, Hell﴾, 'They are the two most corrupt clans of the Quraysh: Banū Umayya and Banū al-Mughira.' [14:28]

27. From Zur'a¹², from Samā'a who said, 'God has made it incumbent upon the rich to be responsible for maintaining the poor – an obligation for which they deserve no special commendation, and which is the obligatory alms (*zakāt*). It is through that that they themselves are protected and through which they can be called Muslims. However, God has also made other dues incumbent upon our wealth besides the *zakāt*, and He, Blessed and most High, says: ﴿those who give, secretly and in public, out of what We have provided them.﴾' [14:31]

28. From Ḥusayn b. Hārūn, a shaykh from among the companions of Abū Ja'far عليه السلام, on Abū Ja'far's authority. He said, 'I heard him recite this verse: ﴿and He has given you some of everything you asked Him for.﴾ Then Abū Ja'far said, "Clothing; and He has even given you that which you have not asked Him for." [14:34]

¹⁰ Abū al-Ḥasan 'Alī b. Ḥātim al-Qazwīnī, though reliable he would transmit traditions from weak narrators. See Ḥillī, *Khulāṣat al-aqwāl*, 179 (nr. 534).

¹¹ We could not find any individual by this name in either Ḥillī's *Khulāṣat al-aqwāl* or Khūṭ's *Mu'jam*.

¹² Most likely a reference to Abū Muḥammad Zur'a b. Muḥammad al-Ḥaḍramī, a reliable but nevertheless Wāqifi narrator of the sixth and seventh Imams' traditions. See Ḥillī, *Khulāṣat al-aqwāl*, 350 (nr. 1385).

٢٥. علي بن حاتم، قال: وجدت في كتاب أبي، عن حمزة الزيات، عن عمرو بن مرة، قال: قال

ابن عباس لعمر: يا أمير المؤمنين، هذه الآية ﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كَفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ﴾؟

قال: هما الأجران من قريش: أخوالي، وأعمامك، فأما أخوالي فاستأصلهم الله يوم بدر، وأما أعمامك فأملى الله لهم إلى حين.

٢٦. عن مسلم المشوب، عن علي بن أبي طالب عليه السلام، في قوله: ﴿وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ﴾، قال: هما الأجران من قريش: بنو أمية، وبنو المعيرة.

٢٧. عن زرعة، عن سماعة، قال: إن الله فرض للفقراء في أموال الأغنياء فريضة لا يحمّدون بأدائها، وهي الزكاة، بها حقنوا دماءهم، وبها سموا مسلمين، ولكن الله فرض في الأموال حقوقاً غير الزكاة، وقد قال الله تبارك وتعالى: ﴿وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً﴾.

٢٨. عن حسين بن هارون شيخ من أصحاب أبي جعفر، عن أبي جعفر عليه السلام، قال: سمعته يقرأ هذه الآية ﴿وَأَتَاكُمْ مِنْ كُلِّ مَكَالٍ شُؤْمُهُ﴾، قال: ثم قال أبو جعفر عليه السلام: الثوب، والشئ الذي لم تسأله إياه أعطاك.

29. From al-Zuhri who said, 'A man came to Abū 'Abd Allāh عليه السلام and asked him about something but he did not reply. So the man said to him, "If you are your father's son, then you are among the sons of idol-worshippers."

So he replied, "You are wrong. God commanded Ibrāhīm to settle Ismā'il in Mecca, so he did. Then Ibrāhīm said: ﴿Lord, make this town safe! Preserve me and my offspring from idolatry﴾, so no one from Ismā'il's lineage ever worshipped idols, but it was the Arabs who worshipped idols. The descendants of Ismā'il said, 'These are our intercessors with God.' So they rejected them [i.e. the idols] and never worshipped them." [14:35]

30. From Abū 'Ubayda, from Abū Ja'far عليه السلام who said, 'Whoever loves us is one of us, the People of the House (*ahl al-bayt*). I said, 'May I be your ransom – one of you?' He replied, 'Yes, by God, one of us. Have you not heard Ibrāhīm's statement: ﴿Anyone who follows me is a part of me.﴾' [14:36]

31. From Muḥammad al-Ḥalabī from Abū 'Abd Allāh عليه السلام who said, 'Whoever is God-conscious from among you and is righteous is one of us, the People of the House (*ahl al-bayt*). He asked, 'One of you, the Ahl al-Bayt?' He replied, '[Yes], one of us, the Ahl al-Bayt.' Ibrāhīm said the same thing: ﴿Anyone who follows me is a part of me.﴾

'Umar b. Yazid said, 'Did you mean to tell him that he is part of Muḥammad's family?' He replied, 'Yes, by God, part of Muḥammad's family. Yes, by God, one of their own. Have you not heard God say: ﴿the people who are closest to Ibrāhīm are those who truly follow his ways﴾^(3:68) and Ibrāhīm's own words: ﴿Anyone who follows me is a part of me.﴾' [14:36]

32. From Abū 'Amr al-Zubayrī, from Abū 'Abd Allāh عليه السلام who said, 'Whoever adheres to the family of Muḥammad and regards them over and above all other people due to the fact that they have been given precedence because of their proximity to God's Messenger ﷺ then he is a part of Muḥammad's family as a result of his attachment to them, and not that he actually becomes one of the kin themselves. He is a part of them through his attachment to them and his following them. That is what God has ruled in His Book: ﴿Anyone who adheres to them [as an ally] becomes one of them﴾^(5:51) and Ibrāhīm's statement: ﴿Anyone who follows me is a part of me, but as for anyone who disobeys me – You are surely forgiving and merciful.﴾' [14:36]

٢٩. عن الزهري، قال: أتى رجلُ أبا عبد الله عليه السلام فسأله عن شيء فلم يجبه، فقال له الرجل: فإن كنت ابن أهلك، فإنتك من أبناء عبدة الأصنام.

فقال له: كذبت، إن الله أمر إبراهيم أن ينزل إسماعيل بمكة ففعل، فقال إبراهيم: ﴿رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ﴾ فلم يعبد أحدٌ من ولد إسماعيل صنمًا قط، ولكن العرب عبدة الأصنام، وقالت بنو إسماعيل: هؤلاء شُفَعَاؤُنَا عِنْدَ اللَّهِ، فكفرت ولم تعبد الأصنام.

٣٠. عن أبي عبيدة، عن أبي جعفر عليه السلام، قال: مَنْ أَحَبَّنَا فَهُوَ مِنَّا أَهْلُ الْبَيْتِ. قُلْتُ: جُعِلَتْ فِدَاكَ مِنْكُمْ؟ قَالَ: مِنَّا وَاللَّهِ، أَمَا سَمِعْتَ قَوْلَ إِبْرَاهِيمَ عليه السلام: ﴿فَنْ تَبْعَنِي فَإِنَّهُ مِنِّي﴾؟

٣١. عن محمد الحلي، عن أبي عبد الله عليه السلام، قال: مَنْ اتَّقَى اللَّهَ مِنْكُمْ وَأَصْلَحَ فَهُوَ مِنَّا أَهْلُ الْبَيْتِ، قَالَ: مِنْكُمْ أَهْلُ الْبَيْتِ؟ قَالَ: مِنَّا أَهْلُ الْبَيْتِ، قَالَ فِيهَا إِبْرَاهِيمَ عليه السلام: ﴿فَمَنْ تَبْعَنِي فَإِنَّهُ مِنِّي﴾.

قال عمر بن يزيد: قُلْتُ لَهُ: مِنْ آلِ مُحَمَّدٍ؟ قَالَ: إِي وَاللَّهِ مِنْ آلِ مُحَمَّدٍ، إِي وَاللَّهِ مِنْ أَنْفُسِهِمْ، أَمَا تَسْمَعُ اللَّهُ يَقُولُ: ﴿إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ﴾، وَقَوْلَ إِبْرَاهِيمَ عليه السلام: ﴿فَنْ تَبْعَنِي فَإِنَّهُ مِنِّي﴾؟

٣٢. عن أبي عمرو الزبيري، عن أبي عبد الله عليه السلام، قال: مَنْ تَوَلَّى آلَ مُحَمَّدٍ وَقَدَّمَهُمْ عَلَى جَمِيعِ النَّاسِ بِمَا قَدَّمَهُمْ مِنْ قَرَابَةِ رَسُولِ اللَّهِ ﷺ فَهُوَ مِنْ آلِ مُحَمَّدٍ لِتَوَلَّيَهُ آلَ مُحَمَّدٍ، لَا أَنَّهُ مِنَ الْقَوْمِ بِأَعْيَانِهِمْ، وَإِنَّمَا هُوَ مِنْهُمْ بِتَوَلَّيِهِ إِلَيْهِمْ وَاتِّبَاعِهِ إِيَّاهُمْ، وَكَذَلِكَ حَكَّمَ اللَّهُ فِي كِتَابِهِ: ﴿وَمَنْ

33. From a man, who cited it from Abū Ja'far عليه السلام regarding God's verse: ﴿I have established some of my offspring in an uncultivated valley close to Your Sacred House, Lord, so that they may keep up the prayer. Make people's hearts turn to them, and provide them with produce, so that they may be thankful.﴾ He said, 'Abū Ja'far said, "We are those people, and we are the remnants of that offspring." [14:37]

34. In another report from Ḥanān b. Sadīr, on his authority, 'We are the remnants of that progeny.' [14:37]

35. From al-Faḍl b. Mūsā¹³, the chancellor, from Abū al-Ḥasan Mūsā b. Ja'far عليه السلام who said, 'When Ibrāhīm – may God's blessings be upon him – settled Ismā'il and Hājar in Mecca he bade them farewell, and they started to cry. So Ibrāhīm said to them both, "What are you crying for? I am leaving you in the most beloved land to God and in God's sanctuary." So Hājar said to him, "Ibrāhīm, I do not think any other prophet like you would do what you are doing."

He said, "And what am I doing?"

She said, "You are abandoning a weak woman and a feeble child with no resources, no human friend, no sign of water nor herbage, nor any animal that can be milked."

So Ibrāhīm departed, his eyes full of tears when he heard that from her. He went towards the door of God's Sacred House and grabbed both sides of the Ka'ba, saying: ﴿Our Lord, I have established some of my offspring in an uncultivated valley, close to Your Sacred House, Lord, so that they may keep up the prayer. Make people's hearts turn to them, and provide them with produce, so that they may be thankful.﴾

Abū al-Ḥasan continued, 'So God revealed to Ibrāhīm to climb up the mountain called Abū Qubays, and to call out to the people: "O human beings, God commands whoever among you can afford to do so to visit this sacred house in Mecca as an obligation from God." So Ibrāhīm climbed up Abū Qubays and called out to the people at the top of his voice: "O human beings, God commands whoever among you can afford to do so to visit this sacred house in Mecca as an obligation from God."

¹³ Possibly a transcription error for Faḍāl b. Mūsā al-Nahdi.

يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ، وقول إبراهيم عليه السلام: ﴿فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ﴾.

٣٣. عن رجلٍ ذكره عن أبي جعفر عليه السلام، في قول الله: ﴿إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ﴾ إلى قوله: ﴿لَعَلَّهُمْ يَشْكُرُونَ﴾، قال: فقال أبو جعفر عليه السلام: نحن هم، ونحن بقية تلك الذرية.

٣٤. وفي رواية أخرى، عن حنان بن سدير، عنه عليه السلام: ونحن بقية تلك العترة.

٣٥. عن الفضل بن موسى الكاتب، عن أبي الحسن موسى بن جعفر عليهما السلام، قال: إن إبراهيم صلوات الله عليه لما أسكن إسماعيل صلوات الله عليه وهاجر مكة ودعهما لينصرف عنهما بكيا، فقال لها إبراهيم عليه السلام: ما يبكيكما، فقد خلقتكما في أحب الأرض إلى الله، وفي حرم الله؟ فقالت له هاجر: يا إبراهيم، ما كنت أرى أن نبيًا مثلك يفعل ما فعلت؟ قال: وما فعلت؟ فقالت: إنك خلقت امرأة ضعيفة وغلامًا ضعيفًا لا حيلة لهما، بلا أنيس من بشر ولا ماء يظهر، ولا زرع قد بلغ، ولا ضرع يحلب؟

قال: فرق إبراهيم عليه السلام، ودعت عيناه عندما سمع منها، فأقبل حتى انتهى إلى باب بيت الله الحرام، فأخذ بعصا دقي الكعبة، ثم قال: اللهم ﴿إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْحَرَامِ لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ﴾.

He continued, 'So God made Ibrāhīm's voice reach far and wide until people as far as the east and the west, and all who lived between them, including the seeds that God had planted in the loins of men and the wombs of women until the Day of Judgement could hear it. So this is when the pilgrimage (Hajj) became incumbent upon all human beings. So the *talbiya* recited by the pilgrim during the days of Hajj is the answer to Ibrāhīm's call for Hajj on that day on behalf of God.' [14:37]

36. From Aḥmad b. Muḥammad b. Abī Naṣr, from Abū al-Ḥasan al-Riḍā عليه السلام. He said, 'I heard him say, "Ibrāhīm, the friend of the all-Beneficent – may God's blessings be upon him – when he settled his offspring in the Sanctuary, asked his Lord, 'My Lord, *provide them with produce, so that they may be thankful*. So God, Blessed and most High, commanded a piece of land from Jordan to come and circumambulate around the House seven times. Then He commanded it to be called al-Ṭā'if,¹⁴ so it was called al-Ṭā'if henceforth due to its circumambulation of the House.'" [14:37]

37. From Abū Ja'far عليه السلام, regarding the verse of His, most High: *Make people's hearts turn to them*, 'By this He didn't mean all of the people. You and other people like you are the ones intended. Compared to the rest of people, you are like a single white hair on a black bull, or like a single black hair on a white bull. People have to make pilgrimage to this House too and to revere it due to God's own veneration of it, and they must meet us wherever we may be. We are the signposts to God.' [14:37]

¹⁴ Literally 'the one who circumambulates'.

قال أبو الحسن عليه السلام: فأوحى الله إلى إبراهيم عليه السلام أن أصعد أبا قيس فنادى في الناس: يا معشر الخلائق، إن الله يأمرك بحج هذا البيت الذي بمكة محرماً من استطاع إليه سبيلاً، فريضة من الله.

قال: فصعد إبراهيم عليه السلام أبا قيس، فنادى في الناس بأعلى صوته: يا معشر الخلائق، إن الله يأمرك بحج هذا البيت الذي بمكة محرماً من استطاع إليه سبيلاً، فريضة من الله. قال: فذلل الله لإبراهيم عليه السلام في صوته حتى أسمع به أهل المشرق والمغرب وما بينهما من جميع ما قدر الله وقضى في أصلاب الرجال من النطف، وجميع ما قدر الله وقضى في أرحام النساء إلى يوم القيامة، فهناك – يا فضل – وجب الحج على جميع الخلائق، فالتلبية من الحاج في أيام الحج هي إجابة لنداء إبراهيم عليه السلام يومئذ بالحج عن الله.

٣٦. عن أحمد بن محمد بن أبي نصر، عن أبي الحسن الرضا عليه السلام، قال: سمعته يقول: إن إبراهيم خليل الرحمن صلوات الله عليه سأل ربه حين أسكن ذريته الحرم فقال: رب ارزقهم من الثمرات لعلهم يشكرون، فأمر الله تبارك وتعالى قطعة من الأردن حتى جاءت فطافت بالبيت سبعاً، ثم أمر الله أن تقول الطائف، فسميت الطائف لطوافها بالبيت.

٣٧. عن أبي جعفر عليه السلام، في قوله تعالى: ﴿فَجَعَلْنَا فِتْنَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ﴾ أما إنه لم يعن الناس كلهم، أنتم أولئك ونظراؤكم، إنما مثلكم في الناس مثل الشعرة البيضاء في الثور الأسود، أو مثل الشعرة السوداء في الثور الأبيض، ينبغي للناس أن يحجوا هذا البيت ويعظموه لتعظيم الله إياه، وأن يلقونا حيث كنا، نحن الأدلاء على الله.

38. From Tha'laba b. Maymūn, from Muyassar from Abū Ja'far عليه السلام who said, 'One of the things that our father Ibrāhīm stipulated to his Lord was: "My Lord, ﴿make people's hearts turn to them﴾" [14:37]

39. In another narration on his authority, he said, 'We were around fifty men sitting under the pavilion at Abū Ja'far's house. When we had been sitting in silence for a considerable amount of time, he asked, "Why are you not talking, as if I am a prophet or something? No, by God, I am no such thing. But I do have a close kinship of direct descent from the Messenger of God ﷺ, and whoever connects with that God connects with Him. And whoever loves it, God loves him back; and whoever honours it, God honours him in return. Do you know which locality holds the most favourable position with God?" No one spoke up so he answered it himself, saying, "It is sacred Mecca that God has taken as a Sanctuary for Himself and designated for His House to be there."

Then he said, "Do you know which place is even better than Mecca?" Again no one spoke up so he answered it himself, saying, "The spot between the Black Stone and the door of the Ka'ba known as al-Ḥaṭīm – Ibrāhīm's own resting place where he would feed his sheep and perform his prayer. By God, even if a person was to plant his feet firmly in that very place, standing in prayer the whole day until nightfall then standing again to pray the whole night until the next morning, but did not acknowledge our right as the Ahl al-Bayt [the People of the House], depriving us of that right, God would never accept a single thing from him.

Our father Ibrāhīm – may God's blessings be upon him – stipulated it as a condition to his Lord, saying: ﴿Make people's hearts turn to them﴾, but alas most people do not believe it. You and others like you are the ones who do, may God have mercy on you. Compared to the rest of people you are like a single white hair on a black bull, or like a single black hair on a white bull. People have to make pilgrimage to this House too, and to revere it due to God's own veneration of it, and they must meet us wherever we may be. We are the signposts to God." [14:37]

٣٨. عن ثعلبة بن ميمون، عن ميسر، عن أبي جعفر عليه السلام، قال: إن أبانا إبراهيم عليه السلام كان مما اشترط على ربه فقال: رب اجعل أفئدة من الناس تهوى إليهم.

٣٩. وفي رواية أخرى، عنه، قال: كُنَّا فِي الْفُسْطَاطِ عِنْدَ أَبِي جَعْفَرٍ عليه السلام نَحْوًا مِنْ خَمْسِينَ رَجُلًا، قَالَ بَجَلَسَ بَعْدَ سَكُوتٍ كَانَ مَتَا طَوِيلٍ، فَقَالَ: مَا لَكُمْ لَا تَتَطَقُونَ، لَعَلَّكُمْ تَرُونَ أَنِّي نَبِيٌّ؟ لَا وَاللَّهِ مَا أَنَا كَذَلِكَ، وَلَكِنْ لِي قَرَابَةٌ مِنْ رَسُولِ اللَّهِ ﷺ قَرِيبَةٌ وَوَلَادَةٌ، مَنْ وَصَلَهَا وَصَلَهُ اللَّهُ، وَمَنْ أَحَبَّهَا أَحَبَّهُ اللَّهُ، وَمَنْ أَكْرَمَهَا أَكْرَمَهُ اللَّهُ، أَتَدْرُونَ أَيَّ الْبَقَاعِ أَفْضَلُ عِنْدَ اللَّهِ مَنَزَلَةٌ؟ فَلَمْ يَتَكَلَّمْ أَحَدٌ، فَكَانَ هُوَ الرَّادِّ عَلَى نَفْسِهِ، فَقَالَ: تِلْكَ مَكَّةُ الْحَرَامِ الَّتِي رَضِيَهَا لِنَفْسِهِ حَرَمًا، وَجَعَلَ بَيْتَهُ فِيهَا.

ثم قال: أَتَدْرُونَ أَيُّ بَقْعَةٍ أَفْضَلُ مِنْ مَكَّةَ؟ فَلَمْ يَتَكَلَّمْ أَحَدٌ، فَكَانَ هُوَ الرَّادِّ عَلَى نَفْسِهِ، فَقَالَ: مَا بَيْنَ الْحَجَرِ الْأَسْوَدِ إِلَى بَابِ الْكَعْبَةِ ذَلِكَ حَظِيمُ إِبْرَاهِيمَ نَفْسِهِ، الَّذِي كَانَ يَذُودُ فِيهِ غَنَمَهُ وَيُصَلِّي فِيهِ، فَوَاللَّهِ لَوْ أَنَّ عَبْدًا صَفَّ قَدَمِيهِ فِي ذَلِكَ الْمَكَانِ، قَامَ النَّهَارَ مُصَلِّيًا حَتَّى يَجُتَّهَ اللَّيْلُ، وَقَامَ اللَّيْلَ مُصَلِّيًا حَتَّى يَجُتَّهَ النَّهَارُ، ثُمَّ لَمْ يَعْرِفْ لَنَا حَقَّنَا أَهْلَ الْبَيْتِ وَحُرْمَتَنَا، لَمْ يَقْبَلِ اللَّهُ مِنْهُ شَيْئًا أَبَدًا.

إِنَّ أَبَانَا إِبْرَاهِيمَ صَلَوَاتُ اللَّهِ عَلَيْهِ كَانَ فِيمَا اشْتَرَطَ عَلَى رَبِّهِ أَنْ قَالَ: ﴿فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ﴾ أَمَا إِنَّهُ لَمْ يَقُلْ: النَّاسُ كُلُّهُمْ أَتَمَّ أَوْلَئِكَ رَحِمَكَ اللَّهُ وَنُظَرَؤُكُمْ، إِنَّمَا مِثْلَكُمْ فِي النَّاسِ مِثْلُ الشَّعْرَةِ الْبَيْضَاءِ فِي الثَّوْرِ الْأَسْوَدِ، أَوِ الشَّعْرَةِ السَّوْدَاءِ فِي الثَّوْرِ الْأَبْيَضِ، يَنْبَغِي لِلنَّاسِ أَنْ يُحْجَوْا هَذَا الْبَيْتَ، وَأَنْ يُعْظِمُوهُ لِتَعْظِيمِ اللَّهِ إِيَّاهُ، وَأَنْ يَلْقَوْنَا أَيْنَا كُنَّا، نَحْنُ الْأَدْلَاءُ عَلَى اللَّهِ.

40. In another report: "Do you know which place is most sanctified by God?" But no one spoke, so he answered it himself, saying, "It is the spot between the corner of the Black Stone and the Station [of Ibrāhīm] and the door of the Ka'ba. That is the Ḥaṭīm of Ismā'il where he would feed his sheep, etc. [until the rest of the narration]." [14:37]
41. From al-Fuḍayl b. Yasār, from Abū Ja'far عليه السلام. He was looking at the people circumambulating the Ka'ba, then said, "They used to circumambulate in exactly the same way in pre-Islamic pagan times, except now they have been commanded to do so and then to proceed to us to declare their adherence to us and to display their support of us." Then he read this verse: ﴿Make people's hearts turn to them.﴾ He continued, "Muḥammad's family, Muḥammad's family," and then, "To us, to us." [14:37]
42. From al-Sarī who said, 'I heard Abū 'Abd Allāh عليه السلام reading: ﴿Our Lord, You know well what we conceal and what we reveal: nothing at all is hidden from God﴾ of Ismā'il's esteem, and what the Ahl al-Bayt conceal." [14:38]
43. From Ḥarīz b. 'Abd Allāh, from one of the two [al-Bāqir or al-Ṣādiq] that he used to read this verse: ﴿Our Lord, forgive me, my two sons﴾, referring to Ismā'il and Ishāq. [14:41*]
44. In another report, from whoever cited it from one the two [Imams], that he read: ﴿Our Lord, forgive me, my parents﴾ referring to Ādam and Ḥawwā'. [14:41]
45. From Jābir who said, 'I asked Abū Ja'far عليه السلام about God's verse: ﴿Our Lord, forgive me, my parents﴾. He said, "This is a phrase that the scribes distorted. He actually sought forgiveness for his father because of the promise that he had made him, and here he actually said: ﴿Our Lord, forgive me and my two sons﴾ meaning Ismā'il and Ishāq; and al-Ḥasan and al-Ḥusayn, by God, the two sons of God's Messenger عليه السلام." [14:41*]

٤٠. وفي خبر آخر: أتدرون أي بقعة أعظم حرمة عند الله؟ فلم يتكلم أحد، وكان هو الراد على نفسه، فقال: ذلك ما بين الركن الأسود إلى باب الكعبة، ذلك حطيم إسماعيل الذي كان يذود فيه غنمه، ثم ذكر الحديث.

٤١. عن الفضيل بن يسار، عن أبي جعفر عليه السلام، قال: نظر إلى الناس يطوفون حول الكعبة، فقال: هكذا كانوا يطوفون في الجاهلية، إنما أمروا أن يطوفوا ثم ينفروا إلينا فيعلمونا ولا يتهم، ويعرضون علينا نصرتهم، ثم قرأ هذه الآية ﴿فاجعل أفيده من الناس تهوي إليهم﴾، فقال: آل محمد آل محمد، ثم قال: إلينا إلينا.

٤٢. عن السري، قال: سمعت أبا عبد الله عليه السلام يقول: ﴿ربنا إنك تعلم ما نخفي وما نعلن﴾ وما يخفى على الله من شيء، شأن إسماعيل، وما أخفى أهل البيت.

٤٣. عن حرز بن عبد الله، عن ذكره، عن أحدهما عليهما السلام، أنه كان يقرأ هذه الآية (رب اغفر لي ولوالدي) يعني إسماعيل وإسحاق.

٤٤. وفي رواية أخرى، عن ذكره، عن أحدهما عليهما السلام أنه قرأ ﴿رب اغفر لي ولوالدي﴾، قال: آدم وحواء.

٤٥. جابر، قال: سألت أبا جعفر عليه السلام عن قول الله: ﴿رب اغفر لي ولوالدي﴾، قال: هذه كلمة صحفها الكتاب، إنما كان استغفار إبراهيم عليه السلام لأبيه عن موعدة وعدها إياه.

46. From Muḥammad b. Muslim, from Abū Ja'far عليه السلام regarding His verse: ﴿[Prophet], do you not see those who were told, 'Restrain yourselves from fighting, perform the prayer, and pay the prescribed alms'?﴾ (4:77) 'This was actually the obedience to the Imam, but they sought to fight instead. And when fighting with al-Ḥusayn was ordained for them, they say: 'Our Lord, give us a little more time: we shall answer Your call and follow the messengers.' They wanted to delay that to when the Qā'im عليه السلام comes.' [14:44]

47. From Sa'd b. 'Umar¹⁵, from someone else who was amongst those present with Abū 'Abd Allāh when a man was talking about how Ṣāliḥ and 'Isā b. 'Alī had already managed to erect palaces for themselves [as rulers] in the Abbasid dynasty's palaces, at which a man exclaimed, 'May God show us their destruction or destroy them at our hands!'

So Abū 'Abd Allāh عليه السلام said to him, 'Do not say that, for these same places will be abodes for the Qā'im and his companions. Have you not heard God say: ﴿You lived in the same places as others who wronged themselves before [...]﴾' [14:45]

48. From Jamil b. Darrāj who said, 'I heard Abū 'Abd Allāh عليه السلام say: ﴿but their schemes are known to God, and their schemes are not such as to dislodge mountains﴾ and the Abbasids' scheming against the Qā'im are not such as to be able to dislodge people's hearts away from him.' [14:46]

49. From al-Ḥārith, from 'Alī b. Abī Ṭālib عليه السلام who said, 'Nimrūd wanted to look at the kingdom of the sky, so he took four eagles and raised them [until they were fully-grown]. Then he took a wooden casket and placed a man inside it. Then he tied the eagles' talons to the feet on the casket so that they could fly [with it]. Then he placed a pillar onto the middle of the casket at the top of which he placed some meat. When the eagles saw the meat they flew and flew with the casket and the man. As they flew higher the man popped his head out of the casket after some time had passed and looked up into the sky, which looked the same. He looked down to the ground and lo and behold, the mountains looked like ants. Then he waited for an hour and looked up

¹⁵ Sa'd b. 'Umar [=Abū 'Amr] al-Jullāb, a companion of Imam al-Bāqir. See Ḥillī, *Mu'jam*, 9:53-4 (nr. 5017).

وَأَمَّا قَالَ: (رَبِّ اغْفِرْ لِي وَلَوْ لَدَيَّ) يعني إسماعيل وإسحاق، والحسن والحسين والله ابنا رسول الله ﷺ.

٤٦. عن محمد بن مسلم، عن أبي جعفر عليه السلام، في قوله: ﴿أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ﴾ إنما هي طاعة الإمام، وطلبوا القتال، فلما كُتِبَ عليهم القتال مع الحسين عليه السلام، قالوا: ربنا لولا آخرتنا إلى أجل قريب نجب دعوتك وتبّع الرُّسُل، أرادوا تأخير ذلك إلى القائم عليه السلام.

٤٧. سعد بن عمر، عن غير واحد ممن حضروا أبا عبد الله عليه السلام ورجل يقول: قد بُتت دار صالح ودار عيسى بن علي — ذكر دور العباسيين — فقال رجل: أراناها الله خراباً، أو خربها بأيدينا.

فقال له أبو عبد الله عليه السلام: لا تَقُلْ هكذا، بل يكون مساكن القائم وأصحابه، أما سَمِعْتَ الله يقول: ﴿وَسَكَنُوا فِي مَسَاكِنِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ﴾؟

٤٨. عن جميل بن دراج، قال: سَمِعْتُ أبا عبد الله عليه السلام يقول: ﴿وَإِنْ كَانَ مَكْرَهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ﴾ وإن كان مكر ولد العباس بالقائم لَزُولَ منه قُلُوبُ الرجال.

٤٩. عن الحارث، عن علي بن أبي طالب عليه السلام، قال: إن نمرود أراد أن ينظر إلى ملك السماء، فأخذ نُسُوراً أربعة، فَرَبَاهُنَّ حَتَّى كُنَّ نَشَاطاً، وجعل تابوتاً من خَشَبٍ، وأدخل فيه رجلاً، ثم شَدَّ قِوَامَ النُّسُورِ بِقِوَامِ التَّابُوتِ، ثم أَطَارَهُنَّ، ثم جعل في وسط التَّابُوتِ عَمُوداً،

into the sky again, which still looked the same, but he looked down towards the ground and all he could see was water. Then he waited for an hour and looked up at the sky, which still looked the same, but he could not see anything when he looked down towards the earth. When the meat dropped to the base of the pillar and the eagles went for it, the mountains heard the screeching of the eagles and feared for what was happening in the sky. And this is the purport of God's verse: ﴿but even if their schemes had been able to dislodge mountains.﴾ [14:46]

50. From Thuwayr b. Abi Fakhita, from 'Alī b. al-Ḥusayn عليه السلام who said, «*When the earth is turned into another earth*» – meaning into an earth on which there is no mark of any sins having been perpetrated, with no mountains or vegetation on it as spread out the first time round.' [14:48]
51. From Zurāra who said, 'I asked Abū Ja'far عليه السلام about God's verse: «*When the earth is turned into another earth*». He said, "It will be turned into a whole-some loaf of bread that people will eat from until the Reckoning is over. God says: ﴿We did not give them bodies that ate no food.﴾^(21:8)" [14:48]
52. From Muḥammad b. Hāshim, from whoever reported it from Abū Ja'far عليه السلام that al-Abrash al-Kalbī said to him, 'I have heard that apparently you said regarding the verse: «*when the earth is turned into another earth*» that it will be turned into a loaf of bread?'

وجعل في رأس العمود لحماً، فلما رأى النُّسور اللحم طرن وطرن بالتأبوت والرجل، فارتفعن إلى السماء، فكث ما شاء الله، ثم إن الرجل أخرج من التأبوت رأسه، فنظر إلى السماء، فإذا هي على حالها، ونظر إلى الأرض، فإذا هو لا يرى الجبال إلا كالذرّ، ثم مكث ساعة فنظر إلى السماء، فإذا هي على حالها، ونظر إلى الأرض، فإذا هو لا يرى إلا الماء، ثم مكث ساعة فنظر إلى السماء فإذا هي على حالها، ونظر إلى الأرض فإذا هو لا يرى شيئاً، فلما نزل اللحم إلى سفلى العمود، وطلبت النُّسور اللحم، وسمعت الجبال هذه النُّسور بحافات من أمر السماء، وهو قول الله تعالى: ﴿وَإِنْ كَانَ مَكْرُهُمْ لِتَكْرِؤْ مِنْهُ الْجِبَالُ﴾.

٥٠. عن ثورين بن أبي فاختة، عن علي بن الحسين عليه السلام، قال: «تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ» يعني بأرض لم تكتسب عليها الذنوب، بارزة، ليس عليها جبال ولا نبات كما دحاها أول مرة.

٥١. عن زُرارة، قال: سألت أبا جعفر عليه السلام عن قول الله: «يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ»، قال: تبدل خُبْرة نقيّة يأكل الناس منها حتى يُفْرَخَ من الحساب، قال الله تعالى: «وَمَا جَعَلْنَاهُمْ جَسَداً لَا يَأْكُلُونَ الطَّعَامَ».

٥٢. عن محمد بن هاشم، عن أخبره، عن أبي جعفر عليه السلام، قال: قال له الأبرش الكلبي: بلغني أنك قلت في قول الله تبارك وتعالى: «يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ» أنها تبدل خُبْرة؟

So Abū Ja'far عليه السلام replied, 'That is right. The earth will be turned into a fresh loaf of bread for them to eat while they are waiting [for the Reckoning].' Al-Abrash laughed and said, 'Will they not have anything else to preoccupy them besides eating bread?' So he said, 'Woe unto you! In which of the two stations do you think they would be most preoccupied and in the worst state – while they are waiting or whilst being tormented in the Fire?' He said, 'In the Fire, of course.' So he said, 'Then damn you! God says: ﴿You will eat from the bitter tree of Zaqqum, filling your bellies with it, and drink scalding water, lapping it like thirsty camels.﴾' (56:52-5) He said, 'So he fell silent.' [14:48]

53. In another report on his authority, he عليه السلام said, 'When they are in the Fire, they will have nothing to preoccupy them besides eating bitter dry thorns and drinking scalding water whilst being tormented, so how will anything else occupy them whilst they are waiting to give account [during the Reckoning]?' [14:48]

54. From 'Abd Allāh b. Sinān, from Abū 'Abd Allāh عليه السلام who said regarding God's verse: ﴿when the earth is turned into another earth﴾, 'It will be turned into a fresh loaf of bread that people will eat from until the Reckoning is over.'

So someone asked him, 'So they will actually have nothing to do on that day besides eating and drinking?' So he replied, 'Man has been created hollow and must fill his void with food and drink. Do you think they will be any more preoccupied than the people in the Fire who still ask to be quenched? And he recited: ﴿If they ask to be quenched, they will be quenched with water like molten metal [...﴾' (18:29) [14:48]

55. From Muḥammad b. Muslim who said, 'I heard Abū Ja'far عليه السلام say, "Since God created the earth, He has created seven worlds on it previously who have not been from Ādam's progeny. He created them from the ancient clay of the earth and made them reside one after the other therein with their own world. Then God created Ādam, the father of these human beings, and he created his offspring from him. But by God, Paradise has never been empty of the souls of believers from its inception, nor Hell devoid of the souls of the disbelievers from its inception.

فقال أبو جعفر عليه السلام: صدقوا، تبدل الأرض خُبْزَةً نَقِيَّةً فِي الْمَوْقِفِ، يَأْكُلُونَ مِنْهَا، فَضَحِكَ الْأَبْرَشُ وَقَالَ: أَمَا لَهُمْ شُغْلٌ بِمَا هُمْ فِيهِ عَنْ أَكْلِ الْخُبْزِ؟ فَقَالَ: وَيْحَكَ، فِي أَيِّ الْمَنْزِلَتَيْنِ هُمَ أَشَدُّ شُغْلًا وَأَسْوَأَ حَالًا، إِذَا هُمْ فِي الْمَوْقِفِ، أَوْ فِي النَّارِ يُعَذَّبُونَ؟ فَقَالَ: لَا، فِي النَّارِ. فَقَالَ: وَيْحَكَ، وَإِنَّ اللَّهَ يَقُولُ: ﴿لَا يَكُونُ مِنْ شَجَرٍ مِنْ رَقُومٍ ﴿٥٢﴾ فَمَالُؤْنَ مِنْهَا الْبُطُونَ ﴿٥٣﴾ فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٥٤﴾ فَشَارِبُونَ شُرْبَ الْهَيْمِ ﴿٥٥﴾﴾، قَالَ: فَسَكَتَ.

٥٣. وفي خبر آخر، عنه عليه السلام، فقال: وهم في النار لا يشغلون عن أكل الضريع وشرب الحميم وهم في العذاب، فكيف يشغلون عنه في الحساب؟

٥٤. عن عبد الله بن سنان، عن أبي عبد الله عليه السلام، في قول الله تعالى: ﴿يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ﴾، قال: تبدل خُبْزَةً نَقِيَّةً، يَأْكُلُ النَّاسُ مِنْهَا حَتَّى يُفْرَغَ مِنَ الْحِسَابِ.

فقال له قائل: إنهم يومئذ في شغل عن الأكل والشرب؟ فقال له: ابن آدم خُلِقَ أَجُوفًا، لَا بُدَّ لَهُ مِنَ الطَّعَامِ وَالشَّرَابِ، أَهْمَ أَشَدُّ شُغْلًا يَوْمَئِذٍ، أَمْ هُمْ فِي النَّارِ وَقَدْ اسْتَغَاثُوا؟ فَقَالَ: ﴿وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ﴾.

٥٥. عن محمد بن مسلم، قال: سَمِعْتُ أَبَا جَعْفَرٍ عليه السلام يَقُولُ: لَقَدْ خَلَقَ اللَّهُ فِي الْأَرْضِ مِنْذُ خَلَقَهَا سَبْعَةَ عَالَمِينَ، لَيْسَ هُمْ مِنْ وَلَدِ آدَمَ، خَلَقَهُمْ مِنْ أَدِيمِ الْأَرْضِ فَأَسْكَنُوهَا وَاحِدًا بَعْدَ وَاحِدٍ مَعَ عَالَمِهِ، ثُمَّ خَلَقَ اللَّهُ آدَمَ أَبَا هَذَا الْبَشَرِ وَخَلَقَ ذُرِّيَّتَهُ مِنْهُ، وَلَا وَاللَّهِ مَا خَلَّتِ الْجَنَّةُ مِنْ أَرْوَاحِ الْمُؤْمِنِينَ مِنْذُ خَلَقَهَا اللَّهُ، وَلَا خَلَّتِ النَّارُ مِنْ أَرْوَاحِ الْكَافِرِينَ مِنْذُ خَلَقَهَا اللَّهُ.

That is why you may see that on the Day of Judgement God will bring the bodies of the inhabitants of Paradise together with their souls, already in Paradise. Similarly, God will bring the bodies of the inmates of Hell together with their souls that are already in Hell. [And that you may know] that God, Blessed and most High, is not only worshipped in these lands of His and nor does He have to create people to worship Him and attest to His Oneness; rather, by God, He can bring creatures into being without a male and a female, who worship Him, attest to His Oneness, and esteem Him. And for them, He will create an earth that will support them and a sky that will shade them. Does God not say: ﴿when the earth is turned into another earth, the heavens into another heaven﴾, and He said: ﴿So were We incapable of the first creation? No indeed! Yet they doubt a second creation.﴾^(50:15) [14:48]

لَعَلَّكُمْ تَرَوْنَ أَنَّهُ إِذَا كَانَ يَوْمَ الْقِيَامَةِ، وَصَّيَّرَ اللَّهُ أَبْدَانَ أَهْلِ الْجَنَّةِ مَعَ أَرْوَاحِهِمْ فِي الْجَنَّةِ، وَصَّيَّرَ أَبْدَانَ أَهْلِ النَّارِ مَعَ أَرْوَاحِهِمْ فِي النَّارِ، أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَا يُعْبَدُ فِي بِلَادِهِ، وَلَا يَخْلُقُ خَلْقًا يَعْبُدُونَهُ وَيُوحِّدُونَهُ، بَلَى وَاللَّهِ لَيَخْلُقَنَّ اللَّهُ خَلْقًا مِنْ غَيْرِ خُلُودٍ وَلَا إِنَاثٍ يَعْبُدُونَهُ وَيُوحِّدُونَهُ وَيُعْظِمُونَهُ، وَيَخْلُقُ لَهُمْ أَرْضًا تَحْمِلُهُمْ وَسَمَاءً تُظِلُّهُمْ، أَلَيْسَ اللَّهُ يَقُولُ: ﴿يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ﴾ وقال الله: ﴿أَفَعَيَيْنَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ﴾.

Hijr

15. Hījr

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ من سورة الحجر

1. From 'Abd Allāh b. 'Aṭā' al-Makkī who said, 'I asked Abū Ja'far عليه السلام about God's verse: ﴿The disbelievers may well come to wish they had submitted to God.﴾ He said, "A voice will call out on the Day of Judgement that will be heard by all creatures, saying, 'None shall enter Paradise except one who has submitted'; then everyone will wish that they had submitted [lit. that they were *muslim*.]" [15:2]
2. With the same chain of transmission, from Abū 'Abd Allāh عليه السلام, '... and that is when everyone will wish that they had submitted.' [15:2]
3. From Bakr b. Muḥammad al-Azdī¹, on his uncle 'Abd al-Salām's authority, from Abū 'Abd Allāh عليه السلام. He said, 'He عليه السلام said, "'Abd al-Salām, beware of people and your own self."
I asked, "May my father and mother be your ransom – the people, I can understand being on guard against, but my own self?"
He replied, "The despicable one [i.e. Shayṭān] eavesdrops. So he comes to you and eavesdrops, then leaves in human form. Then he goes and narrates [to others]: 'Abd al-Salām said such and such.'" So I said, "May my father and mother be your ransom – that is not even possible." He said, "That is exactly how it is." [15:18]
4. From Ibn Waki', from a man from the Commander of the Faithful عليه السلام who said, 'The Messenger of God ﷺ said, "Do not revile the wind for it brings glad tidings and warns, and it fertilizes. So ask God of its goodness and seek refuge from its evil." [15:22]

¹ Bakr b. Muḥammad b. 'Abd al-Rahmān al-Azdī, a reliable narrator of the Imams' traditions. See Hīllī, *Khulāṣat al-aqwāl*, 80–1 (nr. 157, fn. 1).

١. عن عبد الله بن عطاء المكي، قال: سألت أبا جعفر عليه السلام عن قول الله: ﴿رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ﴾، قال: يُنادي مُنادٍ يوم القيامة، يُسمع الخلائق، أنه لا يدخل الجنة إلا مسلم، ثم يودُّ سائر الخلق أنهم كانوا مسلمين.

٢. وبهذا الإسناد عن أبي عبد الله عليه السلام: فثم يودُّ الخلق أنهم كانوا مسلمين.

٣. عن بكر بن محمد الأزدي، عن عمه عبد السلام، عن أبي عبد الله عليه السلام، قال: قال: يا عبد السلام، أحذر الناس ونفسك.

فقلت: بأبي أنت وأمي، أما الناس فقد أقدر على أن أحذرهم، فأما نفسي فكيف؟
قال: إن الخبيث المستترق السمع يخبثك فيسترق، ثم يخرج في صورة آدمي، فيقول:
قال عبد السلام، فقلت: بأبي أنت وأمي، هذا ما لا حيلة له. قال: هو ذاك.

٤. عن ابن وكيع، عن رجل، عن أمير المؤمنين عليه السلام، قال: قال رسول الله ﷺ: لا تسبوا الرياح فإنها بشرٌ وإنها تُنذر، وإنها لواحق، فاسألوا الله من خيرها، وتعوذوا به من شرها.

15. Hījr

1. From 'Abd Allāh b. 'Aṭā' al-Makkī who said, 'I asked Abū Ja'far عليه السلام about God's verse: ﴿The disbelievers may well come to wish they had submitted to God.﴾ He said, "A voice will call out on the Day of Judgement that will be heard by all creatures, saying, 'None shall enter Paradise except one who has submitted'; then everyone will wish that they had submitted [lit. that they were *muslim*.]" [15:2]
2. With the same chain of transmission, from Abū 'Abd Allāh عليه السلام, '... and that is when everyone will wish that they had submitted.' [15:2]
3. From Bakr b. Muḥammad al-Azdī¹, on his uncle 'Abd al-Salām's authority, from Abū 'Abd Allāh عليه السلام. He said, 'He عليه السلام said, "Abd al-Salām, beware of people and your own self."
I asked, "May my father and mother be your ransom – the people, I can understand being on guard against, but my own self?"
He replied, "The despicable one [i.e. Shayṭān] eavesdrops. So he comes to you and eavesdrops, then leaves in human form. Then he goes and narrates [to others]: 'Abd al-Salām said such and such.'" So I said, "May my father and mother be your ransom – that is not even possible." He said, "That is exactly how it is." [15:18]
4. From Ibn Wakī', from a man from the Commander of the Faithful عليه السلام who said, 'The Messenger of God ﷺ said, "Do not revile the wind for it brings glad tidings and warns, and it fertilizes. So ask God of its goodness and seek refuge from its evil." [15:22]

¹ Bakr b. Muḥammad b. 'Abd al-Raḥmān al-Azdī, a reliable narrator of the Imams' traditions. See Hilli, *Khulāṣat al-aqwāl*, 80–1 (nr. 157, fn. 1).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ من سورة الحجر

١. عن عبد الله بن عطاء المكي، قال: سألت أبا جعفر عليه السلام عن قول الله: ﴿رَبِّمَا يَوْذُ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ﴾، قال: يُنادي مُنادٍ يوم القيامة، يُسمع الخلاق، أنه لا يدخل الجنة إلا مسلم، ثم يوذ سائر الخلق أنهم كانوا مسلمين.
٢. وبهذا الإسناد عن أبي عبد الله عليه السلام: فتم يوذ الخلق أنهم كانوا مسلمين.
٣. عن بكر بن محمد الأزدي، عن عمه عبد السلام، عن أبي عبد الله عليه السلام، قال: قال: يا عبد السلام، أحذر الناس ونفسك.
فقلت: بأبي أنت وأمي، أما الناس فقد أقدر على أن أحذرهم، فأما نفسي فكيف؟
قال: إن الخبيث المستترق السمع يخبثك فيسترق، ثم يخرج في صورة آدمي، فيقول: قال عبد السلام، فقلت: بأبي أنت وأمي، هذا ما لا حيلة له. قال: هو ذاك.
٤. عن ابن وكيع، عن رجل، عن أمير المؤمنين عليه السلام، قال: قال رسول الله ﷺ: لا تسبوا الرياح فإنها بشرٌ وإنها تُنذر، وإنها لواقع، فاسألوا الله من خيرها، وتعوذوا به من شرها.

5. From Abū Baṣīr, from Abū Ja'far عليه السلام who said, 'God possesses winds of mercy that fertilize, which he sends forth far and wide with His mercy.' [15:22]
6. From Jābir, from Abū Ja'far عليه السلام who said regarding: ﴿We know exactly those of you who come first and those who come later﴾, 'They are the believers of this community.' [15:24]
7. From Jābir, from Abū Ja'far عليه السلام who said, 'The Commander of the Faithful عليه السلام said, "God said to the angels: ﴿I will create a mortal out of dried clay, formed from dark mud. When I have fashioned him and breathed My spirit into him, bow down before him.﴾"

This was a mark of distinction for Ādam from God in front of the angels as an argument that He could use against them, for God would never change the condition of a group of people except after proof, be it an excuse or a warning. Then God took a handful of sweet, fresh water in His Right Hand – and both His Hands are Right – and he kneaded it all together until it had formed, and He said addressing it, "From you I am going to create prophets and messengers, righteous servants and rightly-guided leaders, inviters to Paradise as well as all their followers until the Day of Judgement. I cannot be taken to task nor questioned about what I do, but they will be asked."

Then He took another handful of salty, bitter water, and kneaded it all in His Hand until it formed, then said to it, "From you, I am going to create the tyrants, the pharaohs, the insolent ones, the associates of Shayṭān, the leaders of disbelief and those who call others to the Fire, and all their followers until the Day of Judgement. I cannot be taken to task nor questioned about what I do, but they will be asked." He [Imam 'Alī عليه السلام] says, 'He reserved the right to alter the decree concerning them, though this is not necessarily the case with the people of the Right.' Then he kneaded the two types of waters in His Palm altogether, made it into sounding clay, then laid it out in front of His Throne while it was still wet mud." [15:28–29]

٥. عن أبي بصير، عن أبي جعفر عليه السلام، قال: لله رياح رحمة لواقع، ينشرها بين يدي رحمته.

٦. عن جابر، عن أبي جعفر عليه السلام، قال: ﴿وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ﴾، قال: هم المؤمنون من هذه الأمة.

٧. عن جابر، عن أبي جعفر عليه السلام، قال: قال أمير المؤمنين عليه السلام: قال الله تعالى للملائكة: ﴿إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمَلٍ مَسْنُونٍ﴾ ﴿فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحي فَقَعُوا لَهُ سَاجِدِينَ﴾.

قال: وكان من الله ذلك تقدمة منه إلى الملائكة احتجاجاً منه عليهم، وما كان الله يغير ما بقوم إلا بعد الحجة عذراً أو نذراً، فاغترف الله غُرْفَةً بيمينه – وكلتا يديه يمين – من الماء العذب الفرات، فصلصلها في كفه فجمدت، ثم قال: منك أخلق النبيين والمرسلين وعبادي الصالحين، الأئمة المهديين، الدعاة إلى الجنة، وأتباعهم إلى يوم القيامة ولا أبالي ولا أسأل عما أفعل وهم يسألون!

ثم اغترف الله غُرْفَةً بـكفه الأخرى من الماء المالح الأجاج، فصلصلها في كفه فجمدت، ثم قال لها: منك أخلق الجبارين والفرّاعنة والعناة وإخوان الشياطين وأئمة الكفر، والدعاة إلى النار، وأتباعهم إلى يوم القيامة ولا أبالي، ولا أسأل عما أفعل، وهم يسألون، واشترط في ذلك البداء فيهم، ولم يشترط في أصحاب اليمين البداء الله فيهم، ثم خلط الماءين في كفه جميعاً فصلصلهما، ثم أكفأهما قدام عرشه وهما بلّة من طين.

8. From Muḥammad b. Muslim, from Abū Ja'far عليه السلام. He said, 'I asked him about God's verse: ﴿and breathed My spirit into him, bow down before him.﴾ He said, "A spirit that God created and of which He blew into Ādam." [15:29]
9. From Muḥammad b. Ūrama², from Abū Ja'far al-Aḥwal from Abū 'Abd Allāh عليه السلام. He said, 'I asked him about the spirit that was in Ādam in His verse: ﴿When I have fashioned him and breathed My spirit into him, bow down before him.﴾ He replied, "This is a spirit created by God, just as the spirit in 'Isā b. Maryam was created by God." [15:29]
10. From Abū Baṣīr, from Abū 'Abd Allāh عليه السلام who said regarding: ﴿When I have fashioned him and breathed My spirit into him, bow down before him﴾, 'He created a human creature and created a spirit, then commanded the angel to blow it into him. And there was nothing that was deducted from God Himself in the process. God, Blessed and most High, can do that.' [15:29]
11. In Samā'a's narration on his authority, 'He created Ādam, then blew into him.' I asked him about the spirit, and he said, 'It is part of His power in His dominion.' [15:29]
12. From Abān who said, 'Abū 'Abd Allāh عليه السلام said, "When 'Alī b. al-Ḥusayn would come to the spot between the Black Stone and the door of the Ka'ba (*al-multazam*), he would say: 'O God, I have waves of sins and waves of mistakes, but You have waves of mercy and waves of forgiveness. O He who responded to the most despicable of His creatures when he said: ﴿give me respite until the Day when they are raised from the dead﴾, respond to me and do such and such for me.'" [15:36]

² Abū Ja'far Muḥammad b. Ūrama, concerning whom there are a variety of opinions. Shaykh al-Ṭūsī regarded him as a weak narrator and an exaggerator of the status of the Imams, and is someone whom the scholars of Qom criticized severely. Ibn al-Ghaḍā'irī, who adopts a more critical stance, argues that the charge of *ghuluww* against him was made by certain Qummi scholars despite the fact that there is nothing suspicious in any of the books attributed to him. That he supposedly wrote a book on the esoteric meanings of the Qur'an does not indict him personally as a *ghālī*, especially since the attribution of such a work to Muḥammad b. Ūrama has not been authenticated. See Ḥillī, *Khulāṣat al-aqwāl*, 397-8 (nr. 1602, fn. 1 on p. 398).

٨. عن محمد بن مسلم، عن أبي جعفر عليه السلام، قال: سألتُهُ عن قول الله تعالى: ﴿وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ﴾، قال: رُوحُ خَلَقَهَا اللهُ، فَتَفَخَّ فِي آدَمَ مِنْهَا.

٩. محمد بن أوزمة، عن أبي جعفر الأحول، عن أبي عبد الله عليه السلام، قال: سألتُهُ عن الرُّوحِ الَّتِي فِي آدَمَ عليه السلام فِي قَوْلِهِ: ﴿فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي﴾، قال: هَذِهِ رُوحٌ مَخْلُوقَةٌ لِلَّهِ، وَالرُّوحُ الَّتِي فِي عِيسَى بْنِ مَرْيَمَ مَخْلُوقَةٌ لِلَّهِ.

١٠. عن أبي بصير، عن أبي عبد الله عليه السلام، فِي قَوْلِهِ تَعَالَى: ﴿فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي﴾، قال: خَلَقَ خَلْقًا وَخَلَقَ رُوحًا، ثُمَّ أَمَرَ الْمَلَكَ فَنَفَخَ فِيهِ، وَلَيْسَتْ بِالَّتِي نَقَضَتْ مِنْ اللَّهِ شَيْئًا، هِيَ مِنْ قُدْرَتِهِ تَبَارَكَ وَتَعَالَى.

١١. فِي رَوَايَةِ سَمَاعَةَ، عَنْهُ عليه السلام: خَلَقَ آدَمَ فَنَفَخَ فِيهِ. وَسَأَلْتُهُ عَنِ الرُّوحِ، قَالَ: هِيَ مِنْ قُدْرَتِهِ مِنَ الْمَلَكُوتِ.

١٢. عَنْ أَبَانَ، قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: أَنْ عَلِيَ بْنِ الْحُسَيْنِ إِذَا أَتَى الْمُتَرَمَّ قَالَ: االلَّهُمَّ إِنِّي عِنْدِي أَفْوَاجًا مِنْ ذُنُوبٍ، وَأَفْوَاجًا مِنْ خَطَايَا، وَعِنْدَكَ أَفْوَاجٌ مِنْ رَحْمَةٍ وَأَفْوَاجٌ مِنْ مَغْفِرَةٍ، يَا مَنْ اسْتَجَابَ لِأَبْغَضِ خَلْقِهِ إِلَيْهِ إِذْ قَالَ: ﴿فَكَأَنِّي نَظَرْتُ إِلَى يَوْمٍ يُعْتَوْنَ﴾ اسْتَجَبَ لِي، وَافْعَلْ بِي كَذَا وَكَذَا.

13. From al-Ḥasan b. 'Aṭiyya who said, 'I heard Abū 'Abd Allāh عليه السلام say, "Iblīs worshipped God in the fourth heaven and engaged in a two-unit prayer for six thousand years. God's granting him respite until the Day of the Appointed Time known by Him was as a result of that worship performed by him previously." [15:36]

14. From Wahb b. Jumay³, the client of Ishāq b. 'Ammār who said, 'I asked Abū 'Abd Allāh عليه السلام about Iblīs's words: *My Lord, give me respite until the Day when they are raised from the dead.* 'You have respite,' said God, 'until the Day of the Appointed Time.' Wahb asked him, "May I be your ransom – which day is that?"

He said, 'Wahb, did you think that it would be the day when God will resurrect everybody? God will give him respite until the day when He will bring forth our Qā'im, and when He does so, it will be in Masjid al-Kufa. Iblīs will come before him reduced to his knees, exclaiming: 'O what a grievous day this is!' Then he will take him by the forelock and decapitate him. That is the Day of the Appointed Time." [15:36–38]

15. From Abū Jamīla, from Abū 'Abd Allāh and Abū Ja'far عليه السلام on his brother's authority who said regarding His verse: *[Devotion] is a straight path to Me*, 'This is the Commander of the Faithful عليه السلام.' [15:41]
16. From Jābir, from Abū Ja'far عليه السلام. He said, 'Have you seen the verse: *you will have no power over My servants*?' what is its interpretation?' He said, "God says, 'You do not have any power to make them enter either Paradise or Hell.'" [15:42]
17. From 'Alī b. al-Nu'mān, from one of our associates from Abū 'Abd Allāh عليه السلام who said about God's verse: *you will have no power over My servants*, 'He will have no power over this specific group of people.'
- He said, 'I asked, "May I be your ransom – and what is it about them that makes them thus?" He replied, "It is not as you think. His words are: *you*

³ Wahb b. Jumay', a reliable narrator of the Imams' traditions. See Ḥillī, *Khulāṣat al-aqwāl*, 286 (nr. 1054).

١٣. عن الحسن بن عطية، قال: سمعتُ أبا عبد الله عليه السلام يقول: إن إبليس عبد الله في السماء الرابعة في ركعتين ستة آلاف سنة، وكان إنظار الله إياه إلى يوم الوقت المعلوم بما سبق من تلك العبادة.

١٤. عن وهب بن جميع مولى إسحاق بن عمار، قال: سألتُ أبا عبد الله عليه السلام عن قول إبليس: ﴿قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يَعْتُورُنَّ ۖ قَالَ فَكَانَكَ مِنَ الْمُنْظَرِينَ ۖ﴾ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ۖ قال له وهب: جُعِلَتْ فداك، أي يوم هو؟

قال: يا وهب، أتحسب أنه يوم يبعث الله فيه الناس؟ إن الله أنظره إلى يوم يبعث فيه قائمنا، فإذا بعث الله قائمنا كان في مسجد الكوفة وجاء إبليس حتى يجثو بين يديه على ركبتيه فيقول: يا ويله من هذا اليوم، فيأخذ بناصيته فيضرب عنقه، فذلك يوم الوقت المعلوم.

١٥. عن أبي جميلة، عن عبد الله بن أبي جعفر، عن أخيه، عن قوله تعالى: ﴿هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ﴾ قال: هو أمير المؤمنين عليه السلام.

١٦. عن جابر، عن أبي جعفر عليه السلام قال: قلتُ: أرايت قول الله: ﴿إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ﴾ ما تفسير هذه الآية؟ قال: قال الله: إنا لا نملك أن ندخلهم جنة ولا ناراً.

١٧. عن علي بن النعمان، عن بعض أصحابنا، عن أبي عبد الله عليه السلام، في قول الله تعالى: ﴿إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ﴾ قال: ليس [له] على هذه العصاة خاصة سلطان.

will have no power over My servants ﴿﴾, i.e. neither power to endear rebellion to them nor to make them abhor faith.” [15:42]

18. From Abū Baṣīr who said, ‘I heard Ja‘far b. Muḥammad, peace be upon them both, say, “We are the Ahl al-Bayt of mercy, the household of bounty and blessing. We are an institution on this earth, and our followers (*shī‘a*) are the strongholds of Islam. Ibrāhīm’s supplication was specifically for us and our *shī‘a*, and God too denies Iblīs access to them until the Day of Judgement, saying: ﴿you will have no power over My servants.﴾” [15:42]
19. From Abū Baṣīr, on his authority *عليه السلام* who said, ‘Hell will be brought forth with seven gates to it. The first gate will be for the wrongdoer, who is Zurayq [the blue-eyed]; the second gate for Ḥabtar; the third for the third one; the fourth for Mu‘āwiya; the fifth for ‘Abd al-Malik; the sixth for ‘Askar b. Hawsar; and the seventh for Abū Sallāma. So they are gates for whoever followed them.’⁴ [15:43-44]
20. From Aḥmad b. Muḥammad b. Abī Naṣr, from Abū al-Ḥasan. He said, ‘A man asked him about the “share” and how much a “share” of something constitutes. So he said, ‘A seventh. God says in His Book: ﴿with seven gates, each gate having its allotted share of them.﴾” [15:44]
21. From Ismā‘īl b. Hammām al-Kūfī who said, ‘Al-Riḍā *عليه السلام* regarding a man who had left a bequest of a “share” of his wealth to someone, said, “A share is a seventh, for God says in His Book: ﴿with seven gates, each gate having its allotted share of them.﴾” [15:44]
22. From Abū Baṣīr, from Abū ‘Abd Allāh *عليه السلام* who said regarding His verse: ﴿[they will be like] brothers, sitting on couches, face to face﴾, ‘By God, He meant none other than you all.’ [15:47]

⁴ According to Muḥammad Baqir al-Majlisī, ‘Askar b. Hawsar is a cryptonym for some of the Umayyad and Abbasid Caliphs, and Abū Sallām refers to Abū Ja‘far al-Dawānīqī. ‘Askar may also be a cryptonym for ‘Ā’isha and the rest of her army in the Battle of the Camel since ‘Ā’isha’s camel was known as ‘Askar; and it has been narrated that he was a devil. See Majlisī, *Biḥār al-anwār*, 8:301 (*Kitāb al-‘adl wa-l-ma‘ād, abwāb al-ma‘ād*, ch. 24, no. 57) and 30:232 (*Kitāb al-fitan wa-l-miḥān*, ch. 20, no. 97).

قال: قلت: وكيف — جعلتُ فداك — وفيهم ما فيهم؟ قال: ليس، حيث تذهب، إنما قوله: ﴿لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ﴾ أن يُحِبَّ إِلَيْهِمُ الْكُفْرَ، وَيُبْغِضَ إِلَيْهِمُ الْإِيمَانَ.

١٨. عن أبي بصير، قال: سمعتُ جعفر بن محمد *عليه السلام* وهو يقول: نحن أهل بيت الرحمة، وبيت النعمة، وبيت البركة، ونحن في الأرض بُنيان، وشيعتنا عرى الإسلام، وما كانت دعوة إبراهيم *عليه السلام* إلّا لنا ولشيعتنا، ولقد استثنى الله إلى يوم القيامة على إبليس، فقال: ﴿إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ﴾.

١٩. عن أبي بصير، عنه *عليه السلام*، قال: يؤتى بجهنّم لها سبعة أبواب، بابها الأول للظالم وهو زُرَيْق، وبابها الثاني لِحَبْر، والباب الثالث للثالث، والرابع للمعاوية، والباب الخامس لِعَبْدِ الْمَلِكِ، والباب السادس لِعَسْكَرِ بْنِ هَوْسَرٍ، والباب السابع لأبي سلامة، فهم أبواب لمن اتَّبَعَهُمْ.

٢٠. عن أحمد بن محمد بن أبي نصر، عن أبي الحسن الرضا *عليه السلام*، قال: سأله رجلٌ عن الجزء وجزء الشيء، فقال: من سبعة، إن الله يقول في كتابه: ﴿لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ﴾.

٢١. عن إسماعيل بن همام الكوفي، قال: قال الرضا *عليه السلام* في رجلٍ أوصى بجزءٍ من ماله، فقال: جزءٌ من سبعة، إن الله يقول في كتابه: ﴿لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ﴾.

٢٢. عن أبي بصير، عن أبي عبد الله *عليه السلام*، في قوله تعالى: ﴿إِخْوَانًا عَلَى سُرُرٍ مَتَكِلِينَ﴾، قال: والله ما عنى غيركم.

23. From 'Amr b. Abī al-Miqdām, from Abū 'Abd Allāh عليه السلام. He said, 'I heard him say, "By God, you are the ones that God means when He says: ﴿and We shall remove any bitterness from their hearts: [they will be like] brothers, sitting on couches, face to face.﴾ – indeed our followers (*shī'a*) are those who have four eyes: two eyes at the front of their heads and two eyes in their hearts. Actually, all humans are like that but God has opened your eyes and kept theirs blind." [15:47]

24. From Muḥammad b. Marwān from Abū 'Abd Allāh عليه السلام who said, 'There is not a single man or woman from among you all who is not visited by God's angels who give them glad tidings of peace; and you are the ones regarding whom God says: ﴿and We shall remove any bitterness from their hearts: [they will be like] brothers, sitting on couches, face to face.﴾' [15:47]

25. From Muḥammad b. al-Qāsim from Abū 'Abd Allāh عليه السلام who said, 'Sāra said to Ibrāhīm عليه السلام, "Although you have grown old, if you supplicate God to grant you a son that your eyes may be delighted, God has surely adopted you as a friend and He will answer your supplication if He so wills." So Ibrāhīm asked his Lord to grant him a forbearing son. God revealed to him, "I will grant you a forbearing son then test you with him in your obedience to Me."

Abū 'Abd Allāh عليه السلام continued, "After these glad tidings, Ibrāhīm had to wait three years, then the good news of Ismā'il was brought to him from God a second time three years later." [15:51-54]

26. From Abū Baṣīr, from Abū Ja'far عليه السلام. He said, 'I asked him, "May God make you prosper – did the Messenger of God ﷺ ever seek refuge from miserliness?" He replied, "Yes, Abū Muḥammad, every morning and evening, and we too seek refuge in God from miserliness. God says in His Book: ﴿those who are saved from their own souls' greed are truly successful﴾ (59:9) and let me tell you about the consequence of miserliness. Lūt's community were miserly villagers, greedy for food, and God let them experience the consequence of it as an incurable disease in their private parts."

I asked, "What did He make them experience?" He said, "Lūt's community lived by a caravan trade en route to Shām and Egypt, and travellers would stop there and they would host them. When this started happening with greater frequency they got fed up, miserly and resentful towards them."

٢٣. عن عمرو بن أبي المقدم، عن أبي عبد الله عليه السلام، قال: سمعته يقول: أنتم والله الذين قال الله: ﴿وَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ﴾ إِنَّمَا شِيعَتُنَا أَصْحَابُ الْأَرْبَعَةِ الْأَعْيُنِ، عَيْنِينَ فِي الرَّأْسِ وَعَيْنِينَ فِي الْقَلْبِ، أَلَا وَالْخَلَائِقُ كُلَّهُمْ كَذَلِكَ، إِلَّا أَنَّ اللَّهَ فَتَحَ أَبْصَارَكُمْ وَأَعْمَى أَبْصَارَهُمْ.

٢٤. عن محمد بن مروان، عن أبي عبد الله عليه السلام، قال: ليس منكم رجل ولا امرأة إلا وملائكة الله يأتونه بالسلام، وأنتم الذين قال الله: ﴿وَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ﴾.

٢٥. عن محمد بن القاسم، عن أبي عبد الله عليه السلام، قال: إِنَّ سَارَةَ قَالَتْ لِإِبْرَاهِيمَ عليه السلام. قَدْ كَبُرَتْ فُلُو دَعْوَتِ اللَّهِ أَنْ يَرْزُقَكَ وَلَدًا فَتَقَرَّ أَعْيُنُنَا، فَإِنَّ اللَّهَ قَدْ اتَّخَذَكَ خَلِيلًا، وَهُوَ مُجِيبُ دَعْوَتِكَ إِنْ شَاءَ اللَّهُ، فَسَأَلَ إِبْرَاهِيمَ عليه السلام رَبَّهُ أَنْ يَرْزُقَهُ غُلَامًا عَلِيمًا، فَأَوْحَى اللَّهُ إِلَيْهِ أَنِّي وَاهِبٌ لَكَ غُلَامًا عَلِيمًا، ثُمَّ أَبْلُوكُ فِيهِ بِالطَّاعَةِ لِي.

قال أبو عبد الله عليه السلام: فكث إبراهيم عليه السلام بعد البشارة ثلاث سنين، ثم جاءته البشارة من الله بإسماعيل مرة أخرى بعد ثلاث سنين.

٢٦. عن أبي بصير، عن أبي جعفر عليه السلام، قال: قلت له أصلحك الله، أكان رسول الله ﷺ يتعوذ من البخل؟ قال: نعم يا أبا محمد، في كل صباح ومساء، ونحن نعوذ بالله من البخل، إِنَّ اللَّهَ يَقُولُ فِي كِتَابِهِ: ﴿وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ وسأنبئك عن عاقبة البخل، إِنَّ قَوْمَ لُوطَ كَانُوا أَهْلَ قَرْيَةٍ مُخْلَاءٍ أَشْتَاءَ عَلَى الطَّعَامِ، فَأَعْقَبَهُمُ اللَّهُ دَاءً لَا دَوَاءَ لَهُ فِي قُرُوجِهِمْ.

Their miserliness drove them to the point that if a guest came to them they would molest him, without any desire for him as such, and they were only doing that so that people would refrain from stopping over at their village. Their reputation spread to other villages and travellers warned each other about them. So their miserliness brought about an affliction that they could not remove from themselves born out of their own desire for it, to the extent that they began to seek out fellow men in the towns to copulate with. And what disease can be worse than miserliness, with worse consequences and most obscene in God's sight."

Abū Baṣīr said, "I said to him, 'May God make you prosper – were all the villagers in Lūṭ's community afflicted thus?' He said, 'Yes, apart from one household of people devoted to God. Have you not heard His words: ﴿We brought out such believers as were there – We found only one household devoted to God.﴾" (51:36)

Then Abū Ja'far said, "Lūṭ remained with his people for thirty years, calling them to believe in God and warning them of His chastisement; but they were people who did not clean themselves after defecating, nor purify themselves after intercourse, whereas Lūṭ and his family did clean themselves after defecating and purify themselves after intercourse. Lūṭ and Ibrāhīm were each other's maternal cousins, and Ibrāhīm's wife, Sāra, was Lūṭ's sister. Ibrāhīm and Lūṭ were both prophets, messengers and warners, peace be upon them both, and Lūṭ was an altruistic and generous man who loved hosting guests whenever they stopped by, which his people were wary of doing."

He continued, "When his people saw him doing that, they said, 'We ban you from hosting guests who stop over here, and if you do that again we will molest your guests and humiliate you in front of them.' So whenever a guest would stop over, Lūṭ would host him in secret out of fear that his people would molest him because Lūṭ lived among them but had no clan of his own there."

He continued, "Neither Lūṭ nor Ibrāhīm were anticipating the descent of punishment on Lūṭ's people, and both had a noble position with God, and when God, Blessed and most High, had decided to punish Lūṭ's people, the only thing that delayed their punishment was Ibrāhīm's love and friendship that encompassed them and Lūṭ's love that safeguarded them."

قلت: وما أعقبهم؟ قال: إن قرية قوم لوط كانت على طريق السيارة إلى الشام ومصر، فكانت المارة تنزل بهم فيضيّفونه، فلما أن كثر ذلك عليهم ضاقوا به ذرعاً وبُخلًا ولؤمًا، فدعاهم البُخل إلى أن كان إذا نزل بهم الضيف فضحوه من غير شهوة بهم إلى ذلك، وإنما كانوا يفعلون ذلك بالضيف حتى تنكّل النازلة عليهم، فشاع أمرهم في القرى، وحذرتهم المارة، فأورثتهم البُخل بلاءً لا يدفعونه عن أنفسهم في شهوة بهم إليه، حتى صاروا يطلبونه من الرجال في البلاد، ويُعطونهم عليه الجعل، فأتي داء أدأى من البُخل، ولا أضر عاقبة، ولا أخفش عند الله!

قال أبو بصير، فقلت له: أصلحك الله، هل كان أهل قرية لوط كلهم هكذا مُبتلين؟ قال: نعم، إلا أهل بيت من المسلمين، أما تسمع لقوله: ﴿فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ﴾ فكَانُوا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ؟

ثم قال أبو جعفر (عليه السلام): إن لوطاً لبث مع قومه ثلاثين سنة يدعوهم إلى الله ويحذّرهم عقابه، قال: وكانوا قومًا لا ينتظفون من الغائط، ولا يتطهّرون من الجنابة، وكان لوط وآله ينتظفون من الغائط، ويتطهّرون من الجنابة، وكان لوط ابن خالة إبراهيم، وإبراهيم ابن خالة لوط، وكانت امرأة إبراهيم سارة أخت لوط، وكان إبراهيم ولوط نبيين (عليهم السلام) مرسلين مُنذرين، وكان لوط رجلاً سخياً كريماً يُقري الضيف إذا نزل به ويحذّره قومه.

قال: فلما أن رأى قوم لوط ذلك قالوا: إنا ننهاك عن العالمين، لا تُقر ضيفاً نزل بك، فإنك إن فعلت فضحنا ضيفك وأخزيناك فيه، وكان لوط إذا نزل به الضيف كمّ أمره مخافة أن يفضحه قومه، وذلك أن لوطاً كان فيهم لا عشيرة له.

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قال: فلما أن رأى قوم لوط ذلك قالوا: إنا ننهك عن العالمين، لا تُقر ضيفاً نزل بك، فإنك إن فعلت فضحنا ضيفك وأخزيناك فيه، وكان لوط إذا نزل به الضيف كَمَّ أمره مخافة أن يفضح قومه، وذلك أن لوطاً كان فيهم لا عشيرة له.

Abū Ja'far عليه السلام said, "When God's distress over Lūt's people intensified and He decreed their punishment and commanded it, He wished to compensate Ibrāhīm with a forbearing son in exchange for the chastisement on Lūt's people as a consolation for the grief that he would endure when Lūt's people would be destroyed. So God sent messengers to Ibrāhīm to give him the good news of Ismā'il. They entered his house in the night and he was startled by them, fearing them to be robbers. When the messengers saw him startled and frightened they said *'Peace!'* and he replied back *'Peace!'* He said, 'We are afraid of you.' *They said, Do not be afraid. We have come to give you good news of a forbearing son.'*" Abū Ja'far عليه السلام said, "The forbearing son was Ismā'il, from Hājar. So Ibrāhīm said to the messengers: *'How can you give me such news when old age has come to me? What sort of news is this?'* They said, 'We have told you the truth, so do not despair.' So Ibrāhīm asked the messengers, *'What is your errand after delivery of the good news?'* *They replied, 'We have been sent to a people who are guilty' - the people of Lūt - they were shameless people who broke God's law* (21:74) that we may warn them of the punishment of the Lord of the Universe."

Abū Ja'far عليه السلام continued "So Ibrāhīm said to the messengers: *'But Lūt lives there.'* They answered, 'We know who lives there better than you do. We shall save him and his household, except for his wife: she will be one of those who stay behind.' (29:32) He said: *'When the messengers came to the household of Lūt, he said, 'You are strangers.' They said, 'We have brought you what they said would never happen' of God's punishment, so we are warning your people of the punishment. So leave in the dead of the night with your household, Lūt, exactly seven days and seven nights from today, and let none of you turn back. Only your wife will suffer the fate that befalls the others.* (11:81)

Abū Ja'far said, "So they conveyed this decree to Lūt that these people would be wiped out when they awoke. On the dawn of the eighth day, God sent messengers to Ibrāhīm to give him the good news of Ishāq and to console him for the destruction of Lūt's people, as per God's statement in the Chapter of Hūd: *'To Ibrāhīm Our messengers brought good news. They said, 'Peace.' He answered, 'Peace,' and without delay he brought in a roasted calf* - meaning pure, juicy and well-roasted - *'When he saw that their hands did not reach towards the meal, he found this strange and became afraid of them. But they said, 'Do not be afraid. We have been sent against the people of Lūt.' His wife was standing* - Abū Ja'far said, 'It means that Ibrāhīm's wife, Sāra,

قال: وإن لوطاً وإبراهيم لا يتوقعان نزول العذاب على قوم لوط، وكانت لإبراهيم ولوط منزلة من الله شريفة، وإن الله تبارك وتعالى كان إذا هم بعذاب قوم لوط أدركته فيهم مودة إبراهيم وخلته ومحبة لوط، فيؤخر عذابهم.

قال أبو جعفر عليه السلام: فلما اشتد أسف الله على قوم لوط، وقدر عذابهم وقضاه، أحب أن يعرض إبراهيم عليه السلام من عذاب قوم لوط بسلام حليم، فيسلي به مصابه بهلاك قوم لوط، فبعث الله رسلاً إلى إبراهيم عليه السلام يبشرونه بإسماعيل، فدخلوا عليه ليلاً، ففرع منهم، وخاف أن يكونوا سراقاً.

قال: فلما أن رآه الرسل فرحاً وجلاً، قالوا سلاماً قال سلاماً، قال إنا منكم وجيلون. قالوا لا توجل إنا نبشرك بك نبأ سرياً. قال أبو جعفر عليه السلام: والغلام الحليم هو إسماعيل من هاجر. فقال إبراهيم للرسل: قال أبشروني على أن مسكني الكبر فكم تبشرون. قالوا بشرك بالحق فلا تكن من القانطين. فقال إبراهيم عليه السلام للرسل: فما خطبكم بعد الإشارة؟ قالوا إنا أرسلنا إلى قوم مجرمين قوم لوط، إنهم كانوا قومًا فاسقين، لننذرهم عذاب رب العالمين.

قال أبو جعفر عليه السلام: فقال إبراهيم للرسل: قال إنا فيها لوطاً قالوا نحن أعلم بمن فيها لننجينه وأهله إلا امرأته كانت من الغايرين. قال: فلما جاء آل لوط المرسلون قال إنكم قوم منكرون. قالوا بل جئتكم بما كنتم تعملون. يقول: من عذاب الله لننذر قومك العذاب، فأسر بأهلك يا لوط، إذا مضى من يومك هذا سبعة أيام ولياليها،

was standing, ﴿so We gave her good news of Ishāq and, after him, of Ya'qūb. She said, 'Alas for me! How am I to bear a child when I am an old woman, and my husband here is an old man? That would be a strange thing!' They said, 'Are you astonished at what God ordains? The grace of God and His blessings be upon you, people of this house! For He is worthy of all praise and glory.﴾" (11:69-73)

Abū Ja'far عليه السلام continued, "When he was given the good news of Ishāq his fear vanished, and he began pleading with his Lord for Lūṭ's people, asking Him to avert the punishment away from them, but God said: '﴿Ibrāhīm, cease your pleading: what your Lord has ordained has come about punishment is coming to them, which cannot be turned back.﴾" (11:76) My punishment is definitely and irrevocably befalling them this morning after sunrise." [15:51-77]

27. From Ṣafwān al-Jammāl who said, 'I was praying behind Abū 'Abd Allāh عليه السلام when he bowed his head then pleaded, "O God, do not let me despair of Your Mercy." Then he said loudly: ﴿Who but the misguided despair of the mercy of their Lord?﴾" [15:56]

﴿يَقْطَعُ مِنَ اللَّيْلِ﴾، ﴿وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرًا إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ﴾، قال أبو جعفر عليه السلام: فقصوا إلى لوط ﴿ذَلِكَ الْأَمْرُ أَنَّ دَابِرَهُوَلَاءِ مَقْطُوعٌ مُصَحِّحِينَ﴾.

قال أبو جعفر عليه السلام: فلما كان يوم الثامن مع طلوع الفجر، قدم الله رسلاً إلى إبراهيم يُبَشِّرُونَهُ بِإِسْحَاقَ، وَيُعْزَوْنَهُ بِهَلَاكِ قَوْمِ لُوطَ، وَذَلِكَ قَوْلُ اللَّهِ فِي سُورَةِ هُودَ: ﴿وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبَشْرَى قَالُوا سَلَامًا قَالَ سَلَامٌ قَالَتْ أَنْ جَاءَ بِعِجْلٍ خَنِيزٍ﴾ يعني ذِكًا مَشُوبًا نَضِيجًا ﴿فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ إِنَّا أَرْسَلْنَا إِلَى قَوْمِ لُوطَ ﴿وَأَمْرَاتُهُ قَائِمَةٌ﴾ قال أبو جعفر عليه السلام: إِنَّمَا عَنِ امْرَأَةِ إِبْرَاهِيمَ سَارَةَ قَائِمَةً فَبَشَّرُوها ﴿بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ﴾ قَالَتْ يَا وَيْلَتَا أَلَدُّ وَآنَا نَحْمُرُ﴾ إلى قوله ﴿إِنَّهُ حَمِيدٌ مُجِيدٌ﴾.

قال أبو جعفر عليه السلام: فلما أن جاءت الإشارة بإسحاق، ذهب عنه الرُّوعُ، وأقبل يُنَاجِي رَبَّهُ فِي قَوْمِ لُوطَ، وَيَسْأَلُهُ كَشْفَ الْعَذَابِ عَنْهُمْ، قَالَ اللَّهُ تَعَالَى: ﴿يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ﴾ بعد طلوع الشمس من يومي هذا محتومٌ غير مردودٍ.

٢٧. عن صفوان الجمال، قال: صليت خلف أبي عبد الله عليه السلام فأطرق ثم قال: اللهم لا تقطني من رحمتك، ثم جهر فقال: ﴿وَمَنْ يَنْقُطْ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ﴾.

28. From Muḥammad b. Muslim, from Abū Ja'far عليه السلام who said regarding God's verse: ﴿There are indeed signs in that for the percipient﴾, 'They are the Imams. The Messenger of God ﷺ said, "Beware of the believer's perceptiveness for he sees with God's light, as per His statement: ﴿There are indeed signs in that for the percipient.﴾" [15:75]
29. From Asbāt b. Sālim who said, 'A man from Hīt asked Abū 'Abd Allāh عليه السلام about God's verse: ﴿There are indeed signs in that for the percipient - it is still there on the highway.﴾ He replied, "We are the percipient ones, and the straight road still stands with us." [15:75-76]
30. From 'Abd al-Raḥmān b. Sālim al-Ashall who, without mentioning his source, cited [the Prophet] as having said regarding His verse: ﴿There are indeed signs in that for the percipient﴾, 'These are the family of Muḥammad, the successors, peace be upon them.' [15:75]
31. From Abū Baṣīr, from Abū 'Abd Allāh عليه السلام that the Imam is a sign for the percipient ones, and that he is the highway that still stands, able to see with God's light and to speak on God's behalf. Nothing that he wills is far from his reach. [15:75-76]
32. From Jābir b. Yazīd al-Ju'fī who said, 'Abū Ja'far عليه السلام said, "Once when the Commander of the Faithful عليه السلام was sitting in the Mosque of Kufa leaning against his sword with his cloak folded behind his back, a woman came to him with a complaint against her husband. So he ruled against the woman in favour of her husband. She became enraged and said, 'No, by God, he is not as you have judged him to be. No, by God, you neither judge fairly, nor administer justice between your subjects, and your decree will not be accepted by God.'"

٢٨. عن محمد بن مسلم، عن أبي جعفر عليه السلام، في قول الله: ﴿إِنَّ فِي ذَلِكَ لآيَاتٍ لِّمُتَوَسِّمِينَ﴾، قال: هم الأئمة، قال رسول الله ﷺ: اتقوا فراسة المؤمن، فإنه ينظر بنور الله، لقوله تعالى: ﴿إِنَّ فِي ذَلِكَ لآيَاتٍ لِّمُتَوَسِّمِينَ﴾.

٢٩. عن أسباط بن سالم، قال: سأل رجل من أهل هيت أبا عبد الله عليه السلام عن قول الله تعالى: ﴿إِنَّ فِي ذَلِكَ لآيَاتٍ لِّمُتَوَسِّمِينَ﴾ ۝ وَإِنَّهَا لَسَّبِيلٌ مَّقِيمٌ قال: نحن المتوسِّمون، والسبيل فينا مقيم.

٣٠. عن عبد الرحمن بن سالم الأشل، رفعه، في قوله: ﴿لآيَاتٍ لِّمُتَوَسِّمِينَ﴾، قال: هم آل محمد الأوصياء عليهم السلام.

٣١. عن أبي بصير، عن أبي عبد الله عليه السلام: إن في الإمام آية للمتوسمين، وهو السبيل المقيم، ينظر بنور الله، وينطق عن الله، لا يعرب عنه شيء مما أراد.

٣٢. عن جابر بن يزيد الجعفي، قال: قال أبو جعفر عليه السلام: بينا أمير المؤمنين عليه السلام جالس في مسجد الكوفة، قد احتج بسيفه، وألقى برأسه وراء ظهره، إذ أتته امرأة مستعديّة على زوجها، فقضى للزوج على المرأة فغضبت، فقالت: لا والله ما هو كما قضيت، لا والله ما تقضي بالسوية، ولا تعدل في الرعية، ولا قضيتك عند الله بالمرضية.

He continued, "So the Commander of the Faithful looked at her, contemplated her, then said to her, 'You are lying, aren't you? You wretched, impudent, loose-tongued, queer woman; you who menstruates whence women do not menstruate [i.e. from behind.]'"

He said, "So the woman turned on her heels and fled, wailing loudly, 'Woe unto me! I am ruined! Woe unto me!' three times.

'Amr b. Hurayth bumped into her and said to her, 'O servant of God! Excuse me!'

She replied, 'Why are men and women together in the streets?'

He said, 'You have just come back from shooting your mouth off at the Commander of the Faithful 'Alī with words that would please me, haven't you? The Commander of the Faithful must have rebuked you with words in return, and now you are coming back wailing.'

She replied, 'Yes, by God, 'Alī b. Abī Tālib heard my case and told me something about myself that I have kept secret from my husband since he has married me. It is true, by God, that I have never bled the way women bleed.'"

He said, "So 'Amr b. Hurayth went to the Commander of the Faithful and said to him, 'By God, O Commander of the Faithful, we did not know that you are a clairvoyant!' So he said to him, 'Why do you say that, Ibn Hurayth?' He said, 'Commander of the Faithful, this woman says that you told her about something within her and that she has never seen blood where women usually see blood.'

So he said, 'Woe unto you, Ibn Hurayth! God, Blessed and most High, created the souls two thousand years before the bodies, then affixed the souls into their corresponding bodies, writing "infidel" or "believer" between their eyes and all that is going to happen to them until the Day of Judgement. Then He revealed all this as the Qur'an to Muḥammad ﷺ and said: ﴿There are indeed signs in that for the percipient.﴾ The Messenger of God ﷺ was the percipient one, then me after him, then the successors from my progeny who will succeed me. When I saw her, I looked at her carefully and told her what she had in her, and I was not wrong.'" [15:75]

33. From Sawra b. Kulayb who said, 'I heard Abū Ja'far ﷺ say, "We are the oft-recited verses that were given to our Prophet.'" [15:87]

قال: فَنَظَرَ إِلَيْهَا أَمِيرُ الْمُؤْمِنِينَ ﷺ فَتَأَمَّلَهَا، ثُمَّ قَالَ لَهَا: كَذَبْتَ يَا جَرِيَّةُ يَا بَدِيَّةُ يَا سَلْسَعَ يَا سَلْفَعَ، أَيَا الَّتِي تَحِيضُ مِنْ حَيْثُ لَا تَحِيضُ النِّسَاءُ، قَالَ: فَوَلَّتْ هَارِبَةً وَهِيَ تُؤَلُّوْلُ وَتَقُولُ: يَا وَلي يَا وَلي يَا وَلي ثَلَاثًا.

قال: فَلَحِقَهَا عَمْرُو بْنُ حُرَيْثٍ، فَقَالَ لَهَا: يَا أُمَّةَ اللَّهِ أَسْأَلُكَ. فَقَالَتْ: مَا لِلرِّجَالِ وَلِلنِّسَاءِ فِي الطَّرَقَاتِ؟ فَقَالَ: إِنَّكَ اسْتَقْبَلْتَ أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا بِكَلَامٍ سَرَرْتَنِي بِهِ، ثُمَّ قَرَعَكَ أَمِيرُ الْمُؤْمِنِينَ بِكَلِمَةٍ، فَوَلَّتْ مَوْلُودَةً؟ فَقَالَتْ: إِنَّ ابْنَ أَبِي طَالِبٍ وَاللَّهِ اسْتَقْبَلَنِي فَأَخْبَرَنِي بِمَا هُوَ فِيَّ وَبِمَا كَتَمْتُهُ مِنْ بَعْلِي مِنْذُ وَلِي عِصْمَتِي، لَا وَاللَّهِ مَا رَأَيْتُ طَمَئًا قَطُّ مِنْ حَيْثُ تَرَاهُ النِّسَاءُ.

قال: فَجَعَّ عَمْرُو بْنُ حُرَيْثٍ إِلَى أَمِيرِ الْمُؤْمِنِينَ ﷺ فَقَالَ لَهُ: وَاللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ مَا نَعْرِفُكَ بِالْكِهَانَةِ؟ فَقَالَ لَهُ: وَمَا ذَلِكَ يَا بَنَ حُرَيْثٍ؟ فَقَالَ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ هَذِهِ الْمَرْأَةَ ذَكَرْتَ أَنَّكَ أَخْبَرْتَهَا بِمَا هُوَ فِيهَا، وَأَنَّهَا لَمْ تَرَ طَمَئًا قَطُّ مِنْ حَيْثُ تَرَاهُ النِّسَاءُ.

فَقَالَ لَهُ: وَيْلَكَ يَا بَنَ حُرَيْثٍ، إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَ الْأَرْوَاحَ قَبْلَ الْأَبْدَانِ بِالْفَيِّ عَامٍ، وَرَكَّبَ الْأَرْوَاحَ فِي الْأَبْدَانِ، فَكَتَبَ بَيْنَ أَعْيُنِهَا كَافِرٌ وَمُؤْمِنٌ، وَمَا هِيَ بِمُتَبَلِّغَةٌ بِهِ إِلَى يَوْمِ الْقِيَامَةِ، ثُمَّ أُنْزِلَ بِذَلِكَ قِرَاءَانًا عَلَى مُحَمَّدٍ ﷺ، فَقَالَ: ﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ﴾ فَكَانَ رَسُولُ اللَّهِ ﷺ الثَّوَسِمَ، ثُمَّ أَنَا مِنْ بَعْدِهِ، ثُمَّ الْأَوْصِيَاءُ مِنْ ذُرِّيَّتِي مِنْ بَعْدِي، إِنِّي لَمَّا رَأَيْتَهَا تَأَمَّلْتُهَا، فَأَخْبَرْتُهَا بِمَا هُوَ فِيهَا، وَلَمْ أَكْذِبْ.

٣٣. عَنْ سُورَةِ بَنِ كَلِيبٍ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ ﷺ يَقُولُ: نَحْنُ الْمَثَانِي الَّتِي أُعْطِيَ نَبِيُّنَا.

34. From Muḥammad b. Muslim, from one of the two [al-Bāqir or al-Ṣādiq عليه السلام]. He said, 'I asked him about His verse: ﴿We have given you the seven oft-recited verses﴾ He said, "The Opening of the Book that is recited twice." [15:87]
35. From Abū Bakr al-Ḥadramī, from Abū 'Abd Allāh عليه السلام. He said, 'He said, "Whenever you are in need recite the oft-recited verses and another chapter, perform two units of prayer and supplicate God."
I said, "May God make you prosper – what are the oft-recited verses?" He replied, "The Opening of the Book: ﴿In the Name of God, the all-Beneficent, the all-Compassionate. All praise belongs to God, Lord of the Universe.﴾" [15:87]
36. From Sawra b. Kulayb, from Abū Ja'far عليه السلام. He said, 'I heard him say, "We are the oft-recited verses that He gave to our Prophet, and we are God's Countenance on the earth living amongst you. Whoever recognizes us will experience true conviction, and whoever rejects us will experience the truth eventually." [15:87]
37. From Yūnus b. 'Abd al-Raḥmān, from whoever mentioned it to him referencing it back, saying, 'I asked Abū 'Abd Allāh عليه السلام about God's verse: ﴿We have given you the seven oft-recited verses and the whole glorious Qur'an﴾. He said, 'Its apparent meaning is the Chapter of Praise (*sūrat al-ḥamd*), and its inner meaning is the descendants, the seventh of whom is the Qā'im عليه السلام.' [15:87]
38. Ḥassān al-ʿĀmirī⁵ said, 'I asked Abū Ja'far عليه السلام about God's verse: ﴿We have given you the seven oft-recited verses and the whole glorious Qur'an﴾. He said, "This is not how it was revealed, rather it was: (We have given you seven oft-recited verses) which is us, ﴿and the whole glorious Qur'an﴾ – the descendants." [15:87*]

⁵ Ḥassān al-ʿĀmirī, about whom there is little biographical information. He was recorded by Shaykh al-Tūsī and Barqī as a companion of Imam Zayn al-ʿĀbidīn. See Khūʾī, *Mu'jam*, 5:251 (nr. 2666).

٣٤. عن محمد بن مسلم، عن أحدهما عليه السلام، قال: سألتُهُ عن قوله: ﴿وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي﴾. قال: فاتحة الكتاب يُتلى فيها القول.
٣٥. عن أبي بكر الحَضْرِي، عن أبي عبد الله عليه السلام، قال: قال: إذا كانت لك حاجة فاقْرَأِ المَثَانِي وسورة أخرى، وصَلِّ رَكْعَتَيْنِ، وادْعُ اللَّهَ.
- قلتُ: أصلحك الله، وما المَثَانِي؟ فقال: فاتحة الكتاب، ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ الحمد لله رَبِّ الْعَالَمِينَ.
٣٦. عن سَوْرَةَ بْنِ كُلَيْبٍ، عن أبي جعفر عليه السلام، قال: سَمِعْتُهُ يَقُولُ: نحن المَثَانِي الَّتِي أُعْطِيَ نَبِيُّنَا، ونحن وجه الله في الأرض، تتقلب بين أظهرهم، عَرَفْنَا مَنْ عَرَفْنَا، ومن أنكرنا فأمامه اليقين.
٣٧. عن يونس بن عبد الرحمن، عن ذكره، رفعه، قال: سألتُ أبا عبد الله عليه السلام عن قول الله عزَّ وجلَّ: ﴿وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ﴾، قال: إنَّ ظاهرها الحمد، وباطنها ولد الولد، والسابع منها القائم عليه السلام.
٣٨. قال حَسَّانُ الْعَامِرِيِّ: سألتُ أبا جعفر عليه السلام عن قول الله: ﴿وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ﴾، قال: ليس هكذا تنزيلها، إنما هي (ولقد آتيناك سبع مَثَانِي) نحن هم (والقرآن العظيم) ولد الولد.

39. From al-Qāsim b. 'Urwa, from Abū Ja'far عليه السلام who said with regard to God's verse: ﴿We have given you the seven oft-recited verses and the whole glorious Qur'an﴾, 'Seven Imams and the Qā'im عليه السلام.' [15:87]
40. From al-Suddī, from whoever heard 'Alī say, 'The seven oft-recited verses are the Opening of the Book.' [15:87]
41. From Samā'a who said, 'Abū al-Hasan عليه السلام said regarding: ﴿We have given you the seven oft-recited verses and the whole glorious Qur'an﴾, "No other prophets were given such apart from Muḥammad عليه السلام, and they are the seven Imams whom the cosmos revolves around, and the glorious Qur'an is Muḥammad, peace be upon him and his family." [15:87]
42. From Ḥammād, from one of his associates, from one of the two [al-Bāqir or al-Ṣādiq عليه السلام] regarding God's verse: ﴿Do not look longingly at the good things We have given some to enjoy.﴾
He said, 'The Messenger of God عليه السلام was once undergoing financial hardship, so he sought to take a loan from a Jewish man. The Jew said, "By God, Muḥammad has neither an ewe nor camel [as a pawn] so how can I lend him money?" So the Messenger of God عليه السلام said, "I am truly God's guarantor in His heavens and His earth, and if you were to entrust anything to me, you know I would return it to you." He said, 'So he sent for a leather shield of his and left it as a pawn with him, and this verse came down unto him: ﴿Do not look longingly at the good things We have given some to enjoy.﴾' [15:88]
43. From Muḥammad b. Muslim, from one of the two [al-Bāqir or al-Ṣādiq] who said regarding: ﴿and those who abuse the Qur'an﴾, 'They are the Quraysh.' [15:91]
44. From Zurāra, Ḥumrān and Muḥammad b. Muslim, from Abū Ja'far and Abū 'Abd Allāh عليه السلام who said regarding: ﴿and those who abuse the Qur'an﴾, 'They are the Quraysh.' [15:91]

٣٩. عن القاسم بن عروة، عن أبي جعفر عليه السلام، في قول الله: ﴿وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ﴾، قال: سبعة أئمة والقائم عليه السلام.
٤٠. عن السدي، عن سمع علياً عليه السلام يقول: ﴿سَبْعًا مِنَ الْمَثَانِي﴾ فاتحة الكتاب.
٤١. عن سماعة، قال: قال أبو الحسن عليه السلام: ﴿وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ﴾ قال: لم يُعط الأنبياء إلا هذا عليه السلام، وهم السبعة الأئمة الذين يدور عليهم الفلك، والقرآن العظيم محمد عليه السلام.
٤٢. عن حماد، عن بعض أصحابه، عن أحدهما عليهما السلام، في قول الله تعالى: ﴿لَا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْتَهُمْ أَزْوَاجًا مِنْهُمْ﴾.
قال: إن رسول الله عليه السلام نزل به ضيقة، فاستسلف من يهودي، فقال اليهودي: والله ما لمحمد ثاغية ولا راغية، فعلى ما أسلفه؟ فقال رسول الله عليه السلام: إني لأمين الله في سمائه وأرضه، ولو اتبني على شيء لأديته إليه، قال: فبعث بدرقة له فزهنها عنده، فنزلت عليه: ﴿لَا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْتَهُمْ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا﴾.
٤٣. عن محمد بن مسلم، عن أحدهما عليه السلام، قال: في قوله ﴿الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ﴾، قال هم قريش.
٤٤. عن زرارة وحمران ومحمد بن مسلم، عن أبي جعفر وأبي عبد الله عليه السلام، عن قوله: ﴿الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ﴾، قال: هم قريش.

45. From Abū Baṣīr, from Abū Ja'far عليه السلام about His verse: ﴿[Prophet], do not be too loud in your prayer, or too quiet, but seek a middle way,﴾ ^(17:110) he said, "It has been abrogated by: ﴿So proclaim openly what you have been commanded [to say].﴾" [15:94]
46. From Abān b. 'Uthmān al-Aḥmar who, without mentioning his source, cited an infallible as having said, "Those who ridiculed [the Prophet] consisted of five people from the Quraysh: al-Walīd b. al-Mughīra al-Makhzūmī, al-Āṣ b. Wā'il al-Sahmī, al-Ḥārith b. Ḥanẓala, al-Aswad b. 'Abd Yaghūth b. Wabb al-Zuhrī, and al-Aswad b. al-Muṭṭalib b. Asad. So when God said: ﴿We are enough for you against all those who ridicule your message﴾, the Messenger of God knew that he would humiliate them, and God did indeed make them die the worst of deaths." [15:95]
47. From Muḥammad b. 'Alī al-Ḥalabī, from Abū 'Abd Allāh عليه السلام who said, "The Messenger of God ﷺ kept his mission secret in Mecca for a few years before he proclaimed it, and 'Alī and Khadija were with him. Then God commanded him to proclaim openly what he had been commanded. So the Messenger of God ﷺ publicised it and began to lay himself open to the Arab tribes[']s ridicule]. Whenever he would approach them, they would say, "Liar! Get away from us!" [15:94-95]

٤٥. عن أبي بصير، عن أبي جعفر عليه السلام، في قوله: ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتُ بِهَا﴾، قَالَ نَسَخْتَهَا ﴿فَاصْدَعْ بِمَا تُؤْمَرُ﴾.
٤٦. عن أبان بن عثمان الأحمر، رفعه، قال: كان المستهزئون خمسة من قريش: الوليد بن المغيرة المخزومي، والعاص بن وائل السهمي، والحارث بن حنظلة، والأسود بن عبد يغوث بن وهب الزهري، والأسود بن المطلب بن أسد، فلما قال الله تعالى: ﴿إِنَّا كَافِينَكَ الْمُسْتَهْزِئِينَ﴾ عَلِمَ رَسُولُ اللَّهِ ﷺ أَنَّهُ قَدْ أَخْرَاهُمْ، فَأَمَاتَهُمُ اللَّهُ بِشَرِّ مَيَاتٍ.
٤٧. عن محمد بن علي الحلبي، عن أبي عبد الله عليه السلام، قال: أَكْتَمَ رَسُولُ اللَّهِ ﷺ بِمَكَّةَ سَنِينَ لَيْسَ يَظْهَرُ، وَعَلَى عليه السلام مَعَهُ وَخَدِيجَةٌ، ثُمَّ أَمَرَهُ اللَّهُ أَنْ يَصْدَعَ بِمَا يُؤْمَرُ فَظَهَرَ رَسُولُ اللَّهِ ﷺ، فَجَعَلَ يَعْزِضُ نَفْسَهُ عَلَى قِبَائِلِ الْعَرَبِ، فَإِذَا أَتَاهُمْ قَالُوا: كَذَّابٌ، امْضِ عَنَّا.



The Bee

16. The Bee

1. From Muḥammad b. Muslim, from Abū Ja'far عليه السلام who said, 'Whoever reads the Chapter of the Bee (*sūrat al-naḥl*) every month, God will ward off all evil from him in this world as well as seventy different types of afflictions, the least of them being madness, leprosy and skin diseases. His abode will be the Garden of Eden.'

Abū 'Abd Allāh عليه السلام said, 'The Garden of Eden is in the middle of all the gardens.'

2. From Hishām b. Sālim, from one of our associates from Abū 'Abd Allāh عليه السلام. He said, 'I asked him about God's verse: ﴿God's Judgement is coming, so do not ask to bring it on sooner.﴾'

He said, "When God would inform the Prophet ﷺ about something that was going to happen at an unknown time, then this is what His statement means: ﴿God's Judgement is coming, so do not ask to bring it on sooner﴾ until that time comes." And he said, "When God informs that something is going to happen, it is as if it has already happened." [16:1]

3. From Abān b. Taghlib, from Abū 'Abd Allāh عليه السلام, 'The first one to pay allegiance to the Qā'im will be Jibrā'il عليه السلام, who will descend to him in the form of a white bird who will pledge his allegiance. Then it will place its right leg on the Sacred House (*al-bayt al-ḥarām*) and its left leg on the House of Holiness (*al-bayt al-muqaddas*), and call out in a loud voice that all creatures will be able to hear: ﴿God's Judgement is coming, so do not ask to bring it on sooner.﴾'

There is a similar narration on Abān's authority citing Abū Ja'far عليه السلام. [16:1]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ من سورة النحل

١. عن محمد بن مسلم، عن أبي جعفر عليه السلام، قال: من قرأ سورة النحل في كل شهر، دفع الله عنه المعرة في الدنيا، وسبعين نوعاً من أنواع البلاء أهونه الجنون والجذام والبرص، وكان مسكنه في جنة عدن.

وقال أبو عبد الله عليه السلام: وجنة عدن هي وسط الجنان.

٢. عن هشام بن سالم، عن بعض أصحابنا، عن أبي عبد الله عليه السلام، قال: سألتُهُ عن قول الله: ﴿أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ﴾.

قال: إذا أخبر الله النبي ﷺ بشيء إلى وقت فهو قوله: ﴿أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ﴾ حتى يأتي ذلك الوقت، وقال: إن الله إذا أخبر أن شيئاً كائن، فكانه قد كان.

٣. عن أبان بن تغلب، عن أبي عبد الله عليه السلام: إن أول من يُبايع القائم عليه السلام جبرئيل عليه السلام، ينزل عليه في صورة طير أبيض فيبايعه، ثم يضع رجلاً على البيت الحرام ورجلاً على بيت المقدس، ثم ينادي بصوت رفيع يُسمع الخلائق: أتى أمر الله فلا تستعجلوه.

وفي رواية أخرى، عن أبان، عن أبي جعفر عليه السلام، نحوه.

4. From al-Kāhili who said, 'I heard Abū 'Abd Allāh عليه السلام mention Hajj saying, "The Messenger of God ﷺ said, 'It is one of the two struggles (*jihād*) and it is a struggle for the weak ones, and we are weak. There is nothing better than Hajj apart from the prescribed prayer (*ṣalāt*), but Hajj itself consists of *ṣalāt*, whereas *ṣalāt* has never consisted of Hajj within it. Never desist from Hajj while you are able to perform it. Have you not noticed how your hair becomes disheveled there and your skin dry, and you are forbidden from looking at women. We live right here, close to it, with access to water on the way, and yet we are not able to go for Hajj without hardship, so what about you all who live in distant lands? Neither king nor caravan can perform the Hajj without experiencing some hardship, be it the change in food and drink or the change in weather and the sun, about which he cannot do anything. And that is the purport of God's verse: ﴿They carry your loads to lands you yourselves could not reach without great hardship – truly your Lord is kind and merciful.﴾" [16:7]

5. From Zurāra, from one of the two [al-Bāqir or al-Ṣādiq]. He said, 'I asked him about the [purity of the] urine of horses, mules and donkeys. He said that he considered it loathsome. So I asked, "But is their meat not permissible for consumption?"

He replied, "Has God not clarified for you: ﴿And livestock – He created them too. You derive warmth and other benefits from them: you get food from them.﴾ And about riding animals, He says: ﴿horses, mules, and donkeys for you to ride and use for show﴾?" So He made livestock for consumption, as He outlines in His Book, and designated horses, mules, and donkeys for riding. Their meat is not prohibited, but people do avoid it." [16:5–8]

6. From al-Mufaḍḍal b. Ṣāliḥ, from one of our associates, from one of the two [al-Bāqir or al-Ṣādiq] regarding His verse: ﴿and landmarks and stars to guide people.﴾ He said, 'It [i.e. the star] is the Commander of the Faithful عليه السلام.' [16:16]

٤. عن الكاهلي، قال: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَذْكُرُ الْحَجَّ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: هُوَ أَحَدُ الْجِهَادَيْنِ، هُوَ جِهَادُ الضُّعَفَاءِ، وَنَحْنُ ضُّعَفَاءُ، إِنَّهُ لَيْسَ شَيْءٌ أَفْضَلَ مِنَ الْحَجِّ إِلَّا الصَّلَاةُ، وَفِي الْحَجِّ هَاهُنَا صَلَاةٌ، وَلَيْسَ فِي الصَّلَاةِ قَبْلَكُمْ حَجٌّ، لَا تَدَعِ الْحَجَّ وَأَنْتَ تَقْدِرُ عَلَيْهِ، أَلَا تَرَى أَنَّهُ فِيهِ يَشَعَثُ رَأْسُكَ، وَيَقْشَفُ فِيهِ جِلْدُكَ، وَتُمْنَعُ فِيهِ مِنَ النَّظَرِ إِلَى النِّسَاءِ؟ إِنْهَا هَاهُنَا وَنَحْنُ قَرِيبٌ، وَلَنَا مَيَاةٌ مُتَّصِلَةٌ، فَمَا نَبْلُغُ الْحَجَّ حَتَّى يَشَقَّ عَلَيْنَا، فَكَيْفَ أَنْتُمْ فِي بُعْدِ الْبِلَادِ؟ وَمَا مِنْ مَلِكٍ وَلَا سَوْقَةٍ يَصِلُ إِلَى الْحَجِّ إِلَّا بِمَشَقَّةٍ، مِنْ تَغْيِيرِ مَطْعَمٍ أَوْ مَشْرَبٍ، أَوْ رِيحٍ أَوْ شَمْسٍ لَا يَسْتَطِيعُ رَدَّهَا، وَذَلِكَ لِقَوْلِ اللَّهِ: ﴿وَتَحْمِلُ أَثْقَالَكُمْ إِلَى بَلَدٍ لَمْ تَكُونُوا بِالْغِيَةِ إِلَّا يَشِقُّ الْإِنْفُسَ إِنَّ رَبَّكُمْ لَرْؤُوفٌ رَحِيمٌ﴾.

٥. عن زُرَّارَةَ، عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ أَبْوَالِ الْخَيْلِ وَالْبِغَالِ وَالْحَمِيرِ؟ قَالَ: فَكَّرَهَا. فَقُلْتُ: أَلَيْسَ لَحْمُهَا حَلَالًا؟

قال: فقال: أليس قد بين الله لكم ﴿وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْكَافٌ وَمِنْهَا تَأْكُلُونَ﴾ وقال في الخيل: ﴿وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً﴾ فجعل للأكل الأنعام التي قص الله في الكتاب، وجعل للركوب الخيل والبغال والحمير، وليس لحومها مجرام، ولكن الناس عافوها.

٦. عن المفضل بن صالح، عن بعض أصحابه، عن أحدهما عليهما السلام، في قوله: ﴿وَعَلَامَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَكِدُونَ﴾، قال: هو أمير المؤمنين عليه السلام.

7. From Mu'allā b. Khunays, from Abū 'Abd Allāh عليه السلام who said with regard to His verse: ﴿and landmarks and stars to guide people﴾, 'The star is the Messenger of God ﷺ and the landmarks are the successors who people are guided by.' [16:16]
8. From Abū Makhlad al-Khayyāt¹ who said, 'I asked Abū Ja'far عليه السلام about: ﴿and landmarks and stars to guide people﴾. He said, "The star is Muḥammad ﷺ and the landmarks are the successors, peace be upon them." [16:16]
9. From Muḥammad b. al-Fuḍayl, from Abū al-Ḥasan عليه السلام who said regarding God's verse: ﴿and landmarks and stars to guide people﴾, 'We are the landmarks and the star is God's Messenger ﷺ.' [16:16]
10. From Abū Baṣīr, from Abū 'Abd Allāh عليه السلام who said regarding God's verse: ﴿and landmarks and stars to guide people﴾, 'They are the Imams.' [16:16]
11. From Ismā'il b. Abi Ziyād, from Ja'far b. Muḥammad, on his father's authority, on his forefathers' authority, from 'Alī b. Abī Ṭālib عليه السلام who said, 'The Messenger of God ﷺ, said regarding: ﴿and landmarks and stars to guide people﴾, "This is the North Star because it is the star that never sets, through which Qibla is found, and by which the land and sea creatures are all guided." [16:16]
12. From Ismā'il b. Abi Ziyād, from Abū 'Abd Allāh عليه السلام who said regarding His verse: ﴿and landmarks and stars to guide people﴾, 'Its apparent and inner meaning is the North Star, through which Qibla is found, and by which the land and sea creatures are guided since it does not set.' [16:16]

¹ Abū Makhlad al-Khayyāt, an unknown (*majhūl*) companion of Imam Muḥammad al-Bāqir. See Ḥilli, *Khulāṣat al-aqwāl*, 420 (nr. 1704).

٧. عن مُعَلَّى بْنِ خُنَيْسٍ، عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، فِي قَوْلِهِ: ﴿وَعَلَامَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَكِدُونَ﴾، قَالَ: النَّجْمُ: رَسُولُ اللَّهِ ﷺ، وَالْعَلَامَاتُ: الْأَوْصِيَاءُ بِهِمْ يَهْتَدُونَ.
٨. عَنْ أَبِي مُحَمَّدٍ الْحَيَّاطِ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عليه السلام: ﴿وَعَلَامَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَكِدُونَ﴾، قَالَ: النَّجْمُ: مُحَمَّدٌ ﷺ، وَالْعَلَامَاتُ: الْأَوْصِيَاءُ عَلَيْهِمُ السَّلَامُ.
٩. عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، عَنْ أَبِي الْحَسَنِ عليه السلام، فِي قَوْلِ اللَّهِ: ﴿وَعَلَامَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَكِدُونَ﴾، قَالَ: نَحْنُ الْعَلَامَاتُ، وَالنَّجْمُ: رَسُولُ اللَّهِ ﷺ.
١٠. عَنْ أَبِي بَصِيرٍ، عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، فِي قَوْلِهِ تَعَالَى: ﴿وَعَلَامَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَكِدُونَ﴾، قَالَ: هُمُ الْأَئِمَّةُ.
١١. عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِمُ السَّلَامُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ﴿وَبِالنَّجْمِ هُمْ يَهْتَكِدُونَ﴾، قَالَ: هُوَ الْجَدْيُ، لِأَنَّهُ نَجْمٌ لَا يَزُولُ، وَعَلَيْهِ بِنَاءُ الْقِبْلَةِ، وَبِهِ يَهْتَدِي أَهْلُ الْبَرِّ وَالْبَحْرِ.
١٢. عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ، عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، فِي قَوْلِهِ: ﴿وَعَلَامَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَكِدُونَ﴾، قَالَ: ظَاهِرٌ وَبَاطِنٌ، [فَالظَّاهِرُ] الْجَدْيُ [و] عَلَيْهِ بُنِيَ الْقِبْلَةُ، وَبِهِ يَهْتَدِي أَهْلُ الْبَرِّ وَالْبَحْرِ لِأَنَّهُ لَا يَزُولُ.

13. From Jābir, from Ja'far عليه السلام. He said, 'I asked him about this verse: ﴿Those they invoke beside God create nothing; they are themselves created. They are dead, not living. They do not know when they will be raised up.﴾

He said, "Those who invoke beside God" are the first, second and third [Caliphs]. They have contradicted God's Messenger's instruction to adhere to 'Alī and follow him. Instead they antagonized 'Alī and did not adhere to him as their leader, and called people to their own authority. This is what God's statement: ﴿Those they invoke beside God﴾ means.

As for His words: ﴿They create nothing﴾ it means that they do not worship anything while ﴿they are themselves created﴾, implying while they are worshipping. ﴿They are dead, not living﴾ means they are disbelievers, not believers; and ﴿They do not know when they will be raised up﴾ means that they do not believe and that they are polytheists. ﴿Your God is the One God﴾ is exactly as God states; ﴿As for those who deny the life to come﴾ means that they do not believe in the Return to this worldly life (*raj'a*) and that this is true. As for the statement: ﴿their hearts refuse to admit the truth﴾, it means that their hearts reject the truth; and ﴿they are arrogant﴾ means that they are too proud to accept 'Alī's authority. God makes a threat to those who do that saying: ﴿There is no doubt that God knows what they conceal and what they reveal. He does not love those who are too proud﴾ to accept 'Alī's authority."

There is a similar report cited from Abū Ḥamza al-Thumālī, from Abū Ja'far عليه السلام. [16:20-23]

14. From Mas'ada b. Ṣadaqa who said, 'Al-Ḥusayn b. 'Alī عليه السلام was passing by some homeless people who had spread a blanket down for themselves, and strewn some crusts of bread on to it. They said, "Come and join us, O son of God's Messenger." So he folded his legs and sat down to eat with them. Then he recited: ﴿God does not love the arrogant﴾ and said, "I accepted your invitation, so will you accept mine?" They said, "Yes, O son of God's Messenger, in the blink of an eye!" So they stood up and went with him until they came to his house, and he said to al-Rabāb, "Bring out what you have been saving aside." [16:23]

١٣. عن جابر، عن أبي جعفر عليه السلام، قال: سألتُهُ عن هذه الآية ﴿وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ۖ أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ﴾.

قال عليه السلام: الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ: الْأَوَّلُ وَالثَانِي وَالثَالِثُ، كَذَّبُوا رَسُولَ اللَّهِ ﷺ، بقوله: «وَالْوَالِئَا عَلِيًّا وَاتَّبَعُوهُ» فَعَادُوا عَلِيًّا وَلَمْ يُؤَالُوهُ، وَدَعَوْا النَّاسَ إِلَى وَلَايَةِ أَنْفُسِهِمْ، فَذَلِكَ قَوْلُ اللَّهِ ﴿وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ﴾.

قال: وَأَمَّا قَوْلُهُ: ﴿لَا يَخْلُقُونَ شَيْئًا﴾ فَإِنَّهُ يَعْنِي لَا يَعْبُدُونَ شَيْئًا ﴿وَهُمْ يُخْلَقُونَ﴾ فَإِنَّهُ يَعْنِي وَهُمْ يَعْبُدُونَ، وَأَمَّا قَوْلُهُ: ﴿أَمْوَاتٌ غَيْرُ أَحْيَاءٍ﴾ يَعْنِي كَفَّارٌ غَيْرُ مُؤْمِنِينَ، وَأَمَّا قَوْلُهُ: ﴿وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ﴾ فَإِنَّهُ يَعْنِي أَنَّهُمْ لَا يُؤْمِنُونَ، أَنَّهُمْ يُشْرِكُونَ ﴿إِلَهُهُمْ﴾ إِلَهًا وَاحِدًا فَإِنَّهُ كَمَا قَالَ اللَّهُ.

وَأَمَّا قَوْلُهُ: ﴿الَّذِينَ لَا يُؤْمِنُونَ﴾ فَإِنَّهُ يَعْنِي لَا يُؤْمِنُونَ بِالرَّجْعَةِ أَنَّهَا حَقٌّ، وَأَمَّا قَوْلُهُ: ﴿قُلُوبُهُمْ مُنْكَرَةٌ﴾ فَإِنَّهُ يَعْنِي قُلُوبُهُمْ كَافِرَةٌ، وَأَمَّا قَوْلُهُ: ﴿وَهُمْ مُسْتَكْبِرُونَ﴾ فَإِنَّهُ يَعْنِي عَنْ وَلَايَةِ عَلِيِّ عليه السلام مُسْتَكْبِرُونَ، قَالَ اللَّهُ لِمَنْ فَعَلَ ذَلِكَ وَعِيدًا مِنْهُ: ﴿لَا جَزَاءَ لَإِلَهِ إِلَّا اللَّهُ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّكَ لَا يُحِبُّ الْمُسْتَكْبِرِينَ﴾ عَنْ وَلَايَةِ عَلِيِّ عليه السلام.

عن أبي حمزة الثمالي، عن أبي جعفر عليه السلام، مثله سواء.

١٤. عن مسعدة، قال: مرَّ الحسين بن عليَّ عليهما السلام بمساكين قد بسطوا كساءً لهم، فألقوا عليه كسرًا، فقالوا: هلمَّ يا بن رسول الله، فثني وركه فأكل معهم، ثم تلا ﴿إِنَّكَ لَا يُحِبُّ الْمُسْتَكْبِرِينَ﴾، ثم قال: قد أجبتكم فأجيبوني؟ قالوا: نعم يا بن رسول الله، وتعمى عين، فقاموا معه حتى أتوا منزله، فقال للرباب: أخرجني ما كنت تَدَّخِرِينَ.

15. From Abū Ḥamza, from Abū Ja'far عليه السلام about His verse: ﴿On the Day of Resurrection they will bear the full weight of their own burden﴾, meaning they have yet to bear the full brunt of their disbelief on the Day of Resurrection, and ﴿as well as some of the burden of those they misled with no true knowledge﴾ meaning the disbelief of those whom they assumed authority over. God says: ﴿How terrible their burden will be!﴾ [16:25]
16. From Abū Ḥamza, from Abū Ja'far عليه السلام who said, 'Jibra'il brought this verse down like this: ﴿When they are asked, 'What has your Lord sent down regarding 'Alī?' they say, 'Ancient fables.'﴾ [referring to the Children of Israel].' [16:24*]
17. From Jābir, from Abū Ja'far عليه السلام regarding His verse: ﴿When they are asked, 'What has your Lord sent down regarding 'Alī?' they say, 'Ancient fables'﴾ – the pagans of pre-Islamic Arabia would compose rhythmic prose in praise of their paganism, and this is what the words ﴿Ancient fables﴾ refers to. As for His statement: ﴿On the Day of Resurrection they will bear the full weight of their own burden﴾, it means they will bear the full brunt of their disbelief on the Day of Resurrection; and: ﴿as well as some of the burden of those they misled with no true knowledge﴾ means that they will bear the burden of those over whom they exerted their authority. God says: ﴿How terrible their burden will be!﴾ [16:24–25*]
18. From Muḥammad b. Muslim, from Abū Ja'far عليه السلام who said regarding God's verse: ﴿but God attacked the very foundations of what they built﴾, 'It was the house in which they would to meet to plot their treachery.' [16:26]
19. From Abū al-Safātij, from Abū 'Abd Allāh عليه السلام that he read: ﴿but God attacked the very foundations of what they built﴾ as ﴿but God attacked the very foundations of their house﴾, meaning the meeting house for their plotting. [16:26*]
20. From Kulayb from Abū 'Abd Allāh عليه السلام. He said, 'I asked him about God's verse: ﴿but God attacked the very foundations of what they built.﴾ He replied, "No, it is: ﴿but God attacked the very foundations of their house﴾ – it was actually a house." [16:26*]

١٥. عن أبي حمزة، عن أبي جعفر عليه السلام، في قوله: ﴿يَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ﴾ يعني ليستكملوا الكفر يوم القيامة ﴿وَمِنْ أَوْزَارِ الَّذِينَ يَضِلُّونَهُمْ بِغَيْرِ عِلْمٍ﴾ يعني كفر الذين يتولونهم، قال الله: ﴿أَلَا سَاءَ مَا يَكْرَهُونَ﴾.
١٦. عن أبي حمزة، عن أبي جعفر عليه السلام، قال: نزل جبرئيل عليه السلام هذه الآية هكذا ﴿وَإِذَا قِيلَ لَهُمْ مَاذَا أَنْزَلَ رَبُّكُمْ﴾ في عليّ عليه السلام ﴿فَالُوا أَسَاطِيرَ الْأَوَّلِينَ﴾ يعنون بني إسرائيل.
١٧. عن جابر، عن أبي جعفر عليه السلام، في قوله: ﴿وَإِذَا قِيلَ لَهُمْ مَاذَا أَنْزَلَ رَبُّكُمْ﴾ في عليّ عليه السلام ﴿قَالُوا أَسَاطِيرُ الْأَوَّلِينَ﴾ سجع أهل الجاهلية في جاهليتهم، فذلك قوله: ﴿أَسَاطِيرُ الْأَوَّلِينَ﴾. وأما قوله: ﴿يَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ﴾ فإنه يعني ليستكملوا الكفر يوم القيامة، وأما قوله: ﴿وَمِنْ أَوْزَارِ الَّذِينَ يَضِلُّونَهُمْ بِغَيْرِ عِلْمٍ﴾ يعني يتحملون كفر الذين يتولونهم، قال الله: ﴿أَلَا سَاءَ مَا يَكْرَهُونَ﴾.
١٨. عن محمد بن مسلم، عن أبي جعفر عليه السلام، في قول الله: ﴿فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ﴾، قال: كان بيت غدر يجتمعون فيه.
١٩. عن أبي السفّاج، عن أبي عبد الله عليه السلام، أنه قرأ ﴿فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ﴾ يعني بيت مكرهم.
٢٠. عن كليب، عن أبي عبد الله عليه السلام، قال: سألتُه عن قول الله ﴿فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ﴾، قال: لا، فأتى الله بيتهم من القواعد، وإنما كان بيتاً.

21. From al-Ḥasan b. Ziyād al-Ṣayqal, from Abū 'Abd Allāh عليه السلام. He said, 'I heard him say: *Those who went before them also schemed, but God attacked the very foundations of what they built* whilst the believers were unaware, so *God attacked the very foundations of what they built. The roof fell down on them.*' Muḥammad b. Kulayb, on his father's authority, cited him as having said, 'He attacked a house.' [16:26]
22. From Muḥammad b. Muslim, from Abū Ja'far عليه السلام who said: *'But God attacked the very foundations of their house'* – it was the house of treachery wherein they used to meet when they wanted to plot evil.' [16:26*]
23. From Ibn Muskān, from Abū Ja'far عليه السلام who said regarding His statement *the home of the righteous is excellent*: 'This world.' [16:30]
24. From Khaṭṭab b. Maslama² who said, 'Abū Ja'far عليه السلام said, "God has never sent a prophet who did not acknowledge our authority and disassociate from our enemies, and this is God's statement in the Qur'an: *We sent a messenger to every community, saying, 'Worship God and shun false gods.'* Among them were some who God guided; misguidance took hold of others due to their denial of Muḥammad's family. Then He says: *So travel through the earth and see what was the fate of those who denied the truth.*"' [16:36]
25. From Abū Baṣīr, from Abū 'Abd Allāh عليه السلام regarding His verse: *They have sworn by God with their strongest oaths that He will not raise the dead to life.* He asked, 'What do they say about it?' I said, 'They claim that the polytheists used to swear to God's Messenger that God would not raise the dead back to life.' He said, 'Damned be the ones who say such a thing! Woe unto them! Would the polytheists have sworn by God or by Lāt and 'Uzzā?' I said, 'May I be your ransom – tell me that I may know.' He said, 'When our Qā'im rises, God will dispatch a group of our followers (*shī'a*) to him with unsheathed swords slung on their shoulders, and when another group of our followers hears of that they will say, "God has raised so-and-so from the dead with the Qā'im." And when our enemies hear about this, they will

² Khaṭṭab b. Maslama, a reliable companion and narrator of Imam Ja'far al-Ṣādiq's traditions. See Ḥilli, *Khulāṣat al-aqwāl*, 139 (nr. 384).

٢١. عن الحسن بن زياد الصَّقِيل، عن أبي عبد الله عليه السلام، قال: سَمِعْتُهُ يَقُولُ: ﴿كَذَمَكَ الَّذِينَ مِنْ قَبْلِهِمْ﴾ ولم يعلم الذين آمنوا ﴿فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ﴾ قال محمد بن كليب، عن أبيه، قال: قال: إِنَّمَا كَانَ بَيْتًا.
٢٢. عن محمد بن مسلم، عن أبي جعفر عليه السلام، قال: ﴿فَأَتَى اللَّهُ بَيْتَهُمُ مِنَ الْقَوَاعِدِ﴾، قال: كَانَ بَيْتٌ عَدُوٌّ يَجْتَمِعُونَ فِيهِ إِذَا أَرَادُوا الشَّرَّ.
٢٣. عن ابن مُسْكَان، عن أبي جعفر عليه السلام، في قوله: ﴿وَلَنِعْمَ دَارُ الْمُتَّقِينَ﴾، قال: الدُّنْيَا.
٢٤. عن خَطَّابِ بْنِ مَسْلَمَةَ، قال: قَالَ أَبُو جَعْفَرٍ عليه السلام: مَا بَعَثَ اللَّهُ نَبِيًّا قَطُّ إِلَّا بَوَلَّيْنَا وَالْبِرَاءَةَ مِنْ عَدُوِّنَا، وَذَلِكَ قَوْلُ اللَّهِ فِي كِتَابِهِ: ﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا﴾ مِنْهُمْ ﴿أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ ﴿بِتَكْذِيبِهِمْ آلَ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ، ثُمَّ قَالَ: قُلْ: ﴿فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ﴾.
٢٥. عن أبي بصير، عن أبي عبد الله عليه السلام، في قوله: ﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ﴾.
- قال: مَا يَقُولُونَ فِيهَا؟ قُلْتُ: يَرْغُمُونَ أَنَّ الْمُشْرِكِينَ كَانُوا يَحْلِفُونَ لِرَسُولِ اللَّهِ ﷺ أَنَّ اللَّهَ لَا يَبْعَثُ الْمَوْتَى. قَالَ: تَبَّ لِمَنْ قَالَ هَذَا، وَيْلَهُمْ هَلْ كَانَ الْمُشْرِكُونَ يَحْلِفُونَ بِاللَّهِ أَمْ بِاللَّاتِ وَالْعُزَّى؟

say, "O congregation of Shī'as, you are such liars! This is your government, and you are lying about it. By God, neither are they alive and nor will you be alive until the Day of Judgement." So God is relating this statement of theirs, saying: ﴿They have sworn by God with their strongest oaths that He will not raise the dead to life.﴾ [16:38]

26. From Abū 'Abd Allāh Ṣāliḥ b. Maytham who said, 'I asked Abū Ja'far عليه السلام about God's verse: ﴿Everyone in the heavens and earth submits to Him, willingly or unwillingly﴾ (3:83) so he said, "That was [...] with this verse: ﴿They have sworn by God with their strongest oaths that He will not raise the dead to life. But He will – it is His binding promise, though most people do not realize it – in order to make clear for them what they have differed about and so that the disbelievers may realize that what they said was false.﴾" [16:38–39]

27. From Sirin who said, 'I was with Abū 'Abd Allāh عليه السلام when he asked, "What do the people say regarding this verse: ﴿They have sworn by God with their strongest oaths that He will not raise the dead to life﴾? Someone said, "They say that [it refers to there being] no resurrection nor revival after death nor return."

So he عليه السلام said, "By God, they are wrong. This refers to when the Qā'im rises and the reformers alongside him will engage in combat, and your opponents will say, 'So your government has finally appeared, O congregation of Shī'as, and this is all part of your deception saying that so-and-so and so-and-so has returned to life. By God, God does not revive the dead!' That is why they say that: ﴿They have sworn by God with their strongest oaths that He will not raise the dead to life﴾, while the polytheists esteemed Lāt and 'Uzza far too highly to swear an oath by anyone else. So God said: ﴿But He will – it is His binding promise, though most people do not realize it – in order to make clear for them what they have differed about and so that the disbelievers may realize that what they said was false. When We will something to happen, all that We say is, 'Be,' and it is.﴾" [16:38–40]

3 There is an addition in Ḥāshim al-Baḥrānī's *al-Burhān fī tafsīr al-Qur'ān* which seems to be missing here: "That was when 'Alī said "I am the one to whom this verse applies more than anyone else."

قلت: جُعِلَتْ فِدَاكَ، فأوجدنيهِ أعرفه. قال: لو قد قام قائمنا بعث الله إليه قومًا من شيعة، قبايع سيوفهم على عواتقهم، فيبلغ ذلك قومًا من شيعة، لم يموتوا، فيقولون: يُبعث فلان وفلان من قبورهم مع القائم عليه السلام، فيبلغ ذلك قومًا من أعدائنا فيقولون: يا معشر الشيعة، ما أكذبكم! هذه دولتكم وأنتم تكذبون فيها، لا والله ما عاشوا ولا تعيشوا إلى يوم القيامة فخفى الله قولهم فقال: ﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ﴾.

٢٦. عن أبي عبد الله صالح بن ميثم، قال: سألت أبا جعفر عليه السلام عن قول الله تعالى: ﴿وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا﴾.

قال: ذلك بهذه الآية ﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَى وَعْدًا عَلَيْهِ حَقٌّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلَفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ.

٢٧. عن سيرين، قال: كُتِبَ عند أبي عبد الله عليه السلام، إذ قال: ما يقول الناس في هذه الآية: ﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ﴾؟ قال: يقولون: لا قيامة ولا بعث ولا نُشور.

فقال: كذبوا والله، إنما ذلك إذا قام القائم، وكرمه المكررون، فقال أهل خلافكم: قد ظهرت دولتكم يا معشر الشيعة، وهذا من كذبكم، يقولون: رجع فلان وفلان، لا والله لا يبعث الله من يموت؟ ألا ترى أنه قال: ﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ﴾ كان المشركون أشد تعظيمًا للآت والغزى من أن يُقسموا بغيرها، فقال الله: ﴿بَلَى وَعْدًا

28. From al-Fuḍayl who said, 'I requested Abū 'Abd Allāh عليه السلام, "Inform me of a sign [to distinguish] your writing."

He said, 'I write in a style having this distinguishing characteristic', quoting a verse from the Qur'an.

Then he recited a particular verse from the Qur'an.

I asked Fuḍayl, 'Which verse was it?' He replied, 'I have not told anyone except Burayd about it.'

So Zurāra piped up, 'I will tell you which one it is: ﴿They have sworn by God with their strongest oaths that He will not raise the dead to life. But He will – it is His binding promise, though most people do not realize it.﴾'

He said, 'So Fuḍayl remained silent, neither confirming it nor denying it.' [16:38]

29. From Ḥamza b. Muḥammad al-Ṭayyār who said, 'I presented Abū 'Abd Allāh عليه السلام with some words spoken by my father, so he said, "Write it down for you will not be able to comprehend the things that you do not know from revealed matters until and unless you first desist [from acting upon them], then ascertain them by referring them to the Imams of guidance, that they may interpret its intended meaning for you and remove any obscurity therein for you. God says: ﴿so [people] ask those who have knowledge if you do not know.﴾" [16:43]

30. From Ḥamza b. al-Ṭayyār who said, 'I presented to Abū 'Abd Allāh عليه السلام some of his father's sermons until he stopped at a particular point and said, "Stop." So I did, and he said to me, "Write down", then he dictated to me, that you will not be able to comprehend... [as in the above narration].'" [16:43]

31. From Muḥammad b. Muslim, from Abū Ja'far عليه السلام. He said, 'I said to him, "Some people with us claim that God's statement: ﴿so [people] ask those who have knowledge if you do not know﴾ refers to the Jews and the Christians."

So he said, "In that case, they would be calling you to their religion thereby?" Then, placing his hand on his chest he said, "We are the people vested with knowledge and we are the ones to be asked."

He added, 'Abū Ja'far said, "The knowledge (*al-dhikr*) is the Qur'an." [16:43]

عَلَيْهِ حَقًّا... لَيِّسَ لَهُمُ الَّذِي يُخْتَلَفُونَ فِيهِ وَلَيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ ﴿٢٨﴾ إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٢٩﴾

٢٨. عن الفضيل، قال: قلت لأبي عبد الله عليه السلام: أعلمني آية كتابك. قال: أكتب بعلامة كذا وكذا، وقرأ آية من القرآن.

قلت لفضيل: وما تلك الآية؟ قال: ما حدثت أحداً بها غير بريد، قال زُرارة: أنا أحدثك بها ﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ﴾ إلى آخر الآية، قال: فسكت الفضيل، ولم يقل لا ولا نعم.

٢٩. عن حمزة بن محمد الطيار، قال: عرضت على أبي عبد الله عليه السلام كلاماً لأبي، فقال: أكتب، فإنه لا يسعكم فيما نزل بكم مما لا تعلمون إلا الكف عنه والتثبت فيه وردّه إلى أئمة الهدى حتى يحلّوكم فيه على القصد، ويحلّوكم فيه العمى، قال الله: ﴿فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾.

٣٠. عن حمزة بن الطيار، قال: عرضت على أبي عبد الله عليه السلام بعض خطب أبيه حتى انتهى إلى موضع، فقال: كف، فأمسكت، ثم قال لي: أكتب، وأمل على: أنه لا يسعكم الحديث الأوّل.

٣١. عن محمد بن مسلم، عن أبي جعفر عليه السلام، قال: قلت له: إن من عندنا يزعمون أن قول الله: ﴿فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾ أنهم اليهود والنصارى.

32. From Aḥmad b. Muḥammad who said, 'Abū al-Ḥasan al-Riḍā عليه السلام wrote to us, saying: May God keep us and you all in the best of well-being. "Our followers (*shī'a*) are only those who follow us and do not oppose us; when we are afraid they also fear, and when we are safe they feel safe. God says: ﴿so [people] ask those who have knowledge if you do not know.﴾ And He says: ﴿out of each community, a group should go out to gain understanding of the religion, so that they can teach their people when they return and so that they can guard themselves against evil.﴾ (9:122) So it has been made incumbent upon you to ask and refer matters back to us, although we have not been obligated to respond. Have you not been prohibited from asking too many questions, and yet you refuse to desist from doing so. Beware of that, for people before you were ruined as a result of asking too many questions of their prophets, when God says: ﴿You who believe, do not ask about matters which, if made known to you, might make things difficult for you.﴾ (5:101)" [16:43]
33. From Ibrāhīm b. 'Umar, from whoever heard Abū Ja'far عليه السلام say, 'The rule of God's Prophet passed on to 'Alī b. al-Ḥusayn عليه السلام, then to Muḥammad b. 'Alī, peace be upon them both, and then God will do whatever He wills. And they will all remain steadfast until a man from among them emerges with three hundred men holding the banner of God's Messenger عليه السلام. He will be heading towards Medina when, passing by the barren desert, he will say, "This is the place where a group of people were swallowed up by the earth." And this is the verse where God says: ﴿Are those who plan evil so sure that God will not make the earth swallow them up, that punishment will not come on them from some unimagined direction, that it will not catch them suddenly in the midst of their comings and goings – for they cannot frustrate God.﴾" [16:45-46]

فقال: إذا يدعونكم إلى دينهم. قال: ثم قال بيده إلى صدره: نحن أهل الذكر، ونحن المسؤولون.

قال: قال أبو جعفر عليه السلام: الذكر القرآن.

٣٢. عن أحمد بن محمد، قال: كتب إلي أبو الحسن الرضا عليه السلام: عافانا الله وإياك أحسن عافية، إنما شيعتنا من تابعنا ولم يخالفنا، وإذا خفنا خاف، وإذا أمنا أمن، قال الله: ﴿فأسألوا أهل الذكر إن كنتم لا تعلمون﴾، قال: ﴿فكلوا تفكر من كل فرقة منهم طائفة ليتفقهوا في الدين ولينذروا قومهم﴾ الآية، فقد فرضت عليكم المسألة، والرد إلينا، ولم يفرض علينا الجواب، أو لم تنهوا عن كثرة المسائل، فأيدتم أن تنتهوا، إياكم وذاك، فإنه إنما هلك من كان قبلكم بكثرة سؤلهم لأنيائهم، قال الله: ﴿يا أيها الذين آمنوا لا تسألوا عن أشياء إن تبد لكم تسؤن﴾.

٣٣. عن إبراهيم بن عمر، عن سمع أبا جعفر عليه السلام يقول: إن عهد نبي الله صار عند علي بن الحسين عليهما السلام، ثم صار عند محمد بن علي عليهما السلام، ثم يفعل الله ما يشاء، فالزم هؤلاء، فإذا خرج رجل منهم معه ثلاثمائة رجل ومعه راية رسول الله عليه السلام عامداً إلى المدينة حتى يمر بالبيداء فيقول: هذا مكان القوم الذين خسف الله بهم، وهي الآية التي قال الله: ﴿أفأمن الذين مكروا السيئات أن يخسف الله بهم الأرض أو يأتيهم العذاب من حيث لا يشعرون﴾ أو يأخذهم في نعلهم فها هم بمعجزين.

34. From Ibn Sinān, from Abū 'Abd Allāh عليه السلام. He asked about God's verse: ﴿Are those who plan evil so sure that God will not make the earth swallow them up [...]﴾ He replied, 'They are God's enemies and they will be disfigured, pelted and made to sink into the earth.' [16:45]
35. From Abū Baṣīr who said, 'I heard Abū 'Abd Allāh عليه السلام say: "Do not take two gods – for He is the One God" – by that He means: Do not take two Imams, for there is only one Imam.' [16:51]
36. From Samā'a, from Abū 'Abd Allāh عليه السلام. He said, 'I asked him about God's statement: ﴿everlasting obedience is His right.﴾ He replied, "Obligatory." [16:52]
37. From Ḥumrān, from Abū 'Abd Allāh عليه السلام who said, 'The appointed time that is designated on the Night of Power is the same appointed time that God talks about in the verse ﴿when their time comes they cannot delay it for a moment nor can they bring it forward.﴾' [16:61]
38. From Anas b. Mālik who said, 'The Messenger of God ﷺ said, "Anas, prepare some water for ablution for me."
He said, 'So I went and prepared some water for the Prophet to make ablution with in the house. Then I told him it was ready, so he came out, performed his ablution, then returned to the house to his seat.
Then he lifted his head towards Anas and said, "Anas, the first person to enter is going to be the Commander of the Faithful, the chief of all the Muslims and the leader of the illustrious ones."
Anas said, 'I said to myself, "O God, let it be a man from my clan." Just then, I heard a knock at the door of the house. I went out and opened it and there was 'Alī b. Abī Ṭālib عليه السلام. He entered and walked in, and I saw the Messenger of God ﷺ jump to his feet as soon as he saw him, overjoyed. He remained standing while 'Alī was walking over until he had entered the house. The Messenger of God embraced him, and I saw him ﷺ wipe his palm on his own face, then on 'Alī's face, and then wipe 'Alī's face with his palm and back over his own face.
So 'Alī said to him, "O Messenger of God, you just did something that you have never done to me before!" So the Messenger of God ﷺ replied,

٣٤. عن ابن سينان، عن أبي عبد الله عليه السلام، سئل عن قول الله: ﴿أَفَكَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ﴾، قال: هم أعداء الله، وهم يُمَسَخُون وَيُقَذَّفُونَ، وَيَسِيخُونَ فِي الْأَرْضِ.
٣٥. عن أبي بصير، قال: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ: ﴿لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ﴾ يَعْنِي بِذَلِكَ: لَا تَتَّخِذُوا إِمَامَيْنِ، إِنَّمَا هُوَ إِمَامٌ وَاحِدٌ.
٣٦. عن سماعة، عن أبي عبد الله عليه السلام، قال: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ: ﴿وَلَهُ الدِّينُ وَاصِبًا﴾، قَالَ: وَاجِبًا.
٣٧. عن حمران، عن أبي عبد الله عليه السلام، قال: الْأَجَلُ الَّذِي يُسَمَّى فِي لَيْلَةِ الْقَدَرِ، هُوَ الْأَجَلُ الَّذِي قَالَ اللَّهُ: ﴿فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ﴾.
٣٨. عن أنس بن مالك، قال: قَالَ رَسُولُ اللَّهِ ﷺ: يَا أَنَسُ، اسْكُبْ لِي وُضُوءًا، قَالَ: فَغَعَمْتُ فَسَكَبْتُ لِلنَّبِيِّ وُضُوءًا فِي الْبَيْتِ، فَأَعْلَمْتَهُ فُجْرَ فُتُوزًا، ثُمَّ عَادَ إِلَى الْبَيْتِ إِلَى مَجْلِسِهِ، ثُمَّ رَفَعَ رَأْسَهُ إِلَى أَنَسٍ، فَقَالَ: يَا أَنَسُ، أَوَّلَ مَنْ يَدْخُلُ عَلَيْنَا أَمِيرُ الْمُؤْمِنِينَ، وَسَيِّدُ الْمُسْلِمِينَ، وَقَائِدُ الْغُرِّ الْمَحْجَلِينَ.
- قال أنس: فَقُلْتُ بَيْنِي وَبَيْنَ نَفْسِي: اللَّهُمَّ اجْعَلْهُ رَجُلًا مِنْ قَوْمِي، قَالَ: فَإِذَا أَنَا بِبَابِ الدَّارِ يُقْرَعُ، فَخَرَجْتُ فَفَتَحْتُ، فَإِذَا عَلِيٌّ بْنُ أَبِي طَالِبٍ عليه السلام، فَدَخَلَ فَمَشَى، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ حِينَ رَأَاهُ وَثَبَ عَلَى قَدَمَيْهِ مُسْتَبْشِرًا، فَلَمْ يَزَلْ قَائِمًا وَعَلِيٌّ يَمْشِي حَتَّى دَخَلَ عَلَيْهِ

"And why not, for you are my successor, my vicegerent, the one who will clarify their differences for them after I have gone, and who will teach them about my prophethood." [16:64]

39. From Sa'id b. Yasār, from Abū 'Abd Allāh عليه السلام who said, 'God commanded Nūḥ to carry a pair of all things aboard the Ark, so he took the date palm and the 'ajwa palm, which count as a pair. When the water had receded, God commanded Nūḥ to plant the grapevine (*ḥabla*), to bear grapes. So Iblīs came to him to stop him from planting it, and Nūḥ refused to allow him to stop him. Iblīs continued to refuse to let him plant it saying, 'This is not for you and your companions – only for me and my companions.' So they fought for a long time until they finally came to a compromise where Nūḥ let Iblīs have two-thirds of it, and he kept a third for himself. God has revealed a verse to His Prophet in His Book that you read: ﴿From the fruits of date palms and grapes you take sweet juice and wholesome provisions.﴾ This is what the Muslims were doing. Then God revealed the verse prohibiting it: ﴿You who believe, intoxicants and gambling, idolatrous practices, and [divining with] arrows are repugnant acts – Shayṭān's doing – shun them so that you may prosper. With intoxicants and gambling, Shayṭān seeks only to incite enmity and hatred among you, and to stop you remembering God and prayer. Will you not give them up?﴾ (5:90) Sa'id, this is the verse prohibiting it, and it abrogated the other verse.' [16:67]

40. From Muḥammad b. Yūsuf, on his father's authority who said, 'I heard Abū Ja'far عليه السلام say regarding God's statement: ﴿And your Lord inspired the bee﴾, "Instinct." [16:68]

41. From Abū Baṣīr, from Abū 'Abd Allāh عليه السلام who said, 'A lick of honey contains healing. He says: ﴿From their bellies comes a drink of different colours in which there is healing for people.﴾' [16:69]

البيت، فاعتقه رسول الله ﷺ يمسح بكفه وجهه، فيمسح به وجه علي، ويمسح عن وجه علي بكفه، فيمسح به وجهه – يعني وجه نفسه – .

فقال له علي عليه السلام: يا رسول الله، لقد صنعت في اليوم شيئاً ما صنعت في قط! فقال رسول الله ﷺ: وما يمتني وأنت وصي وخليفتي والذي بين لهم ما يختلفون فيه بعدي، وتؤدي عني، وتسمعهم بوتي؟

٣٩. عن سعيد بن يسار، عن أبي عبد الله عليه السلام، قال: إن الله أمر نوحاً أن يحمل في السفينة من كل زوجين اثنين، يحمل النخل والعجوة فكانا زوجاً، فلما نضب الماء أمر الله نوحاً أن يغرس الحبة، وهي الكرم، فأتاه إبليس فمنعه عن غرسها، وأبى نوح إلا أن يغرسها، وأبى إبليس أن يدعه يغرسها، وقال: ليست لك ولا لأصحابك، إنما هي لي ولأصحابي، فتنازعا ما شاء الله، ثم إنهما اصطلحا على أن جعل نوح لإبليس ثلثيها، ولنوح ثلثها، وقد أنزل الله لنبيه في كتابه ما قد قرأتموه ﴿وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَراً وَرِزْقاً حَسَناً﴾ فكان المسلمون بذلك، ثم أنزل الله آية التحريم هذه الآية ﴿إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ﴾ إلى ﴿مُنْتَهُونَ﴾ يا سعيد، فهذه آية التحريم، وهي نسخت الآية الأخرى.

٤٠. عن محمد بن يوسف، عن أبيه، قال: سألت أبا جعفر عليه السلام عن قول الله: ﴿وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ﴾، قال: إلهام.

٤١. عن أبي بصير، عن أبي عبد الله عليه السلام، قال: لَعَقُ الْعَسَلِ فِيهِ شِفَاءٌ، قَالَ اللَّهُ: ﴿مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ﴾.

٤٢. عن مسعدة بن صدقة، عن أبي عبد الله عليه السلام، في قوله تعالى: ﴿وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ﴾ إلى ﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ﴾ فالتحل: الأئمة، والجبال: العرب، والشجر: الموالي عتاقه، ومما يعرشون: يعني الأولاد والعبيد ممن لم يعتق وهو يتولى الله ورسوله والأئمة، والشراب المختلف ألوانه: فنون العلم الذي قد يعلم الأئمة شيعتهم ﴿فِيهِ شِفَاءٌ لِلنَّاسِ﴾ يقول: في العلم شفاء للناس، والشيعه هم الناس، وغيرهم الله أعلم بهم ما هم.

ولو كان كما يزعم أنه العسل الذي يأكله الناس، إذا ما أكل منه ولا شرب ذوعاهة إلا برئ، لقول الله تعالى: ﴿فِيهِ شِفَاءٌ لِلنَّاسِ﴾ ولا خلف لقول الله، وإنما الشفاء في علم القرآن، لقوله: ﴿وَنُزِّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾ فهو شفاء ورحمة لأهله لا شك فيه ولا مرية، وأهله أئمة الهدى الذين قال الله: ﴿ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا﴾.

٤٣. وفي رواية أبي الربيع الشامي، عنه، في قول الله ﴿وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ﴾، فقال: رسول الله ﷺ: ﴿أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا﴾، قال: تزوج من قريش ﴿وَمِنَ الشَّجَرِ﴾، قال: في العرب ﴿وَمِمَّا يَعْرِشُونَ﴾، قال: في الموالي ﴿يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ﴾، قال: أنواع العلم ﴿فِيهِ شِفَاءٌ لِلنَّاسِ﴾.

٤٤. عن سيف بن عميرة، عن شيخ من أصحابنا، عن أبي عبد الله عليه السلام، قال: كُنَّا عنده فسأله شيخ فقال: يي وجع، وأنا أشرب له النبيذ؛ ووصفه له الشيخ، فقال له: ما يمتنعك من

42. From Mas'ada b. Sadaqa, from Abū 'Abd Allāh عليه السلام who said regarding His verse: ﴿And your Lord inspired the bee, saying, 'Build yourselves houses in the mountains and trees and what people construct. Then feed on all kinds of fruit and follow the ways made easy for you by your Lord.' From their bellies comes a drink of different colours in which there is healing for people. There truly is a sign in this for those who think﴾, 'The bee represents the Imams and the mountains the Arabs. The trees are the manumitted slaves, and ﴿what people construct﴾ refers to their children and other slaves that have not been freed, who adhere to God, His Messenger, and the Imams. The various kinds of fruit represent the various fields of knowledge that the Imams teach their followers (shī'a); ﴿in which there is healing for people﴾ means that there is healing for the people in that knowledge. The people represent the Shī'a, and only God knows who else besides them.

And if it were indeed as they claim that it refers to the honey that people eat, then no sooner would a diseased person eat or drink it than he would be cured due to God's statement: ﴿in which there is healing for people﴾, since God's statement cannot be contradicted. The cure, however, lies in the knowledge of the Qur'an as per His statement: ﴿We send down the Qur'an as healing and mercy to those who believe﴾ (17:82) so it is a cure and mercy for those who are worthy of it, who neither doubt nor dispute it. And those who are truly worthy of it are the Imams of guidance about whom God says: ﴿We gave the Scripture as a heritage to Our chosen servants﴾ (35:32) [16:68-69]

43. In the narration of Abū Rabī' al-Shāmī on his authority, with respect to God's verse: ﴿And your Lord inspired the bee﴾, he said, '[It addresses] the Messenger of God, saying: ﴿Build yourselves houses in the mountains﴾ i.e. marry from among the Quraysh, ﴿and trees﴾ i.e. amongst the Arabs, ﴿and what people construct﴾, meaning the free slaves, ﴿from their bellies comes a drink of different colours﴾ meaning different kinds of knowledge ﴿in which there is healing for people﴾' [16:68-69]

44. From Sayf b. 'Amīra, from a Shaykh from among our associates, from Abū 'Abd Allāh عليه السلام. He said, 'We were at his place when an old man asked him, "I have a certain pain for which I drink nabīdh (date wine)," and the old man went on to explain it to him.

So he said to him, "Why do you not drink water instead, from which God has made all living things?" He replied, "It does not agree with me." So Abū 'Abd Allāh عليه السلام said, "Then why do you not take honey? God has said: ﴿there is healing in it for people﴾. He said, "I do not find it much help."

He said, "Why do you not have milk, which will nourish your flesh and strengthen your bones?" He said, "It does not agree with me."

So Abū 'Abd Allāh عليه السلام said, "So you want me to command you to drink wine? By God, I will never do that." [16:68-69]

45. From 'Abd al-Rahmān al-Ashall who said, 'Abū 'Abd Allāh عليه السلام said regarding God's verse: ﴿He has given you children and grandchildren through your spouses﴾, "Grandchildren [*hafada*] are one's daughter's children; and we are the grandchildren of God's Messenger عليه السلام." [16:72]
46. From Jamīl b. Darrāj, from Abū 'Abd Allāh عليه السلام who said regarding God's verse: ﴿He has given you children and grandchildren through your spouses﴾, "They are the grandchildren and the supporters from among them, meaning the children." [16:72]
47. From Muḥammad b. Muslim who said, 'I asked Abū 'Abd Allāh عليه السلام about a man who gets his slave-girl married to someone. He said, "If he [i.e. the groom] is a slave, then he can separate the two of them if he wants to because God says: ﴿a slave controlled by his master, with no power over anything﴾ – so the slave has no control over anything. And if her husband is a free man then only her divorce will render her available [again].." [16:75]
48. From Muḥammad b. Muslim, from Abū Ja'far عليه السلام. He said, 'One of his servants passed by him, so he called him over and said, "Young man, has that girl responded [to your proposal] so you can feed us dirham's worth of watermelon [in celebration]?"
- He said, 'So I said, "May I be your ransom – it is reported in our circles that 'Alī عليه السلام was gifted a slave-girl, or perhaps she was bought, and he asked her, 'Are you single or attached?' She replied, 'Attached.'
- So he sent for her husband and bought a part of her from her husband for five hundred dirhams."

الماء الذي جعل الله منه كل شيء حي؟ قال: لا يوافقني. قال: فما يمنعك من العسل؟ قال الله: ﴿فيه شفاء للناس﴾. قال: لا أجده. قال: فما يمنعك من اللبن الذي نبت منه لحمك، واشتد عظمك؟ قال: لا يوافقني. قال له أبو عبد الله عليه السلام: أتريد أن أمرك بشرب الحمر، لا والله لا أمرك.

٤٥. عن عبد الرحمن الأشل، قال: قال أبو عبد الله عليه السلام: في قول الله: ﴿وجعل لكم من أزواجكم بنين وحفدة﴾، قال: الحفدة بنو البنت، ونحن حفدة رسول الله عليه السلام.
٤٦. عن جميل بن دارج، عن أبي عبد الله عليه السلام، في قوله: ﴿وجعل لكم من أزواجكم بنين وحفدة﴾، قال: هم الحفدة، وهم العون منهم، يعني البنين.
٤٧. عن محمد بن مسلم، قال: سألت أبا عبد الله عليه السلام عن الرجل ينكح أمة من رجل. قال: إن كان مملوكاً فليفرق بينهما إذا شاء، لأن الله يقول: ﴿عبدًا مملوكًا لا يقدر على شيء﴾، فليس للعبد من الأمر شيء، وإن كان زوجها حرًا، فإن طلاقها صفتها.
٤٨. عن محمد بن مسلم، عن أبي جعفر عليه السلام، قال: مر عليه غلام له، فدعاه إليه، ثم قال: يا فتى، أرد عليك فلانة وتطعمنا بدرهم خبز؟ قال: فقلت: جعلت فداك، إنا نروي عندنا أن علياً عليه السلام أهديت له – أو اشتريت – جارية، فسألها أفاغرة أنت أم مشغولة؟ قالت: مشغولة، قال: فأرسل فاشترى بضعها من زوجها بخمسمائة درهم.

He [i.e. Abū Ja'far] said, "They have lied about 'Alī and have not preserved [the hadith] correctly. Have you not heard God's verse when he says: ﴿God presents this illustration: a slave controlled by his master, with no power over anything.﴾" [16:75]

49. From Zurāra, from Abū Ja'far or Abū 'Abd Allāh, peace be upon them both, who said, 'A slave is not allowed to be married or divorced without the permission of his master.'

I asked, 'What if the master is the one to get him married, then in whose control is the divorce?' He said, 'It is in the master's control. ﴿God presents this illustration: a slave controlled by his master, with no power over anything.﴾ Divorce is not a big deal, is it?' [16:75]

50. From Abū Baṣīr, regarding a man who gets his slave-girl married to someone – is he allowed to separate them if he wishes? He replied, 'If he [i.e. the husband] is a slave too, then he can separate them if he wishes, because God says: ﴿a slave controlled by his master, with no power over anything.﴾ So the slave has no control over anything. And if he got her married to a free man, then the master can separate them if he wishes.' [16:75]

51. From 'Abd Allāh b. Sinān, from Abū 'Abd Allāh عليه السلام. He said, 'I heard him say, "If a man gets his servant married to his servant-girl, he can separate them whenever he pleases." [16:75]

52. From al-Ḥalabī, from him عليه السلام about a man who gets his male slave married to his slave-girl. He said, 'He can take her away [from him] if he wants to without divorce, because God says: ﴿a slave controlled by his master, with no power over anything.﴾' [16:75]

53. From Aḥmad b. 'Abd Allāh al-'Alawī, from al-Ḥasan b. al-Ḥusayn, from al-Ḥusayn b. Zayd b. 'Alī, from Ja'far b. Muḥammad, on his father's authority, peace be upon them, who said, "Alī b. Abī Ṭālib عليه السلام used to say: ﴿God presents this illustration: a slave controlled by his master, with no power over anything﴾ – a servant has no right to either divorce or marriage; that is up to his master, though people believe contrary to that. They do not believe that he has the right to separate the couple once he permits him [to marry]. [16:75]

فقال: كَذَبُوا عَلَى عَلِيٍّ عليه السلام وَلَمْ يَحْفَظُوا، أَمَا تَسْمَعُ إِلَى قَوْلِ اللَّهِ وَهُوَ يَقُولُ: ﴿ضَرْبَ اللَّهِ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ؟﴾

٤٩. عن زُرَّارَةَ، عن أَبِي جَعْفَرٍ أَوْ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ، قَالَ: الْمَمْلُوكُ لَا يَجُوزُ طَلَاقُهُ وَلَا نِكَاحُهُ إِلَّا بِإِذْنِ سَيِّدِهِ.

قلت: فَإِنْ كَانَ السَّيِّدُ زَوْجَهُ، بِيَدِ مَنْ الطَّلَاقُ؟ قَالَ: بِيَدِ السَّيِّدِ ﴿ضَرْبَ اللَّهِ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ﴾ أَفْشَى الطَّلَاقُ؟

٥٠. عن أَبِي بصيرٍ، فِي الرَّجُلِ يُنْكِحُ أَمَّتَهُ لِرَجُلٍ، أَلَهُ أَنْ يُفَرِّقَ بَيْنَهُمَا إِذَا شَاءَ؟ قَالَ: إِنْ كَانَ مَمْلُوكًا فَلْيُفَرِّقْ بَيْنَهُمَا إِذَا شَاءَ، لِأَنَّ اللَّهَ يَقُولُ: ﴿عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ﴾ فَلَيْسَ لِلْعَبْدِ مِنَ الْأَمْرِ شَيْءٌ، وَإِنْ كَانَ زَوْجَهَا حُرًّا فَرَّقْ بَيْنَهُمَا إِذَا شَاءَ الْمَوْلَى.

٥١. عن عَبْدِ اللَّهِ بْنِ سِنَانٍ، عن أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: سَمِعْتُهُ يَقُولُ: إِذَا زَوَّجَ الرَّجُلُ غُلَامَهُ جَارِيَتَهُ، فَرَّقْ بَيْنَهُمَا مَتَى شَاءَ.

٥٢. عن الْحَلْبِيِّ، عَنْهُ عليه السلام: الرَّجُلُ يُنْكِحُ عَبْدَهُ أَمَّتَهُ؟ قَالَ: يَتَزَوَّجُهَا إِذَا شَاءَ بِغَيْرِ طَّلَاقٍ، لِأَنَّ اللَّهَ يَقُولُ: ﴿عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ﴾.

٥٣. عن أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْعُلُويِّ، عن الْحَسَنِ بْنِ الْحُسَيْنِ، عن الْحُسَيْنِ بْنِ زَيْدِ بْنِ عَلِيٍّ، عن جَعْفَرِ بْنِ مُحَمَّدٍ، عن أَبِيهِ عَلَيْهِمُ السَّلَامُ، قَالَ: كَانَ عَلِيٌّ بْنُ أَبِي طَالِبٍ عليه السلام يَقُولُ: ﴿ضَرْبَ اللَّهِ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ﴾ وَيَقُولُ: لِلْعَبْدِ لَا طَّلَاقَ

54. From Ja'far b. Aḥmad, from al-'Amrakī, from al-Nīshābūrī, from 'Alī b. Ja'far b. Muḥammad, from his brother, Mūsā b. Ja'far, peace be upon them both, that he was once asked about this verse: ﴿They know God's blessings, but refuse to recognize them: most of them are ungrateful.﴾ He said, 'They knew it but then they denied it.' [16:83]
55. From Yūnus, from some of our associates who said, 'Abū 'Abd Allāh عليه السلام said, "I know all the facts about the sky, the earth, all there is to know about everything that has ever existed and all that is still to come like the back of my hand." Then he said, "It is from God's Book that I know all this, for God says: ﴿therein is an explanation of everything.﴾" [16:89]
56. From Manṣūr, from Ḥammād al-Laḥḥām who said, 'Abū 'Abd Allāh عليه السلام said, 'By God, we know what is in the heavens and the earth, and what is in Paradise and Hell and everything in between.' So I looked at him in astonishment, so he said, 'Ḥammād, this is mentioned in the Qur'an three times.' Then he recited this verse: ﴿The day will come when We raise up in each community a witness against them, and We shall bring you [Prophet] as a witness against these people, for We have sent the Scripture down to you explaining everything, and as guidance and mercy and good news to those who devote themselves to God.﴾ It is all from God's Book in which there is an explanation of everything.' [16:89]
57. From 'Abd Allāh b. al-Walīd⁴ who said, 'Abū 'Abd Allāh عليه السلام said, "God said to Mūsā: ﴿We inscribed everything for him in the Tablets which taught and explained everything,﴾ (7:145) and we know that He did not inscribe every single little thing for him. God said to 'Isā: ﴿in order to make clear for them what they have differed about.﴾ (16:39) And God said to Muḥammad, peace be upon him and his family: ﴿and We shall bring you [Prophet] as a witness against these people, for We have sent the Scripture down to you explaining everything.﴾" [16:89]

⁴ 'Abd Allāh b. al-Walīd al-Nakha'ī, a reliable narrator of Imam Ja'far al-Ṣādiq's traditions. See Ḥillī, *Khulāṣat al-aqwāl*, 201 (nr. 629).

ولا يَكَاحُ، ذلك إلى سيده، والناس يَرون خلاف ذلك، إذا أذن السيد لعبده لا يَرون له أن يَفَرِّقَ بينهما.

٥٤. عن جعفر بن أحمد، عن العَمْرِي، عن النيشابوري، عن علي بن جعفر بن محمد، عن أخيه موسى بن جعفر عليهما السلام، أنه سئل عن هذه الآية ﴿يَعْرِفُونَ نِعْمَةَ اللَّهِ﴾ الآية، قال: عَرَفُوهُ ثُمَّ أَنْكَرُوهُ.

٥٥. عن يونس، عن عَدَّةٍ من أصحابنا، قالوا: قال أبو عبد الله عليه السلام: إِنِّي لَأَعْلَمُ خَبَرَ السَّمَاءِ وَخَبَرَ الْأَرْضِ، وَخَبَرَ مَا كَانَ وَخَبَرَ مَا هُوَ كَائِنٌ، كَأَنَّهُ فِي كَفِّي. ثُمَّ قَالَ: مَنْ كَتَبَ اللَّهُ أَعْلَمَهُ، إِنَّ اللَّهَ يَقُولُ: فِيهِ تَبْيَانٌ كُلِّ شَيْءٍ.

٥٦. عن منصور، عن حماد اللحام، قال: قال أبو عبد الله عليه السلام: نحن والله نعلم ما في السماوات وما في الأرض، وما في الجنة وما في النار، وما بين ذلك، قال: فُبِهَتْ أَنْظُرْ إِلَيْهِ، فَقَالَ: يَا حَمَادُ، إِنَّ ذَلِكَ فِي كِتَابِ اللَّهِ — ثَلَاثَ مَرَّاتٍ — قَالَ: ثُمَّ تَلَا هَذِهِ الْآيَةَ: ﴿وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَزَلَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَانًا لِكُلِّ شَيْءٍ وَهَدَىٰ وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ﴾ إِنَّهُ مِنْ كِتَابِ اللَّهِ، فِيهِ تَبْيَانٌ كُلِّ شَيْءٍ.

٥٧. عن عبد الله بن الوليد، قال: قال أبو عبد الله عليه السلام: قال الله لموسى عليه السلام: ﴿وَكُتِبَ لَهُ فِي الْأَلْوَاخِ مِنْ كُلِّ شَيْءٍ﴾، فَعَلِمْنَا أَنَّهُ لَمْ يَكُتُبْ لِمُوسَى عَلَيْهِ السَّلَامُ الشَّيْءَ كُلَّهُ، وَقَالَ اللَّهُ لِعِيسَى عَلَيْهِ السَّلَامُ

﴿لَا يُبَيِّنُ لَكُمْ بَعْضَ الَّذِي تَخْتَلَفُونَ فِيهِ﴾، وقال الله لمحمد ﷺ: ﴿وَجَنَابُكَ شَهِيدًا عَلَى هَؤُلَاءِ وَرَزَاكَ عَلَيْكَ الْكِتَابَ تَيْنَانَا لِكُلِّ شَيْءٍ﴾.

٥٨. عن سعد، عن أبي جعفر ﷺ، في قوله تعالى: ﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ﴾. قال: يا سعد، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وهو محمد ﷺ، وَالْإِحْسَانُ وهو عليّ ﷺ، وإيتاء ذي القربى وهو قربتنا، أمر الله العباد بمودتنا وإيتائنا، ونهاهم عن الفحشاء والمنكر: من بغى على أهل البيت ودعا إلى غيرنا.

٥٩. عن إسماعيل الحريري، قال: قلت لأبي عبد الله ﷺ، قول الله: ﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ﴾؟ قال: اقرأ كما أقول لك يا إسماعيل (إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى حَقَّهُ). قلت: جُعِلْتُ فِدَاكَ، إنا لا نقرأ هكذا في قراءة زيد؟ قال: ولكننا نقرأها هكذا في قراءة عليّ ﷺ. قلت: فما يعني بالعدل؟ قال: شهادة أن لا إله إلا الله. قلت: وَالْإِحْسَانُ؟ قال: شهادة أن محمداً رسول الله. قلت: فما يعني بإيتاء ذي القربى حَقَّهُ؟ قال: أداء إمام إلى إمام بعد إمام ﴿وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ﴾، قال: ولاية فلان وفلان.

٦٠. عن عمرو بن عثمان: قال: خرج عليّ ﷺ على أصحابه وهم يتذكرون المروءة، فقال: أين أنتم، أنسيتم من كتاب الله وقد ذكر ذلك؟ قالوا: يا أمير المؤمنين، في أي موضع؟ قال: في قوله: ﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ﴾ فالعدل: الإنصاف، وَالْإِحْسَانُ: التفضل.

58. From Sa'd, from Abū Ja'far ﷺ regarding: *«God commands justice, doing good...»* He said, 'Sa'd, God commands justice, which is Muhammad; and doing good, which is 'Alī. Generosity towards relatives is proximity to us, for God has commanded the servants to love us and give to us. He has prohibited them from all that is shameful and blameworthy, meaning all those who oppress the Ahl al-Bayt and adhere to other than them.' [16:90]

59. From Ismā'il al-Ḥarīrī who said, 'I asked Abū 'Abd Allāh ﷺ about God's verse: *«God commands justice, doing good, and generosity towards relatives and He forbids what is shameful, blameworthy, and oppressive.»* He said, "Read it as I tell you, Ismā'il: *«God commands justice, doing good, and giving the relatives their due.»*"

I said, "May I be your ransom – that is not how we read it in Zayd's reading of it." He replied, "But that is how we read it in 'Alī's reading of it!"

I asked, "So what does He mean by justice?" He said, "The testimony that there is no god but God." I asked, "And doing good?" He said, "The testimony that Muhammad is God's Messenger." I asked, "So what does He mean by giving the relatives their due?" He replied, "To remit the Imamate to each Imam in succession one after the other, and *«He forbids what is shameful, blameworthy, and oppressive»* is the adherence to the authority of so-and-so." [16:90*]

60. From 'Amr b. 'Uthmān who said, "Alī ﷺ came out to his companions while they were reminding one another about chivalry, so he said, "How can you have forgotten that from God's Book when He clearly mentions it?" They said, "O the Commander of the Faithful, where exactly?" He said, "In His statement: *«God commands justice, doing good, and generosity towards relatives and He forbids what is shameful, blameworthy, and oppressive»*; so justice is fairness and doing good is virtuousness." [16:90]

61. From 'Amir b. Kathīr who was a propagandist for al-Ḥusayn b. 'Alī,⁵ from Mūsā b. Abī al-Ghadīr, from 'Aṭā' al-Hamadānī, from Abū Ja'far عليه السلام regarding God's verse: ﴿God commands justice, doing good, and generosity towards relatives...﴾ He said, 'Justice is the testimony that there is no god but God; doing good is adherence to the Commander of the Faithful's authority, and ﴿He forbids what is shameful﴾ referring to the first, ﴿blameworthy﴾ to the second, ﴿and oppressive﴾ to the third.' [16:90]

62. In a report by Sa'd al-Iskāf, on his عليه السلام authority he said, 'Sa'd, ﴿God commands justice﴾ which is Muḥammad, so whoever obeys him is indeed just; and ﴿doing good﴾ refers to 'Alī; so whoever adheres to him has indeed done good, and the good-doer is in the Garden. And ﴿generosity towards relatives﴾ is that our proximity is by God's command to the servants, to love us and to give to us. And ﴿He forbids what is shameful and blameworthy﴾ refers to those who oppress us, the Ahl al-Bayt, and advocate other than us.' [16:90]

63. From Zayd b. al-Jahm⁶, from Abū 'Abd Allāh عليه السلام who said, 'I heard him say, "When they were addressing 'Alī عليه السلام with the title of 'Commander of the Faithful,' the Messenger of God ﷺ said to the first [i.e. Abū Bakr], 'Stand up and greet 'Alī as the Commander of the Faithful.' He said, 'Is this an order from God and His Messenger, O Messenger of God?' So he replied, 'Yes, from God as well as His Messenger.'

After that he said to his associate [i.e. 'Umar b. al-Kaṭṭāb], 'Stand up and greet 'Alī as the Commander of the Faithful.' He said, 'Is this order from God and His Messenger, O Messenger of God?' So he replied, 'Yes, from God as well as His Messenger.'

Then he said, 'Miqdād, stand up and greet 'Alī as the Commander of the Faithful,' who did not retort as his two companions had done. Then he said, 'O Abū Dharr, stand up and greet 'Alī as the Commander of the Faithful,' so

⁵ Referring to al-Ḥusayn b. 'Alī b. al-Ḥasan b. al-Ḥasan b. 'Alī b. Abī Tālib, the warrior of Fakh whose uprising against the Abbasids and subsequent killing is well-known and recorded in the books of history. See Isfahānī, *Maqātil al-ʿilālibīn*, 285-307.

⁶ Zayd b. al-Jahm, a narrator of Imam al-Ṣādiq's traditions. See Khūṭī, *Mu'jam*, 8:348 (nr. 4850).

٦١. عن عامر بن كثير، وكان داعية الحسين بن علي، عن موسى بن أبي الغدير، عن عطاء الهمداني، عن أبي جعفر عليه السلام، في قول الله: ﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى﴾. قال: العدل: شهادة أن لا إله إلا الله، والإحسان: ولاية أمير المؤمنين عليه السلام ويُنْتَهَى عَنِ الْفَحْشَاءِ عليه السلام الأول عليه السلام المنكر عليه السلام الثاني عليه السلام والبغى عليه السلام الثالث.

٦٢. وفي رواية سعد الإسكافي، عنه عليه السلام، قال: يا سعد عليه السلام ﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ﴾ وهو محمد ﷺ، فمن أطاعه فقد عدل عليه السلام ﴿وَالْإِحْسَانِ﴾ علي عليه السلام، فمن تولاه فقد أحسن، والمحسن في الجنة عليه السلام ﴿وَإِيتَاءِ ذِي الْقُرْبَى﴾ فمن قربنا أمر الله العباد بمودتنا وإيتائنا، ونهاهم عن الفحشاء والمنكر، من بغى علينا أهل البيت، ودعا إلى غيرنا.

٦٣. عن زيد بن الجهم، عن أبي عبد الله عليه السلام، قال: سَمِعْتُهُ يَقُولُ: لَمَّا سَلَّمُوا عَلَى عَلِيِّ عليه السلام بِأَمْرَةِ الْمُؤْمِنِينَ، قَالَ رَسُولُ اللَّهِ ﷺ لِلْأَوَّلِ: قُمْ فَسَلِّمْ عَلَى عَلِيٍّ بِأَمْرَةِ الْمُؤْمِنِينَ، فَقَالَ: أَمِنَ اللَّهُ وَمِنْ رَسُولِهِ، يَا رَسُولَ اللَّهِ؟ فَقَالَ: نَعَمْ، مِنْ اللَّهِ وَمِنْ رَسُولِهِ.

ثم قال لصاحبه: قُمْ فَسَلِّمْ عَلَى عَلِيٍّ بِأَمْرَةِ الْمُؤْمِنِينَ. فقال: أَمِنَ اللَّهُ وَمِنْ رَسُولِهِ؟ قال: نعم: مِنْ اللَّهِ وَمِنْ رَسُولِهِ.

ثم قال: يا مِقْدَادُ، قُمْ فَسَلِّمْ عَلَى عَلِيٍّ بِأَمْرَةِ الْمُؤْمِنِينَ، قَالَ: فَلَمْ يَقُلْ مَا قَالَ صَاحِبَاهُ. ثم قال: قُمْ يَا أَبَا ذَرٍّ، فَسَلِّمْ عَلَى عَلِيٍّ بِأَمْرَةِ الْمُؤْمِنِينَ. فقام وسلم، ثم قال: قُمْ يَا سَلْمَانَ، فَسَلِّمْ عَلَى عَلِيٍّ بِأَمْرَةِ الْمُؤْمِنِينَ، فقام وسلم.

he stood up and greeted him. Then he said, 'Stand up Salmān and greet 'Alī as the Commander of the Faithful,' so he stood up and greeted him.

Afterwards, when the two [Abū Bakr and 'Umar b. al-Khaṭṭāb] came out they said to each other, 'No, by God, we will never greet him the way he told us to.'

So God, Blessed and most High, revealed to His prophet: ﴿and do not break oaths after you have sworn them, for you have made God your surety﴾ – because of their retorting: 'Is it from God and His Messenger?' – ﴿God knows everything you do. Do not use your oaths to deceive each other – like a woman who unravels the thread she has firmly spun﴾

He continued, 'I said, "May I be your ransom, we read it as: ﴿just because one party may be more numerous than another.﴾" He said, "Woe unto you Zayd! By God, the word 'numerous' (arbā) is the same as 'purer' than your leaders. ﴿God only tests you with this﴾, i.e. 'Alī, ﴿to make clear to you those things you differed about on the Day of Judgement. If God so willed, He would have made you all one people, but He leaves to stray whoever He will and guides whoever He will. You will be questioned about your deeds. Do not use your oaths to deceive each other lest any foot should slip after being firmly placed﴾ after you greeted 'Alī as the Commander of the Faithful, ﴿and lest you should taste the penalty for having hindered others from the path of God, and suffer terrible torment.﴾"

Then he said to me, "When the Messenger of God ﷺ took 'Alī by the hand and publicly announced his guardianship, they both exclaimed, 'By God! Directly from God? This is only something that he is using to favour his cousin!' So God revealed to him: ﴿if [the Prophet] had attributed some fabrication to Us, We would certainly have seized his right hand and cut off his lifeblood, and none of you could have defended him. This [Qur'an] is a reminder for those who are aware of God. We know that some of you consider it to be lies﴾ – meaning [Abū Bakr] and ['Umar] – ﴿he will be a source of bitter regret for the disbelievers﴾ – referring to 'Alī – ﴿but it is in fact the certain Truth﴾ – meaning 'Alī – ﴿So [Prophet] glorify the name of your Lord, the Almighty.﴾ (69:44-52)" [16:91-94]

قال: حتى إذا خرّجا وهما يقولان: لا والله لا نُسَلِّمُ له ما قال أبداً، فأنزل الله تبارك وتعالى على نبيه ﴿وَلَا تَقْضُوا الْإِيمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا﴾ بقولكم: أمن الله ومن رسوله؟ ﴿إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ﴾ وَلَا تَكُونُوا كَالَّذِينَ نَقَضَتْ غَزْلَهُنَّ مِنْ بَعْدِ قُوَّةٍ أَنْكَا تَتَّخِذُونَ إِمَّائَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونُ آئِمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّتِكُمْ. قال: قلت: جعلت فداك، إتما نقرؤها ﴿أَنْ تَكُونُ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ﴾؟

فقال: ويحك يا زيد، وما أربى! أن تكون والله أركى من أمتكم ﴿إِنَّمَا يَنْتَلُوهُ اللَّهُ بِهِ﴾ يعني علياً عليه السلام ﴿وَالْيَتِئَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ﴾ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يَضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَنَسْأَلَنَّ عَنْ كُنْهٍ تَعْمَلُونَ وَلَا تَتَّخِذُوا إِمَّائَكُمْ دَخَلًا بَيْنَكُمْ فَكِرَلْ قَدَمُ بَعْدَ بُيُوتِهَا بعد ما سلمتم على علي بامرة المؤمنين ﴿وَتَذُوقُوا السُّوءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ﴾ يعني علياً ﴿وَلَكُمْ عَذَابٌ عَظِيمٌ﴾.

ثم قال لي: لما أخذ رسول الله ﷺ بيد علي عليه السلام، فأظهر ولايته، قالوا جميعاً: والله ما هذا من تلقاء الله، ولا هذا إلا شيء أراد أن يُشرف به ابن عمه، فأنزل الله عليه ﴿وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ﴾ لَا خُذْنَا مِنْهُ بِالْيَمِينِ ﴿ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ﴾ فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿وَإِنَّهُ لَشَذَرَةٌ لِّلْمُتَّقِينَ﴾ وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ يعني فلائاً وفلائاً ﴿وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ﴾ يعني علياً عليه السلام ﴿وَإِنَّهُ لَحَقُّ الْيَقِينِ﴾ يعني علياً عليه السلام ﴿فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ﴾.

64. From 'Abd al-Raḥmān b. Sālim al-Ashall, on his authority. He said: ﴿The one who unraveled the thread she had firmly spun﴾ was 'Ā'isha who broke her oaths.' [16:92]

65. From Abū Baṣīr, from Abū 'Abd Allāh عليه السلام. He said, 'I heard him say: ﴿[Prophet], when you recite the Qur'an, seek God's protection from the outcast, Shayṭān. He has no power over those who believe and trust in their Lord; his power is only over those who ally themselves with him and those who, because of him, join partners with God.﴾

Then he asked, "O Abū Muḥammad, by God, he may have control over the believers' bodies but he does not have any control over their faiths. He managed to take over Ayyūb's body by disfiguring him, but he had no influence over his faith.

So His statement: ﴿his power is only over those who ally themselves with him and those who, because of him, join partners with God﴾ – those who associate others with God – he has power over their bodies as well as their faiths." [16:98]

66. From Samā'a, from Abū 'Abd Allāh عليه السلام regarding God's verse: ﴿[Prophet], when you recite the Qur'an, seek God's protection from the outcast, Shayṭān.﴾

I asked, 'How should I say it?'

He replied, 'Say: I seek the protection of God, the all-Seeing, the Omniscient, from the outcast Shayṭān.'

I then asked him, 'Why has he been called *al-rajīm*?'

He replied, 'Because he is stoned.'

I asked, 'Do any of them miss their mark?'

He said, 'No.'

I asked, 'Then how can he be called 'stoned' when he is not being stoned anymore?'

He said, 'It is in [God's] knowledge that he is stoned.' [16:98]

67. From al-Ḥalabī, from Abū 'Abd Allāh عليه السلام. He said, 'I asked him about seeking protection from Shayṭān before every Chapter [whose recitation] we begin.

٦٤. عن عبد الرحمن بن سالم الأشلى، عنه عليه السلام، قال: ﴿كَأَلَيْ نَقَضَتْ غَزَلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا﴾ عائشة هي نكثت إيمانها.

٦٥. عن أبي بصير، عن أبي عبد الله عليه السلام، قال: سَمِعْتُهُ يَقُولُ: ﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ﴾. قال: فقال: يا أبا محمد، يُسَلِّطُ وَاللَّهِ مِنَ الْمُؤْمِنِينَ عَلَى أَدْبَانِهِمْ، وَلَا يُسَلِّطُ عَلَى أَدْبَانِهِمْ، قَدْ سُلِّطَ عَلَى أَيُّوبَ فَشَوَّهَ خَلْقَهُ، وَلَمْ يُسَلِّطْ عَلَى دِينِهِ. وقوله: ﴿إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ﴾، قال: الَّذِينَ هُمْ بِاللَّهِ مُشْرِكُونَ، يُسَلِّطُ عَلَى أَدْبَانِهِمْ وَعَلَى أَدْبَانِهِمْ.

٦٦. عن سماعة، عن أبي عبد الله عليه السلام، في قول الله: ﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾، قُلْتُ: كَيْفَ أَقُولُ؟ قال: تقول: أَسْتَعِذُّ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ، وَقَالَ: إِنَّ الرَّجِيمَ أَخْبَثُ الشَّيَاطِينِ. قال: قُلْتُ لَهُ: لِمَ يُسَمَّى الرَّجِيمُ؟ قال: لِأَنَّهُ يُرْجَمُ.

قُلْتُ: فَانْفَلَتَ مِنْهَا بَشِيءٌ؟ قال: لَا.

قُلْتُ: فَكَيْفَ سُمِّيَ الرَّجِيمُ وَلَوْ يُرْجَمُ بَعْدَ؟ قال: يَكُونُ فِي الْعِلْمِ أَنَّهُ رَجِيمٌ.

٦٧. عن الحلبي، عن أبي عبد الله عليه السلام، قال: سألتُهُ عَنِ التَّعَوُّذِ مِنَ الشَّيْطَانِ عِنْدَ كُلِّ سُورَةٍ نَفَثْنَاهَا، قال: نعم، فَتَعَوَّذَ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، وَذَكَرَ أَنَّ الرَّجِيمَ أَخْبَثُ الشَّيَاطِينِ.

He replied, "Yes, seek God's protection from the outcast Shayṭān," and he mentioned that the outcast one (*al-rajīm*) was the most despicable of all the devils.

I asked, "Why has he been called *al-rajīm*?"

So he said, "Because he is stoned."

So I said, "Do any of them miss their mark when he is stoned?"

He replied, "No, but it is in the knowledge [of God] that he is stoned."

[16:98]

68. From Ḥammād b. 'Isā who, without mentioning his source, cited Abū 'Abd Allāh عليه السلام. He said, 'I asked him about God's verse: *﴿He has no power over those who believe and trust in their Lord; his power is only over those who ally themselves with him and those who, because of him, join partners with God.﴾*

He said, "He cannot remove them from our authority (*walāya*). As for sins and the like, he can have a hand in them just as he does with other people." [16:99-100]

69. From Muḥammad b. 'Adhāfir al-Ṣayrafi⁷, from whoever reported it from Abū 'Abd Allāh عليه السلام that he said, 'God, Blessed and most High, created the Holy Spirit – and he has not created any creature closer to God nor more honourable than it. So whenever He wills a matter, He sends it there, and He dispatches it to the stars, which run their course accordingly.' [16:102]

70. From al-'Abbās b. Hilāl, from Abū al-Ḥasan al-Riḍā عليه السلام that he mentioned a compulsive liar then said, 'God says: *﴿Falsehood is fabricated only by those who do not believe in God's revelation: they are the liars.﴾*' [16:105]

71. From Muḥammad b. Marwān who said, 'Abū 'Abd Allāh عليه السلام said, "What stopped Maytham – may God have mercy on him – from dissimulating his faith (*taqiyya*)? By God, he knew very well that this verse had been revealed for 'Ammār and his companions: *﴿With the exception of those who are*

⁷ Abū 'Isā Muḥammad b. 'Adhāfir al-Ṣayrafi al-Madā'ini, who died at the age of 93 years, was a close companion of the sixth and seventh Imams and a reliable narrator of their traditions. See Ḥilli, *Khulāṣat al-aqwāl*, 236-7 (nr. 808).

فقلت: لم سمي الرجيم؟ قال: لأنه يُرجم. فقلت: هل ينقلب شيئاً إذا رُجم؟ قال:

لا، ولكن يكون في العلم أنه رَجِيم.

٦٨. عن حماد بن عيسى، رفعه إلى أبي عبد الله عليه السلام، قال: سألتُه عن قول الله: ﴿إِنَّكَ لَيْسَ

لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ﴾ إِنَّكَ سُلْطَانُهُ عَلَى الَّذِينَ

يَتَوَلَّوْكَ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ﴾. قال: ليس له أن يزيلهم عن الولاية، فأما الذنوب

وأشبه ذلك، فإنه ينال منهم كما ينال من غيرهم.

٦٩. عن محمد بن عذافر الصيرفي، عن أخيه، عن أبي عبد الله عليه السلام، قال: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى

خَلَقَ رُوحَ الْقُدُسِ، فَلَمْ يَخْلُقْ خَلْقًا أَقْرَبَ إِلَى اللَّهِ مِنْهَا، وَلَيْسَتْ بِأَكْرَمَ خَلْقِهِ عَلَيْهِ، فَإِذَا

أَرَادَ أَمْرًا أَلْقَاهُ إِلَيْهَا، فَأَلْقَاهُ إِلَى النُّجُومِ فَجُرَتْ بِهِ.

٧٠. عن العباس بن هلال، عن أبي الحسن الرضا عليه السلام، أنه ذَكَرَ رَجُلًا كَذَّابًا، ثُمَّ قَالَ: قَالَ اللَّهُ:

﴿إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ﴾.

٧١. عن محمد بن مروان، قال: قَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: مَا مَنَعَ مَيْثَمَ رَحِمَهُ اللَّهُ مِنَ التَّقِيَّةِ؟ فَوَاللَّهِ

لَقَدْ عَلِمَ أَنَّ هَذِهِ الْآيَةَ تَزَلَّتْ فِي عَمَّارٍ وَأَصْحَابِهِ ﴿إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ﴾.

forced to say they do not believe, although their hearts remain firm in faith..." [16:106]

72. From Ma'mar b. Yaḥyā b. Sām who said, 'I said to Abū Ja'far عليه السلام, "The people of Kufa narrate a certain report from 'Alī عليه السلام of him saying, 'You will be called upon to curse me and to disassociate yourselves from me. So when you are told to curse me, do so, but when you are told to disassociate from me, do not do so for I am on the same creed as Muḥammad, peace and blessings be upon him.' – [Is this true?]"

So Abū Ja'far عليه السلام replied, "How much they lie about 'Alī عليه السلام! He actually said, 'You will indeed be called to curse me and disassociate yourselves from me. So when you are told to curse me, do so, and when you are told to disassociate from me, then I am indeed on Muḥammad's creed.' He did not say, 'Do not disassociate from me.'"

He said, 'I asked, "May I be your ransom – what if a man was going to be killed unless he expressed his disassociation?"

He replied, "Then no, by God; except for the circumstances that 'Ammār faced. God says: *With the exception of those who are forced to say they do not believe, although their hearts remain firm in faith...*"

He said, "Then he juxtaposed this narration with another: 'Dissimulation of faith is at the time of any inevitability.'" [16:106]

73. From Abū Bakr who said, 'I said to Abū 'Abd Allāh عليه السلام, "What about the Ḥarūriyya⁸ – at one time we used to live far apart from each other, but now they live in our very buildings. What if they were to turn on us for our faith?"

He said, "Then permit me to take an oath to release them [if they are slaves] and to divorce [the women]."

So one of us said, "What would you prefer to do – lay your neck on the line or disassociate from 'Alī?"

So he said, "The lease of life is most beloved to me. Have you not heard God's statement regarding 'Ammār: *With the exception of those who are*

⁸ The Ḥarūriyya were a sub-sect of the Kharijites who expressed deep enmity towards the Family of the Prophet (*ahl al-bayt*). Their name derives from a town situated approximately two miles from Kufa called Ḥarūrā'. See Amīn, *Mu'jam al-firaq al-islāmiyya*, 94.

٧٢. عن معمر بن يحيى بن سام، قال: قلت لأبي جعفر عليه السلام: إن أهل الكوفة يروون عن علي عليه السلام أنه قال: ستدعون إلى سبي والبراءة مني، فإن دُعيتُم إلى سبي فسُتوني، وإن دُعيتُم إلى البراءة مني فلا تتبرءوا مني، فإني على دين محمد عليه الصلاة والسلام؟ فقال أبو جعفر عليه السلام: ما أكثر ما يكذبون على علي عليه السلام! إنما قال: أنكم ستدعون إلى سبي والبراءة مني، فإن دُعيتُم إلى سبي فسُتوني، وإن دُعيتُم إلى البراءة مني، فإني على دين محمد صلى الله عليه وآله؛ ولم يقل: فلا تتبرءوا مني.

قال: قلت: جُعِلَتِ فداك، فإن أراد الرجل أن يمضي على القتل ولا يتبرأ؟ فقال: لا والله إلا على الذين مضى عليه عمار، إن الله يقول: ﴿إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ﴾.

قال: تَرَكَعَ هذا الحديث بواحدٍ: والتقية في كل ضرورة.

٧٣. عن أبي بكر، قال: قلت لأبي عبد الله عليه السلام: وما الحرورية، إنا قد كنا وهم متابعين، فهم اليوم في دورنا، أرايت إن أخذونا بالإيمان؟

قال: فرخص لي في الحلف لهم بالعتاق والطلاق. فقال بعضنا: مد الرقاب أحب إليك، أم البراءة من علي عليه السلام؟ فقال: الرخصة أحب إلي، أما سمعت قول الله في عمار: ﴿إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ﴾؟

forced to say they do not believe, although their hearts remain firm in faith... ﴿﴾ [16:106]

74. From 'Amr b. Marwān who said, 'I heard Abū 'Abd Allāh ﷺ say, "The Messenger of God – may God's blessings be upon him – said, 'My community have been absolved from four things: (1) that which they do by mistake; (2) that which they forget; (3) that which they are forced to do and (4) that which is not in their capacity to do. And that is in God's Book: ﴿Lord, do not take us to task if we forget or make mistakes. Lord, do not burden us as You burdened those before us. Lord, do not burden us with more than we have strength to bear,﴾⁹ (2:286) and: ﴿With the exception of those who are forced to say they do not believe, although their hearts remain firm in faith...﴾" [16:106]
75. From 'Abd Allāh b. 'Ajalān, from Abū 'Abd Allāh ﷺ. He said, 'I asked him saying, "Al-Ḍaḥḥāk⁹ has gained prominence in Kufa and people are on the verge of being ordered to express disassociation from 'Alī, so what do we do?" He said, "Then express disassociation from him." He said, 'I asked him, "What would be most beloved to you?" He said, "For them to do exactly as 'Ammār b. Yāsir did. He was arrested in Mecca and told to disassociate from the Messenger of God ﷺ so he did. Then God descended his exoneration: ﴿With the exception of those who are forced to say they do not believe, although their hearts remain firm in faith﴾" [16:106]
76. From Ishāq b. 'Ammār who said, 'I heard Abū 'Abd Allāh ﷺ say, "The Messenger of God ﷺ used to preach to his companions, and whoever He willed good for, heard and understood what he was being called towards, and whoever He willed bad for, his heart was sealed and he could neither hear nor reason. This is His verse: ﴿These are people whose hearts, hearing, and sight have been closed off by God: they are heedless.﴾" [16:108]

⁹ Al-Ḍaḥḥāk b. Qays al-Shaybānī was one of the leaders of the Ḥarūrī-Kharījite movement, who led a rebellion in the year 126/743 supported by the Shurāh and Ṣafarī sub-sects of the Kharījites. He managed to take on the governorship of Kufa and spread his rule over Wāsiṭ and Mosul too, with a sizeable army of over one hundred thousand men. He was killed after the clashes with the Umayyad armies in the year 129 AH. See Ṭabarī, *Tārīkh*, 7:349; Ibn al-Athīr, *al-Kāmil fī l-tārīkh*, 5:334.

٧٤. عن عمرو بن مروان، قال: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ﷺ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: رُفِعَتْ عَنْ أُمَّتِي أَرْبَعُ خِصَالٍ: مَا أَخْطَأُوا، وَمَا نَسُوا، وَمَا أُكْرِهُوا عَلَيْهِ، وَمَا لَمْ يُطِيقُوا، وَذَلِكَ فِي كِتَابِ اللَّهِ ﴿إِلَّا مَنْ أَكْرَهُ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ﴾ مُحْتَصَرٌ.

٧٥. عن عبد الله بن عجلان، عن أَبِي عَبْدِ اللَّهِ ﷺ قَالَ: سَأَلْتُهُ فَقُلْتُ لَهُ: إِنَّ الضَّحَّاكَ قَدْ ظَهَرَ بِالْكُوفَةِ، وَيُوشِكُ أَنْ تُدْعَى إِلَى الْبَرَاءَةِ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، فَكَيْفَ نَصْنَعُ؟ قَالَ: فَابْرَأْ مِنْهُ. قَالَ: قُلْتُ لَهُ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: أَنْ يَمْضُوا عَلَى مَا مَضَى عَلَيْهِ عُمَارُ بْنُ يَاسِرٍ، أَخِذْ بِمَكَّةَ فَقَالُوا لَهُ: ابْرَأْ مِنْ رَسُولِ اللَّهِ ﷺ، فَبَرِئَ مِنْهُ، فَأَنْزَلَ اللَّهُ عَذْرَهُ ﴿إِلَّا مَنْ أَكْرَهُ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ﴾.

٧٦. عن إسحاق بن عمار، قال: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ﷺ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ، كَانَ يَدْعُو أَصْحَابَهُ، فَمَنْ أَرَادَ بِهِ خَيْرًا سَمِعَ وَعَرَفَ مَا يَدْعُوهُ إِلَيْهِ، وَمَنْ أَرَادَ بِهِ شَرًّا طُبِعَ عَلَى قَلْبِهِ فَلَا يَسْمَعُ وَلَا يَعْقِلُ، وَهُوَ قَوْلُهُ: ﴿أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمِعِهِمْ وَأَبْصَارِهِمْ وَأُولَئِكَ هُمُ الْكَافِرُونَ﴾.

77. From Ḥaṣṣ b. Sālīm, from Abū 'Abd Allāh عليه السلام who said, 'A community of people from among the Children of Israel used to be provided with food until they began to form them into lumps, which they used to place in their town centres for them to use to wipe themselves after relieving themselves in the lavatory. So God stopped sending [food] to them until they were compelled to go to get those lumps and eat from them, and this is as per God's verse: *God presents the example of a town that was secure and at ease, with provisions coming to it abundantly from all places. Then it became ungrateful for God's blessings, so God afflicted it with the garment of famine and fear, for what its people had done.*' [16:112]

78. From Zayd al-Shaḥḥām, from Abū 'Abd Allāh عليه السلام who said, 'My father used to hate wiping his hands with a handkerchief if there was still any bit of food left on them, as a mark of respect for it. He would first lick it off, or if there was a child next to him he would give him to lick it.' He continued, 'And if a tiny morsel of food drops from the table spread, I look for it, and the servant laughs at me.'

He said, 'There were some villagers who lived before your time whom God had given ample provision, but they were insolent. They said to each other, "What if we take this soft food and use it to clean ourselves in the lavatory, that would feel softer for us than stones?" So when they did that, God sent down creatures to their lands smaller than locusts that did not leave a single edible thing unravaged, be it a plant or anything else. Then they were eventually struck by famine until they had to resort to that which they used to wipe themselves with in the lavatory for food. This is the village that God talks about: *God presents the example of a town that was secure and at ease, with provisions coming to it abundantly from all places. Then it became ungrateful for God's blessings, so God afflicted it with the garment of famine and fear, for what its people had done.*' [16:112]

79. From Maṣṣūr b. Ḥāzīm who said, 'I asked Abū 'Abd Allāh عليه السلام, "If a person in the state of *iḥrām* is compelled to either hunt or eat carrion, which one of them should he eat?" He said, "He should eat by hunting."

I said, "But has God not allowed the consumption of carrion for one who is compelled to do so?" He said, "Yes, but it is important that he eats what belongs to him. He can eat by hunting and then pay the penalty for it." [16:115]

٧٧. عن حفص بن سالم، عن أبي عبد الله عليه السلام قال: إن قومًا كانوا في بني إسرائيل، يؤتى لهم من طعامهم حتى جعلوا منه تماثيل بمدن كانت في بلادهم يستنجون بها، فلم يزل الله بهم حتى اضطروا إلى التماثيل يتبعونها ويأكلونها، وهو قول الله: ﴿ضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ﴾.

٧٨. عن زيد الشحام، عن أبي عبد الله عليه السلام، قال: كان أبي يكره أن يمسح يده بالمِندِيل وفيه شيء من الطعام تعظيمًا له، إلا أن يَمْصُهَا، أو يكون إلى جانبه صبي فَيَمْصُهَا له، قال: وإني أجدُ اليسير يَقَع من الخوان فأخذه، فيضحك الخادم.

ثم قال: إن أهل قرية ممن كان قبلكم، كان الله قد أوسع عليهم حتى طغوا، فقال بعضهم لبعض: لو عمدنا إلى شيء من هذا النَّتَنِ فجعلناه نستنجي به، كان ألين علينا من الحجارة؟ قال: فلما فعلوا ذلك، بعث الله على أرضهم دوابًا أصغر من الجراد، فلم يدع لهم شيئًا خلقه الله يقدر عليه إلا أكله من شجر أو غيره، فبلغ بهم الجهد، إلى أن أقبلوا على الذي كانوا يستنجون به فأكلوه، وهي القرية التي قال الله: ﴿ضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً﴾ إلى قوله ﴿بِمَا كَانُوا يَصْنَعُونَ﴾.

٧٩. عن منصور بن حازم، قال: قلت لأبي عبد الله عليه السلام: مُحْرِم اضْطُرَّ إِلَى الصَّيْدِ إِلَى مَيِّتَةٍ، مِنْ أَيهِمَا يَأْكُل؟ قال: يَأْكُل مِنَ الصَّيْدِ.

80. From Zurāra, Ḥumrān and Muḥammad b. Muslim, from Abū Ja'far and Abū 'Abd Allāh, peace be upon them both, regarding His verse: ﴿Ibrāhīm was truly an example: devoutly obedient to God and true in faith.﴾ He said, 'This was something through which God exalted him.' [16:120]
81. Abū Baṣīr said from Abū 'Abd Allāh عليه السلام who said regarding His verse: ﴿Ibrāhīm was truly an example: devoutly obedient to God and true in faith﴾, 'God called him an *umma*.' [16:120]
82. Yūnus b. Zibyan, on his authority regarding: ﴿Ibrāhīm was truly an example: devoutly obedient to God and true in faith﴾, 'A single *umma*.' [16:120]
83. From Samā'a b. Mihrān who said, 'I heard a righteous servant¹⁰ say, "The world was such that at one point there was only one person worshipping God therein, for if there were another person in addition to him then surely God would have included him when He said: ﴿Ibrāhīm was truly an example: devoutly obedient to God and true in faith. He was not an idolater.﴾ He persevered like that for a length of time that only God knows, then God, Blessed and most High, granted him the company of Ismā'il and Ishāq and they became three.'" [16:120]
84. From al-Ḥusayn b. Ḥamza who said, 'I heard Abū 'Abd Allāh عليه السلام say, "When the Messenger of God ﷺ saw what was being done to Ḥamza b. 'Abd al-Muṭṭalib he said, 'O God, to You belongs all praise and unto You alone any complaint, for You alone are the recourse for what I am witness to.' Then he said, 'If I am victorious, I will do the same [to them]. Indeed, I will do the same.'"

He continued, "So God revealed: ﴿If you [believers] have to respond to an attack, make your response proportionate, but it is best to stand fast.﴾" He said, "So the Messenger of God – may God's blessings be upon him and his family – said, 'I will stand fast, I will stand fast.'" [16:126]

¹⁰ In some sources this is quoted from 'the Righteous Servant' in the definite form, i.e. the seventh Imam Mūsā al-Kāzim. Other sources quote it as 'a righteous servant' in the indefinite, thus making the identification of the narrator less certain. Others quote this narration from Ja'far al-Ṣādiq, the sixth Imam.

قلت: أليس قد أحلَّ الله الميَّةَ لمن اضطرَّ إليها؟ قال: بلى، ولكن ألا ترى أنه يأكل من ماله؟ يأكل الصيد، وعليه فداء.

٨٠. عن زُرارة وحمُران ومحمد بن مسلم، عن أبي جعفر وأبي عبد الله عليهم السلام، في قوله: ﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا﴾، قال: شيء فضله الله به.

٨١. قال أبو بصير، عن أبي عبد الله عليه السلام، في قوله: ﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا﴾ سمَّاه الله أمة.

٨٢. يونس بن ظبيان، عنه عليه السلام: ﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا﴾ أمة واحدة.

٨٣. عن سماعة بن مهران، قال: سمعتُ عبدًا صالحًا يقول: لقد كانت الدنيا وما كان فيها إلا واحدٌ يعبدُ الله، ولو كان معه غيره إذاً لأضافه إليه حيث يقول: ﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ﴾ فصبر بذلك ما شاء الله، ثم إنَّ الله تبارك وتعالى أنسه بإسماعيل وإسحاق فصاروا ثلاثة.

٨٤. عن الحسين بن حمزة، قال: سمعتُ أبا عبد الله عليه السلام يقول: لما رأى رسول الله ﷺ ما صنع بحمزة بن عبد المطلب، قال: «اللهم لك الحمد، وإليك المشتكى، وأنت المستعان على ما أرى»، ثم قال: لئن ظفرتُ لأمثلن ولأمثلن.

قال: فأنزل الله: ﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوْقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ﴾ قال: فقال رسول الله صلوات الله عليه وآله: أصبر أصبر.

The Children of Israel

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
من سورة بني إسرائيل

١. عن الحسن بن علي بن أبي حمزة الثمالي، عن الحسين بن أبي العلاء، عن أبي عبد الله عليه السلام قال: من قرأ سورة بني إسرائيل في كل ليلة جمعة، لم يمُتْ حتى يُدرك القائم عليه السلام ويكون من أصحابه.

٢. عن هشام بن الحكم، قال: سألت أبا عبد الله عليه السلام عن قول الله: ﴿سُجُنَاتُهُ﴾، فقال: أنفة لله. وفي رواية أخرى، عن هشام، عنه: مثله.

٣. عن عبد الله بن عطاء، عن أبي جعفر عليه السلام، قال: إنَّ جبرئيل عليه السلام أتى بالبراق إلى النبي صلى الله عليه وآله، وكان أصغر من البغل، وأكبر من الحمار، مضطرب الأذنين، عينا في حوافره، خطوه مدَّ بصر.

٤. عن هشام بن سالم، عن أبي عبد الله عليه السلام، قال: لما أُسري بالنبي صلى الله عليه وآله أتى بالبراق، ومعها جبرئيل وميكائيل وإسرافيل، قال: فأمسك له واحداً بالركاب، وأمسك الآخر باللبام، وشوى عليه الآخر ثيابه، فلما ركبها تَضَعَضَتْ، فلطمها جبرئيل عليه السلام، وقال لها: قَرِّي براق، فماربك أحدٌ قبله مثله، ولا يربك أحدٌ بعده مثله إلا أنه تَضَعَضَتْ عليه.

17. The Children of Israel

1. From al-Ḥasan b. 'Alī b. Abī Ḥamza al-Thumālī, from al-Ḥusayn b. Abī al-'Alā from Abū 'Abd Allāh عليه السلام who said, 'Whosoever recites the Chapter of the Children of Israel (*sūrat Banī Isrā'īl*) on the eve of every Friday, such a person will not die before meeting the Qā'im and will be amongst his companions.'
2. From Hishām b. al-Ḥakam who said, 'I asked Abū 'Abd Allāh عليه السلام about God's word: ﴿Glory﴾ (*subhān*). He replied, "It is the exclusive prerogative of God." There is another similar narration from Hishām on his authority. [17:1]
3. From 'Abd Allāh b. 'Aṭā', from Abū Ja'far عليه السلام who said, 'Jibra'il brought al-Burāq to the Prophet صلى الله عليه وآله – it was smaller than a mule but bigger than a donkey, with long ears and a stride whose reach would extend as far as the eye could see.' [17:1]
4. From Hishām b. Sālim, from Abū 'Abd Allāh عليه السلام who said, 'When the Prophet صلى الله عليه وآله embarked on the Night-Journey, al-Burāq was brought to him accompanied by Jibra'il, Mikā'il, and Isrāfil. One of them held the saddle for him, whilst another held the reins and the last one straightened his clothes out for him. When he mounted it, it slumped meekly. Thereupon Jibra'il عليه السلام struck the animal and said to it, "Stand strong, Burāq! Neither has anyone the like of him ever mounted you before nor shall anyone like him mount you ever again that you should behave so meekly in front of him." [17:1]

5. In another narration from Hishām, on his authority. He said, 'When the Messenger of God ﷺ was taken on the Night-Journey the time for prayer set in, so Jibra'il announced the call for prayer, then stood up to pray saying, "Muḥammad, lead." So the Messenger of God ﷺ said, "You lead, Jibra'il." So he replied, "We have not led human beings in prayer since the time we were commanded to prostrate before Ādam."' [17:1]
6. From Hārūn b. Khārija who said, 'Abū 'Abd Allāh ﷺ asked, "Hārūn, how far is your house from the great mosque?"
So I replied, "It is nearby."
He asked, "About a mile?"
I said, "Closer than that."
He said, "So do you not attend it for all your prayers?"
So I said, "No, by God, I am too preoccupied sometimes."
He said, "If I were in your place, I would not miss a single prayer therein."
He said, "Then he continued, motioning with his hand, "Every angel, messenger and righteous servant of God has prayed in the Mosque of Kufa including Muḥammad, peace and blessings be upon him, who prayed there the night that he was made to travel. Jibra'il pointed it out saying, 'Muḥammad, this is the Mosque of Kufa.' So he said, 'Please let me pray two units of prayer in it.' So he allowed him to dismount, and he performed a two-unit prayer therein."
Then he said, "Do you not know that one of the gardens of Paradise lies to its right, and one of them to its left. Did you know that an obligatory prayer performed therein is equivalent to a thousand prayers performed elsewhere, and a supererogatory prayer there is equal to five hundred prayers? Just sitting in it without reciting the Qur'an is a form of worship."
Then he said, shaking his finger side to side, "After the two great mosques, there is no better mosque than the Mosque of Kufa." [17:1]
7. From Abū Baṣīr, from Abū 'Abd Allāh ﷺ. He said, 'I heard him say, "Jibra'il accompanied the Messenger of God ﷺ until he brought him to a particular place in the heavens where he left him, saying, 'No thing has ever set foot where you are standing.'" [17:1]

٥. وفي رواية أخرى عن هشام، عنه قال: لما أسري برسول الله ﷺ حضرت الصلاة فأذن جبرئيل ﷺ وأقام للصلاة، فقال: يا محمد، تقدم. فقال له رسول الله ﷺ: تقدم يا جبرئيل. فقال له: إنا لا نتقدم الآدميين منذ أمرنا بالسجود لآدم ﷺ.
٦. عن هارون بن خارية، قال: قال أبو عبد الله ﷺ: يا هارون، كم بين منزلك وبين المسجد الأعظم؟ فقلت: قريب. قال: يكون ميلاً؟ فقلت: لكنّه أقرب. فقال: فما تشهد الصلاة كلها فيه؟ فقلت: لا والله — جعلت فداك — ربما شُغِلْتُ. فقال لي: أما إني لو كنتُ بحضرته ما فاتني فيه صلاة.
- قال: ثم قال هكذا بيده، ما من ملكٍ مقربٍ، ولا نبيٍّ مرسلٍ، ولا عبدٍ صالحٍ، إلا وقد صلى في مسجد كوفان حتى محمد ﷺ ليلة أسري به مرّه جبرئيل ﷺ فقال: يا محمد، هذا مسجد كوفان. فقال ﷺ: استأذن لي حتى أصلي فيه ركعتين، فاستأذن له فهبط به وصلى فيه ركعتين.
- ثم قال: أما علمت أن عن يمينه روضة من رياض الجنة، وعن يساره روضة من رياض الجنة، أما علمت أن الصلاة المكتوبة فيه تعدل ألف صلاة في غيره، والنافلة خمسمائة صلاة، والجلوس فيه من غير قراءة القرآن عبادة، قال: ثم قال هكذا بإصبعه فخرّها، ما بعد المسجدين أفضل من مسجد كوفان.
٧. عن أبي بصير، عن أبي عبد الله ﷺ، قال: سَمِعْتُهُ يَقُولُ: إِنَّ جَبْرَائِيلَ احْتَمَلَ رَسُولَ اللَّهِ ﷺ حَتَّى انْتَهَى بِهِ إِلَى مَكَانٍ مِنَ السَّمَاءِ، ثُمَّ تَرَكَهُ وَقَالَ لَهُ: مَا وَطِئَ شَيْءٌ قَطُّ مَكَانَكَ.

8. From Ibn Bukayr, from Abū 'Abd Allāh عليه السلام who said, 'When the Messenger of God ﷺ was made to travel by night to the worldly sky, every angel that he passed by expressed delight at seeing him except for Mālik, the keeper of Hell. So he remarked to Jibrā'il, "Jibrā'il, every single angel that I passed by was delighted to see me except for this one. Who is he?" He said, "This is Mālik, the keeper of Hell, and that is just how God has made him."

So the Prophet said to him, "Jibrā'il, ask him to show it to me." So Jibrā'il said, "Mālik, this is Muḥammad, the Messenger of God – may God's blessings be upon him and his family – and he has just complained to me saying, 'Every single angel I passed by was delighted to see me and greeted me with peace apart from this one.' So I informed him that this is just how God has made him. He has asked me to ask you if you will show him Hell?" He said, 'So he disclosed one of its levels to him, and as a result the Messenger of God ﷺ was never again seen laughing after that until he ﷺ passed away.' [17:1]

9. From Ḥaṣṣ b. al-Bakhtarī, from Abū 'Abd Allāh عليه السلام who said, 'When the Messenger of God was taken on the Night-Journey the time for prayer set in, so Jibrā'il announced the call for prayer. When he said, 'Allāhu Akbar, Allāhu Akbar,' the angels repeated, 'Allāhu Akbar, Allāhu Akbar.' When he said, 'Ashhadu an lā ilāha illa Llāh' (I bear witness that there is no god but God) the angels said, 'Free from any peers.' When he said, 'Ashhadu anna Muḥammadan rasūl Allāh' (I bear witness that Muḥammad is the Messenger of God) the angels said, 'He sent a prophet down.' When he said, 'Ḥayya 'alā al-ṣalāh' (Hasten to the prayer), they said, 'He urged towards the worship of his Lord.' And when he said, 'Ḥayya 'alā al-falāḥ' (Hasten to success) they said, 'Successful is one who follows him.' [17:1]

10. From Hishām b. al-Ḥakam, from Abū 'Abd Allāh عليه السلام who said, 'When he informed them [the infidels of Mecca] that he had been taken on a Night-Journey, they said to each other, "Here is a way to get the better of him. Let us ask him about Ayla." He said, 'So they asked him about it. However, he looked down and fell silent, so Jibrā'il came to him and said, "O Messenger

¹ Ayla was a town on the coast of the sea of Qulzum (the Red Sea), bordering Shām. It is said to have marked the end of Hijāz and the beginning of Shām. See Ḥamawī, *Mu'jam al-buldān*, 1:347.

٨. عن ابن بكير، عن أبي عبد الله عليه السلام، قال: لما أُسري برسول الله ﷺ إلى السماء الدنيا، لم يمرّ بأحدٍ من الملائكة إلا استبشر به، إلا مالك خازن جهنّم، فقال لجبرئيل عليه السلام: يا جبرئيل، ما مررتُ بملكٍ من الملائكة إلا استبشروني إلا هذا الملك، فمن هذا؟ قال: هذا مالك خازن جهنّم، وهكذا جعله الله.

قال: فقال له النبي ﷺ: يا جبرئيل، سلّه أن يُرينيها! فقال جبرئيل: يا مالك، هذا رسول الله محمد ﷺ، وقد شكّا إليّ وقال: ما مررتُ بأحدٍ من الملائكة إلا استبشروني وسلمَ عليّ إلا هذا، فأخبرته أن الله هكذا جعله، وقد سألتني أن أسألك أن تُريه جهنّم، قال: فكشّف له عن طَريقٍ من أطباقها، فأرؤي رسول الله ﷺ ضاحكًا حتى قبض ﷺ.

٩. عن حفص بن البختري، عن أبي عبد الله عليه السلام قال: لما أُسري برسول الله ﷺ حضرت الصلاة، فأذن جبرئيل عليه السلام فلما قال: الله أكبر، الله أكبر، قالت الملائكة: الله أكبر، الله أكبر. فلما قال: أشهد أن لا إله إلا الله، قالت الملائكة: خلع الأنداد. فلما قال: أشهد أن محمدًا رسول الله، قالت: نبيّ يُبعث. فلما قال: حيّ على الصلاة، قالت: حتّ على عبادة ربّه. فلما قال: حيّ على الفلاح، قالت: أفلح من تبعه.

١٠. عن هشام بن الحكم، عن أبي عبد الله عليه السلام قال: لما أخبرهم أنه أُسري به، قال بعضهم لبعض: قد ظفّرتم به، فسألوه عن أيلة، قال: فسألوه عنها قال: فأطرق وسكت، فأتاه جبرئيل عليه السلام، فقال: يا رسول الله، ارفع رأسك، فإن الله قد رَفَعَ لك أيلة، وقد أمر الله كلّ منخفضٍ من الأرض فارفع، وكلّ مرتفع فانخفض، فرفع رأسه فإذا أيلة قد رُفِعت له.

of God, raise your head and see that God has raised Ayla itself up for you." God had commanded every trough in the earth to rise and every peak to sink. So he lifted his head and there was Ayla, raised up just for him.'

He continued, 'They began to quiz him, and he was informing them simply by looking at it.' Then he said, "The evidence for it is that I saw a caravan of Abū Sufyān's carrying amber led by a red camel, and its arrival here will coincide exactly with the rising of the sun." So they dispatched messengers and said to them, 'Make them halt wherever you find them so that you can show him up to be lying about what he is saying.'

But God whipped those camels [to ride faster] and they approached the coast. The people woke up to watch all this.' Abū 'Abd Allāh said, 'Never had so many spectators, both male and female, been seen in Mecca before that day to look at what the Messenger of God ﷺ had foretold.' He said, 'So the camels approached from the coast-side in such a way that people were saying, "The camels, the sun, the camels."' He said, 'They all appeared at the same time.' [17:1]

11. From Hishām b. al-Ḥakam, from Abū 'Abd Allāh ﷺ who said, 'On the night that he was made to travel [to the heavens] the Messenger of God ﷺ performed both the final evening prayer, the *'ishā'*, as well as the *fajr* (dawn) prayer in Mecca.' [17:1]
12. From Zurāra, Ḥumrān b. A'yan and Muḥammad b. Muslim, from Abū Ja'far ﷺ who said, 'Abū Sa'id al-Khudrī narrated that the Messenger of God ﷺ said, "Jibra'il came to me the night that I was made to travel, and when I returned I said, 'Jibra'il, is there anything you would like?' He said, 'I would like for you to pass on greetings of peace unto Khadija on God's behalf as well as mine.'" So he narrated to us that when God's Prophet – peace be upon him and his family – met her and told her what Jibra'il had said, she said, 'Indeed, God is Peace and all peace is from Him, and all peace unto Him, and peace be upon Jibra'il.'" [17:1]

قال: فجعلوا يسألونه ويخبرهم، وهو ينظر إليها، ثم قال: إن علامة ذلك غير لأبي سفيان تحمل برًا، يقدمها جمل أحمر مجمع، تدخل غداً مع الشمس، فأرسلوا الرسل، وقالوا لهم: حيث ما لقيتم العير فاحبسوها، ليكذبوا بذلك قوله.

قال: فضرب الله وجوه الإبل، فأقرت على الساحل، وأصبح الناس فتشرفوا، فقال أبو عبد الله ﷺ: فما رؤيت مكة قط أكثر متشرفاً ولا متشرقة منها يومئذ، لينظروا ما قال رسول الله ﷺ، قال: فأقبلت الإبل من ناحية الساحل، فقال: يقول القائل: الإبل الشمس، الشمس الإبل، قال: فطلعت جميعاً.

١١. عن هشام بن الحكم، عن أبي عبد الله ﷺ، قال: إن رسول الله ﷺ صلى العشاء الآخرة، وصلى الفجر في الليلة التي أسري به فيها بمكة.

١٢. عن زُرارة وحمُران بن أعين ومحمد بن مسلم، عن أبي جعفر ﷺ، قال: حدث أبو سعيد الخدري: أن رسول الله ﷺ قال: إن جبرئيل أتاني ليلة أسري بي وحين رجعت، فقلت: يا جبرئيل، هل لك من حاجة؟ فقال: حاجتي أن تقرأ على خديجة من الله ومتي السلام؛ وحدَّثنا عند ذلك أنها قالت حين لقيها نبي الله عليه وآله السلام، فقال لها الذي قال جبرئيل، قالت: إن الله هو السلام، ومنه السلام، وإليه السلام، وعلى جبرئيل السلام.

13. From Sallām al-Ḥannāt², from a man from Abū 'Abd Allāh عليه السلام. He said, "I asked him which mosques have exceptional eminence. So he replied, "The Sacred Mosque and the Prophet's Mosque." I said, "May I be your ransom – what about the Furthest Mosque (*al-masjid al-aqṣā*)?" He replied, "That one is in the heavens. That is where the Messenger of God ﷺ was taken on his Night-Journey." So I said, "But people say that it is the one in Jerusalem." So he replied, "The mosque of Kufa is more eminent than that one." [17:1]
14. From Abū Baṣīr, from Abū 'Abd Allāh عليه السلام. He said, "I heard him say, "When the Prophet was taken on the Night-Journey he came to a particular spot where Jibra'il said, 'Stop, for your Lord is praying.'" He said, "I asked, "May I be your ransom – what was his prayer like?" So he said, "He was saying, 'Most Sublime and most Holy is the Lord of the angels and the Spirit. My mercy precedes My wrath.'" [17:1]
15. From Abū Baṣīr who said, "I heard Abū 'Abd Allāh عليه السلام say, "When the Messenger of God ﷺ was taken on his Night-Journey, Jibra'il lifted him up with his finger which he had placed onto his back such that he could feel its coolness through to his chest, and the Messenger of God felt something. So he said, 'Jibra'il, [are you leaving me] in this place?' He replied, 'Yes, no one before you has ever set foot in this place before, nor shall anyone do so after you.'" He said, "And God disclosed a needle eye's worth of His majesty for him, and he managed to see whatever God willed of His majesty. Then Jibra'il said to him, 'Stop Muḥammad. [Then he said the same thing as in the previous report].'" [17:1]
16. From Ḥaṣṣ b. al-Bakhtarī, from Abū 'Abd Allāh عليه السلام who said, "Whenever Nūḥ would wake up he would say: "O God, every single bounty and vitality that I have in both my worldly and spiritual life is from You and You alone, without any partner. To You belongs the absolute rule; and it is incumbent upon me to thank You for it all until You are fully satisfied and even after that." [17:3]

² Abū al-Faḍl Sallām al-Ḥannāt, a reliable companion and narrator of Imam Ja'far al-Ṣādiq. See Hilli, *Khulāṣat al-aqwāl*, 166 (nr. 483).

١٣. عن سلاّم الحنّاط، عن رجل، عن أبي عبد الله عليه السلام، قال: سألتُهُ عن المساجد التي لها الفضل، فقال: المسجد الحرام، ومسجد الرسول.
- قلت: والمسجد الأقصى، جعلت فداك؟ فقال: ذاك في السماء، إليه أسري برسول الله ﷺ فقلت: إن الناس يقولون: إنّه بيت المقدس؟ فقال: مسجد الكوفة أفضل منه.
١٤. عن أبي بصير، عن أبي عبد الله عليه السلام، قال: سمعته يقول: لما أسري بالني ﷺ فاتمهي إلى موضع، قال له جبرائيل: قف فإن ربك يصلي. قال: قلت: جعلت فداك، وما كان صلاته؟ فقال كان يقول: سُبّوحٌ قُدّوس، ربّ الملائكة والروح، سبقت رحمتي غضبي.
١٥. عن أبي بصير، قال: سمعتُ أبا عبد الله عليه السلام يقول: إن رسول الله ﷺ لما أسري به رفعه جبرئيل بإصبعه، وضعها في ظهره حتى وجد بردها في صدره، فكان رسول الله ﷺ دخله شيء، فقال: يا جبرئيل، أفي هذا الموضع؟ قال: نعم، إن هذا الموضع لم يطأه أحد قبلك، ولا يطأه أحد بعدك. قال: وفتح الله له من العظمة مثل مسمام الإبرة، فرأى من العظمة ما شاء الله، فقال له جبرئيل: قف يا محمد، وذكر مثل الحديث الأول سواء.
١٦. عن حَفْص بن الْبَحْرِي، عن أبي عبد الله عليه السلام، قال: كان نُوح عليه السلام، إذا أصبح قال: اللهم إنّه ما كان من نعمة وعافية في دين أو دنيا فأنّه منك، وحدك لا شريك لك، لك الملك ولك الشكر به عليّ يا ربّ حتى ترضى وبعد الرضا.

17. From Ḥafṣ b. al-Bakhtarī, from Abū 'Abd Allāh (عليه السلام) who said, 'Nūḥ was called *a thankful servant* because he used to say, morning and evening: "O God, every single bounty and vitality that I find when I wake up and go to sleep, in both my worldly and spiritual life is from You and You alone, without any partner. To You belongs all praise; and it is incumbent upon me to thank You for it all, my Lord, until You are fully satisfied and even after that." He used to say this ten times in the morning and ten times in the evening.' [17:3]

18. From Jābir, from Abū Ja'far (عليه السلام) who said regarding His statement: *he was truly a thankful servant*, 'Whenever he used to retire in the evening and wake up in the morning, he would say: "I call upon You to witness this evening that every single bounty I have in both my worldly and spiritual life is from God, Him alone without any partner. For that, all praise and abundant thanks are due to Him."' [17:3]

19. From Abū Ḥamza al-Thumālī, from Abū Ja'far (عليه السلام). He said, 'I said to him, "What does God mean by His statement: *he was truly a thankful servant* describing Nūḥ?"

He replied, "He went to great lengths to express himself [i.e. his thanks]." He also said, "He used to say, morning and night: 'O God, I have woken up and I ask you to bear witness that every single bounty that I have in both my worldly and spiritual life is indeed from You and You alone without any partner. It is incumbent upon me to thank You for it all, my Lord, until You are fully satisfied and even after that.' So that is why he was called a truly thankful servant." [17:3]

20. From Ṣāliḥ b. Sahl, from Abū 'Abd Allāh (عليه السلام) about His verse: *We declared to the Children of Israel in the Scripture, 'Twice you will spread corruption in the land' killing 'Alī and defaming al-Ḥasan and you will become highly arrogant' killing al-Ḥusayn When the first of these warnings will be fulfilled when the support for al-Ḥusayn's blood comes We will send against you servants of Ours with great force, and they will ravage your homes* - a community whom God will raise before the coming of the Qā'im who will not leave a single thing belonging to Muḥammad's family unavenged. *That warning will be fulfilled* before the rise of the Qā'im. *but then We will allow you to prevail against your enemy. We will increase your wealth and*

١٧. عن حفص بن البختري، عن أبي عبد الله (عليه السلام)، قال: إنما سمي نوح عبداً شكوراً، لأنه كان يقول إذا أصبح وأمسى: اللهم إني ما أصبح وأمسى بي من نعمة أو عافية في دين أو دنيا فنك، وحدك لا شريك لك، لك الحمد ولك الشكر به عليّ يا رب حتى ترضى وبعد الرضا، ويقولها إذا أصبح عشرًا، وإذا أمسى عشرًا.

١٨. عن جابر، عن أبي جعفر (عليه السلام)، في قوله: ﴿كَانَ عَبْدًا شَكُورًا﴾، قال: إذا كان أمسى وأصبح يقول: أُمسيت أشهد أنه ما أمست بي من نعمة في دين أو دنيا فإنها من الله، وحده لا شريك له، له الحمد بها والشكر كثيرًا.

١٩. عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام)، قال: قلت له: ما عني الله بقوله لنوح (عليه السلام): ﴿إِنَّهُ كَانَ عَبْدًا شَكُورًا﴾؟

فقال: كلمات بالغ فيهن، وقال: كان إذا أصبح وأمسى قال: اللهم إني أصبحت أشهدك أنه ما أصبح بي من نعمة في دين أو دنيا فإنه منك، وحدك لا شريك لك، ولك الشكر به عليّ يا رب حتى ترضى وبعد الرضا فسُمي بذلك عبداً شكوراً.

٢٠. عن صالح بن سهل، عن أبي عبد الله (عليه السلام)، في قوله تعالى: ﴿وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ﴾ قتل علي (عليه السلام)، وطعن الحسن (عليه السلام) ﴿وَلَتَعْلُنَّ عُلُوقًا كَثِيرًا﴾ قتل الحسين (عليه السلام) ﴿فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا﴾ إذا جاء نصر دم الحسين (عليه السلام) ﴿بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ﴾ قوم يبعثهم الله قبل خروج القائم (عليه السلام)، لا يدعون وتراً لآل محمد

offspring and make you more numerous' – al-Ḥusayn's re-emergence with seventy men from among the companions that were killed with him. They will have golden helmets, each helm having two faces that will manifest to people that al-Ḥusayn has indeed emerged with his companions so that the believers cannot doubt him, and that he is neither a Dajjāl nor a devil, but the Imam himself standing amongst the people on that day. When the believer is convinced that he is indeed al-Ḥusayn without a doubt, and they hear from al-Ḥusayn that the Divine Proof – the Qā'im – is in their midst and the believers attest to that, the Proof [of God] (*ḥujja*) will die and the one to wash him, shroud him, anoint him and lower him into his grave will be al-Ḥusayn, for none but a Divine successor can do that for a Divine successor.

Ibrāhīm added more in his narration, 'Then al-Ḥusayn will govern them until his eyebrows droop over his eyes [i.e. to a very old age].' [17:4-7]

21. From Ḥumrān, from Abū Ja'far عليه السلام. He said, 'He used to recite: ﴿We will send against you servants of Ours with great force﴾ then say, "And this is the Qā'im and his companions, with great force."' [17:5]
22. From Mas'ada b. Šadaqa, from Ja'far b. Muḥammad, on his father's authority, on his grandfather's authority, peace be upon them, who said, 'The Commander of the Faithful عليه السلام said in his sermon, "O people, ask me before you lose me, for my bosom contains comprehensive knowledge, so question me before that eastern mischief springs up to its feet to urinate,³ trampling its own nose-string. Cursed be the one heralding its march, its footman, its driver in front, its driver behind, as well as its guardian. Watch how many people it will have exposing its faults and calling for its destruction, both from within as well as from without. It will have no resort to shelter it, nor anyone to pity it.

However, when it all comes full circle you will say: it died, or it perished, or it took a wrong step. At that point you can expect relief to come, for that is the interpretation of this verse: ﴿but then We allowed you to prevail against your enemy. We increased your wealth and offspring and made you more numerous.﴾

³ He is using the metaphor of an animal that springs to its feet and raises a hind leg to urinate to represent the Banū Umayya.

إِلَّا أَحْرَقُوهُ ﴿وَكَانَ وَعْدًا مَّفْعُولًا﴾ قَبْلَ قِيَامِ الْقَائِمِ عليه السلام. ﴿ثُمَّ مَرَدَدْنَا لَكُمْ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا﴾ خُرُوجِ الْحُسَيْنِ عليه السلام فِي الْكَرَّةِ، فِي سَبْعِينَ رَجُلًا مِنْ أَصْحَابِهِ الَّذِينَ قُتِلُوا مَعَهُ، عَلَيْهِمُ الْيُضُ الْمُدْهَبُ، لِكُلِّ بَيْضَةٍ وَجْهَانِ، وَالْمُؤَدِّي إِلَى النَّاسِ: أَنَّ الْحُسَيْنَ قَدْ خَرَجَ فِي أَصْحَابِهِ، حَتَّى لَا يَشْكُ فِيهِ الْمُؤْمِنُونَ، وَأَنَّهُ لَيْسَ بِدَجَالٍ وَلَا شَيْطَانٍ، الْإِمَامُ الَّذِي بَيْنَ أَظْهَرِ النَّاسِ يَوْمَئِذٍ، فَإِذَا اسْتَقَرَّ عِنْدَ الْمُؤْمِنِ أَنَّهُ الْحُسَيْنُ عليه السلام لَا يَشْكُونَ فِيهِ، وَبَلَغَ عَنِ الْحُسَيْنِ عليه السلام الْحُجَّةَ الْقَائِمِ بَيْنَ أَظْهَرِ النَّاسِ، وَصَدَقَهُ الْمُؤْمِنُونَ بِذَلِكَ، جَاءَ الْحُجَّةَ الْمَوْتِ، فَيَكُونُ الَّذِي يَلِي غُسْلَهُ وَكَفَنَهُ وَخُطُوهُ وَإِيْلَاجَهُ فِي حُفْرَتِهِ الْحُسَيْنُ عليه السلام، وَلَا يَلِي الْوَصِيَّ إِلَّا الْوَصِيَّ. وَزَادَ إِبْرَاهِيمُ فِي حَدِيثِهِ: ثُمَّ يَمْلِكُهُمُ الْحُسَيْنُ عليه السلام حَتَّى يَقَعَ حَاجِبَاهُ عَلَى عَيْنَيْهِ.

٢١. عَنْ حُرَّانَ، عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: كَانَ يَقْرَأُ ﴿بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ﴾، ثُمَّ قَالَ: وَهُوَ الْقَائِمُ عليه السلام وَأَصْحَابُهُ أُولِي بَأْسٍ شَدِيدٍ.

٢٢. عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَلَيْهِمُ السَّلَامُ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام فِي خُطْبَتِهِ: يَا أَيُّهَا النَّاسُ، سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي، فَإِنَّ بَيْنَ جَوَانِحِي عِلْمًا جَمًّا، فَسَلُونِي قَبْلَ أَنْ تَشْغُرَ بِرِجْلِهَا فَتَنَّةٌ شَرْقِيَّةٌ، تَطَأُ فِي خِطَامِهَا، مَلْعُونٌ نَاعِقُهَا وَمَوْلَاهَا، وَقَائِدُهَا وَسَاقَتُهَا وَالْمُتَحَرِّزُ فِيهَا، فَكَمْ عِنْدَهَا مِنْ رَافِعَةٍ ذَيْلُهَا، تَدْعُو بِوَيْلِهَا، دَخَلَهُ أَوْ حَوْلَهَا، لَا مَأْوَى يَكْنُهَا، وَلَا أَحَدٌ يَرْحَمُهَا.

فإذا استدار الفلك قُلتُم: مات أو هلك، وأي واد سلك؛ فعندها توقعوا الفرج، وهو تأويل هذه الآية: ﴿ثُمَّ مَرَدَدْنَا لَكُمْ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا﴾. والذي فلق الحبة، وبرأ النسمة، ليعيش إذاك ملوك ناعمين، ولا يخرج الرجل منهم من الدنيا حتى يولد لصُلبه ألف ذكر، آمنين من كل بدعة وآفة والتنزيل، عاملين بكتاب الله وسنة رسوله، قد اضمحلت عنهم الآفات والشبهات.

٢٣. عن رفاعه بن موسى، قال: قال أبو عبد الله عليه السلام إن أول من يكرّ إلى الدنيا الحسين بن علي عليه السلام وأصحابه يزيد بن معاوية وأصحابه، فيقتلهم حدو القذة بالقذة. ثم قال أبو عبد الله عليه السلام: ﴿ثُمَّ مَرَدَدْنَا لَكُمْ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا﴾.

٢٤. عن أبي إسحاق: ﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ﴾ قال: يهدي إلى الإمام. ٢٥. عن الفضيل بن يسار، عن أبي جعفر عليه السلام ﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ﴾ قال: يهدي إلى الولاية.

٢٦. عن سلمان الفارسي، قال: إن الله لما خلق آدم عليه السلام وكان أول ما خلق عيناه، فجعل ينظر إلى جسده كيف يُخلق، فلما جاءت الروح إلى ركبته ولم يبلغ الخلق في رجليه، فأراد القيام فلم يقدر، وهو قول الله تعالى: (خُلِقَ الْإِنْسَانُ عَجُولًا)، وإن الله لما خلق آدم ونفخ فيه، لم يلبث أن تناول عنقودًا فأكله.

By the One who splits the seed and originates creation, there will live at that time youthful kings each of whom will not depart from this world without producing a thousand male offspring from his loins, immune from every innovation, calamity and tribulation, acting in accordance with God's Book and the example of His Messenger, with no trace of any afflictions and obscurities anywhere around them." [17:6]

23. From Rifā'a b. Mūsā who said, 'Abū 'Abd Allāh عليه السلام said, "The first one to be returned to this world's life will be al-Ḥusayn b. 'Alī عليه السلام and his companions, and Yazīd b. Mu'āwiya and his companions; and he will kill them all in exactly the same way."

Then Abū 'Abd Allāh عليه السلام said: ﴿but then We allowed you to prevail against your enemy. We increased your wealth and offspring and made you more numerous.﴾ [17:6]

24. From Abū Ishāq [regarding]: ﴿This Qur'an does indeed show the straightest way.﴾ He said, 'It guides to the Imam.' [17:9]

25. From al-Fuḍayl b. Yasār, from Abū Ja'far عليه السلام who said regarding ﴿This Qur'an does indeed show the straightest way﴾: 'It guides to Divine guardianship (walāya).' [17:9]

26. From Salmān al-Fārisī who said, 'When God created Ādam the first thing He formed were his eyes, so he began to look at his body and how it was being created. The life force had only reached his knees and the formation of his legs had barely even been completed and he wanted to stand up but could not. This is God's statement: (man has been created hasty) Also, when God created Ādam, no sooner did He blow [life] into him than he took a bunch of grapes and ate them.' [17:11*]

27. From Hishām b. Sālim, from Abū 'Abd Allāh عليه السلام who said, 'When He created Ādam and blew of His Spirit into him, he sprung up to stand before he had even been fully formed, and he fell over. So God, Mighty and Exalted, said: (*man has been created hasty*)' [17:11*]
28. From Abū Baṣīr, on his authority regarding *﴿then we darkened the night﴾*. He said, 'This is the darkness that lies at the core of the moon.' [17:12]
29. From Naṣr b. Qābūs⁴, from Abū 'Abd Allāh عليه السلام who said, 'The darkness that lies at the core of the moon is Muḥammad, the Messenger of God.' [17:12]
30. From Abū al-Ṭufayl who said, 'I was in the Mosque of Kufa when I heard 'Alī speaking from the pulpit, and Ibn al-Kawwā' called out to him from the back of the mosque saying, "Commander of the Faithful! Tell us about this darkness in the moon." So he replied, "This is as per God's verse *﴿then we darkened the night﴾*." [17:12]
31. From Abū al-Ṭufayl who said, "Alī b. Abī Ṭālib عليه السلام said, "Ask me about God's Book for there is not a single verse therein about which I do not know – whether it was revealed at night or during the day, on flat land or a mountain." So Ibn al-Kawwā' asked him, "So what is this darkness in the moon?" He replied, "A blind male asking about a blind female! Have you not heard God say: *﴿We made the night and the day as two signs, then darkened the night and made the daylight for seeing﴾*? So that is its darkening." He continued, "God says: *﴿do you not see those who, in exchange for God's favour, offer only ingratitude and make their people end up in the home of ruin, Hell, where they burn?﴾* (14:28) It is referring to the most corrupt people from among the Quraysh." [17:12]

⁴ Naṣr b. Qābūs al-Lakhmī, a high standing companion of the sixth, seventh and eighth Imams. See Ḥilli, *Khulāṣat al-aqwāl*, 284 (nr. 1046).

٢٧. عن هشام بن سالم، عن أبي عبد الله عليه السلام، قال: لما خلق الله آدم عليه السلام نفخ فيه من روحه، وتب ليقوم قبل أن يتم خلقه فسقط، فقال الله عليه السلام: (خلق الإنسان عجولاً).
٢٨. عن أبي بصير، عنه عليه السلام *﴿فمحونا آية الليل﴾*. قال: هو السواد الذي في جوف القمر.
٢٩. عن نصر بن قابوس، عن أبي عبد الله عليه السلام، قال: السواد الذي في القمر: محمد رسول الله عليه السلام.
٣٠. عن أبي الطفيل، قال: كُت في مسجد الكوفة، فسُحِبَ علياً عليه السلام وهو على المنبر، ونداه ابن الكواء وهو في مؤخر المسجد، فقال: يا أمير المؤمنين، أخبرني عن هذا السواد في القمر؟ فقال: هو قول الله تعالى: *﴿فمحونا آية الليل﴾*.
٣١. عن أبي الطفيل، قال: قال علي بن أبي طالب عليه السلام سلوني عن كتاب الله، فإنه ليس من آية إلا وقد عرفت بليلاً تزلت أم بنهار، أو في سهل أو في جبل.
- قال: فقال له ابن الكواء: فما هذا السواد في القمر؟ فقال: أعمى سألت عن عمياء، أما سمعت الله يقول: *﴿وجعلنا الليل والنهار آيتين فمحونا آية الليل وجعلنا آية النهار مبصرة﴾*؟ فذلك محوها.
- قال: يقول الله: *﴿لَمْ تَرَ إِلَى الَّذِينَ بَدَلُوا نِعْمَةَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ﴾* جهنم يصلونها؟ قال: تلك في الأفجرين من فريش.

32. From Zurāra, Ḥumrān and Muḥammad b. Muslim, from Abū Ja'far and Abū 'Abd Allāh, peace be upon them, regarding His verse: ﴿We have bound each human being's destiny to his neck.﴾ He said, 'His fate which has been destined for him.' [17:13]
33. From Khālīd b. Najīh⁵, from Abū 'Abd Allāh عليه السلام who said regarding His verse: ﴿Read your record. Today your own soul is enough to calculate your account﴾: 'Everything that the servant has ever done will be recounted to him, and everything that was recorded against him as if he had committed them that very hour. That is why they will say: ﴿Woe to us! What a record this is! It does not leave any deed, small or large, unaccounted for!﴾' (18:49) [17:14]
34. From Ḥumrān, from Abū Ja'far عليه السلام regarding God's verse ﴿When We decide to destroy a town, We make those corrupted by wealth flourish﴾: '[Recite it] as a doubled verb [ammara] with the object in the accusative mode. Its exegesis is: "We increased them."' He also said, 'I have not read it with a lighter "m" sound.' [17:16]
35. From Ḥumrān, from Abū Ja'far عليه السلام who said about God's verse ﴿When We decide to destroy a town, We command those corrupted by wealth [to reform]﴾: 'Its exegesis is that We command their chieftains.' [17:16]
36. From Abū Baṣīr, from one of the two [al-Bāqir or al-Ṣādiq] that he mentioned parents and said, 'They are the ones for whom God has said: ﴿Your Lord has commanded that you should worship none but Him, and that you be kind to your parents.﴾' [17:23]
37. From Jābir, from Abū Ja'far عليه السلام who said about God's verse ﴿Your Lord has commanded that you should worship none but Him, and that you be kind to your parents. If either or both of them reach old age with you, say no word that shows impatience with them [uff], and do not be harsh with them﴾: 'This is

⁵ Abū 'Abd Allāh Khālīd b. Najīh al-Jawān al-Khazzāz, a narrator of the sixth, seventh and eighth Imam's traditions, but whose reliability according to Sayyid Khū'i is not firmly ascertained. See Khū'i, *Mu'jam*, 8:38-40 (nr. 4226).

٣٢. عن زُرارة وحران ومحمد بن مسلم، عن أبي جعفر وأبي عبد الله عليه السلام في قوله: ﴿وَكُلُّ إِنْسَانٍ أَلَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ﴾، قال: قدره الذي قدر عليه.
٣٣. عن خالد بن نجيج، عن أبي عبد الله عليه السلام، في قوله تعالى: ﴿اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ﴾، قال: يُذَكِّرُ الْعَبْدَ جَمِيعَ مَا عَمِلَ، وَمَا كُتِبَ عَلَيْهِ، حَتَّىٰ كَأَنَّهُ فَعَلَهُ تِلْكَ السَّاعَةَ، فَلِذَلِكَ قَالُوا: ﴿يَا وَيْلَتَنَا مَا لِهَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا﴾.
٣٤. عن حران، عن أبي جعفر عليه السلام، في قول الله: ﴿وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا﴾ [16]، مُشَدَّدَةٌ مَنْصُوبَةٌ. تَفْسِيرُهَا: كَرَرْنَا، وَقَالَ: لَا قَرَأْتُهَا مُحَقَّقَةً.
٣٥. عن حران، عن أبي جعفر عليه السلام، في قول الله: ﴿وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا﴾، قال: تَفْسِيرُهَا أَمَرْنَا أَكْبَرَهَا.
٣٦. عن أبي بصير، عن أحدهما عليهما السلام، أَنَّهُ ذَكَرَ الْوَالِدَيْنِ، فَقَالَ: هُمَا اللَّذَانِ قَالَ اللَّهُ: ﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا﴾.
٣٧. عن جابر، عن أبي جعفر عليه السلام، في قول الله: ﴿إِنَّمَا يَنْتَعِنَ عِنْدَكَ الضَّعِيفُ أَعْدَهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَمْرٌ وَلَا تَنْهَرُهُمَا﴾، قال: هُوَ أَدْنَى الْأَذَى حَرَّمَ اللَّهُ فَا فَوْقَهُ.

the least amount [of irritation] that God has forbidden, as well as anything above that.' [17:23]

38. From Ḥarīz who said, 'I heard Abū 'Abd Allāh عليه السلام say, "The least amount of uttered insolence is *uff*, and had God known any word less than that then He would have prohibited it.'" [17:23]

39. From Abū Wallād al-Ḥannāṭ who said, 'I asked Abū 'Abd Allāh عليه السلام about God's statement: ﴿and that you be kind to your parents﴾, so he replied, "Kindness is that you afford them good company and that you do not make them feel obliged if they ask you for something that they need, even if they are wealthy. Does God not say: ﴿None of you [believers] will attain true piety unless you give out of what you cherish.﴾ (3:92)"

Then Abū 'Abd Allāh عليه السلام said, "As for His words: ﴿If either or both of them reach old age with you, say no word that shows impatience with them [uff]﴾, if they scold you, do not say as much as *uff* to them, ﴿and do not be harsh with them﴾ if they beat you." He continued: ﴿but speak to them respectfully﴾ – he should say to them, 'May God forgive you,' for that would entail speaking to them respectfully." As for the part ﴿and lower your wing in humility towards them in kindness﴾ he said, "Do not look at them intently unless it is out of mercy and kindness, nor raise your voice over theirs nor your hands above theirs, and do not walk ahead of them." [17:23–24]

40. From al-Aṣḥbagh who said, 'We went out with 'Alī عليه السلام, so he walked through the mosque and there were people praying when the sun had already risen, so I heard him say, "They forfeited the prayer of the penitent ones (*ṣalāt al-awwābīn*) so God will forfeit them.'" He said, 'I asked, "How did they forfeit it?" He said, "They rushed it.'" He said, 'I asked, "What is the prayer of the penitent ones?" He replied, "Two units.'" [17:25]

41. From 'Abd Allāh b. 'Aṭā' al-Makkī who said, 'Abū Ja'far عليه السلام and I were departing for a walled garden of ours, so he sent for a donkey and a mule. Then he asked, "Which of these would you prefer?"

I said, "The donkey."

So he said, 'I would like it if you let me have the donkey.'

٣٨. عن حرّيز، قال: سمعتُ أبا عبد الله عليه السلام، يقول: أدنى العقوق أِفٌّ، ولو علم الله أنَّ شيئاً أهون منه لنهى عنه.

٣٩. عن أبي ولاد الحنّاط، قال: سألتُ أبا عبد الله عليه السلام، عن قول الله: ﴿وَبِالْوَالِدَيْنِ إِحْسَانًا﴾، فقال: الإحسان أن تُحسنَ صحبتَهُما، ولا تُكلفَهُما أن يسألاك شيئاً مما يحتاجان إليه، وإن كانا مستغنيين، أليس يقول الله: ﴿لَنْ تَسْأَلُوا الْبَرَ حَتَّى تَفْقُوا مِمَّا تُحِبُّونَ وَمَا تُفْقُوا؟﴾ ثم قال أبو عبد الله عليه السلام: وأما قوله: ﴿إِمَّا يَنْتَلِفَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أِفٌّ﴾ قال: إن أضجراك فلا تقلّ لهما أِفٌّ، ولا تنهرهما إن ضرباك. قال: ﴿وَقُلْ لَهُمَا قَوْلًا كَرِيمًا﴾ قال: تقول لهما: غَفَرَ اللَّهُ لكما؛ فذلك منك قولٌ كريمٌ، وقال: ﴿وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ﴾ قال: لا تملأ عينيك من النظر إليهما إلا برحمة ورفقة. ولا ترفع صوتك فوق أصواتهما، ولا يديك فوق أيديهما، ولا تتقدم قدامهما.

٤٠. عن الأصمغ، قال: خرجنا مع علي عليه السلام، فتوسّط المسجد، فإذا ناس يصلّون حين طلعت الشمس، فسمِعته يقول: تحرّوا صلاة الأوابين تحرمهم الله. قال: قلتُ: فما نخروها؟ قال: عجلوها. قال: قلتُ: يا أمير المؤمنين، ما صلاة الأوابين؟ قال: ركعتان.

٤١. عن عبد الله بن عطاء المكي، قال: قال أبو جعفر عليه السلام: انطلق بنا إلى حائط لنا، فدعا بحمارٍ وبغلي، فقال: أيهما أحبُّ إليك؟ فقلت: الحمار. فقال: إني أحبُّ أن تؤثرني بالحمار، فقلت: البغل أحبُّ إليّ، فركب الحمار وركبت البغل، فلما مضينا اختال الحمار

So I said, "I would prefer the mule." So he mounted the donkey and I the mule. After we had set off the donkey began to swagger in its stride causing Abū Ja'far's shoulders to shake, and he had to hold tight to the saddle.

So I said, "May I be your ransom – it seems to me as if you are suffering from a stomach ailment?"

He said, "Is that the impression you are getting from me? The Messenger of God had a donkey called 'Ufayr who, whenever he mounted it, would swagger in its stride out of delight with the Messenger of God [as its rider] causing his shoulders shake, and he would have to hold tight to the saddle. And he would say, 'O God, it is not my fault, it is 'Ufayr's.' My donkey too swaggers in his stride out of delight with me, and that is why I held on to the saddle and said, 'O God, it is not my fault, it is my donkey's.'"

He said, "Then he said, 'Ibn 'Aṭā', can you see whether the sun is on the decline?"

I said, "May I be your ransom – I would not know better whilst I am with you."

So he said, "No it is not yet, but almost."

He said, "So we continued a little further until he said, 'Now it is.'"

I asked, "[Shall we pray] on this red earth here?"

He said, "No we cannot pray here. These are valleys of ants and it cannot be prayed on."

He said, "So we went further until we came to a white patch of land. He said, 'This is a salt marsh, and one cannot pray on a salt marsh.'"

He said, "So we went further until we came to a gravelly patch and he said, 'Right here.' He dismounted and so did I.

Then he said, "Ibn 'Aṭā', when you came to 'Irāq did you see those people praying between those walls in the Mosque of Kufa?"

He said, "I replied, 'Yes.'"

So he said, "Those are the Shī'a of my father, 'Alī, and that was the prayer of the penitent ones. God says: ﴿He is most forgiving to those who return to Him.﴾" [17:25]

42. From Abū Baṣīr who said, "I heard Abū 'Abd Allāh عليه السلام say regarding His statement ﴿He is most forgiving to those who return to Him﴾: "They are the penitent ones, those devoted to Him in worship." [17:25]

في مشيته حتى هز منكبي أي جعفر عليه السلام، فلزم قُربوس السرج، فقلت: جعلت فداك، كأي أراك تشتكي بطنك.

قال: وقطنت إلى هذا متى؟ إن رسول الله ﷺ كان له جمار يقال له: عُفَيْر، إذا ركب اختال في مشيته سروراً برسول الله حتى يهر منكبیه، فيلزم قُربوس السرج، فيقول: اللهم ليس مني، ولكن ذا من عُفَيْر، وإن جماري من سروره اختال في مشيه، فلزمت قُربوس السرج، وقلت: اللهم هذا ليس مني، ولكن هذا من جماري.

قال: فقال: يا ابن عطاء، ترى زاغت الشمس؟ فقلت: جعلت فداك، وما علي بذلك وأنا معك! فقال: لا، لم تفعل وأوشك. قال: فسيرنا، قال: فقال: قد فعلت. قلت: هذا المكان الأحمر؟ قال: ليس يُصلى ها هنا، هذه أودية النّال وليس يُصلى فيها، قال: فمضينا إلى أرض بيضاء، قال: هذه سبخة وليس يُصلى بالسبخ. قال: فمضينا إلى أرض حَصْبَاء، قال: ها هنا، فنزل ونزلت.

فقال: يا ابن عطاء، أئت العراق فرأيت القوم يُصلون بين تلك السواري في مسجد الكوفة؟ قال: قلت: نعم، فقال: أولئك شيعة أبي علي عليه السلام، وهذه صلاة الأوابين، إن الله يقول: ﴿فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غُفُورًا﴾.

٤٢. عن أبي بصير، قال: سمعتُ أبا عبد الله عليه السلام، يقول: في قوله: ﴿فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غُفُورًا﴾ قال: هم التّوابون المُتعبدون.

43. From Abū Baṣīr, from Abū 'Abd Allāh عليه السلام who said, 'O Abū Muḥammad, adhere to piety, striving, fulfilling the trust, honest speech, displaying courtesy to whoever keeps your company and lengthy prostration for that is a practice of those who frequently turn to God.' Abū Baṣīr said, 'Those who turn back to God frequently are the penitent ones.' [17:25]
44. From Hishām b. Sālim, from Abū 'Abd Allāh عليه السلام who said, 'Whoever prays four units [reciting] the Chapter of Sincerity (*sūrat al-ikhhlāṣ*, which begins 'Say: He is One') fifty times in each unit – this is Fāṭima's prayer, peace be upon her, and it is the prayer of the penitent ones.' [17:25]
45. From Muḥammad b. Ḥafṣ b. 'Umar⁶, from Abū 'Abd Allāh عليه السلام who said, 'The prayer of the penitent ones consists of fifty units, each one with the Chapter of Sincerity (*sūrat al-ikhhlāṣ*, which begins 'Say: He is One')' [17:25]
46. From 'Abd al-Raḥmān, from Abū 'Abd Allāh عليه السلام who said, 'When God revealed: ﴿Give relatives their due, and the needy﴾, the Messenger of God ﷺ said, "Jibra'il, I know who the needy are, but who are the relatives?" He replied, "They are your near of kin." So he called al-Ḥasan, al-Ḥusayn and Fāṭima, and said, "My Lord has commanded me to share with you what He has bestowed on me." He continued, "I give you Fadak." [17:26]
47. From Abān b. Taghlib who said, 'I said to Abū 'Abd Allāh عليه السلام, "So the Messenger of God had given Fadak to Fāṭima?"
He said, "It was her endowment, for God revealed: ﴿Give relatives their due﴾; so the Messenger of God gave her due to her."
I asked, "Was it the Messenger of God ﷺ who gave it to her?" He said, "No, it was God who gave it to her." [17:26]
48. From Ibn Taghlib who said, 'I asked Abū 'Abd Allāh عليه السلام, "Was it the Messenger of God who gave Fadak to Fāṭima?" He replied, "It was hers from God." [17:26]

⁶ Possibly a transcription error for Abū Ja'far Muḥammad b. Ḥafṣ b. 'Amr. See Ḥillī, *Khulāṣat al-aqwāl*, 255–6 (nr. 873).

٤٣. عن أبي بصير، عن أبي عبد الله عليه السلام، قال: يا أبا محمد، عليكم بالورع والاجتهاد، وأداء الأمانة. وصدق الحديث، وحسن الصحبة لمن صحبكم، وطول السجود، فإن ذلك من سنن الأوّابين، قال أبو بصير: الأوّابون: التوابون.
٤٤. عن هشام بن سالم، عن أبي عبد الله عليه السلام، قال: من صلى أربع ركعات، وقرأ في كل ركعة خمسين مرة ﴿قل هو الله أحد﴾ كانت صلاة فاطمة عليها السلام، وهي صلاة الأوّابين.
٤٥. عن محمد بن حفص بن عمر، عن أبي عبد الله عليه السلام، قال: كانت صلاة الأوّابين خمسين صلاة كلها بـ ﴿قل هو الله أحد﴾.
٤٦. عن عبد الرحمن، عن أبي عبد الله عليه السلام، قال: لما أنزل الله ﴿وآت ذا القربى حقه والمسكين﴾، قال رسول الله ﷺ: يا جبرئيل، قد عرفت المسكين، فمن ذا القربى؟ قال: هم أقاربك، فدعا حسناً وحسيناً وفاطمة، فقال: إن ربي أمرني أن أعطيكم مما آفأ علي، قال: أعطيتكم فداً.
٤٧. عن أبان بن تغلب، قال: قلت لأبي عبد الله عليه السلام: أكان رسول الله ﷺ أعطى فاطمة عليها السلام فداً؟
قال: كان وقفها، فأمر الله: ﴿وآت ذا القربى حقه﴾ فأعطاه رسول الله ﷺ حقه.
- قلت: رسول الله ﷺ أعطاه؟ قال: بل الله أعطاه.
٤٨. عن ابن تغلب، قال: قلت لأبي عبد الله عليه السلام: أكان رسول الله ﷺ أعطى فاطمة فداً؟
قال: كان لها من الله.

49. From Jamīl b. Darrāj, from Abū 'Abd Allāh عليه السلام who said, 'Fāṭima came to Abū Bakr wanting Fadak. He said, "Bring anyone, Arab or non-Arab, to testify to that." He said, 'So she brought Umm Ayman. He asked her, "What are you testifying to?" She said, "I testify that Jibra'il came to Muḥammad and said, 'God says: *Give relatives their due.*' Muḥammad عليه السلام did not know initially whom that was referring, so he said, 'Jibra'il, ask your Lord who they are?' So he said, 'Fāṭima is "the relatives", so he gave Fadak to her.' They claimed that 'Umar had erased the record of it and that Abū Bakr had written it instead.' [17:26]
50. From 'Aṭiyya al-'Awfī who said, 'When the Messenger of God ﷺ conquered Khaybar and God granted him Fadak, He revealed to him: *Give relatives their due*. Thereupon the Prophet ﷺ said, "Fāṭima, Fadak is for you." [17:26]
51. 'Abd al-Raḥmān b. Šāliḥ said, '[The Caliph] al-Ma'mūn wrote to 'Ubayd Allāh b. Mūsā al-'Abasī asking him about the history of Fadak. So 'Ubayd Allāh b. Mūsā wrote back with this report, narrated by al-Faḍl b. Marzūq, from 'Aṭiyya. Consequently, al-Ma'mūn returned Fadak to the descendants of Fāṭima, may God's blessings be upon her. [17:26]
52. From Abū al-Ṭufayl, from 'Alī عليه السلام. He said, 'On the day of the counsel he said, "Was anyone amongst you here illuminated by the heavens when He said: *Give relatives their due, and the needy*?" They said, "No." [17:26]
53. From 'Abd al-Raḥmān b. al-Ḥajjāj who said, 'I asked Abū 'Abd Allāh عليه السلام about God's statement: *And do not squander your wealth wastefully.* He said, "Whoever spends on anything contrary to God's obedience is wasteful; and whoever spends in the course of goodness is provident." [17:26]
54. From Abū Baṣīr who said, 'I asked Abū 'Abd Allāh عليه السلام about His statement: *And do not squander your wealth wastefully.* He said, "It is when someone spends his wealth to such an extent that he runs out of it." He asked, "So squandering even includes [spending on] permissible things?" He replied, "Yes." [17:26]

٤٩. عن جميل بن دراج، عن أبي عبد الله عليه السلام قال: أتت فاطمة عليها السلام أبا بكر تريد فداك، قال: هاتي أسود أو أحمر يشهد بذلك، قال: فأتت بأم أيمن، فقال لها: *يَمَّ تشهدين؟* قالت: أشهد أن جبرئيل أتى محمدًا عليه السلام، فقال: *إن الله يقول: ﴿وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ﴾* فلم يدر محمد عليه السلام من هم؟ يا جبرئيل سل ربك من هم؟ فقال: فاطمة ذوا القربى، فأعطاهما فداك، فزعموا أن عمر بن الخطاب رضي الله عنه صحيفه، وقد كان كتبها أبو بكر.
٥٠. عن عطية العوفي، قال: لما افتتح رسول الله ﷺ خيبر، وأفاء الله عليه فداك، وأنزل عليه *﴿وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ﴾*، قال: يا فاطمة، لك فداك.
٥١. قال عبد الرحمن بن صالح: كتب المأمون إلى عبيد الله بن موسى العبسي، يسأله عن قصة فداك، فكتب إليه عبيد الله بن موسى بهذا الحديث رواه عن الفضل بن مرزوق، عن عطية، فرد المأمون فداك على ولد فاطمة صلوات الله عليها.
٥٢. عن أبي الطفيل، عن علي عليه السلام، قال: قال يوم الشورى: أفيم أحدتم نوره من السماء حين قال: *﴿وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ﴾*؟ قالوا: لا.
٥٣. عن عبد الرحمن بن الحجاج، قال: سألت أبا عبد الله عليه السلام عن قوله: *﴿وَلَا تُبْذِرْ تَبْذِيرًا﴾*، قال: من أنفق شيئاً في غير طاعة الله فهو مُبْذِرٌ، ومن أنفق في سبيل الخير فهو مُقْتَصِدٌ.
٥٤. عن أبي بصير، قال: سألت أبا عبد الله عليه السلام في قوله تعالى: *﴿وَلَا تُبْذِرْ تَبْذِيرًا﴾* قال: بذل الرجل ماله ويتعبد ليس له مال. قال: فيكون تبذيراً في حلال؟ قال: نعم.

55. From 'Alī b. Judhā'a⁷ who said, 'I heard Abū 'Abd Allāh عليه السلام say, "Be God-conscious, and neither be wasteful nor miserly but keep to a just balance in between. Squandering is wastefulness, and God says: *And do not squander your wealth wastefully.* ♣ God does not chastise for being provident.'" [17:26]
56. From Jamīl, from Ishāq b. 'Ammār, from 'Āmir b. Judhā'a⁸ who said, 'A man came in to see Abū 'Abd Allāh عليه السلام and said, "O Abū 'Abd Allāh, [may I have] a loan to help me towards prosperity?" So Abū 'Abd Allāh عليه السلام said, "Do you have access to crops?" He replied, "No, by God." He asked, "Are you owed any income from trade?" He replied, "No, by God." He asked, "Then do you own any contracts that can be sold?" He replied, "No, by God." So he said, "Then you are someone whom God has designated to be supported by our wealth." Then Abū 'Abd Allāh عليه السلام called for a moneybag to be brought, put his hand in and gave him a fistful of money. Then he said, "Be God-conscious, and neither be wasteful nor miserly but keep to a just balance in between. Squandering is wastefulness, and God says: *And do not squander your wealth wastefully.* ♣ God does not chastise for being provident.'" [17:26]
57. From Jamīl, from Ishāq b. 'Ammār who said regarding His statement: *And do not squander your wealth wastefully* ♣, 'Do not be reckless with 'Alī's authority (*walāya*).'⁹ [17:26]
58. From Bishr b. Marwān⁹ who said, 'We went in to see Abū 'Abd Allāh عليه السلام and upon our entering he called for some dates to be brought in. Someone began to throw around the date-stones.' He continued, 'So Abū 'Abd Allāh grabbed his hand and said, "Do not do that. That is wasteful, and God does not like impudence.'" [17:26]

⁷ We found no individual by this name in either Ḥilli's *Khulāṣat al-aqwāl* or Khūṭ's *Mu'jam*.

⁸ 'Āmir b. 'Abd Allāh b. Judhā'a, considered by many a close disciple of Imam Muḥammad al-Bāqir and Imam Ja'far al-Ṣādiq. Be this as it may, there is no clear evidence supporting his reliability and trustworthiness as a narrator. See Ḥilli, *Khulāṣat al-aqwāl*, 217-8 (nr. 717); Khūṭ, *Mu'jam*, 10:205-6 (nr. 6083).

⁹ Abū 'Amr Bishr b. Marwān al-Kilābī al-Ja'farī, a companion of the sixth Imam. See Khūṭ, *Mu'jam*, 4:228 (nr. 1770).

٥٥. عن علي بن جُداعة، قال: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَقُولُ: اتَّقِ اللَّهَ وَلَا تُسْرِفْ وَلَا تُقْتَرْ، وَكُنْ بَيْنَ ذَلِكَ قَوَامًا، إِنَّ التَّبَذِيرَ مِنَ الْإِسْرَافِ، وَقَالَ اللَّهُ: ﴿وَلَا تُبْذِرْ تَبْذِيرًا﴾ إِنَّ اللَّهَ لَا يُعَذِّبُ عَلَى الْقَصْدِ.

٥٦. عن عامر بن جُداعة، قال: دخل على أَبِي عَبْدِ اللَّهِ عليه السلام رَجُلٌ، فَقَالَ: يَا أَبَا عَبْدِ اللَّهِ، قَرْضًا إِلَى مَيْسِرَةٍ؟ فَقَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: إِلَى غَلَّةٍ تُدْرِكُ؟ فَقَالَ: لَا وَاللَّهِ. فَقَالَ: إِلَى تِجَارَةٍ تُؤَدِّي؟ فَقَالَ: لَا وَاللَّهِ. قَالَ: فَإِلَى عُقْدَةٍ تُبَاعُ؟ فَقَالَ: لَا وَاللَّهِ. فَقَالَ: فَأَنْتَ إِذَا مَنَّ جَعَلَ اللَّهُ لَهُ فِي أَمْوَالِنَا حَقًّا.

فَدَعَا أَبُو عَبْدِ اللَّهِ عليه السلام بِكَيْسٍ فِيهِ دِرَاهِمٌ، فَأَدْخَلَ يَدَهُ فَنَآوَلَهُ قَبْضَةً، ثُمَّ قَالَ: اتَّقِ اللَّهَ وَلَا تُسْرِفْ وَلَا تُقْتَرْ، وَكُنْ بَيْنَ ذَلِكَ قَوَامًا، إِنَّ التَّبَذِيرَ مِنَ الْإِسْرَافِ، قَالَ اللَّهُ: ﴿وَلَا تُبْذِرْ تَبْذِيرًا﴾ وَقَالَ: إِنَّ اللَّهَ لَا يُعَذِّبُ عَلَى الْقَصْدِ.

٥٧. عن جميل، عن اسحاق بن عمار، في قوله: ﴿وَلَا تُبْذِرْ تَبْذِيرًا﴾ قَالَ: لَا تَبْذَرِ فِي وَلَايَةِ عَلِيِّ عليه السلام.

٥٨. عن بشر بن مروان، قال: دخلنا على أَبِي عَبْدِ اللَّهِ عليه السلام، فدعا برُطْبٍ، فأقبل بعضهم يري بالنوى، قال: فأمسك أبو عبد الله عليه السلام يده، فقال: لا تفعل، إِنَّ هَذَا مِنَ التَّبَذِيرِ، وَإِنَّ اللَّهَ لَا يُحِبُّ الْفَسَادَ.

٥٩. عن عجلان، قال: كنت عند أبي عبد الله عليه السلام فجاءه سائل، فقام إلى مكمل فيه تمر، فلأ يده ثم ناوله، ثم جاء آخر فسأله، فقام وأخذ بيده فناوله، ثم جاء آخر فسأله، فقال: رزقنا الله وإياك.

ثم قال: إن رسول الله ﷺ كان لا يسأله أحد من الدنيا شيئاً إلا أعطاه؛ قال: فأرسلت إليه امرأة ابناً لها، فقالت: انطلق إليه فاسأله، فإن قال: ليس عندنا شيء، فقل: أعطني قيصك؛ فأتاه الغلام فسأله، فقال النبي ﷺ ليس عندنا شيء، فقال: فأعطني قيصك، فأخذ قيصه، فرمى به إليه، فأدبه الله على القصد، فقال: ﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا﴾.

٦٠. عن ابن سنان، عن أبي عبد الله عليه السلام، في قوله: ﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ﴾، قال: فضم يده، وقال: هكذا، فقال: ﴿وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ﴾ وبسط راحته، وقال: هكذا.

٦١. عن محمد بن يزيد، عن أبي عبد الله عليه السلام، قال: قال رسول الله ﷺ: ﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا﴾ قال: الإحسار: الإقتار.

٦٢. عن إسحاق بن عمار، عن أبي إبراهيم عليه السلام، قال: لا يُملق حاج أبداً. قلت: وما الإملاق؟ قال: قول الله: ﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ﴾.

59. From 'Ajalān who said, 'I was with Abū 'Abd Allāh عليه السلام when a beggar came to him, so he went to a large basket in which there were dates. He took a full handful and gave them to him. Then another one came and asked him, so he got up, took a handful and gave it to him. Then yet another one came and asked him, so he said, "May God provide for you and us too."

Then he said, "The Messenger of God ﷺ was such that no sooner did someone ask him anything of this world than he would give it to him." He continued, "Once a woman sent her son to him, first telling him, 'Go and beg from him. And if he says, "We do not have anything to give," tell him to give you his shirt.' So the boy came to him and begged, so the Messenger of God ﷺ said, "We do not have anything to give." So he said, "Give me your shirt." So he took off his shirt and handed it to him. So God disciplined him to be provident saying: ﴿Do not be tight-fisted, nor so open-handed that you end up blamed and overwhelmed with regret.﴾' [17:29]

60. From Ibn Sinān, from Abū 'Abd Allāh عليه السلام who, regarding His verse: ﴿Do not be tight-fisted﴾ held his hand back, and said, '[Neither] like this,' and: ﴿nor so open-handed﴾, opened out his palm saying, '[Nor] like that.' [17:29]

61. From Muḥammad b. Yazīd, from Abū 'Abd Allāh عليه السلام who said, 'The Messenger of God ﷺ said regarding: ﴿Do not be tight-fisted, nor so open-handed that you end up blamed and overwhelmed with regret﴾, "Deep regret is [the consequence of] niggardliness." [17:29]

62. From Ishāq b. 'Ammār, from Abū Ibrāhīm عليه السلام who said, 'One who has been for the pilgrimage (hajj) will never face abject poverty.' I asked, 'What is abject poverty?' He replied, 'When God says: ﴿Do not kill your children for fear of poverty.﴾' [17:31]

٦٣. عن إسحاق بن عمار، عن أبي عبد الله عليه السلام، قال: الحاج لا يُمْلِقُ أبدًا. قال: قلتُ. وما الإملاق؟ قال: الإفلاس. ثم قال: ﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ﴾.

٦٤. عن المعلّى بن خنيس، عن أبي عبد الله عليه السلام، قال: سَمِعْتُهُ يَقُولُ: قتل النفس التي حَرَّمَ الله، فقد قتلوا الحسين عليه السلام في أهل بيته.

٦٥. عن جابر، عن أبي جعفر عليه السلام، قال: نزلت هذه الآية في الحسين عليه السلام: ﴿وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ﴾ قاتل الحسين عليه السلام *﴿إِنَّهُ كَانَ مَنصُورًا﴾*، قال: الحسين عليه السلام.

٦٦. عن أبي العباس، عن أبي عبد الله عليه السلام، قال: إذا اجتمع العدة على قتل رجل، حَكَمَ الوالي بقتل أيهم شاء، وليس له أن يقتل أكثر من واحد، إن الله يقول: ﴿وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنصُورًا﴾ وإذا قتل واحدًا ثلاثة، خَيْرَ الوالي أي الثلاثة شاء أن يقتل، وَيُضَمُّ الآخَرَانِ ثُلثِي الدِّية لورثة المقتول.

٦٧. عن سلام بن المستنير، عن أبي عبد الله عليه السلام، في قوله: ﴿وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنصُورًا﴾. قال: هو الحسين بن عليّ عليهما السلام، قُتِلَ مَظْلُومًا، ونحن أولياؤه، والقائم منا إذا قام طلب بشار الحسين عليه السلام، فيقتل حتى يقال قد أسرف في القتل.

63. From Ishāq b. 'Ammār, from Abū 'Abd Allāh عليه السلام who said, 'The one who has been for Hajj will never suffer abject poverty.'

He said, 'I asked, "What is abject poverty?" He replied, "Destitution." Then he said: *﴿Do not kill your children for fear of poverty – We shall provide for them and for you.﴾* [17:31]

64. From al-Mu'allā b. Khunays, from Abū 'Abd Allāh عليه السلام who said, 'I heard him say, "Whoever takes a life which God has prohibited, it is as if he has killed al-Ḥusayn from his Household." [17:33]

65. From Jābir, from Abū Ja'far عليه السلام who said, 'This verse was revealed about al-Ḥusayn عليه السلام: *﴿If anyone is killed wrongfully, We have given authority to the defender of his rights, but he should not be excessive in taking life﴾* – referring to those who fought al-Ḥusayn – *﴿for he is already aided [by God].﴾* He said, '[Meaning] al-Ḥusayn عليه السلام.' [17:33]

66. From Abū al-'Abbās, from Abū 'Abd Allāh عليه السلام who said, 'If several people kill a person together, then the judge should decree for any one of them to be killed [in retaliation]; and he cannot kill more than one. God says: *﴿If anyone is killed wrongfully, We have given authority to the defender of his rights, but he should not be excessive in taking life, for he is already aided [by God].﴾* If three people kill a person the judge must choose which of the three he wants to kill, and charge the others for two-thirds of [the value of] the blood-money to be paid to the heirs of the victim.' [17:33]

67. From Sallām b. al-Mustanir, from Abū Ja'far عليه السلام who said regarding His verse: *﴿If anyone is killed wrongfully, We have given authority to the defender of his rights, but he should not be excessive in taking life, for he is already aided [by God]﴾*, 'This is al-Ḥusayn b. 'Alī عليه السلام who was killed wrongfully, and we are the defenders of his rights. And the Qā'im from among us will avenge the blood of al-Ḥusayn when he rises, and he will kill in such a way that people will say he is excessive in killing.'

He also said, 'Is it not the case that the victim is al-Husayn عليه السلام and his defendant the Qā'im? Being excessive in killing would entail killing someone other than his murderer; ﴿He is already aided by God﴾ means that he will not leave this world without being aided by a man from the family of the Messenger of God ﷺ, who will fill the earth with equity and justice just as it had been filled with wrongdoing and injustice.' [17:33]

68. From Abū al-'Abbās who said, 'I asked Abū 'Abd Allāh عليه السلام regarding two men who kill one man. So he said, "His defendant can choose which of the two he wishes to kill [in retaliation], and he charges the other for half the value of the blood money, i.e. the victim's blood money. Then he pays it to his heirs. Similarly when a man kills a woman, if they accept the blood money of a woman [in retaliation] then that suffices. However if her relatives refuse to accept anything but the killing of her murderer, they charge half the value of the blood money of a man and kill him. This is as per God's verse: ﴿We have given authority to the defender of his rights, but he should not be excessive in taking life.﴾" [17:33]

69. From Ḥumrān, from Abū Ja'far عليه السلام. He said, 'I said to him, "O son of God's Messenger ﷺ, the descendants of al-Ḥasan عليه السلام claim that the Qā'im will come from them and that they are the rightful owners of the authority [of Imamate]. And the descendants of Ibn al-Ḥanafiyya claim the same thing." So he said, "May God have mercy on my uncle, al-Ḥasan عليه السلام. He kept the swords of forty thousand fighters sheathed when the Commander of the Faithful عليه السلام was killed and submitted them to Mu'āwiya, and Muḥammad b. 'Alī had seventy thousand with which to fight him, but if they had even attempted to do so none of them would have come out alive. Al-Husayn – may God's blessings be upon him – rose up and gave his life for God with seventy men. Who is more worthy of his blood than us? By God, we are the rightful owners of this authority and the Qā'im is from amongst us. The avenger of blood is one of us, as is the one aided [by God]. God has said: ﴿If anyone is killed wrongfully, We have given authority to the defender of his rights﴾ – we are the defenders of al-Husayn b. 'Alī عليه السلام and we are on his creed." [17:33]

وقال: أليس المقتول الحسين عليه السلام ووليّه القائم عليه السلام؟ والإسراف في القتل أن يقتل غير قاتله ﴿إِنَّهُ كَانَ مَكْنُومًا﴾، فَإِنَّهُ لَا يَذْهَبُ مِنَ الدُّنْيَا حَتَّى يَنْتَصِرَ بِرَجُلٍ مِنْ آلِ رَسُولِ اللَّهِ ﷺ، يَمْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مُلِثَتْ جَوْرًا وَظُلْمًا.

٦٨. عَنْ أَبِي الْعَبَّاسِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عليه السلام عَنْ رَجُلَيْنِ قَتَلَا رَجُلًا، فَقَالَ: يُخَيَّرُ وَلِيُّهُ أَنْ يَقْتُلَ أَيُّهُمَا شَاءَ، وَيَغْرَمُ الْبَاقِيَ نِصْفَ الدِّيَةِ – أَعْنِي دِيَةَ الْمَقْتُولِ – فَيُرَدُّ عَلَى ذَرِيَّتِهِ، وَكَذَلِكَ إِنْ قَتَلَ رَجُلٌ امْرَأَةً، إِنْ قَبِلُوا دِيَةَ الْمَرْأَةِ فَذَلِكَ، وَإِنْ أَبَى أَوْلِيَائُهَا إِلَّا قَتَلَ قَاتِلَهَا غَرَمُوا نِصْفَ دِيَةِ الرَّجُلِ وَقَتْلُوهُ، وَهُوَ قَوْلُ اللَّهِ: ﴿فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ﴾.

٦٩. عَنْ حُمْرَانَ، عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ: قُلْتُ لَهُ: يَا ابْنَ رَسُولِ اللَّهِ، زَعَمَ وَلَدُ الْحَسَنِ عليه السلام أَنَّ الْقَائِمَ مِنْهُمْ، وَأَنَّهُمْ أَصْحَابُ الْأَمْرِ، وَيَزَعُمُ وَلَدُ ابْنِ الْحَنْفِيَّةِ مِثْلَ ذَلِكَ. فَقَالَ: رَحِمَ اللَّهُ عَمِّي الْحَسَنَ عليه السلام، لَقَدْ غَدَمَ الْحَسَنُ عليه السلام أَرْبَعِينَ أَلْفَ سَيْفٍ حِينَ أُصِيبَ أَمِيرَ الْمُؤْمِنِينَ عليه السلام، وَأَسْلَمَهَا إِلَى مُعَاوِيَةَ، وَمُحَمَّدَ بْنَ عَلِيٍّ سَبْعِينَ أَلْفَ سَيْفٍ قَاتِلَهُ، لَوْ حَظَرَ عَلَيْهِمْ حَظِيرَةٌ مَا خَرَجُوا مِنْهَا حَتَّى يَمُوتُوا جَمِيعًا، وَخَرَجَ الْحُسَيْنُ صَلَوَاتُ اللَّهِ عَلَيْهِ فَعَرَضَ نَفْسَهُ عَلَى اللَّهِ فِي سَبْعِينَ رَجُلًا، مَنْ أَحَقَّ بِدَمِهِ مِنَّا؟ نَحْنُ وَاللَّهُ أَصْحَابُ الْأَمْرِ، وَفِينَا الْقَائِمُ، وَمِنَّا السَّقَاحُ وَالْمَنْصُورُ، وَقَدْ قَالَ اللَّهُ: ﴿وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا﴾، نَحْنُ أَوْلِيَاءُ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ وَعَلَى دِينِهِ.

70. From 'Abd Allāh b. Sinān, from Abū 'Abd Allāh عليه السلام that Najda, the Harūrī wrote to Ibn 'Abbās asking him certain matters related to the orphan, as to when his orphanhood ends. So Ibn 'Abbās wrote back to him: 'As for the orphan, his orphanhood stops when he reaches the age of maturity, which is puberty.' [17:34]
71. In another report from 'Abd Allāh b. Sinān, on his authority. He said, 'My father asked him in my presence, "When is an orphan allowed to manage his own affairs?" He replied, "When he reaches the age of maturity." I asked, "And when does he come of age?" He replied, "At puberty." I said, "But there may be a boy who has not reached puberty even by the age of eighteen or thereabouts?" He replied, "When he reaches thirteen years of age his good deeds are recorded, and his wrongdoings are too, and he is allowed to manage his own affairs unless he is an imbecile or feeble-minded." [17:34]
72. From Abū Baṣīr who said, 'Abū 'Abd Allāh عليه السلام said, "When a man reaches the age of thirty-three years he has attained full maturity; and when he reaches the age of forty, he is in the prime of his life. When he reaches forty-one, then he is at a loss; and it is incumbent upon the fifty-year old to be as wary as one who is on the brink of death." [17:34]
73. From 'Abd Allāh b. Sinān, from Abū 'Abd Allāh عليه السلام who said, "When he reaches maturity" refers to puberty at thirteen years of age.' [17:34]
74. From al-Ḥasan who said, 'I used to prolong my sitting in the lavatory so that I could listen to the singing of one of the neighbours. One day I went to visit Abū 'Abd Allāh and he said to me, "Ḥasan: *ears, eyes, and heart, you will be questioned about all these* ﴿ - the ears and all that they would hear, the eyes and all that they saw, and the hearts and all that they were fixated on." [17:36]

٧٠. عن عبد الله بن سنان، عن أبي عبد الله عليه السلام: أن نجدة الحروري كتب إلى ابن عباس يسأله عن أشياء، عن اليتيم متى ينقطع يمه؟ فكتب إليه ابن عباس - أما اليتيم فانهقطاع يمه إذا بلغ أشده، وهو الاحتلام.

٧١. وفي رواية أخرى: عن عبد الله بن سنان، عنه عليه السلام، قال: سأله أبي وأنا حاضر: عن اليتيم متى يجوز أمره؟ فقال: حين يبلغ أشده. قلت: وما أشده؟ قال: الاحتلام. قلت: قد يكون الغلام ابن ثمان عشرة سنة لا يحتلم، أو أقل أو أكثر؟ قال: إذا بلغ ثلاث عشرة سنة كتب له الحسن، وكتب عليه السيء، وجاز أمره، إلا أن يكون سفيفاً أَوْضِعَ.

٧٢. عن أبي بصير، قال: قال أبو عبد الله عليه السلام: وإذا بلغ العبد ثلاثاً وثلاثين سنة، فقد بلغ أشده، وإذا بلغ أربعين سنة فقد انتهى منتهاه، وإذا بلغ إحدى وأربعين فهو في التقصان، وينبغي لصاحب الخمسين أن يكون كمن هو في الأربعين.

٧٣. عن عبد الله بن سنان، عن أبي عبد الله عليه السلام، قال: إذا بلغ أشده: الاحتلام، ثلاث عشرة سنة.

٧٤. عن الحسن، قال: كنت أطيل القعود في المخرج لأسمع غناء بعض الجيران، قال: فدخلت على أبي عبد الله عليه السلام، فقال لي: يا حسن ﴿ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴾ السمع وما وعى، والبصر وما رأى، والفؤاد وما عقّد عليه.

75. From al-Husayn b. Hārūn, from Abū 'Abd Allāh عليه السلام who said about God's statement: ﴿ears, eyes, and heart, you will be questioned about all these﴾, 'The ears will be questioned about what they heard, the eyes about what they looked at, and the hearts about what they were fixated on.' [17:36]
76. From Abū Ja'far عليه السلام who said, 'I was with Abū 'Abd Allāh عليه السلام when a man said to him, "May my father and mother be your ransom – when I go into the lavatory I have a neighbor who has servant-girls who sing and play the lute, and I sometimes try to sit longer so that I can listen to them." So he said to him, "Do not do that." So the man said, "By God, I do not purposely go to them, it is just something that I happen to hear with my ears." So he said to him, "Have you not heard God say: ﴿ears, eyes, and heart, you will be questioned about all these﴾?" He said, "Of course, but it is as if I have never heard this verse from God's Book before, neither from a non-Arab nor an Arab. I will definitely not repeat that again, if God wills, and I seek God's forgiveness." Then he said to him, "Go and do a *ghusl* [ritual bath] and pray as many units as you deem fit, for you have been doing something abominable. How evil a predicament you would be in if you died whilst doing that! I praise God and seek his pardon for all that He disapproves of. And He only disapproves of that which is vile. Leave vile things to those who are suited to them, for each action has someone prone to it." [17:36]
77. From Abū 'Amr al-Zubayrī, from Abū 'Abd Allāh عليه السلام who said, 'God, Blessed and most High, obligated all of man's limbs to have faith and divided it amongst them in such a way that every single body part has been assigned a specific portion of faith, different to another body part. These include his eyes with which he sees and his legs with which he walks. He has enjoined the eye not to look at anything that God has prohibited and to avert itself from all that God has forbidden him to look at. This is its task, and this is part of faith. God, Blessed and most High, says: ﴿Do not follow blindly what you do not know to be true: ears, eyes, and heart, you will be questioned about all these﴾. So this is the aversion of one's gaze away from what God has prohibited that He has made incumbent, and this is its duty and a part of faith. God has also enjoined on the legs not to walk anywhere that entails acts of disobedience to God, enjoining on them instead to walk to that which God has commanded, saying: ﴿Do not strut arrogantly about the earth: you cannot

٧٥. عن الحسن بن هارون، عن أبي عبد الله عليه السلام، في قول الله: ﴿إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا﴾، قال: يُسْأَلُ السَّمْعُ عَمَّا يَسْمَعُ، وَالْبَصَرُ عَمَّا يَطْرَفُ، وَالْفُؤَادُ عَمَّا عَقَّدَ عَلَيْهِ.

٧٦. عن أبي جعفر، قال: كُتِبَ عِنْدَ أَبِي عَبْدِ اللَّهِ عليه السلام، فَقَالَ لَهُ رَجُلٌ: يَا أَبَايَ أَنْتَ وَأُمِّي، إِنِّي أَدْخُلُ كَيْفَاءَ لِي، وَلِي جِيرَانٌ وَعِنْدَهُمْ جَوَارٍ يُغَنِّينَ وَيُضْرِبْنَ بِالْعُودِ، فَرُبَّمَا أَطَلْتُ الْجُلُوسَ اسْتِمَاعًا مِنِّي لَهُنَّ: فَقَالَ: لَا تَفْعَلْ.

فَقَالَ الرَّجُلُ، وَاللَّهِ مَا أَتْلَهُنَّ إِنَّمَا هُوَ سَمَاعٌ أَسْمَعُهُ بِأَذْنِي. فَقَالَ لَهُ: [لِلَّهِ] أَنْتَ، أَمَا سَمِعْتَ اللَّهَ يَقُولُ: ﴿إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا﴾؟ قَالَ: بَلَى وَاللَّهِ، فَكَأَنِّي لَمْ أَسْمَعْ هَذِهِ الْآيَةَ قَطُّ مِنْ كِتَابِ اللَّهِ مِنْ عَجْمِي وَلَا مِنْ عَرَبِي، لَا جَرَمَ أَنِّي لَا أَعُودُ إِذَا شَاءَ اللَّهُ، وَإِنِّي اسْتَغْفِرُ اللَّهَ، فَقَالَ لَهُ: ثُمَّ فَاغْتَسَلْ، وَصَلِّ مَا بَدَأَ لَكَ، فَإِنَّكَ كُنتَ مَقِيمًا عَلَى أَمْرٍ عَظِيمٍ، مَا كَانَ أَسْوَأَ حَالِكَ لَوْ مُتُّ عَلَى ذَلِكَ! أَحْمَدُ اللَّهُ وَأَسْأَلُهُ التَّوْبَةَ مِنْ كُلِّ مَا يَكْرَهُ، فَإِنَّهُ لَا يَكْرَهُ إِلَّا كُلَّ قَبِيحٍ. وَالْقَبِيحُ دَعَا لِأَهْلِهِ، فَإِنْ لَكُلِّ أَهْلًا.

٧٧. عن أبي عمرو الزبيری، عن أبي عبد الله صلوات الله عليه، قال: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى فَرَضَ الْإِيمَانَ عَلَى جَوَارِحِ بَنِي آدَمَ، وَقَسَمَهُ عَلَيْهَا، فَلَيْسَ مِنْ جَوَارِحِهِ جَارِحَةٌ إِلَّا وَقَدْ وَكَلَتْ مِنَ الْإِيمَانِ بَغِيرَ مَا وَكَلَتْ بِهِ أُخْتَهَا، فَهِيَ عَيْنَاهُ اللَّتَانِ يَنْظُرُ بِهِمَا، وَرِجْلَاهُ اللَّتَانِ يَمْشِي. فَرَضَ عَلَى الْعَيْنِ أَنْ لَا تَنْظُرَ إِلَى مَا حَرَّمَ اللَّهُ عَلَيْهِ، وَأَنْ تَغُضَّ عَمَّا نَهَاهُ اللَّهُ عَنْهُ مِمَّا لَا يَحِلُّ لَهُ، وَهُوَ عَمَلُهُ وَهُوَ مِنَ الْإِيمَانِ، قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ

break it open, nor match the mountains in height. ﴿ He has also said: ﴿ Go at a moderate pace and lower your voice, for the ugliest of all voices is the braying of asses. ﴾ (31:19) [17:36-37]

78. From 'Alī b. Abī Ḥamza, from Abū Ja'far عليه السلام regarding: ﴿ We have explained things in various ways in this Qur'an, so that such people might take notice ﴾ means that We have mentioned 'Alī in the Qur'an, who is the Reminder, ﴿ but it has only turned them further away. ﴾ [17:41]
79. From Abū al-Ṣabbāḥ, from Abū 'Abd Allāh عليه السلام. He said, 'I asked him about God's verse: ﴿ There is not a single thing that does not celebrate His praise. ﴾ He said, "Every single thing celebrates His praise, and we can see that even walls crumble, which is their praise." [17:44]
80. In the report of al-Ḥusayn b. Sa'īd, on his authority regarding: ﴿ There is not a single thing that does not celebrate His praise, though you do not understand their praise. ﴾ He said, 'Every single thing celebrates His praise.' And he said, 'We can see that even the wall crumbles, which is its praise.' [17:44]
81. From Zurāra who said, 'I asked Abū Ja'far عليه السلام about God's verse: ﴿ There is not a single thing that does not celebrate His praise ﴾, so he said, "Do you not see how the walls crumble? – [that is] their praise." [17:44]
82. From al-Ḥasan, from al-Nawfalī from al-Sakūnī from Ja'far b. Muḥammad, on his father's authority, peace be upon him, who said, 'The Messenger of God ﷺ forbade livestock animals to be branded on their faces, and for their faces to be beaten for they celebrate the praise of their Lord.' [17:44]

بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿ فهذا ما فرض الله من غض البصر عما حرم الله، وهو عمله، وهو من الإيمان. وفرض الله على الرجلين أن لا يمشي بهما إلى شيء من معاصي الله، وفرض عليهما المشي فيما فرض الله، فقال: ﴿ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا ﴾، وقال: ﴿ وَأَقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ إِنْ أَنْكَرَ الْأَصَوَاتِ لَصَوْتُ الْحَمِيرِ ﴾.

٧٨. عن علي بن أبي حمزة، عن أبي جعفر عليه السلام: ﴿ وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَكَّرُوا ﴾ يعني ولقد ذكرنا عليًا في القرآن، وهو الذكر، فما زادهم إلا نفورًا.

٧٩. عن أبي الصباح، عن أبي عبد الله عليه السلام، قال: قلت، قول الله: ﴿ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ ﴾؟ قال: كل شيء يسبح بحمده، وإنا لنرى أن تتقضى الجدران وهو تسبيحها.

٨٠. وفي رواية الحسين بن سعيد، عنه عليه السلام: (وما من شيء إلا يسبح بحمده ولكن لا تفقهون تسبيحهم)، قال: كل شيء يسبح بحمده، وقال: إنا لنرى أن تتقضى الجدران وهو تسبيحها.

٨١. عن زرارة، قال: سألت أبا جعفر عليه السلام عن قول الله ﷻ: ﴿ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ ﴾، فقال: ما ترى أن تتقضى الحيطان تسبيحها.

٨٢. عن الحسن، عن الثؤلي، عن السكوني، عن جعفر بن محمد، عن أبيه عليه السلام، قال: نهى رسول الله ﷺ عن أن تؤسم البهائم في وجوهها، وأن تضرب وجوهها، فإنها تسبح بحمد ربها.

٨٣. عن إسحاق بن عمار، عن أبي عبد الله عليه السلام، قال: ما من طير يُصاد في بر ولا بحر، ولا شيء يُصاد من الوحش إلا بتضييعه التسبيح.

٨٤. عن مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه عليهما السلام أنه دخل عليه رجل، فقال له: فإدالك أبي وأمي، إني أجد الله يقول في كتابه ﴿وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ﴾؟ فقال له: هو كما قال.

فقال له: أُنسج الشجرة اليابسة؟ فقال: نعم، أما سمعت خشب البيت كيف ينقض؟ فذلك تسبيحه، فسبحان الله على كل حال!

٨٥. عن زيد بن علي، قال: دخلت على أبي جعفر عليه السلام، فذكر ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾، فقال: تدري ما نزل في ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾؟ فقلت: لا. فقال: إن رسول الله صلى الله عليه وآله كان أحسن الناس صوتاً بالقرآن، وكان يصلي بفناء الكعبة، فرفع صوته، وكان عتبة بن ربيعة وشيبة بن ربيعة وأبو جهل بن هشام وجماعة منهم يستمعون قراءته، قال: وكان يكبر ترداد ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ فيرفع بها صوته، قال: فيقولون: إن محمداً ليردد اسم ربه ترداداً، إنه ليحبه، فيأمرون من يقوم فيستمع إليه، ويقولون: إذا جاز ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ فأعلمنا حتى نقوم فنستمع قراءته، فأترل الله في ذلك ﴿وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ﴾ بسم الله الرحمن الرحيم ﴿وَلَوْ أَعْلَمُوا أَنَّ بَاطِلًا لَفُتُوا﴾.

83. From Ishāq b. 'Ammār, from Abū 'Abd Allāh عليه السلام who said, 'Every single bird that is hunted, whether on land or in the sea, indeed every wild animal that is hunted is only a result of its failure to praise [God].' [17:44]

84. From Mas'ada b. Šadaqa, from Ja'far b. Muḥammad, on his father's authority, peace be upon them both, that a man once came in to see him and said to him, 'May my father and mother be your ransom – I have found God saying in His Book: *There is not a single thing that does not celebrate His praise, though you do not understand their praise.*' So he replied, 'This is perfection.' So he asked him, 'Do dried-up trees also praise?' He replied, 'Yes, have you not heard how the wood in the house creaks? That is its praise, so Glory be to God in every situation.' [17:44]

85. From Zayd b. 'Alī who said, 'I went to visit Abū Ja'far عليه السلام and he mentioned *In the Name of God, the most Compassionate, the most Merciful* and said, "Do you not know what has been revealed about *In the Name of God, the most Compassionate, the most Merciful*?" So I said, "No." So he said, "The Messenger of God صلى الله عليه وآله recited the Qur'an the most beautifully out of all people, and when he prayed in the courtyard of the Ka'ba he would raise his voice. 'Utba b. Rabī'a, Shayba b. Rabī'a, Abū Jahl b. Hishām and a whole group of them would listen to his recitation." He continued, "He used to recite *In the Name of God, the most Compassionate, the most Merciful* repeatedly in a loud voice, and they would say, 'Muḥammad repeats his Lord's name over and over again – he truly loves Him.' And they would tell whoever was around to listen to him, saying, 'When the recitation of *In the Name of God, the most Compassionate, the most Merciful* has passed, then we will let you know so that we can stand and listen to [the rest of] his recitation.' So God revealed this verse about that: *When you mention your Lord in the Qur'an, and Him alone* by saying *In the Name of God, the most Compassionate, the most Merciful*, *they turn their backs and run away.*" [17:46]

٨٦. عن زُرارة، عن أحدهما عليهما السلام، قال: في ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾، قال: هو أحق فاجهر به، وهي الآية التي قال الله: ﴿وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ﴾ بِسْمِ اللَّهِ الرحمن الرحيم ﴿وَلَوْ أَعْلَىٰ أَذْبَارِهِمْ نُفُورًا﴾ كان المشركون يستمعون إلى قراءة النبي ﷺ، فإذا قرأ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ نفروا وذهبوا، فإذا فرغ منه عادوا وتسمعوا.

٨٧. عن منصور بن حازم، عن أبي عبد الله ﷺ، قال: كان رسول الله إذا صلى بالناس جهر بـ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ فتخلف من خلفه من المنافقين عن الصفوف، فإذا جازهم في السورة عادوا إلى مواضعهم، وقال بعضهم لبعض: إنه ليردد اسم ربه ترددًا، إنه ليحب ربه، فأزل الله ﴿وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَوَّاعِلٌ أَذْبَارِهِمْ نُفُورًا﴾.

٨٨. عن أبي حمزة الثمالي، وقال: قال لي أبو جعفر ﷺ: يا ثمالي، إن الشيطان ليأتي قرين الإمام، فيسأله هل ذكر ربه؟ فإن قال: نعم؛ أكتسع فذهب، وإن قال: لا؛ ركب على كفيه، وكان إمام القوم حتى ينصرفوا.

قال: قلت: جعلت فداك، وما معنى قوله ذكر ربه؟ قال: الجهر بـ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾.

٨٩. عن الحلبي، عن أبي عبد الله ﷺ، قال: جاء أبي بن خلف، فأخذ عظمًا باليًا من حائط ففقهه، ثم قال: يا محمد: إذا كنا عظامًا ورُفَاتًا أيننا لمبعوثون؟

فأنزل الله: ﴿مَنْ يُخَيِّ الْعِظَامَ وَيَهْ مِنْهُمْ ۖ قُلْ يُخَيِّهَا الَّذِينَ أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ﴾.

86. From Zurāra, from one of the two [al-Bāqir or al-Šādiq] who said regarding ﴿In the Name of God, the most Compassionate, the most Merciful﴾, 'This is most worthy of being recited out loud, so recite it loudly. And this is the verse where God says: ﴿When you mention your Lord in the Qur'an, and Him alone﴾ by saying 'In the Name of God, the most Compassionate, the most Merciful', ﴿they turn their backs and run away.﴾ The polytheists used to listen to the recitation of the Prophet, peace be upon him and his family, and as soon as he would say ﴿In the Name of God, the most Compassionate, the most Merciful﴾ they would turn around and flee. When he would finish they would come back and continue listening.' [17:46]

87. From Manṣūr b. Ḥāzim, from Abū 'Abd Allāh ﷺ who said, 'Whenever the Messenger of God ﷺ led the people in prayer, he would recite ﴿In the Name of God, the most Compassionate, the most Merciful﴾ loudly. So the hypocrites praying behind him would stand away from the rows, then when the recitation of it had passed over into the actual *sūra*, they would come back to their places. They would say to each other, "He repeats his Lord's name over and over again – he truly loves his Lord." So God revealed: ﴿When you mention your Lord in the Qur'an, and Him alone, they turn their backs and run away.﴾' [17:46]

88. From Abū Ḥamza al-Thumālī who said, 'Abū Ja'far ﷺ said to me, "O Thumālī, Shayṭān comes to the angel attached to the imam [of the prayer] and asks him, 'Did he mention his Lord?' If he says yes, then he slinks away with his tail between his legs. If he says no, however, then he mounts up onto his shoulders and becomes the imam of the congregation instead, until they finish." He said, 'I said, "May I be your ransom – what does he mean by 'mention his Lord?'" He replied, "Saying ﴿In the Name of God, the most Compassionate, the most Merciful﴾ loudly." [17:46]

89. From al-Ḥalabī, from Abū 'Abd Allāh ﷺ who said, 'Ubayy b. Khalaf came and took a decrepit bone from a wall and crumbled it, then said, "Muḥammad, ﴿what? When we are turned to bones and dust, shall we really be raised up in a new act of creation?﴾" So God revealed: ﴿Say, 'He who created them in the first place will give them life again: He has full knowledge of every act of creation.﴾' (36:78-79) [17:49]

90. From Muḥammad b. Muslim who said, 'I asked Abū Ja'far عليه السلام about: ﴿There is no community We shall not destroy, or punish severely, before the Day of Resurrection.﴾ He said, "Muḥammad's community is like all the rest, so whoever dies has indeed been destroyed." [17:58]
91. From Ibn Sinān, from Abū 'Abd Allāh عليه السلام who said regarding God's verse: ﴿There is no community We shall not destroy, or punish severely, before the Day of Resurrection﴾, 'This is annihilation through death and the like.' [17:58]
92. In another report on his authority, regarding: ﴿There is no community We shall not destroy, or punish severely, before the Day of Resurrection﴾ he said, 'Through killing, death and the like.' [17:58]
93. From Ḥarīz, from whoever heard it from Abū Ja'far عليه السلام: ﴿The vision We showed you was only a test for people﴾ that they may stray as a result, ﴿as was the cursed tree [mentioned] in the Qur'an﴾, referring to the Banū Umayya.' [17:60]
94. From 'Alī b. Sa'īd who said, 'I was in Mecca when Ma'rūf b. Kharrabūdh approached us, so Abū 'Abd Allāh said to me, "'Alī عليه السلام said to 'Umar: 'Abū Ḥafṣ, shall I tell you what has been revealed about Banū Umayya?' He replied, 'Yes, please.' He said, 'He revealed, referring to them: ﴿as was the cursed tree [mentioned] in the Qur'an.﴾'" He said, "So 'Umar became angry and said, 'You are lying! Banū Umayya are better than you and better at maintaining family ties.'" [17:60]
95. From al-Ḥalabī, from Zurāra, Ḥumrān and Muḥammad b. Muslim who said, 'We asked him about His verse: ﴿The vision We showed you was only a test for people.﴾ He said, "The Messenger of God saw men on the pulpits responding to people[s] questions misleadingly: Zurayq and Zufar."¹⁰ And regarding His statement: ﴿as was the cursed tree [mentioned] in the Qur'an﴾ he said, 'It refers to the Banū Umayya.' [17:60]

¹⁰ Zurayq and Zufar, cryptonyms for Abū Bakr and 'Umar b. al-Khaṭṭāb.

٩٠. عن محمد بن مسلم، قال: سألت أبا جعفر عليه السلام ﴿وَأَنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا﴾؟ قال: إنما أمة محمد من الأمم، فمن مات فقد هلك.
٩١. عن ابن سنان، عن أبي عبد الله عليه السلام، في قول الله: ﴿وَأَنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ﴾، قال: هو القضاء بالموت أو غيره.
٩٢. وفي رواية أخرى عنه عليه السلام ﴿وَأَنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ﴾، قال: بالقتل والموت أو غيره.
٩٣. عن حريز، عن سمع عن أبي جعفر عليه السلام: ﴿وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَمَرْنَاكَ إِلَّا فِتْنَةً﴾ لهم ليعمها فيها ﴿وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ﴾ يعني بني أمة.
٩٤. عن علي بن سعيد، قال: كنت بمكة فقدم علينا معروف بن خربوذ، فقال: قال لي أبو عبد الله عليه السلام: إن علياً عليه السلام قال لعمر: يا أبا حفص، ألا أخبرك بما نزل في بني أمة؟ قال: بلى، قال: فإنه نزل فيهم ﴿وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ﴾، قال: فغضب عمر، وقال: كذبت، بنو أمة خير منك وأوصل للرحم.
٩٥. عن الحلبي، عن زرارة وحران ومحمد بن بن مسلم، قالوا: سألناه عن قوله: ﴿وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَمَرْنَاكَ﴾، قال: إن رسول الله صلى الله عليه وسلم أرى أن رجلاً على المنابر يردون الناس ضلالاً: زريق وزرف.

96. In another report on his authority, that 'The Messenger of God had seen men of fire sitting on pulpits of fire, responding to people and making them regress instead. However, we will not name any names.' [17:60]
97. In Sallām al-Ju'fī's report on his authority, that he said, 'We will not name names, but the Messenger of God saw a group of men on his pulpit misguiding people back to the path of regression after his death.' [17:60]
98. From al-Qāsim b. Sulaymān, from Abū 'Abd Allāh عليه السلام who said, 'The Messenger of God ﷺ became very sorrowful and sad one day, so he was asked, "What is wrong, O Messenger of God?" He replied, "At night I dreamt that the boys of the Banū Umayya were climbing this pulpit of mine, so I asked, "My Lord, in my lifetime?" So He said, "No, after you." [17:60]
99. From Abū al-Ṭufayl who said, 'I was in the Mosque of Kufa when I heard 'Alī speaking whilst on the pulpit and Ibn al-Kawwā' calling out from the back of the mosque, "O Commander of the Faithful! Tell me about God's verse: *the cursed tree [mentioned] in the Qur'an.*" So he said, "The most despicable ones from the Quraysh and the Banū Umayya." [17:60]
100. From 'Abd al-Raḥīm al-Qaṣīr, from Abū Ja'far عليه السلام who said regarding His verse: *The vision We showed you was only a test for people*, 'He was shown a vision of men from Tamīm and 'Udayy on the pulpits misguiding people back to the path of regression.'
- I asked, "[What about]: *The cursed tree [mentioned] in the Qur'an*?" He replied, "They are the Banū Umayya. God says: *We warn them, but this only increases their insolence.*" [17:60]

وقوله: ﴿وَالشَّجَرَةُ الْمَلْعُونَةُ فِي الْقُرْآنِ﴾، قال: هم بنو أمية.

٩٦. وفي رواية أخرى، عنه: أن رسول الله ﷺ قد رأى رجالاً من نارٍ على منابر من نارٍ، ويرُدُّون الناس على أعقابهم القهقري، ولسنا نُسَمِّي أحداً.

٩٧. وفي رواية سلام الجعفي، عنه: أنه قال: إنا لا نُسَمِّي الرجال بأسمائهم، ولكن رسول الله ﷺ رأى قومًا على منبره يُضِلُّون الناس بعده عن الصراط القهقري.

٩٨. عن القاسم بن سليمان، عن أبي عبد الله عليه السلام، قال: أصبح رسول الله ﷺ يومًا خائراً حزينا، فقيل له: ما لك يا رسول الله؟ فقال: إني رأيت الليلة صبيان بني أمية يرقون على منبري هذا، فقلت: يا رب معي؟ فقال: لا، ولكن بعدك.

٩٩. عن أبي الطفيل، قال: كنت في مسجد الكوفة، فسَمِعْتُ علياً يقول وهو على المنبر، وناداه ابن الكواء، وهو في مؤخر المسجد، فقال: يا أمير المؤمنين، أخبرني عن قول الله: ﴿وَالشَّجَرَةُ الْمَلْعُونَةُ فِي الْقُرْآنِ﴾، فقال: الأفران من فُريش، ومن بني أمية.

١٠٠. عن عبد الرحيم القصير، عن أبي جعفر عليه السلام، في قوله: ﴿وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ﴾، قال: أرى رجالاً من بني تميم وعدي على المنابر، يرُدُّون الناس عن الصراط القهقري.

قلت: ﴿وَالشَّجَرَةُ الْمَلْعُونَةُ فِي الْقُرْآنِ﴾؟ قال: هم بنو أمية. يقول الله: ﴿وَنُحِفُّهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا﴾.

١٠١. عن يونس، عن عبد الرحمن الأشل، قال: سألتُهُ عن قول الله: ﴿وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَمَرْنَاكَ بِالْإِثْنَةِ لِلنَّاسِ﴾ الآية. فقال: إن رسول الله ﷺ نام فرأى أن بني أمية يصعدون المنابر، فكلما صعد منهم رجل رأى رسول الله ﷺ الدلة والمسكنة، فاستيقظ جروعا من ذلك، وكان الذين رأهم اثني عشر رجلا من بني أمية، فأتاه جبرئيل بهذه الآية، ثم قال جبرئيل: إن بني أمية لا يملكون شيئا إلا ملك أهل البيت ضيعه.

١٠٢. عن محمد بن مسلم، عن أبي جعفر ﷺ، قال: سألتُهُ عن شرك الشيطان، قوله: ﴿وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ﴾.

قال: ما كان من مالٍ حرام فهو شرك الشيطان، قال: ويكون مع الرجل حتى يُجامع، فيكون من نُطفته الرجل، إذا كان حراما.

١٠٣. عن زُرارة، قال: كان يوسف أبو الحجاج صديقا لعلي بن الحسين صلوات الله عليه، وإته دخل على امرأته، فأراد أن يضمها - أعني أم الحجاج - قال: فقالت له: أليس إنما عهدك بذلك الساعة؟ قال: فأتى علي بن الحسين عليهما السلام فأخبره، فأمره أن يمسك عنها، فأمسك عنها، فولدت بالحجاج، وهو ابن شيطان ذي الردة.

١٠٤. عن عبد الملك بن أعين، قال: سمعتُ أبا جعفر ﷺ يقول: إذا زنى الرجل أدخل الشيطان ذكره، ثم عملا جميعا، ثم تختلط النُطفتان، فيخلق الله منهما الولد، فيكون شركة الشيطان.

101. From Yūnus, from 'Abd al-Rahmān al-Ashall who said, 'I asked him about God's verse: *﴿The vision We showed you was only a test for people, as was the cursed tree [mentioned] in the Qur'an.﴾*

So he said, "The Messenger of God ﷺ was sleeping and saw that the Banū Umayya were climbing on the pulpits. Every time a man from among them climbed the pulpit, the Messenger of God saw disgrace and misery, and he woke up upset as a result; the people that he saw were twelve men from the Banū Umayya. Then Jibra'il brought down this verse and then he said, 'The Banū Umayya do not possess anything that the Ahl al-Bayt do not possess double thereof.'" [17:60]

102. From Muḥammad b. Muslim, from Abū Ja'far ﷺ. He said, 'I asked him about Shayṭān's partnership in His statement: *﴿share their wealth and their children with them.﴾*

He replied, "Whatever wealth he has acquired unlawfully, he is Shayṭān's partner." He continued, "And he remains with the man even when he copulates, so it is both his seed as well as the man's if it is unlawful." [17:64]

103. From Zurāra who said, 'Yūsuf, the father of al-Ḥajjāj, was a friend of 'Alī b. al-Ḥusayn's - may God's blessings be upon him. He went to see his wife and wanted to copulate with her, meaning with al-Ḥajjāj's mother. So she said to him, "Were you not fulfilled [by me] but a little while ago?" He said, 'So he went to 'Alī b. al-Ḥusayn and informed him of that, who told him to refrain from sleeping with her so he did. And she gave birth to al-Ḥajjāj, who is the son of a devil of the mountain clefts (*dhū al-ridha*).' [17:64]

104. From 'Abd al-Malik b. A'yan¹¹ who said, 'I heard Abū Ja'far ﷺ say, "When a man fornicates he admits Shayṭān into his private parts, and they commit the deed together. Then the two seeds mingle together and God creates from them both, so he becomes Shayṭān's partner in that." [17:64]

¹¹ Abū Ḍarīs 'Abd al-Malik b. A'yan, a companion of Imam Ja'far al-Ṣādiq whose grave the Imam visited after his death in Medina, which some interpret as a clear indication of Abū Ḍarīs's eminent status. See Ḥilli, *Khulāṣat al-aqwāl*, 206 (nr. 661).

105. From Sulaym b. Qays al-Hilālī, from the Commander of the Faithful [‘Alī] عليه السلام who said, ‘The Messenger of God ﷺ said, “God has prohibited Paradise for every lewd, obscene and immodest person, who neither cares for the manner in which he speaks nor about what is said to him. If you were to investigate him you would find him to be either a fornicator or to be Shayṭān’s partner.” He was asked, “O Messenger of God, can Shayṭān’s partners be from amongst the humans?” So he replied, “Have you not read God’s verse: ﴿share their wealth and their children with them﴾?” [17:64]

106. From Yūnus, from Abū al-Rabī’ al-Shāmī who said, ‘I was with him عليه السلام one night when he mentioned partnership with Shayṭān, and he عليه السلام spoke about it so intensely that he alarmed me, and I exclaimed, “May I be your ransom – what is the way out of this and what can we do?”

He said, “When you wish to copulate say: ‘In the Name of God, the most Beneficent, the most Merciful, Who there is no god but He, the Originator of the heavens and the earth. O God, if you so will, bring forth from me on this night a successor, and do not let Shayṭān have any share in him at all, nor any part or fraction thereof. Make him a righteous, sincere, devoted and purified servant, as well as his offspring – may Your praise be exalted.’” [17:64]

107. From Sulaymān b. Khālīd who said, ‘I asked Abū ‘Abd Allāh عليه السلام, “What is God’s statement ﴿share their wealth and their children with them﴾ regarding?” He replied, “Say, ‘I seek refuge with God, the all-Hearing the Omniscient, from the outcast Shayṭān.’” [17:64]

108. From al-‘Alā b. Razīn, from Muḥammad, from one of the two [Imams] who said, ‘Shayṭān has a share in whatever wealth is unlawful; for that results from partnering with Shayṭān. And he is present with a man when he copulates, and his seed comes together with his if it is an unlawful union.’ He continued, ‘They both mingle together, and the offspring is either created from one of them or from both together.’ [17:64]

١٠٥. عن سليم بن قيس الهلالي، عن أمير المؤمنين عليه السلام، قال: قال رسول الله ﷺ: إن الله حرم الجنة على كل فاحشٍ بذيء قليل الحياء، لا يبالي ما قال ولا ما قيل له، فإنك إن فتشته لم تجد له إلا لغية أو شرك شيطان.

قيل: يا رسول الله، وفي الناس شرك الشيطان؟ فقال: أو ما تقرأ قول الله: ﴿وَشَامِرٌ كُنْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ﴾؟

١٠٦. عن يونس، عن أبي الربيع الشامي، قال: كنتُ عنده عليه السلام ليلة فذكر شرك الشيطان فعظمه حتى أفزعني، فقلت: جعلتُ فداك، فما المخرج منها وما نصنع؟

قال: إذا أردت الجماعة، فقل: بسم الله الرحمن الرحيم، الذي لا إله إلا هو بديع السماوات والأرض، اللهم إن قضيت متى في هذه الليلة خليفة، فلا تجعل للشيطان فيه نصيباً ولا شركاً ولا حظاً، واجعله عبداً صالحاً، خالصاً مخلصاً، مصفياً وذريته، جل ثناؤه.

١٠٧. عن سليمان بن خالد، قال: قلتُ لأبي عبد الله عليه السلام: ما قول الله: ﴿شَامِرٌ كُنْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ﴾؟ قال: فقال: قل في ذلك قولاً: أعوذُ بالله السميع العليم من الشيطان الرجيم.

١٠٨. عن العلاء بن رزین، عن محمد، عن أحدهما عليهما السلام، قال: شرك الشيطان ما كان من مالٍ حرام فهو من شركه، ويكون مع الرجل حين يُجامع، فيكون نُطفته مع نُطفته إذا كان حراماً، قال: كلتاها جميعاً تحتلطان، وقال: ربما خلُق من واحدة، وربما خلُق منهما جميعاً.

١٠٩. صفوان الجمال، قال: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عليه السلام فَاسْتَأْذَنَ عِيسَى ابْنَ مَنْصُورٍ عَلَيْهِ، فَقَالَ لَهُ: مَا لَكَ وَلِفُلَانٍ يَا عِيسَى، أَمَا إِنَّهُ مَا يُحِبُّكَ، فَقَالَ: بِأَبِي وَأُمِّي، يَقُولُ قَوْلُنَا، وَهُوَ يَتَوَلَّى مِنْ تَوَلَّى؟ فَقَالَ: إِنَّ فِيهِ نَحْوَةَ إِبْلِيسَ.

فَقَالَ: بِأَبِي وَأُمِّي، أَلَيْسَ يَقُولُ إِبْلِيسُ: ﴿خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَكَ مِنْ طِينٍ﴾؟ فَقَالَ أَبُو عَبْدِ اللَّهِ عليه السلام: وَقَدْ يَقُولُ اللَّهُ: ﴿وَسَامِرُكُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ﴾ فَالشَّيْطَانُ يُبَاضِعُ ابْنَ آدَمَ هَكَذَا، وَقَرْنَ بَيْنَ إِبْصَعَيْهِ.

١١٠. عَنْ زُرَّارَةَ، عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: سَمِعْتُهُ يَقُولُ: كَانَ الْحَجَّاجُ ابْنُ شَيْطَانٍ يُبَاضِعُ ذِي الرَّدْهَةِ، ثُمَّ قَالَ: إِنَّ يَوْسُفَ دَخَلَ عَلَى أُمِّ الْحَجَّاجِ فَأَرَادَ أَنْ يُصِيبَهَا، فَقَالَتْ: أَلَيْسَ إِنَّمَا عَهْدُكَ بِذَلِكَ السَّاعَةِ؟ فَأَمْسَكَ عَنْهَا، فَوَلَدَتْ الْحَجَّاجَ.

١١١. عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْحَزَّاعِيِّ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عليه السلام يَذْكُرُ فِي حَدِيثٍ غَدِيرِ خُمٍّ، أَنَّهُ لَمَّا قَالَ النَّبِيُّ صلى الله عليه وآله لِعَلِيِّ عليه السلام مَا قَالَ، وَأَقَامَهُ لِلنَّاسِ، صَرَخَ إِبْلِيسُ صَرْخَةً، فَاجْتَمَعَتْ لَهُ الْعَفَارِيتُ، فَقَالُوا: يَا سَيِّدَنَا، مَا هَذِهِ الصَّرْخَةُ؟ فَقَالَ: وَيَلَكُمْ يَوْمَكُمْ كَيْومَ عِيسَى، وَاللَّهِ لَا ضِلَّيَّ فِيهِ الْخَلْقُ، قَالَ: فَنَزَلَ الْقُرْآنُ ﴿وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ﴾.

فَقَالَ: صَرَخَ إِبْلِيسُ صَرْخَةً، فَجَعَلَ إِلَيْهِ الْعَفَارِيتُ، فَقَالُوا: يَا سَيِّدَنَا، مَا هَذِهِ الصَّرْخَةُ الْآخَرَى؟ فَقَالَ: وَيَحْكُمُ! حَكَى اللَّهُ وَاللَّهُ كَلَامِي قَرَأْنَا، وَأُنْزِلَ عَلَيْهِ ﴿وَلَقَدْ

109. From Ṣafwān al-Jammāl who said, 'I was with Abū 'Abd Allāh عليه السلام when 'Isā b. Manṣūr sought permission from him to take his leave, so he said to him, "What is going on between you and so-and-so, O 'Isā? It seems that he does not love you." So he replied, "May my father and mother be sacrificed for you – he holds the same beliefs as us and adheres to the same authority as we do." So he said, "He has got the arrogance of Iblīs in him."

So he said, "May my father and mother be sacrificed for you – but does Iblīs not say: ﴿You created me from fire and You created him from clay﴾ (7:12)?" So Abū 'Abd Allāh عليه السلام said, "And God has said: ﴿share their wealth and their children with them﴾, so Shayṭān intermingles with Ādam's offspring like this," interlocking his fingers.' [17:64]

110. From Zurāra, from Abū Ja'far عليه السلام who said, 'I heard him say, "Al-Ḥajjāj was the son of a devil of the mountain clefts." Then he said, "Yūsuf went to al-Ḥajjāj's mother and wanted to copulate with her, so she said, 'Were you not fulfilled [by me] just a little while ago?' So he refrained from her, and she went on to give birth to al-Ḥajjāj.'" [17:64]

111. From Ja'far b. Muḥammad al-Khuẓā'i, on his father's authority who said, 'I heard Abū 'Abd Allāh عليه السلام mention in the narration about Ghadīr Khumm that when the Prophet صلى الله عليه وآله said what he said to 'Alī عليه السلام and appointed him in front of the people, Iblīs shrieked loudly, and all the evil spirits gathered around him and said, "Our master, what is this shrieking for?"

He said, "Woe to you! This day of yours is as the day of 'Isā's [birth]. By God, I will lead them all astray!"

He continued, 'So the Qur'an came down with: ﴿Shayṭān was proved right in his opinion of them, for they all followed him – except for a group of believers﴾ (34:20). He said, 'Then Iblīs let out another shriek, so the evil spirits returned to him and said, "Our master, why another shriek?"

So he said, "Woe to you! By God, God relayed my statement as part of the Qur'an and revealed it to him: ﴿Shayṭān was proved right in his opinion of them, for they all followed him – except for a group of believers﴾. Then he lifted his head to the sky and said, "By Your Honour and Your Might, I will certainly take that group along with the rest as well."

He continued, 'So the Prophet ﷺ said, "In the Name of God, the all-Beneficent, the all-Merciful; ﴿but you will have no authority over My [true] servants.﴾"

He said, 'Iblīs shrieked again, and the evil spirits returned once more and asked, "Our master, what is this third shriek for?"

He said, "By God, it is on account of 'Alī and his companions; but by Your Honour and Your Might, O Lord, I will embellish acts of wrongdoing to them until I make them [i.e. humans] abhorred by You."

He said, 'So Abū 'Abd Allāh ﷺ said, "By the One who sent Muḥammad with the truth, these evil spirits and devils swarm around the believers more than flies around meat, but the believer is more steadfast than mountains. In fact mountains can still be made to crumble with a picket, but a believer cannot be moved away from his faith." [17:65]

112. From 'Abd al-Raḥmān b. Sālim regarding God's verse: ﴿but you will have no authority over My [true] servants: Your Lord can take care of them well enough.﴾ He said, 'It was revealed about 'Alī b. Abī Ṭālib ﷺ and we hope that it applies to whoever loves God from among His devoted servants.' [17:65]

113. From Jābir, from Abū Ja'far ﷺ regarding His verse: ﴿We have favoured them specially above many of those We have created﴾, 'He created everything to be bent forward except for man whom He created upright.' [17:70]

114. From al-Fuḍayl who said, 'I asked Abū Ja'far ﷺ about God's verse: ﴿On the Day when We summon each community, along with its leader.﴾ He said, "The Messenger of God ﷺ will come with his community, and 'Alī with his, al-Ḥasan with his, al-Ḥusayn ﷺ with his, and whoever died having lived during the Imam's lifetime will come with him." [17:71]

صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ ﴿١١٢﴾، ثُمَّ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ، ثُمَّ قَالَ: وَعَرَّتْكَ وَجَلَّالِكَ لِأَلْحِقَنَّ الْفَرِيقَ بِالْجَمِيعِ.

قال: فقال النبي ﷺ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ﴾. قال: صَرَخَ إِبْلِيسُ صَرْخَةً، فَرَجَعَتْ إِلَيْهِ الْعَفَارِيتُ، فَقَالُوا: يَا سَيِّدَنَا، مَا هَذِهِ الصَّرْخَةُ الثَّالِثَةُ؟ قال: واللَّهِ مِنْ أَصْحَابِ عَلِيٍّ، وَلَكِنْ وَعَرَّتْكَ وَجَلَّالِكَ يَا رَبِّ لِأُزَيِّنَ لَهُمُ الْمَعَاصِي حَتَّى أَبْغِضَهُمْ إِلَيْكَ.

قال: فقال أبو عبد الله ﷺ: والذي بَعَثَ بِالْحَقِّ مُحَمَّدًا، لِلْعَفَارِيتِ وَالْأَبَالِيسَةِ عَلَى الْمُؤْمِنِ أَكْثَرُ مِنَ الزَّنايِرِ عَلَى اللَّحْمِ، وَالْمُؤْمِنِ أَشَدُّ مِنَ الْجَبَلِ، وَالْجَبَلِ تَدْنُو إِلَيْهِ بِالْفَأْسِ فَتَنَحَّى مِنْهُ، وَالْمُؤْمِنُ لَا يَسْتَقِلُّ عَنْ دِينِهِ.

١١٢. عن عبد الرحمن بن سالم، في قول الله: ﴿إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكُنِّي بِرَبِّكَ وَكِيلاً﴾، قال: نزلت في علي بن أبي طالب ﷺ، ونحن نرجو أن تجري لمن أحب الله من عباده المسلمين.

١١٣. عن جابر، عن أبي جعفر ﷺ، في قوله تعالى: ﴿وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلاً﴾، قال: خلق كل شيء منكم غير الإنسان خلقاً متتصباً.

١١٤. عن الفضيل، قال: سألت أبا جعفر ﷺ عن قول الله ﷻ: ﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمامِهِمْ﴾، فقال: يبي رسول الله ﷺ في قومه، وعلي ﷺ في قومه، والحسن ﷺ في قومه، والحسين ﷺ في قومه، وكل من مات بين ظهرائي إمام جاء معه.

١١٥. عن أبي بصير، عن أبي عبد الله عليه السلام، أنه إذا كان يوم القيامة يُدعى كل إمامه الذي مات في عصره، فإن أئبته أُعطي كتابه يمينه، لقوله تعالى: ﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوِيَّ كِتَابُهُ يَمِينُهُ فَاُولَئِكَ يَفْرَحُونَ﴾، واليمين إثبات الإمام؛ لأنه كتاب يقرؤه، إن الله يقول: ﴿فَأَمَّا مَنْ أُوِيَّ كِتَابُهُ يَمِينُهُ فَيَقُولُ هَؤُلَاءِ أَقْرَبُ وَأَكْبَرُ﴾ إِيَّيْ طَلَنْتُ أَنِّي مُلَاقٍ حِسَابِيَّةٍ ﴿إِلَى آخِرِ الْآيَةِ.

والكتاب: الإمام، فمن نبذه وراء ظهره كان كما قال: ﴿فَبَذَلُوهُ وَرَاءَ ظُهُورِهِمْ﴾ ومن أنكره كان من أصحاب الشمال الذين قال الله: ﴿وَأَصْحَابُ الشِّمَالِ كَمَا أَصْحَابُ الشِّمَالِ﴾ فِي سَمُومٍ وَخَمِيمٍ ﴿وُظِلَّ مِنْ يَحْمُومٍ﴾ إِلَى آخِرِ الْآيَاتِ.

١١٦. عن محمد بن مسلم، عن أحدهما عليه السلام، قال: سألتُهُ عن قوله: ﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ﴾، قال: من كان يَأْتُمُون به في الدنيا، ويؤتى بالشمس والقمر، فيُقدفان في جهنم ومن يعبدُهما.

١١٧. عن جعفر بن أحمد، عن الفضل بن شاذان، أنه وَجَدَ مكتوباً بخط أبيه، عن أبي بصير، قال: سألتُ أبا عبد الله عليه السلام عن قول أمير المؤمنين عليه السلام: الإسلام بدأ غريباً، وسيعود غريباً كما كان، فطوبى للغرباء.

فقال: يا أبا محمد، يستأنف الداعي متاً دعاءً جديداً، كما دعا إليه رسول الله ﷺ. فأخذتُ بِقَاحِذِهِ، فقلت: أشهد أنك إمامي، فقال: أما إنه سيُدعى كُلُّ أُنَاسٍ بِإِمَامِهِمْ، أصحاب الشمس بالشمس، وأصحاب القمر بالقمر، وأصحاب النار بالنار، وأصحاب الحجارة بالحجارة.

115. From Abū Baṣīr, from Abū 'Abd Allāh عليه السلام that on the Day of Judgement each person will be summoned with his Imam during whose lifetime he died. If he acknowledges him positively, he will be given his Record in his right hand according to His statement: *On the Day when We summon each community, along with its leader, those who are given their Record in their right hand will read it [with pleasure].* The right hand is the Imam's positive acknowledgement because it is a Record that he shall read. God says: *Anyone who is given his Record in his right hand will say, 'Here is my Record, read it. I knew I would meet my Reckoning'* (69:19-20) until the end of the verse. The Record is the Imam, and whoever casts it over their shoulders will be placed under the jurisdiction of the verse: *but they tossed the pledge over their shoulders.* (3:187) So whoever rejects him will be among the people on the Left, about whom God says: *But those on the Left, what people they are! They will dwell amid scorching wind and scalding water, in the shadow of black smoke* (56:41-43) until the end of the verse. [17:71]

116. From Muḥammad b. Muslim, from one of the two [Imams]. He said, 'I asked him about His verse: *On the Day when We summon each community, along with its leader.* He said, "Whoever they adopted as a leader in their worldly life. Even the sun and the moon will be brought forth and will be cast into Hell along with those who used to worship them." [17:71]

117. From Ja'far b. Aḥmad, from al-Faḍl b. Shādhān that he found a similar narration written in his father's handwriting, from Abū Baṣīr who said, 'I asked Abū 'Abd Allāh about the Commander of the Faithful's statement: "Islam started out as something estranged and will go back to being estranged like before, so congratulations to the estranged ones." So he replied, "Abū Muḥammad, each caller from among us propagates afresh with a new call just as the Messenger of God ﷺ had to do." So I grabbed on to his thigh and said, "I bear witness that you are my Imam." So he said, "Indeed, every community will be summoned with their leader: the sun-worshippers with the sun, the moon-worshippers with the moon, the fire-worshippers with fire, and the stone-worshippers with the stone." [17:71]

118. From 'Ammār al-Sābāṭī, from Abū 'Abd Allāh (عليه السلام) who said, 'The earth will not be left without an Imam to promote what God has made lawful and to prohibit what He has made forbidden. This is in accordance with His statement: ﴿On the Day when We summon each community, along with its leader.﴾' Then he said, 'The Messenger of God (ﷺ) said, "Whoever dies without an Imam dies the death of pre-Islamic ignorance (*jāhiliyya*)."' So they stretched their necks up and looked at him wide-eyed, so Abū 'Abd Allāh (عليه السلام) said, '*Jāhiliyya* does not refer to those who are ignorant [of their Imam].' When we had left his house, Sulaymān said to us, "By God, *jāhiliyya* does indeed refer to those who are ignorant, but he only said that to you because he saw you all stretching your necks and looking around wide-eyed." [17:71]
119. From Bashīr al-Dahhān, from Abū 'Abd Allāh (عليه السلام) who said, 'By God, you are all on God's creed.' Then he recited the verse: ﴿On the Day when We summon each community, along with its leader.﴾ Then he said, "Alī is our Imam and the Messenger of God (ﷺ) is our Imam; but how many an Imam will come on the Day of Judgement cursing his companions and they will curse him. We are the offspring of Muḥammad, whilst Fāṭima is our mother, peace be upon them." [17:71]
120. From Jābir, from Abū Ja'far (عليه السلام), 'When this verse: ﴿On the Day when We summon each community, along with its leader﴾ was revealed, the Muslims said, "O Messenger of God, are you not the Imam of all the Muslims?"' He said, 'He replied, "I am God's Messenger to all people, but after me will come Imams over the people from God from among my Household. They will stand to lead the people, but they will be rejected and oppressed. Whoever adheres to them, however, is a part of me and will be with me and will meet me. But whoever oppresses them or even has a hand in their oppression and rejects them is not of me and nor will he ever be with me, and I disassociate myself from him." Another report adds towards the end: "And they will be oppressed by the leaders of disbelief and misguidance, along with their followers." [17:71]

١١٨. عن عمار الساباطي، عن أبي عبد الله (عليه السلام)، قال: لا تُترك الأرض بغير إمام يحل حلال الله، ويحرم حرامه، وهو قول الله تعالى: ﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ﴾. ثم قال: قال رسول الله (ﷺ): من مات بغير إمام مات ميتة جاهلية: فذوّ أعناقهم، وفتحوا أعينهم، فقال أبو عبد الله (عليه السلام): ليست الجاهلية الجهلاء، فلما خرجنا من عنده: قال لنا سليمان: هو والله الجاهلية الجهلاء، ولكن لما رآكم مددتم أعناقكم، وفتحتم أعينكم، قال لكم كذلك.
١١٩. عن بشير الدهان، عن أبي عبد الله (عليه السلام)، قال: أنتم والله على دين الله، ثم تلا ﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ﴾، ثم قال: علي إمامنا، ورسول الله (ﷺ) إمامنا، كم من إمام يحيى يوم القيامة يلعن أصحابه ويلعنونه، ونحن ذرية محمد (ﷺ) وأمتنا فاطمة صلوات الله عليها.
١٢٠. عن جابر، عن أبي جعفر (عليه السلام)، لما نزلت هذه الآية ﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ﴾، قال المسلمون: يا رسول الله، ألسنت إمام المسلمين أجمعين. قال: فقال: أنا رسول الله إلى الناس أجمعين، ولكن سيكون بعدي أئمة على الناس من الله من أهل بيتي، يقومون في الناس فيكذبون ويظلمون، ألا فمن تولاهم فهو متي ومعني وسيلقاني، ألا ومن ظلمهم أو أعان على ظلمهم وكذبهم فليس متي ولا معني، وأنا منه بريء. وزاد في رواية أخرى مثله: ويظلمهم أئمة الكفر والضلال وأشياءهم.

121. From 'Abd al-A'lā who said, 'I heard Abū 'Abd Allāh عليه السلام say, "Listening and obedience are the doors to Paradise. There will be no proof against the one who listens and obeys, and the proof and argument in favour of the Imam of the Muslims will be completed on the Day that he meets God, just as it is mentioned in God's verse: ﴿On the Day when We summon each community, along with its leader.﴾" [17:71]
122. From Bushayr¹², from Abū 'Abd Allāh عليه السلام. He said, 'He used to say, "The only thing keeping any of you from being utterly delighted is for your soul to reach here," pointing to his throat.' He said, 'Then he would support this with verses from the Book saying: ﴿Obey God and the Messenger, and those in authority among you﴾ (4:59); ﴿Whoever obeys the Messenger obeys God﴾ (4:80); ﴿If you love God, follow me, and God will love you [...]﴾' Then he said, "﴿On the Day when We summon each community, along with its leader﴾: the Messenger of God is your leader; and how many a leader will come on the Day of Judgement cursing his companions whilst they curse him too." [17:71]
123. From Muḥammad, from one of the two [al-Bāqir or al-Ṣādiq] that he was asked about His verse: ﴿On the Day when We summon each community, along with its leader﴾ so he replied, "Whatever they followed as a leader in the world. Even the sun and the moon will be brought forth and cast into Hell along with whoever used to worship them." [17:71]
124. From Ismā'il b. Hammām who said, 'Al-Riḍā عليه السلام said regarding God's verse: ﴿On the Day when We summon each community, along with its leader﴾, "On the Day of Judgement God will say: 'Is it not only fair of your Lord to make each community adhere to whomever they adhered to?' They will reply, 'Yes.'" He continued, "So He will say: 'Distinguish yourselves apart,' and they will do so." [17:71]

¹² Possibly referring to Abū Muḥammad Bushayr al-Mustanīr al-Ju'fī al-Azraq, considered by Ḥilli to be unknown (*majhūl*). See Ḥilli, *Khulāṣat al-aqwāl*, 328 (nr. 1294).

١٢١. عن عبد الأعلى، قال: سمعتُ أبا عبد الله عليه السلام يقول: السَّمْع والطاعة أبواب الجنة، السامع المطيع لا حُجَّةَ عليه، وإمام المسلمين تَمَّتْ حُجَّتُهُ، واحتجاجه يوم يلقى الله، لقول الله: ﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ﴾.

١٢٢. عن بشير، عن أبي عبد الله عليه السلام، قال: إنه كان يقول: ما بين أحدكم وبين أن يَغْتَبِطَ إِلَّا أَنْ تَبْلُغَ نفسه ها هنا — وأشار بإصبعه إلى حَنَجْرَتِهِ — قال: ثم تَأْوُلُ أَيًّا مِنَ الْكُتُبِ، فقال: ﴿أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُؤِذِي الْأَمْرَ مِنْكُمْ﴾، و ﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾ ﴿إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾. قال: ثم قال: ﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ﴾، فرسول الله صلى الله عليه وآله إمامكم، وم إمام يوم القيامة يحيى يلعن أصحابه ويلعنونه.

١٢٣. عن محمد، عن أحدهما عليهما السلام، أنه سُئِلَ عن قوله: ﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ﴾، فقال: ما كانوا يَأْتُمُونَ به في الدنيا، وَيُؤْتَى بالشمس والقمر فَيُقَدَّفَانِ في جهنَّمَ، ومن كان يَعْبُدُهُمَا.

١٢٤. عن إسماعيل بن همام، قال: قال الرضا عليه السلام في قول الله: ﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ﴾، قال: إذا كان يوم القيامة، قال الله صلى الله عليه وآله: أليس عدلٌ من ربكم أن تولوا كل قوم من تولوا؟ قالوا: بلى. قال: فيقول: تميزوا، فيتميزون.

125. From Muḥammad b. Ḥumrān, from Abū 'Abd Allāh عليه السلام who said, 'If you all want to be with us on the Day of Judgement then you should not curse each other. Be conscious of your duty to God and obey, for God says: ﴿On the Day when We summon each community, along with its leader.﴾' [17:71]

126. From Abū Baṣīr who said, 'I asked him about God's verse: ﴿those who were blind in this life will be blind in the Hereafter, and even further off the path.﴾ So he said, "That refers to the one who keeps postponing the Hajj, meaning the obligatory pilgrimage of Islam, by saying, 'I will perform Hajj next year' until death overcomes him."

There is a similar report from Muḥammad b. al-Fuḍayl, from Abū al-Hasan عليه السلام. [17:72]

127. From Abū al-Ṭufayl 'Āmir b. Wāthila, from Abū Ja'far عليه السلام who said, 'A man came to my father and said, "Ibn 'Abbās claims that he knows about every verse in the Qur'an: when it came down and about whom it was revealed." My father said, "Then ask him who this verse was revealed about: ﴿those who were blind in this life will be blind in the Hereafter, and even further off the path﴾ and about whom this was revealed: ﴿My advice will be no use to you if God wishes to leave you to your delusions﴾ (11:34) and about whom this was revealed: ﴿You who believe, be steadfast, more steadfast than others; remain ready in your ranks.﴾" (3:200)

So the man went to him but he got angry and said, 'I wish the person who told you to come to me would confront me himself so I can question him to answer in turn, but go and ask him what the Throne is made of, what it has been created from and what it looks like.' So the man left and came back to my father, and told him what he had been told to say. So my father said, "But did he answer you about the verses?" He replied, "No."

He said, "But I will answer them for you with light and knowledge, neither falsely presumed nor plagiarized. The first two were revealed about his father and the last one about both his father as well as us. The command given to us to remain ready in our ranks has not yet been fulfilled; the one to close the ranks will be from our lineage, and his combatant will be from his." [17:72]

١٢٥. عن محمد بن حمران، عن أبي عبد الله عليه السلام، قال: إن كنتم تريدون أن تكونوا معنا يوم القيامة، لا يلعن بعض بعضاً، فاتقوا الله وأطيعوا، فإن الله يقول: ﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ﴾.

١٢٦. عن أبي بصير، قال: سألتُهُ عن قول الله: ﴿وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَأَضَلُّ سَبِيلًا﴾، فقال: ذاك الذي يُسَوِّفُ الْحَجَّ - يعني حجة الإسلام - يقول: العام أُحْجِّ، العام أُحْجِّ، حتى يجيئه الموت.
عن محمد بن الفضيل، عن أبي الحسن عليه السلام، مثل ذلك.

١٢٧. عن أبي الطفيل عامر بن واثلة، عن أبي جعفر عليه السلام، قال: جاء رجلٌ إلى أبي عليه السلام فقال: إن ابن عباس يزعم أنه يعلم كل آية تزلت في القرآن، في أي يوم تزلت، وفيمن تزلت؟ فقال أبي: فسأله فيمن تزلت ﴿وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَأَضَلُّ سَبِيلًا﴾؟ وفيمن تزلت ﴿وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ﴾؟ وفيمن تزلت ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا﴾.

فأناه الرجل، فغضب وقال: وددت أن الذي أمر بهذا واجهني فأسأله، ولكن سله ممَّ العرش، وفيم خلق، وكيف هو؟ فانصرف الرجل إلى أبي عليه السلام، فقال: ما قيل له، فقال: وهل أجابك في الآيات؟ قال: لا. قال: لكنني أجيبك فيها بنور وعلم غير المذمى ولا المستحل، أما الأوليان فزلتا في أبيه، وأما الأخرى فزلت في أبيه وفينا، ولم يكن الرباط الذي أمرنا به، وسيكون من نسلنا المرباط، ومن نسله المرباط.

128. From Kulayb, from Abū 'Abd Allāh عليه السلام who said, 'Abū Baṣīr asked him with-in earshot of me, "What if there is a man who has a hundred thousand [dirhams] and keeps saying, 'I will go for Hajj next year, I will go for Hajj next year'. Then death overtakes him without him ever having performed his obligatory pilgrimage?" So he replied, "Abū Baṣīr, have you not heard God's statement: *those who were blind in this life will be blind in the Hereafter, and even further off the path* – he was blind to one of God's obligations." [17:72]
129. From 'Alī b. al-Ḥalabī, from Abū Baṣīr from one of the two [Imams] who said regarding God's verse: *those who were blind in this life will be blind in the Hereafter, and even further off the path*, 'The Return to this world's life (al-raj'a). [17:72]
130. From Abū Ya'qūb, from Abū 'Abd Allāh عليه السلام. He said, 'I asked him about God's verse: *If We had not made you stand firm, you would almost have inclined a little towards them.* He said, "On the day of the Conquest of Mecca, the Messenger of God ﷺ took out idols from the Mosque but there was still an idol on Marwa, which the Quraysh requested him to leave there. He was feeling nervous and considered leaving it, but then he was commanded to break it, and this verse came down." [17:74]
131. From 'Abd Allāh b. 'Uthmān al-Bajalī, from a man, that the two of them [i.e. Abu Bakr and 'Umar] had gathered with the Prophet ﷺ along with their two daughters and were talking to him about 'Alī; and the Prophet ﷺ would have slightly inclined towards some of what they were saying, where-upon God revealed: *If We had not made you stand firm, you would almost have inclined a little towards them. In that case, We would have made you taste a double punishment in this life, and a double punishment after death and then you would have found no one to help you against Us* and then you would not have found any successor like 'Alī to succeed you. [17:74-75]
132. From one of our associates, from one of the two [Imams] who said, 'God has decreed for diversity to exist within His creation, and it is something that He has destined in His knowledge just as He destined it in communities before yourselves. These are the examples and the parables of things that people go through, and which we have been through just as those before us went

١٢٨. عن كليب، عن أبي عبد الله عليه السلام، قال: سأله أبو بصير وأنا أسمع: فقال له: رجل له مائة ألف، فقال: العام أ حج، العام أ حج، فأدركه الموت، ولم يحج حج الإسلام؟ فقال: يا أبا بصير، أو ما سمعت قول الله: ﴿وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَأَضَلُّ سَبِيلًا﴾؟ عني عن فريضة من فرائض الله.
١٢٩. عن علي بن الحلبي، عن أبي بصير، عن أحدهما عليهما السلام، في قول الله: ﴿وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَأَضَلُّ سَبِيلًا﴾، فقال: الرجعة.
١٣٠. عن أبي يعقوب، عن أبي عبد الله عليه السلام، قال: سأله عن قول الله: ﴿وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكُنْ إِلَيْهِمْ شَيْئًا قَلِيلًا﴾. قال: لما كان يوم الفتح أخرج رسول الله ﷺ أصناماً من المسجد، وكان منها صم على المروة، وطلبت إليه قريش أن يتركه، وكان مستحيًا، فهم بتركه، ثم أمر بكسره، فنزلت هذه الآية.
١٣١. عن عبد الله بن عثمان البجلي، عن رجل: أن النبي ﷺ اجتمعوا عنده وابنتيهما، فتكلموا في علي عليه السلام، وكان من النبي ﷺ أن يلين لهما في بعض القول، فأنزل الله تعالى: ﴿لَقَدْ كِدْتَ تَرْكُنْ إِلَيْهِمْ شَيْئًا قَلِيلًا﴾ إذا لاذتكم ضعف الحياة وضعف المنع ثم لا تجد لك علينا نصيرًا، ثم لا تجد بعدك مثل علي وليًا.
١٣٢. عن بعض أصحابنا، عن أحدهما عليهما السلام، قال: إن الله قضى الاختلاف على خلقه، وكان أمرًا قد قضاه في علمه، كما قضى على الأمم من قبلكم، وهي السنن والأمثال تجري على

الناس، فُجِّرَتْ علينا كما جرت على الذين من قبلنا، وقول الله حق، قال الله تبارك وتعالى لمحمد ﷺ: ﴿سُنَّةٌ مِّنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُّسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا﴾، وقال: ﴿فَمَنْ يَنْظُرُونَ إِلَّا سُنَّةَ الْأَوَّلِينَ فَكَانَ تَجِيدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَحْوِيلًا﴾. وقال: ﴿فَهَلْ يَنْظُرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَقُوا مِنْ قَبْلِهِمْ قُلْ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ﴾، وقال: ﴿لَا تَبْدِيلَ لِخَلْقِ اللَّهِ﴾.

وقد قضى الله على موسى ﷺ، وهو مع قومه يُريهم الآيات والعبر، ثم مروا على قوم يَعْبُدُونَ أَصْنَامًا، قالوا: يا موسى اجعل لنا إلهًا كما لهم آلهة. قال: إنكم قوم تجهلون. فاستخلف موسى هارون، فنصبوا عجلًا جسدًا له خوار، فقالوا: هذا إلهكم وإله موسى. وتركوا هارون، فقال: يا قوم: إِنَّمَا قُتِنْتُ بِهِ، وَإِنْ رَبِّكُمْ الرَّحْمَنُ فَاتَّبِعُونِي، وَأَطِيعُوا أَمْرِي. قالوا: لن نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى. فَضْرَبَ لَكُمْ أَثْلَهُمْ، وَبَيَّنَ لَكُمْ كَيْفَ صَنَعَ بِهِمْ. وقال: إِنَّ نَبِيَّ اللَّهِ ﷺ لَمْ يَقْبِضْ حَتَّى أَعْلَمَ النَّاسَ أَمْرَ عَلِيِّ ﷺ، فقال: «من كُتِّ مَوْلَاهُ فَعَلِيَ مَوْلَاهُ». وقال: «إِنَّهُ مَتَى بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى غَيْرَ أَنَّهُ لَا نَبِيَّ بَعْدِي». وكان صاحب راية رسول الله ﷺ في المواطن كلها، وكان معه في المسجد يدخله على كلِّ حال، وكان أول الناس إيمانًا به، فلَمَّا قُبِضَ نَبِيُّ اللَّهِ ﷺ، كان الذي كان، لَمَّا قَدْ قُضِيَ مِنَ الْاِخْتِلَافِ، وَعَمَدُ عُمَرَ فَبَايَعَ أَبَا بَكْرٍ وَلَمْ يُدْفَنْ رَسُولُ اللَّهِ ﷺ بَعْدُ.

فلَمَّا رَأَى ذَلِكَ عَلِيُّ ﷺ، وَرَأَى النَّاسَ قَدْ بَايَعُوا أَبَا بَكْرٍ، خَشِيَ أَنْ يَفْتِنَ النَّاسَ، فَفَرَّغَ إِلَى كِتَابِ اللَّهِ وَأَخَذَ بِمَجْمَعِهِ فِي مُصْحَفٍ، فَأَرْسَلَ أَبُو بَكْرٍ إِلَيْهِ: أَنْ تَعَالَ فَبَايَعَ. فَقَالَ عَلِيُّ ﷺ: لَا أَخْرُجُ حَتَّى أَجْمَعَ الْقُرْآنَ. فَأَرْسَلَ إِلَيْهِ مَرَّةً أُخْرَى، فَقَالَ: لَا أَخْرُجُ حَتَّى

through them; and God's Word is true. God, Blessed and most High, said to Muhammad ﷺ: *Such was Our way with the messengers We sent before you, and you will find no change in Our ways.* He has also said: *Do they expect anything but what happened to earlier people? You will never find any change in God's practice; you will never find any deviation there.* (35:43) He also said: *What are they waiting for but the punishment that came to those before them? Say, 'Wait then, I am waiting too.'* (10:102) And He said: *there is no altering God's creation.* (30:30)

God decreed for Mūsā to live amongst his community and to show them the signs and the warnings. Then they passed by a community who were worshipping idols. *They said, 'Mūsā, make a god for us like theirs.'* He said, *'You really are foolish people.'* (7:138) Then Mūsā left Hārūn behind to be in charge of them, but they constructed a calf statue with a mooing sound and said, "This is your god and the god of Mūsā," and they abandoned Hārūn. So he said, *'My people, this calf is a test for you. Your true Lord is the Lord of Mercy, so follow me and obey my orders,' but they replied, 'We shall not give up our devotion to it until Mūsā returns to us.'* (20:91) So He has provided examples for you and has outlined for you what happened to them.

He continued, 'The Prophet of God ﷺ did not die before he had informed people about 'Alī's leadership saying, "For whomsoever I am master, then 'Alī is his master." And he said, "His position to me is as Hārūn was to Mūsā except that there is no prophet after me." He was the flag-bearer of God's Messenger ﷺ, in every single situation. He was with him in the mosque whenever he entered it. He was the first of all people to believe. So when the Prophet ﷺ passed away, all that was to happen by way of difference happened and 'Umar decided to appoint and pledge allegiance to Abū Bakr whilst the Messenger of God ﷺ had not even been buried yet.

When 'Alī ﷺ saw that people were pledging allegiance to Abū Bakr he feared that people would be led astray, so he devoted himself to God's Book and took up the task of collecting it all in one binding. Abū Bakr sent for him to come and pledge allegiance, but 'Alī said, "I will not come out until I have gathered the Qur'an." So he sent for him again, and again he said, "I will not come out until I have finished." Then the third time round, 'Umar sent a man by the name of Qunfudh. So Fāṭima the daughter of God's Messenger ﷺ stood up and intervened between him and 'Alī ﷺ, so he struck her. Qunfudh went back without 'Alī ﷺ. Fearing that 'Alī would gather

people together, he ordered for firewood to be placed around the house. Then 'Umar set fire to it, wanting it to burn down 'Alī's house along with him, Fāṭima, al-Ḥasan and al-Ḥusayn inside – may God's blessings be upon them. When 'Alī saw that, he came out and pledged allegiance under duress and not voluntarily.' [17:77]

133. From Abū al-'Abbās, from Abū 'Abd Allāh عليه السلام who said regarding God's verse: ﴿Such was Our way with the messengers We sent before you﴾, "This is the way of Muḥammad as well as the messengers that came before him, which is Islam." [17:77]

134. From Zurāra, from Abū Ja'far. He said, 'I asked him about the regular daily prayers that God has obligated. He said, "Five prayers during the night and the day."

I asked, "Has God named them and mentioned them by name in His Book to His Prophet?" He replied, "Yes – He said to His Prophet عليه السلام: ﴿So perform the regular prayers in the period from the time the sun is past its zenith till the darkness of the night.﴾ Being past its zenith means past noontime and between that and the darkness of the night there are four prayers, which He has named, specified and timed. The darkness of the night refers to the middle of the night. He also says: ﴿and [recite] the Qur'an at dawn – dawn recitation is always witnessed﴾ – this is the fifth." [17:78]

135. From Zurāra who said, 'I asked Abū 'Abd Allāh عليه السلام about this verse: ﴿So perform the regular prayers in the period from the time the sun is past its zenith till the darkness of the night.﴾ He said, "Being past its zenith means its descent from being high in the sky [at high noon]; ﴿till the darkness of the night﴾ means until the middle of the night, and God has made four prayers obligatory between these two times: the noon prayer (*dhuhr*), the afternoon prayer (*aṣr*), the prayer at sundown (*maghrib*) and the evening prayer (*ishā*); ﴿and [recite] the Qur'an at dawn﴾ – referring to recitation [in prayer] – ﴿dawn recitation is always witnessed.﴾" He said, "The guardian angels of the day and the night come together for the prayer at noon time."

أَفْرِغْ، فَأَرْسَلَ إِلَيْهِ الثَّالِثَةَ عُمَرُ رَجُلًا يَقَالُ لَهُ فُتْنُذْ، فَقَامَتْ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ﷺ تَحُولُ بَيْنَهُ وَبَيْنَ عَلِيٍّ عليه السلام، فَضَرَبَهَا فَانْطَلَقَ فُتْنُذٌ وَلَيْسَ مَعَهُ عَلِيٌّ عليه السلام، فَخَشِيَ أَنْ يَجْمَعَ عَلِيٌّ عَلَيْهِ السَّلَامَ النَّاسَ، فَأَمَرَ بِحَطْبٍ يُجْعَلُ حَوْلَ بَيْتِهِ، ثُمَّ انْطَلَقَ عُمَرُ بِنَارٍ، فَأَرَادَ أَنْ يُحْرِقَ عَلِيَّ عليه السلام بَيْتَهُ وَعَلَى فَاطِمَةَ وَالْحَسَنَ وَالْحُسَيْنَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ، فَلَمَّا رَأَى عَلِيٌّ عليه السلام ذَلِكَ، فَبَايَعَ كَارَهَا غَيْرَ طَائِعٍ.

١٣٣. عَنْ أَبِي الْعَبَّاسِ، عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، فِي قَوْلِ اللَّهِ تَعَالَى: ﴿سُنَّةٌ مِّن قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا﴾، قَالَ: هِيَ سُنَّةُ مُحَمَّدٍ ﷺ، وَمَنْ كَانَ قَبْلَهُ مِنَ الرُّسُلِ، وَهُوَ الْإِسْلَامُ.

١٣٤. عَنْ زُرَّارَةَ، عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: سَأَلْتُهُ عَمَّا فَرَضَ اللَّهُ مِنَ الصَّلَوَاتِ، قَالَ: خَمْسَ صَلَوَاتٍ فِي اللَّيْلِ وَالنَّهَارِ.

قُلْتُ: سَمَّاهُنَّ اللَّهُ، وَيَتَنَهَى فِي كِتَابِهِ لَنِيَّتِهِ؟ قَالَ: نَعَمْ، قَالَ اللَّهُ لَنِيَّتِهِ ﷺ: ﴿أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ﴾ وَدُلُوكِهَا: زَوَالُهَا، فَفِي بَيْنِ دُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ أَرْبَعُ صَلَوَاتٍ، سَمَّاهُنَّ وَيَتَنَهَى وَوَقَّتَهُنَّ، وَغَسَقَ اللَّيْلِ: اتِّصَافُهُ، وَقَالَ: ﴿وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾ هَذِهِ الْخَامِسَةُ.

١٣٥. عَنْ زُرَّارَةَ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عليه السلام عَنْ هَذِهِ الْآيَةِ: ﴿أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ﴾. قَالَ: دُلُوكُ الشَّمْسِ: زَوَالُهَا عِنْدَ كَيْدِ السَّمَاءِ ﷻ إِلَى غَسَقِ اللَّيْلِ ﷻ إِلَى اتِّصَافِ اللَّيْلِ، فَرَضَ اللَّهُ فِيمَا بَيْنَهُمَا أَرْبَعُ صَلَوَاتٍ: الظُّهْرَ، وَالْعَصْرَ،

He continued, "It is not until the sun begins its descent [at noon] that the time for the two prayers [*dhuhr* and '*asr*'] sets in, so before that he has only to engage in glorification [of God by way of supererogatory prayers] as per the prophetic practice." ﴿And [recite] the Qur'an at dawn﴾ – he said, "These are the two units of prayer at dawn, which the Messenger of God ﷺ established, and he set their timing for people." [17:78]

136. From Zurāra, from Abū Ja'far عليه السلام who said regarding God's verse: ﴿So perform the regular prayers in the period from the time the sun is past its zenith till the darkness of the night﴾, '[From] the time of noon until the darkness of the night – the middle of the night. This includes four prayers which the Messenger of God ﷺ established and whose timings he set for people; ﴿and [recite] the Qur'an at dawn﴾ is the morning prayer.' [17:78]

137. From Muḥammad al-Ḥalabī, from one of the two [Imams], ﴿The darkness of the night﴾ – the middle of the night, or rather the passing of it.' He said, 'The morning one stands alone. He says: ﴿and [recite] the Qur'an at dawn – dawn recitation is always witnessed﴾ – so the two units of the dawn prayer are attended by the angels – both nighttime angels as well as daytime angels.' [17:78]

138. From Sa'īd al-A'raj who said, 'I went in to see Abū 'Abd Allāh عليه السلام who was in an angry mood. A few companions were with him, and he was saying, "Do you pray before the sun starts descending [at noon]?"' He said, "They remained silent. So I said, "May God make you prosper – we do not pray until the muezzin of Mecca makes the call for prayer." He said, "That is fine. If he makes the call for prayer, it means that the sun has begun its descent."

Then he said, "God says: ﴿So perform the regular prayers in the period from the time the sun is past its zenith till the darkness of the night﴾ – the period between these two times includes four prayers, and the dawn prayer stands alone. He said: ﴿and [recite] the Qur'an at dawn – dawn recitation is always witnessed.﴾ So whoever prays before the sun begins its descent, his prayer is not counted." [17:78]

والمغرب، والعشاء ﴿وَتُرْآنَ الْفَجْرِ﴾ يعني القراءة ﴿إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾ قال: يجتمع في صلاة الغداة حرس الليل والنهار من الملائكة.

قال: وإذا زالت الشمس فقد دخل وقت الصلوتين، ليس يعمل إلا السُّبْحَةَ الَّتِي جَرَتْ بِهَا السُّنَّةُ أَمَامَهَا ﴿وَقُرْآنَ الْفَجْرِ﴾ قال: رَكْعَتَا الْفَجْرِ، وَضَعَهُنَّ رَسُولُ اللَّهِ ﷺ وَوَقَّعَهُنَّ لِلنَّاسِ.

١٣٦. عن زُرَّارَةَ، عن أَبِي جَعْفَرٍ عليه السلام، فِي قَوْلِ اللَّهِ: ﴿أَقِمِ الصَّلَاةَ لِلدُّلُوكِ الشَّمْسِ﴾، قَالَ: زَوَالِهَا ﴿إِلَى عَسَقِ اللَّيْلِ﴾ إِلَى نِصْفِ اللَّيْلِ، ذَلِكَ أَرْبَعُ صَلَوَاتٍ وَضَعَهُنَّ رَسُولُ اللَّهِ ﷺ، وَوَقَّعَهُنَّ لِلنَّاسِ، ﴿وَقُرْآنَ الْفَجْرِ﴾ صَلَاةُ الْغَدَاةِ.

١٣٧. عن مُحَمَّدِ الْحَلَبِيِّ، عن أَحَدِهِمَا عليه السلام: وَغَسَقَ اللَّيْلَةُ نِصْفُهَا، بَلْ زَوَالِهَا، وَقَالَ: أَفْرَدَ الْغَدَاةَ، وَقَالَ: ﴿وَقُرْآنَ الْفَجْرِ﴾ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴿فَرَكْعَتَا الْفَجْرِ تَحْضُرُهُمَا الْمَلَائِكَةُ مَلَائِكَةُ اللَّيْلِ وَالنَّهَارِ﴾.

١٣٨. عن سَعِيدِ الْأَعْرَجِ، قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عليه السلام وَهُوَ مُغْضَبٌ وَعِنْدَهُ نَفَرٌ مِنْ أَصْحَابِنَا وَهُوَ يَقُولُ: تَصَلُّونَ قَبْلَ أَنْ تَزُولَ الشَّمْسُ؟ قَالَ: وَهُمْ سَكُوتٌ، قَالَ: فَقُلْتُ لَهُ: أَصْلَحَكَ اللَّهُ، مَا نَصَلِي حَتَّى يُؤْذَنَ مُؤْذَنَ مَكَّةَ. قَالَ: فَلَا بَأْسَ، أَمَّا إِنَّهُ إِذَا أَذَّنَ فَقَدْ زَالَتِ الشَّمْسُ. ثُمَّ قَالَ: إِنَّ اللَّهَ يَقُولُ: ﴿أَقِمِ الصَّلَاةَ لِلدُّلُوكِ الشَّمْسِ﴾ إِلَى عَسَقِ اللَّيْلِ ﴿فَقَدْ دَخَلَتْ أَرْبَعُ صَلَوَاتٍ فِيمَا بَيْنَ هَذَيْنِ الْوَقْتَيْنِ، وَأَفْرَدَ صَلَاةَ الْفَجْرِ، قَالَ: ﴿وَقُرْآنَ الْفَجْرِ﴾ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾ فَمَنْ صَلَّى قَبْلَ أَنْ تَزُولَ الشَّمْسُ فَلَا صَلَاةَ لَهُ.

١٣٩. عن زُرارة وحمُران ومحمد بن مسلم، عن أبي جعفر وأبي عبد الله عليهما السلام، في قوله تعالى: ﴿أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ﴾. قال: جَمَعَتِ الصَّلَوَاتُ كُلَّهُنَّ، وَذُلُوكُ الشَّمْسِ: زَوَالُهَا، وَغَسَقُ اللَّيْلِ: اتِّصَافُهُ، وَقَالَ: إِنَّهُ يُنَادِي مَنَادٌ مِنَ السَّمَاءِ كُلِّ لَيْلَةٍ إِذَا اتَّصَفَ اللَّيْلِ: مَنْ رَقَدَ عَنْ صَلَاةِ الْعِشَاءِ إِلَى هَذِهِ السَّاعَةِ فَلَا نَامَتْ عَيْنَاهُ، ﴿وَقُرْآنَ الْفَجْرِ﴾، قَالَ: صَلَاةُ الصُّبْحِ، وَأَمَّا قَوْلُهُ: ﴿كَأَنَّ مَشْهُودًا﴾، قَالَ: تَحْضُرُهُ مَلَائِكَةُ اللَّيْلِ وَالنَّهَارِ.

١٤٠. عن سعيد بن المسيّب، عن عليّ بن الحسين عليهما السلام، قال: قلتُ له: متى فُرِضَتِ الصَّلَاةُ عَلَى الْمُسْلِمِينَ عَلَى مَا هُمُ الْيَوْمَ عَلَيْهِ؟

قال: بِالْمَدِينَةِ حِينَ ظَهَرَتِ الدَّعْوَةُ وَقَوِيَ الْإِسْلَامُ، وَكَتَبَ اللَّهُ عَلَى الْمُسْلِمِينَ الْجِهَادَ، زَادَ فِي الصَّلَاةِ رَسُولُ اللَّهِ ﷺ سَبْعَ رَكَعَاتٍ، فِي الظُّهْرِ رَكَعَتَيْنِ، وَفِي الْعَصْرِ رَكَعَتَيْنِ، وَفِي الْمَغْرِبِ رَكَعَةً، وَفِي الْعِشَاءِ رَكَعَتَيْنِ، وَأَقْرَبَ الْفَجْرِ عَلَى مَا فُرِضَتْ عَلَيْهِ بِمَكَّةَ، لَتَعْجِيلِ تَرْوُلِ الْمَلَائِكَةِ إِلَى الْأَرْضِ، وَتَعْجِيلِ عُرُوجِ مَلَائِكَةِ اللَّيْلِ إِلَى السَّمَاءِ، فَكَانَ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ يَشْهَدُونَ مَعَ رَسُولِ اللَّهِ ﷺ الْفَجْرَ فَلِذَلِكَ قَالَ اللَّهُ تَعَالَى: ﴿وَقُرْآنَ الْفَجْرِ﴾ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا، يَشْهَدُهُ الْمُسْلِمُونَ، وَتَشْهَدُهُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ.

١٤١. عن عُبيد بن زُرارة، عن أبي عبد الله ﷺ، في قول الله: ﴿أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ﴾. قال: إِنَّ اللَّهَ اقْتَرَضَ أَرْبَعَ صَلَوَاتٍ، أَوَّلَ وَقْتِهَا مِنْ زَوَالِ الشَّمْسِ إِلَى اتِّصَافِ اللَّيْلِ، مِنْهَا صَلَاتَانِ أَوَّلَ وَقْتِهَا مِنْ عِنْدِ زَوَالِ الشَّمْسِ

139. From Zurāra, Ḥumrān and Muḥammad b. Muslim, from Abū Ja'far and Abū 'Abd Allāh ﷺ regarding His verse: ﴿So perform the regular prayers in the period from the time the sun is past its zenith till the darkness of the night﴾. He said, 'All the prayers have been included. The sun being past its zenith refers to noon, while the darkness of the night to the middle of it.' He also said, 'Every night, when half the night has passed a voice calls out from the sky: "Whoever sleeps from the 'ishā' prayer until this time, his eyes have not really slept." [Regarding]: ﴿and [recite] the Qur'an at dawn﴾ he said, 'The dawn prayer,' and as for His words: ﴿dawn recitation is always witnessed﴾, the nighttime angels and the daytime angels both attend.' [17:78]

140. From Sa'īd b. al-Musayyab, from 'Alī b. al-Ḥusayn ﷺ. He said, 'I asked him, "When was the daily prayer prescribed for the Muslims in the form that they pray it today?"

He replied, "In Medina when the call had proliferated and Islam was stronger, and God had enjoined fighting on the Muslims. The Messenger of God ﷺ increased the daily prayer by seven units: two added on to the *dhuhr* prayer, two to the *asr* prayer, one to the *maghrib* prayer and two to the *'ishā* prayer. He kept the *fajr* prayer as it had been in Mecca in order to hasten the descent of the angels onto earth, and hasten the ascension of the nighttime angels back up to the sky. Both the nighttime and daytime angels would witness the dawn with the Messenger of God ﷺ and that is why God says: ﴿and [recite] the Qur'an at dawn – dawn recitation is always witnessed﴾ – the Muslims themselves would witness it, as well as the angels of the night and the day." [17:78]

141. From 'Ubayd b. Zurāra, from Abū 'Abd Allāh ﷺ who said with regard to God's verse: ﴿So perform the regular prayers in the period from the time the sun is past its zenith till the darkness of the night﴾, 'God made four prayers incumbent at specific times from the descent of the sun at noon to the middle of the night, of which there are two prayers at specific times from noon until sunset, with one before the other. Then two of them are at set times from sundown until the middle of the night, with one coming before the other.' [17:78]

إِلَى غُرُوبِهَا، إِلَّا أَنْ هَذِهِ قَبْلَ هَذِهِ، وَمِنْهَا صَلَاتَانِ أَوَّلُ وَقْتَهُمَا مِنْ غُرُوبِ الشَّمْسِ إِلَى اتِّصَافِ اللَّيْلِ، إِلَّا أَنْ هَذِهِ قَبْلَ هَذِهِ.

١٤٢. عَنْ أَبِي هَاشِمٍ الْخَادِمِ، عَنْ أَبِي الْحَسَنِ الْمَاضِي عليه السلام، قَالَ: مَا بَيْنَ غُرُوبِ الشَّمْسِ إِلَى سُقُوطِ الْقُرْصِ غَسَقٌ.

١٤٣. عَنْ خَيْثَمَةَ الْجُعْفِيِّ، قَالَ: كُنْتُ عِنْدَ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ أَنَا وَمُفَضَّلُ بْنُ عَمْرِو لَيْلًا، لَيْسَ عِنْدَهُ أَحَدٌ غَيْرُنَا، فَقَالَ لَهُ مُفَضَّلُ الْجُعْفِيِّ: جُعِلَتْ فِدَاكَ، حَدَّثْنَا حَدِيثًا نُسَرَّ بِهِ. قَالَ: نَعَمْ، إِذَا كَانَ يَوْمُ الْقِيَامَةِ حَشَرَ اللَّهُ الْخَلَائِقَ فِي صَعِيدٍ وَاحِدٍ حُفَاةً عَرَاءَةً غُرْلًا.

قَالَ: فَقُلْتُ: جُعِلَتْ فِدَاكَ، مَا الْغُرْلُ؟ قَالَ: خُلِقُوا أَوَّلَ مَرَّةٍ، فَيَقِفُونَ حَتَّى يُلْجِمَهُمُ الْعَرَقُ، فَيَقُولُونَ: لَيْتَ اللَّهُ يَحْكُمَ بَيْنَنَا، وَلَوْ إِلَى النَّارِ؛ يَرَوْنَ أَنَّ فِي النَّارِ رَاحَةً مِمَّا هُمْ فِيهِ، ثُمَّ يَأْتُونَ آدَمَ عليه السلام فَيَقُولُونَ: أَنْتَ أَبُونَا وَأَنْتَ نَبِيُّ، فَسَلْ رَبَّكَ يَحْكُمَ بَيْنَنَا وَلَوْ إِلَى النَّارِ، فَيَقُولُ آدَمُ عليه السلام: لَسْتُ بِصَاحِبِكُمْ، خَلَقَنِي رَبِّي بِيَدِهِ، وَحَمَلَنِي عَلَى عَرْشِهِ، وَأَسْجَدَ لِي مَلَائِكَتُهُ، ثُمَّ أَمَرَنِي فَعَصَيْتُهُ، وَلَكِنِّي أَدُلُّكُمْ عَلَى ابْنِي الصَّدِيقِ الَّذِي مَكَثَ فِي قَوْمِهِ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا يَدْعُوهُمْ، كَمَا كَذَبُوا أَشْتَدَّ تَصَدِيقَهُ نُوْحٌ.

قَالَ: فَيَأْتُونَ نُوحًا عليه السلام، فَيَقُولُونَ: سَلْ رَبَّكَ يَحْكُمَ بَيْنَنَا، وَلَوْ إِلَى النَّارِ. قَالَ: فَيَقُولُ: لَسْتُ بِصَاحِبِكُمْ، إِنِّي قُلْتُ: إِنَّ ابْنِي مِنْ أَهْلِي، وَلَكِنِّي أَدُلُّكُمْ إِلَى مَنْ اتَّخَذَهُ اللَّهُ خَلِيلًا فِي دَارِ الدُّنْيَا، أَتُوا إِبْرَاهِيمَ، قَالَ: فَيَأْتُونَ إِبْرَاهِيمَ عليه السلام، فَيَقُولُ: لَسْتُ بِصَاحِبِكُمْ، إِنِّي قُلْتُ: إِنِّي سَقِيمٌ، وَلَكِنِّي أَدُلُّكُمْ عَلَى مَنْ كَلَّمَهُ اللَّهُ تَكْلِيمًا، مُوسَى.

142. From Abū Hāshim al-Khādim, from the previous Abū al-Hasan عليه السلام who said, 'The time between sundown and nightfall is *ghasaq* (the darkness of the night).' [17:78]

143. From Khaythama al-Ju'fi¹³ who said, 'I was with Ja'far b. Muḥammad عليه السلام - both Mufaḍḍal b. 'Umar and I - one night when there was no one else at his house beside the two of us, when Mufaḍḍal al-Ju'fi said to him عليه السلام, "May I be your ransom - narrate a *ḥadīth* to us that will please us."

He said, "Very well. On the Day of Judgement, God will gather all His creatures together on an equal footing, barefoot, naked and uncircumcised."

He said, 'I asked, "What does uncircumcised mean?"

He said, "Exactly as they were created to begin with. They will stand there worn out and dripping with sweat, and they will say, 'If only God would just pass His judgement between us, even if it is to be the Fire,' imagining that the Fire would be easier than what they were experiencing at that moment. Then they will go to Ādam and say, 'You are our father as well as a prophet. Ask your Lord to judge between us, even if it be the Fire.'

So Ādam will say, 'I cannot accompany you - my Lord created me with His Hands, carried me to His Throne, made His angels prostrate before me, then commanded me and I disobeyed Him. I will instead point out to you my veracious son, who stayed with his people for fifty short of a thousand years, preaching to them, and the more they rejected him the more his sincerity increased: Nūḥ.'

So they will go to Nūḥ, saying, 'Ask your Lord to judge between us, even if it be the Fire.'

So he will say, 'I cannot accompany you; I was the one who said: "My son is part of my family." However, I can point out to you the one whom God adopted as His friend in the worldly life. Go to Ibrāhīm.'

So they will go to Ibrāhīm, but he will say, 'I cannot accompany you. I was the one who said: "I feel sick." Instead, I can point out to you the one whom God spoke to directly: Mūsā.'

¹³ Khaythama b. 'Abd al-Raḥmān al-Ju'fi, on whom there is scant information. See Ḥilli, *Khulāṣat al-aqwāl*, 139 (nr. 385).

So they will go to Mūsā and ask him, but he will say, 'I cannot accompany you. I killed a man. Instead, however, I can point out to you someone who created with God's permission, and who cured the blind and the leper with God's permission: 'Isā.'

So they will go to him, and he will say, 'I cannot accompany you, but instead I can point out to you the one whose advent I myself announced in the worldly life: Aḥmad.'

Then Abū 'Abd Allāh said, "Every single prophet from Ādam's progeny all the way up until Muḥammad – may God's blessings be upon him – is under Muḥammad's banner."

He continued, "So they will go to him and say, 'O Muḥammad, ask your Lord to judge between us, even if it be the Fire.' So he will say, 'Yes, I will accompany you.'

And he will go to the abode of the All-Beneficent, which is Eden. Its gate will be as wide as the distance between the east and the west. He will shake one of its chains, and will be asked: 'Who is it?' – even though He knows full well – and he will reply, 'I am Muḥammad.' They will be told to open it for him, and it will be opened.

He said, 'When I look at my Lord, I will be so utterly awed by His Majesty in a way that no one before or after me will ever be awed, that I will fall prostrate.'

Then He will say: 'Muḥammad, lift up your head and speak, and your words shall be heard; intercede and your intercession shall be accepted; ask and you shall be given.'

He said, 'When I lift my head up and see my Lord, I will be even more awed by His Majesty than the first time round, and I will fall prostrate.'

So He will say, 'Lift your head up, speak and your words shall be heard; intercede and your intercession shall be accepted; ask and you shall be given.'

He said, 'When I lift my head up and see my Lord, I will be even more awed by His Majesty than the first and second time, and I will fall prostrate again.'

Then He will say, 'Lift your head up, speak and your words shall be heard; intercede and your intercession shall be accepted; ask and you shall be given.'

Then I will lift my head up and said, 'My Lord, judge between Your servants, even if it be the Fire.'

قال: فيأتون موسى عليه السلام فيقولون له، فيقول: لست بصاحبكم، إني قتلْتُ نفسي، ولكني أدلكم على من كان يخلق بإذن الله ويبرئ الأكمه والأبرص بإذن الله، عيسى، فيأتونه فيقول: لست بصاحبكم، ولكني أدلكم على من بشرتكم به في دار الدنيا، أحمد.

ثم قال أبو عبد الله عليه السلام: ما من نبي ولد من آدم إلى محمد صلوات الله عليهم إلا وهم تحت لواء محمد عليه السلام، قال: فيأتونه، ثم قال: فيقولون: يا محمد، سل ربك يحكم بيننا ولو إلى النار. قال: فيقول: نعم، أنا صاحبكم، فيأتي دار الرحمن، وهي عدن، وإن بابها سعتة بعدما بين المشرق والمغرب، فيحرك حلقة من الخلق، فيقال: من هذا؟ وهو أعلم به، فيقول: أنا محمد. فيقال: افتحوا له. قال: فيفتح لي. قال: فإذا نظرتُ إلى ربي، مجده تمجيداً لم يُمجده أحدٌ كان قبلي، ولا يُمجده أحدٌ كان بعدي، ثم أخرج ساجداً، فيقول: يا محمد، ارفع رأسك، وقُلْ يسمع قولك، واشفعُ تُشفع، وسلْ تُعط.

قال: فإذا رفعتُ رأسي ونظرتُ إلى ربي، مجده تمجيداً أفضل من الأول، ثم أخرج ساجداً، فيقول: ارفع رأسك، وقُلْ يسمع قولك، واشفعُ تُشفع، وسلْ تُعط، قال: فإذا رفعتُ رأسي، ونظرتُ إلى ربي، مجده تمجيداً أفضل من الأول والثاني، ثم أخرج ساجداً، فيقول: ارفع رأسك، وقُلْ يسمع قولك، واشفعُ تُشفع، وسلْ تُعط، فإذا رفعتُ رأسي أقول: رب احكم بين عبادك، ولو إلى النار، فيقول: نعم، يا محمد.

قال: ثم يؤتى بناقة من ياقوت أحمر، وزمامها رَجَد أخضر حتى أركبها، ثم آتي المقام المحمود حتى أفق عليه، وهو نل من مسكٍ أذفر محاذ بجيال العرش، ثم يدعى إبراهيم عليه السلام فيحمل على مثلها، فيجيء حتى يقف عن يمين رسول الله عليه السلام.

And He will say, 'Yes, Muḥammad.'

He continued, 'Then a she-camel made of red ruby will be brought with reins of green emerald for me to ride, and I will be taken to the Highly-Praised Station (*al-maqām al-mahmūd*) until I reach it. It is a hill made of the most fragrant musk that encompasses the environs of the Throne. Then Ibrāhīm will be called and carried there similarly until he stands to the right of God's Messenger.'

Then the Messenger of God ﷺ lifted his hand and struck the shoulder of 'Alī b. Abī Ṭālib رضي الله عنه and said, 'Then you too will be brought on the same thing and will be carried on it, until you arrive and stand between me and your father, Ibrāhīm. Then a voice will call out on behalf of the All-Beneficent saying, "O throng of humans, is it not integral to your Lord's justice that every community should stand with whatever they used to adhere to in the worldly life?"

And they will say, "Of course, and is there any justice besides His?"

He continued, 'So the devil who misled a group of people to claim that 'Isā was both God as well as the son of God will stand up, and they will follow him into the Fire. Then the devil who misled a group of people to claim that 'Uzayr was the son of God will stand up, and they will follow him into the Fire. Thus will each devil who misled each group stand up and be followed into the Fire by them until only this community will remain. Then a voice will call out on God's behalf saying, "O throng of humans, is it not an integral part of your Lord's justice that every group should go with whomever they adhered to in the worldly life?"

They will say, "Of course, [and is there any justice besides His?]"

Then a devil will stand up, and those who used to adhere to him will follow him. Then another devil will stand up, and those who used to adhere to him will follow him. Then a third devil will stand up, and those who used to adhere to him will follow him. Then Mu'āwiya will stand up, and those who used to adhere to him will follow him. Then 'Alī will stand up, and those who used to adhere to him will follow him. Then Yazīd b. Mu'āwiya will stand up, and those who used to adhere to him will follow him. Then al-Ḥasan will stand up, and those who used to adhere to him will follow him. Then al-Ḥusayn will stand up, and those who used to adhere to him will follow him. Then Marwān b. al-Ḥakam and 'Abd al-Malik will stand up, and those who used to adhere to them will follow them. Then 'Alī b. al-Ḥusayn

ثم يرفع رسول الله ﷺ يده فضرِب على كَيفِ عَلِيٍّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، ثُمَّ قَالَ: ثُمَّ تَوَقَّى وَاللَّهِ بَمَثَلِهَا فَتُحْمَلُ عَلَيْهَا، ثُمَّ تَجِيءُ حَتَّى تَقِفَ بَيْنِي وَبَيْنَ أَيْبِكَ إِبْرَاهِيمَ.

ثم يَخْرُجُ مَنَادٌ مِنْ عِنْدِ الرَّحْمَنِ، يَقُولُ: يَا مَعْشَرَ الْخَلَائِقِ، أَلَيْسَ الْعَدْلُ مِنْ رَبِّكُمْ أَنْ يُوَلِّيَ كُلَّ قَوْمٍ مَا كَانُوا يَقُولُونَ فِي دَارِ الدُّنْيَا؟ يَقُولُونَ: بَلَى، وَأَيُّ شَيْءٍ عَدْلٌ غَيْرُهُ؟ قَالَ: فَيُقَوْمُ الشَّيْطَانُ الَّذِي أَضَلَّ فِرْقَةً مِنَ النَّاسِ حَتَّى رَزَمُوا أَنَّ عِيسَى هُوَ اللَّهُ وَابْنُ اللَّهِ، فَيَتَّبِعُونَهُ إِلَى النَّارِ، وَيُقَوْمُ الشَّيْطَانُ الَّذِي أَضَلَّ فِرْقَةً مِنَ النَّاسِ حَتَّى رَزَمُوا أَنَّ عُزَيْرًا ابْنُ اللَّهِ حَتَّى يَتَّبِعُونَهُ إِلَى النَّارِ، وَيُقَوْمُ كُلُّ شَيْطَانٍ أَضَلَّ فِرْقَةً فَيَتَّبِعُونَهُ إِلَى النَّارِ، حَتَّى تَبْقَى هَذِهِ الْأُمَّةُ.

ثم يَخْرُجُ مَنَادٌ مِنْ عِنْدِ اللَّهِ، يَقُولُ: يَا مَعْشَرَ الْخَلَائِقِ، أَلَيْسَ الْعَدْلُ مِنْ رَبِّكُمْ أَنْ يُوَلِّيَ كُلَّ فِرْقَةٍ مِنْ كَانُوا يَتَوَلَّوْنَ فِي دَارِ الدُّنْيَا، يَقُولُونَ: بَلَى؟ فَيُقَوْمُ شَيْطَانٌ فَيَتَّبِعُهُ مَنْ كَانَ يَتَوَلَّاهُ، ثُمَّ يَقَوْمُ شَيْطَانٌ فَيَتَّبِعُهُ مَنْ كَانَ يَتَوَلَّاهُ، ثُمَّ يَقَوْمُ شَيْطَانٌ ثَالِثٌ فَيَتَّبِعُهُ مَنْ كَانَ يَتَوَلَّاهُ، ثُمَّ يَقَوْمُ مُعَاوِيَةُ فَيَتَّبِعُهُ مَنْ كَانَ يَتَوَلَّاهُ، وَيُقَوْمُ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ فَيَتَّبِعُهُ مَنْ كَانَ يَتَوَلَّاهُ، ثُمَّ يَقَوْمُ يَزِيدُ بْنُ مُعَاوِيَةَ فَيَتَّبِعُهُ مَنْ كَانَ يَتَوَلَّاهُ، وَيُقَوْمُ الْحَسَنُ رَضِيَ اللَّهُ عَنْهُ فَيَتَّبِعُهُ مَنْ كَانَ يَتَوَلَّاهُ، وَيُقَوْمُ الْحُسَيْنُ رَضِيَ اللَّهُ عَنْهُ فَيَتَّبِعُهُ مَنْ كَانَ يَتَوَلَّاهُ، ثُمَّ يَقَوْمُ مَرْوَانُ بْنُ الْحَكَمِ وَعَبْدُ الْمَلِكِ فَيَتَّبِعُهُمَا مَنْ كَانَ يَتَوَلَّاهُمَا، ثُمَّ يَقَوْمُ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ فَيَتَّبِعُهُ مَنْ كَانَ يَتَوَلَّاهُ، ثُمَّ يَقَوْمُ الْوَلِيدُ بْنُ عَبْدِ الْمَلِكِ، وَيُقَوْمُ مُحَمَّدُ بْنُ عَلِيٍّ عَلَيْهِمَا السَّلَامُ فَيَتَّبِعُهُمَا مَنْ كَانَ يَتَوَلَّاهُمَا، ثُمَّ أَقُومُ أَنَا فَيَتَّبِعُنِي مَنْ كَانَ يَتَوَلَّانِي، وَكَأَنِّي بِكَامِعِي؛ ثُمَّ يُؤْتَى بِنَا فَتُجْلَسُ عَلَى عَرْشِ رَبِّنَا، وَيُؤْتَى بِالْكَتَبِ فَيُوضَعُ، فَتُشْهَدُ عَلَى عَدَوِّنَا، وَتُشْفَعُ لِمَنْ كَانَ مِنْ شِيعَتِنَا مُرْهَقًا.

will stand up, and those who used to adhere to him will follow him. Then al-Walid b. 'Abd al-Malik and Muḥammad b. 'Alī will stand up, and whoever used to adhere to them will follow each of them. Then I will stand up and whoever used to adhere to me will follow me, and it seems that both of you will be with me.

Then we will be brought forth, and we will sit on our Lord's Throne and the records will be brought and laid out, and we will bear witness against our enemies and intercede on behalf of any of our followers (*shī'a*) who transgressed.'

He said, 'I asked, "May I be your ransom – who is one who transgressed?"

He said, "The sinner. Those who were God-conscious from among our followers, God will deliver them into salvation, nothing bad will touch them and nor will they have cause to grieve."

He said, 'Then a servant-girl of his came to him and said, "So-and-so the Qurayshī is at the door."

So he said, "Let him in." He told us, 'Keep quiet!'" [17:79]

144. From Muḥammad b. Ḥakīm, from Abū 'Abd Allāh عليه السلام who said, 'The Messenger of God ﷺ said, "When I stand at the Highly-Praised Station (*al-maqām al-mahmūd*) I will intercede for my father, my mother, my uncle, and a brother of mine who used to protect me in the pagan times prior to Islam." [17:79]

145. From 'Īs b. al-Qāsim, from Abū 'Abd Allāh عليه السلام that some people from the Banū Hāshim came to the Messenger of God ﷺ and asked him to employ them over the [collection of the] charity payable from livestock, saying, 'This share that you keep aside for those who collect it belongs to us, and we are more deserving.'

So the Messenger of God said, 'O sons of 'Abd al-Muṭṭalib, charity is neither permissible for me nor for you, but I have been promised intercession.'

He then said, 'By God, I bear witness that He has promised it to me, so what do you think will happen when I take charge of the gates [of Paradise], O sons of 'Abd al-Muṭṭalib? Do you think I will be able to favour you over others?'

قال: قلت: جُعِلْتُ فِدَاكَ، فما المُرْهَق؟ قال المذنب، فأما الذين اتقوا من شعيتنا فقد نجاهم الله بمَقَارَتِهِمْ، لا يَمْسُهُمُ السُّوءُ ولا هم يَحْزَنُونَ.

قال: ثم جاءت جارية له فقالت: إن فلان القرشي بالباب، فقال: ائذِنُوا له، ثم قال لنا: اسْكُوا.

١٤٤. عن محمد بن حكيم، عن أبي عبد الله عليه السلام، قال: قال رسول الله ﷺ: لو قد قُتِلَ المَقَامُ المَحْمُود، شَفَعْتُ لأبي وأمي وعمي وأخ كان لي مُوَفِّيًا في الجاهلية.

١٤٥. عن عيسى بن القاسم، عن أبي عبد الله عليه السلام: أن أناسًا من بني هاشم أتوا رسول الله ﷺ، فسألوه أن يستعملهم على صدقات المواشي، وقالوا: يكون لنا هذا السهم الذي جعله الله للعاملين عليها فنحن أولى به: فقال رسول الله ﷺ: يا بني عبد المطلب، إن الصدقة لا تحِلُّ لي ولا لكم، ولكي وُعدت بالشفاعة، ثم قال: والله أشهد أنه قد وعدنا، فما ظنكم يا بني عبد المطلب إذا أخذت بحلقة الباب؟ أتروني مؤثرًا عليكم غيركم؟

Then he said, 'The Jinn and the humans will sit on one level footing on the Day of Judgement, and after standing in wait for a long time they will seek out intercession saying, "Whom shall we go to?" They will come to Nūḥ and ask him to intercede, but he will say, "Alas! I myself have expressed my own need."

So they will say, "Whom shall we go to now?" And they will be told to go to Ibrāhīm, so they will go and ask him to intercede for them, but he will say, "Alas! I myself have expressed my need."

So they will say, "Whom do we go to now?" And they will be told to go to Mūsā. So they will go and ask him to intercede for them, but he will say, "Alas! I myself have expressed my need."

So they will say, "Whom do we go to now?" So they will be told to go to 'Isā. They will go and ask him to intercede for them, but he will say, "Alas! I myself have expressed my need."

So they will say, "Whom do we go to now?" They will be told to go to Muḥammad. So they will go to him and ask him to intercede for them. Then he will stand up and lead the way to the gates of Paradise. He will seize the chains of the gate and knock thereat. He will be asked: "Who is it?" And he will say: "Aḥmad." So they will welcome him and open the gate for him. When he sees Paradise he will fall prostrate in awe of His Lord's majesty, and express his reverence for Him.

Then an angel will approach him and say, "Lift your head up and ask, and you shall be given; intercede and your intercession shall be accepted."

So he will get up, lift his head up and enter the gate of Paradise, but fall in prostration again, in awe of his Lord's Majesty and expressing reverence for Him.

Then an angel will approach him and say, "Lift your head up and ask, and you shall be given; intercede and your intercession shall be accepted."

So he will wait for an hour in Paradise and fall prostrate yet again, in awe of his Lord's Majesty and expressing reverence for Him.

Then an angel will approach him again and say, "Lift your head up and ask, and you shall be given; intercede and your intercession shall be accepted."

So he will get up, and whatever he asks for will be granted to him." [17:79]

ثم قال: إِنَّ الْجِنَّ وَالْإِنْسَ يَجْلِسُونَ يَوْمَ الْقِيَامَةِ فِي صَعِيدٍ وَاحِدٍ، فَإِذَا طَالَ بِهِمُ الْمَوْقِفُ
طَلَبُوا الشَّفَاعَةَ، فَيَقُولُونَ: إِلَى مَنْ؟ فَيَأْتُونَ نُوحًا عَلَيْهِ السَّلَامُ فَيَسْأَلُونَهُ الشَّفَاعَةَ، فَيَقُولُ: هِيَاهُ،
قَدْ رَفَعْتُ حَاجَتِي، فَيَقُولُونَ: إِلَى مَنْ؟ فَيَقَالُ: إِلَى إِبْرَاهِيمَ، فَيَأْتُونَ إِلَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فَيَسْأَلُونَهُ
الشَّفَاعَةَ، فَيَقُولُ: هِيَاهُ قَدْ رَفَعْتُ حَاجَتِي، فَيَقُولُونَ: إِلَى مَنْ؟ فَيَقَالُ: أَتُوا مُوسَى فَيَأْتُونَهُ
فَيَسْأَلُونَهُ الشَّفَاعَةَ، فَيَقُولُ: هِيَاهُ قَدْ رَفَعْتُ حَاجَتِي، فَيَقُولُونَ: إِلَى مَنْ؟ فَيَقَالُ: أَتُوا
عِيسَى، فَيَأْتُونَهُ وَيَسْأَلُونَهُ الشَّفَاعَةَ، فَيَقُولُ: هِيَاهُ قَدْ رَفَعْتُ حَاجَتِي، فَيَقُولُونَ: إِلَى مَنْ؟
فَيَقَالُ: أَتُوا مُحَمَّدًا، فَيَأْتُونَهُ فَيَسْأَلُونَهُ الشَّفَاعَةَ، فَيَقُومُ مُدْلًا حَتَّى يَأْتِيَ بَابَ الْجَنَّةِ، فَيَأْخُذُ بِمُحَلِّقَةِ
البَابِ، ثُمَّ يَقْرَعُهُ، فَيَقَالُ: مَنْ هَذَا؟ فَيَقُولُ: أَحْمَدُ، فَيُرْحَبُونَ وَيَفْتَحُونَ الْبَابَ، فَإِذَا نَظَرَ إِلَى
الْجَنَّةِ، خَرَّ سَاجِدًا يُمَجِّدُ رَبَّهُ وَيُعْظِمُهُ، فَيَأْتِيهِ مَلَكٌ، فَيَقُولُ: ارْفَعْ رَأْسَكَ وَسَلِّ تَعَطَّ، وَاشْفَعْ
نُشْفَعُ، فَيَقُومُ فَيَرْفَعُ رَأْسَهُ، وَيَدْخُلُ مِنْ بَابِ الْجَنَّةِ، فَيَخِرُّ سَاجِدًا، يُمَجِّدُ رَبَّهُ وَيُعْظِمُهُ، فَيَأْتِيهِ
مَلَكٌ، فَيَقُولُ: ارْفَعْ رَأْسَكَ، وَسَلِّ تَعَطَّ، وَاشْفَعْ نُشْفَعُ، فَيَقُومُ فَيَمْشِي فِي الْجَنَّةِ سَاعَةً، ثُمَّ يَخِرُّ
سَاجِدًا يُمَجِّدُ رَبَّهُ وَيُعْظِمُهُ، فَيَأْتِيهِ مَلَكٌ فَيَقُولُ: ارْفَعْ رَأْسَكَ، وَسَلِّ تَعَطَّ، وَاشْفَعْ نُشْفَعُ،
فَيَقُومُ فَمَا يَسْأَلُ شَيْئًا إِلَّا أُعْطَاهُ إِيَّاهُ.

146. From one of our associates, from one of the two [Imams] who said regarding His verse: ﴿so that your Lord may raise you to a [highly] praised status﴾, 'This is intercession.' [17:79]

147. From Ṣafwān, from Abū 'Abd Allāh عليه السلام who said, 'The Messenger of God ﷺ said, "I will ask my Lord to grant amnesty to four people: Āmina bt. Wahab, 'Abd Allāh b. 'Abd a-Muṭṭalib, Abū Ṭālib, and any man with whom I have a bond of brotherhood who asks me to request my Lord to grant him.'" [17:79]

148. From 'Ubayd b. Zurāra who said, 'Abū 'Abd Allāh عليه السلام was asked about the believer – will he get intercession? He replied, "Yes." So a man from among the people asked, "Will the believer even need Muḥammad's intercession on that day?" He replied, "Yes, even believers have mistakes and sins, and there is no one that will not need Muḥammad's intercession on that day."

He said, 'A man then asked him about the statement of God's Messenger ﷺ: "I am the master of Ādam's progeny – and not in an arrogant way." He said, "Yes, he will open the latch on the gates of Paradise, and as he opens it he will fall into prostration. God will say, 'Lift your head up and intercede, and your intercession shall be accepted; ask and you shall be given.' So he will lift his head up, but fall prostrate again, and God will say, 'Lift your head up and intercede, and your intercession shall be accepted; ask and you shall be given.' Then he will lift his head up and intercede, and intercession shall be granted to him; he will ask and be given.'" [17:79]

149. From Samā'a b. Mihrān, from Abū Ibrāhīm عليه السلام who said regarding God's verse: ﴿so that your Lord may raise you to a [highly] praised status﴾, 'People will be standing around on the Day of Judgement for forty years. The sun will be tasked with rising right above the servants' heads such that they drip with sweat, and the earth will be commanded not to catch even a drop of their sweat. So they will go to Ādam asking him to intercede for them, but he will direct them to Nūḥ, and Nūḥ will direct them in turn to Ibrāhīm. Ibrāhīm will direct them to Mūsā, and Mūsā to 'Isā, and 'Isā will direct them to Muḥammad ﷺ saying, "Go to Muḥammad, the Seal of the prophets."

So Muḥammad will say, "I can do it, and he will set off until he arrives at the gates of Paradise and knocks thereat. He will be asked, "Who is there?"

١٤٦. عن بعض أصحابنا، عن أحدهما عليهما السلام، قال: في قوله: ﴿عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا﴾ قال: هي الشفاعة.

١٤٧. عن صفوان، عن أبي عبد الله عليه السلام، قال: قال رسول الله ﷺ: إني استوهب من ربي أربعة: أمنة بنت وهب، وعبد الله بن عبد المطلب، وأبا طالب، ورجلاً جرت بيني وبينه أخوة، وطلب إلي أن أطلب إلى ربي أن يهبه لي.

١٤٨. عن عبيد بن زُرارة، قال سئل أبو عبد الله عليه السلام عن المؤمن، هل له شفاعة؟ قال: نعم. فقال له رجل من القوم: هل يحتاج المؤمن إلى شفاعة محمد ﷺ يومئذ؟ قال: نعم إن للمؤمنين خطايا وذنوباً، وما من أحدٍ إلا ويحتاج إلى شفاعة محمد ﷺ يومئذ.

قال: وسأله رجل عن قول رسول الله ﷺ: «أنا سيد ولد آدم ولا فخر»، قال: نعم، يأخذ حلقة باب الجنة فيفتحها، فيخر ساجداً، فيقول الله: ارفع رأسك، اشفع تُشَفِّعْ، واطلب تُعْطَ، فيرفع رأسه، ثم يخر ساجداً، فيقول الله: ارفع رأسك، اشفع تُشَفِّعْ، واطلب تُعْطَ، ثم يرفع رأسه، فيشفع فيشفع، ويطلب فيُعْطَى.

١٤٩. عن سماعة بن مهران، عن أبي إبراهيم عليه السلام، في قول الله تعالى: ﴿عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا﴾، قال: يقوم الناس يوم القيامة مقدار أربعين عاماً، وتؤمر الشمس فتركب على رؤوس العباد، ويلجمهم العرق، وتؤمر الأرض فلا تقبل من عرقهم شيئاً، فيأتون آدم فيشفعون له فيدلهم على نوح، ويدلهم نوح على إبراهيم، ويدلهم إبراهيم على موسى، ويدلهم موسى على عيسى، ويدلهم عيسى، فيقول: عليكم بمحمد خاتم النبيين.

فيقول محمد ﷺ: أنا لها، فينطلق حتى يأتي باب الجنة فيدق، فيقال له: من هذا؟ والله أعلم. فيقول: محمد. فيقال: افتحوا له، فإذا فتح الباب، استقبل ربه، فخر ساجداً، فلا يرفع رأسه حتى يقال له: تكلم وسل تعط واشفع تشفع، فيرفع رأسه، فيستقبل ربه، فيخر ساجداً، فيقال له مثلها، فيرفع رأسه حتى أنه ليشفع لمن قد أحرق بالنار، فما أحد من الناس يوم القيامة في جميع الأمم أوجه من محمد ﷺ، وهو قول الله تعالى: ﴿عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا﴾.

١٥٠. عن أبي الجارود، عن زيد بن علي، في قول الله: ﴿وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا﴾، قال: السيف.

١٥١. عن حمادويه، عن يعقوب بن يزيد، عن بعض أصحابنا، قال: سألت أبا عبد الله ﷺ عن اللعيب بالشطرنج، فقال: الشطرنج من الباطل.

١٥٢. عن مسعدة بن صدقة، عن أبي عبد الله ﷺ قال: إنما الشفاء في علم القرآن، لقوله: ﴿مَا هُوَ شِفَاءٌ وَمَرْحَمَةٌ لِلْمُؤْمِنِينَ﴾ لأهله، لا شك فيه ولا مرية، وأهله أئمة الهدى الذين قال الله: ﴿ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا﴾.

١٥٣. عن محمد بن أبي حمزة، رفعه إلى أبي جعفر ﷺ، قال: ترك جبرئيل ﷺ على محمد ﷺ بهذه الآية ﴿وَلَا يَزِيدُ الظَّالِمِينَ﴾ آل محمد حقهم ﴿إِلَّا خَسَارًا﴾.

though God knows better." He will reply, "Muhammad." They will be told to open for him. When the gate is opened, he will face his Lord and he will fall prostrate, and not raise his head again until he is told: "Speak and ask, and you shall be granted; intercede and your intercession shall be accepted." So he will lift his head and face his Lord again, and again he will fall prostrate, and be told the same thing again. So he will lift his head up until he manages to intercede for whoever would have been scorched in the Fire. No person on the Day of Judgement will have more influence over all communities than Muhammad ﷺ, and this is God's statement: ﴿so that your Lord may raise you to a [highly] praised status.﴾ [17:79]

150. From Abū al-Jārūd, from Zayd b. 'Alī who said regarding God's verse: ﴿and grant me supporting authority from You﴾, 'The sword.' [17:80]

151. From Ḥamduwayh, from Ya'qūb b. Yazīd, from one of our associates who said, 'I asked Abū 'Abd Allāh ﷺ about playing chess (*shaṭranj*). So he said, "Chess counts as falsehood." [17:81]

152. From Mas'ada b. Ṣadaqa, from Abū 'Abd Allāh ﷺ who said, 'Healing lies in the knowledge of the Qur'an, due to His statement: ﴿We send down the Qur'an as a healing and mercy to those who believe﴾ – for those who are worthy of it, no doubt or dispute there. Those who are worthy of it are the Imams of guidance, about whom God says: ﴿We gave the Scripture as a heritage to Our chosen servants.﴾ (35:32) [17:82]

153. From Muḥammad b. Abī Ḥamza who, without mentioning his source, cited Abū Ja'far ﷺ as having said, 'Jibra'il descended unto Muḥammad – peace be upon him and his family – with this: ﴿as for those who wronged Muḥammad's family of their rights, it only increases their loss.﴾' [17:82*]

154. From Ṣāliḥ b. al-Ḥakam¹⁴ who said, 'He was asked about synagogues whilst I was with him, and he said, "You can pray in them – how clean they are! I saw them when I was visiting you."

He asked, "Can I pray in them at the same time as when they are praying therein?" He replied, "You pray towards your *qibla* and let them pray wherever they want. Have you not read this verse: ﴿Say, 'Everyone does things their own way, but your Lord is fully aware of who follows the best-guided path'﴾? [17:84]

155. From Ḥammād b. Ṣāliḥ b. al-Ḥakam who said, 'I heard Abū 'Abd Allāh عليه السلام say when he was asked about performing the [Muslim] prayer in churches and synagogues, "Pray in them for I have seen them – how clean they are!"

He said, 'I asked, "Can I pray in them even if they are praying there at the same time?" So he replied, "You can pray in them even if they are praying there at the same time. Have you not read the Qur'an: ﴿Say, 'Everyone does things their own way, but your Lord is fully aware of who follows the best-guided path.﴾ Pray towards the *qibla* and let them do as they do." [17:84]

156. From Abū Hāshim who said, 'I asked Abū 'Abd Allāh عليه السلام about eternal life in Paradise and Hell, so he said, "The reason why the inmates of Hell will abide there forever is because their intentions in this world were to persist in disobeying God even if they were to live here forever. And the reason why the dwellers of Paradise will be made to abide therein forever is that their intentions in this world, if they were to live here eternally, were to obey God forever. So it is by virtue of intentions that both these groups will abide eternally [in their respective states]." Then he recited His verse: ﴿Say, 'Everyone does things their own way [...]﴾ He said, "According to their intention." [17:84]

157. From Zurāra who said, 'I asked Abū Ja'far عليه السلام about God's verse: ﴿[Prophet], they ask you about the Spirit. Say, "The Spirit is part of my Lord's domain."﴾ He said, "It is one of God's creations, and God can add whatever He wills to creation." [17:85]

¹⁴ Ṣāliḥ b. al-Ḥakam al-Naylī al-Aḥwal, a weak and unreliable narrator of Imam Ja'far al-Ṣādiq's traditions. See Ḥillī, *Khulāṣat al-aqwal*, 360 (nr. 1418).

١٥٤. عن صالح بن الحكم، قال: سُئِلَ وأنا عنده عن البيع، فقال: صَلَّ فيها، ما أنظفها! قد رأيتهما وأنا عندهم.

قال: أَصَلِّي فيها وهم يصلّون فيها؟ قال: صَلَّ إلى قِبَلَتِكَ، ودَعِهِمْ يصلّون حيث شاءوا، أما تقرأ هذه الآية ﴿قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا﴾.

١٥٥. عن حمّاد، عن صالح بن الحكم، قال: سَمِعْتُ أبا عبد الله عليه السلام يقول، وقد سُئِلَ عن الصلاة في البيع والكائس؟ فقال: صَلَّ فيها، فقد رأيتهما وما أنظفها!

قال: فَقُلْتُ: أَصَلِّي فيها وإن كانوا يصلّون فيها؟ صَلَّ فيها وإن كانوا يصلّون فيها، أما تقرأ القرآن ﴿قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا﴾؟ صَلَّ إلى الْقِبْلَةِ ودَعِهِمْ.

١٥٦. عن أبي هاشم، قال: سَأَلْتُ أبا عبد الله عليه السلام عن الخُلُود في الْجَنَّةِ والنَّارِ، فقال: إِنَّمَا خُلِدَ أَهْلُ النَّارِ فِي النَّارِ، لِأَنَّ نِيَّاتِهِمْ كَانَتْ فِي الدُّنْيَا لَوْ خُلِدُوا فِيهَا أَنْ يَعْبُوهَا اللَّهُ أَبَدًا، وَإِنَّمَا خُلِدَ أَهْلُ الْجَنَّةِ فِي الْجَنَّةِ، لِأَنَّ نِيَّاتِهِمْ كَانَتْ فِي الدُّنْيَا أَنْ لَوْ بَقُوا فِيهَا أَنْ يُطِيعُوا اللَّهَ أَبَدًا، فَبِالنِّيَّاتِ خُلِدَ هَؤُلَاءِ وَهَؤُلَاءِ، ثُمَّ تَلَا عليه السلام قوله: ﴿قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ﴾، قال: عَلَى نِيَّتِهِ.

١٥٧. عن زُرَّارَةَ، قال: سَأَلْتُ أبا جعفر عليه السلام عن قول الله: ﴿يَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي﴾، قال: خَلَقَ مِنْ خَلْقِ اللَّهِ، وَاللَّهُ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ.

158. From Zurāra and Ḥumrān, from Abū Ja'far and Abū 'Abd Allāh, peace be upon them both, regarding the Almighty's verse: ﴿[Prophet], they ask you about the Spirit [...]﴾ They said, 'God, Blessed and most High, is One, the Self-Sufficient. The self-sufficient is that thing that needs no filling, and the Spirit is one of His creations that has sight, strength, and support which He places in the hearts of the messengers and the believers.' [17:85]
159. From Abū Baṣīr who said, 'I heard Abū 'Abd Allāh عليه السلام say, ﴿[Prophet], they ask you about the Spirit. Say, 'The Spirit is part of my Lord's domain.'﴾ He said, "A great creation: greater than Jibra'il and Mikā'il, who did not accompany anyone else in the past apart from Muḥammad – peace be upon him and his family – and the Imams, guiding them automatically without the need to be sought and found." [17:85]
160. In Abū Ayyūb al-Khazzāz's report he said, "Greater than Jibra'il and unimaginable." [17:85]
161. From Abū Baṣīr, from one of the two Imams who said, 'I asked him about His verse: ﴿[Prophet], they ask you about the Spirit. Say, 'The Spirit is part of my Lord's domain'﴾ – "What is the Spirit?" He replied, "That which exists in animals as well as people." I asked, "And what is that?" He said, "In the Divine realm, it is part of Divine power." [17:85]
162. From 'Amr b. Shīr, from Jābir, from Abū Ja'far عليه السلام who said regarding God's verse: ﴿You have only been given a little knowledge﴾, 'Its inner interpretation is that only very few people have been given knowledge, so He said: ﴿Only a few of you have been given knowledge.﴾' [17:85]
163. From Asbāt b. Sālim, from Abū 'Abd Allāh عليه السلام who said, 'It is a creature more significant than Jibra'il and Mikā'il accompanying the Imams, who makes them understand, and is part of the Divine realm.' [17:85]

١٥٨. عن زُرارة وحمران، عن أبي جعفر وأبي عبد الله عليهما السلام، في قوله تعالى: ﴿يَسْأَلُونَكَ عَنِ الرُّوحِ﴾، قالوا: إِنَّ اللَّهَ تبارك وتعالى أَحَدٌ صَمَدٌ، والصَّمَدُ: الشيء الذي ليس له جَوْف، فإنما الرُّوحُ خَلَقَ من خَلْقِهِ له بَصَرٌ وَقُوَّةٌ وتأييد، يجعله في قُلُوبِ الرُّسُلِ والمؤمنين.

١٥٩. عن أبي بصير، قال: سَمِعْتُ أبا عبد الله عليه السلام يقول: ﴿يَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي﴾، قال: خَلَقَ عَظِيمٌ أَعْظَمَ من جَبْرَائِيلَ وَمِيكَائِيلَ، لم يَكُنْ مع أَحَدٍ مِنْ مَضَى غير مُحَمَّدٍ عليه السلام، ومع الأئمة يُسَدِّدُهُمْ، وليس كُلُّهَا طلب وجد.

١٦٠. وفي رواية أبي أيوب الخزاز، قال: أَعْظَمَ من جَبْرَائِيلَ، وليس كما ظننت.

١٦١. عن أبي بصير، عن أحدهما عليهما السلام، قال: سَأَلْتُهُ عن قوله: ﴿يَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي﴾ ما الرُّوح؟ قال: التي في الدواب والناس. قلت: وما هي؟ قال: هي من المَلَكُوتِ من القُدرة.

١٦٢. عن عمرو بن شمر، عن جابر، عن أبي جعفر عليه السلام، في قول الله: ﴿وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾، قال: تفسيرها في الباطن أَنَّهُ لم يُؤْتِ الْعِلْمَ إِلَّا أَناس يسير، فقال: ﴿وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾ منكم.

١٦٣. عن أسباط بن سالم، عن أبي عبد الله عليه السلام، في الرُّوح، قال: خَلَقَ أَعْظَمَ من جَبْرَائِيلَ وميكائيل مع الأئمة يُفَقِّهُهُمْ، وهو من المَلَكُوتِ.

164. From Abū Ḥamza, from Abū Ja'far عليه السلام who said, 'Jibra'il revealed this verse thus: ﴿yet most of them persist in disbelieving in 'Alī's authority.﴾' [17:89*]
165. From 'Abd al-Ḥamīd b. Abī al-Daylam, from Abū 'Abd Allāh عليه السلام regarding: ﴿They said, 'How could God have sent a human being as a messenger?'﴾, 'They said: "The Jinns lived on the earth before us, and God sent them an angel, and if God had wanted to He could have sent one of the angels down to us too." This is the purport of God's verse: ﴿The only thing that kept these people from believing, when guidance came to them, was that they said, 'How could God have sent a human being as a messenger?'﴾' [17:94]
166. From Ibrāhīm b. 'Umar who, without mentioning his source, cited one of the two [Imams] as having said regarding God's verse: ﴿On the Day of Resurrection We shall gather them, lying on their faces﴾, 'On their foreheads.' [17:97]
167. From Bakr b. Bakr who, without mentioning his source, cited 'Alī b. al-Ḥusayn عليه السلام as having said, 'In Hell there is a valley called the Blaze (*sa'ir*). Whenever the Fire of Hell subsides, the Blaze will be opened up, and this is God's verse: ﴿Whenever the Fire goes down, We shall make it blaze more fiercely for them.﴾' [17:97]
168. From Sallām, from Abū Ja'far عليه السلام who said regarding His verse: ﴿In the past, We gave Mūsā nine clear signs﴾, 'The storm, the locusts, the lice, the frogs, the blood, the hailstones, the sea, the staff and his hand.' [17:101]
169. From al-'Abbās b. Ma'rūf, from Abū al-Ḥasan al-Riḍā عليه السلام who mentioned God's verse [as being]: ﴿O Pharaoh, O defiant one.﴾ [17:102*]

١٦٤. عن أبي حمزة، عن أبي جعفر عليه السلام، قال: نزل جبرئيل عليه السلام بهذه الآية هكذا ﴿فَأَبَى أَكْثَرُ النَّاسِ بِوَلَايَةِ عَلِيٍّ إِلَّا كُفُورًا﴾.
١٦٥. عن عبد الحميد بن أبي الديلم، عن أبي عبد الله عليه السلام، في قوله: ﴿قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا﴾، قالوا: إن الجن كانوا في الأرض قبلنا، فبعث الله إليهم ملكًا، فلو أراد الله أن يبعث إلينا لبعث إلينا لبعث الله ملكًا من الملائكة، وهو قول الله: ﴿وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا﴾.
١٦٦. عن إبراهيم بن عمر، رفعه إلى أحدهما عليهما السلام، في قول الله: ﴿وَنُخْشِرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ﴾، قال: على جباههم.
١٦٧. عن بكر بن بكر، رفع الحديث إلى علي بن الحسين عليهما السلام، قال: إن في جهنم لواديًا يقال له سعير، إذا خبت جهنم فتح بسعيرها، وهو قول الله: ﴿كُلَّمَا خَبَتْ مِنْ ذُنَاهُمْ سَعِيرًا﴾.
١٦٨. عن سَلَام، عن أبي جعفر عليه السلام، في قوله: ﴿وَلَقَدْ آتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ﴾، قال: الطوفان، والجراد، والقمل، والضفادع، والدم والحجر، والبحر، والعصا، ويده.
١٦٩. عن العباس بن معروف، عن أبي الحسن الرضا عليه السلام ذكر قول الله: ﴿يَا فِرْعَوْنُ﴾ يا عاصي.

170. From al-Mufaḍḍal who said, 'I heard him say when he was asked about the imam [of the prayer] and whether he was obliged to make himself be heard by all those behind him, even when there are many of them. He said, "He should recite in a moderate tone. God, Blessed and most High, says: ﴿[Prophet], do not be too loud in your prayer, or too quiet, but seek a middle way.﴾" [17:110]
171. From Samā'a b. Mihrān, from Abū 'Abd Allāh عليه السلام who said about God's verse: ﴿[Prophet], do not be too loud in your prayer, or too quiet, but seek a middle way﴾, 'Quiet recitation is when it is too low to be heard, and loud recitation is when you amplify your voice significantly.' [17:110]
172. From 'Abd Allāh b. Sinān who said, 'I asked Abū 'Abd Allāh عليه السلام about the imam and whether he was obliged to make himself be heard by all those behind him, even when there are many of them. He said, "He should recite in a moderate tone. God says: ﴿[Prophet], do not be too loud in your prayer, or too quiet, but seek a middle way.﴾" [17:110]
173. From Zurāra, Ḥumrān and Muḥammad b. Muslim, from Abū Ja'far and Abū 'Abd Allāh عليه السلام who said regarding the Almighty's verse: ﴿[Prophet], do not be too loud in your prayer, or too quiet, but seek a middle way﴾, 'When the Messenger of God ﷺ was in Mecca he used to recite in a loud voice, and the polytheists would consequently come to know his whereabouts and harass him. Thereupon this verse was revealed.' [17:110]
174. From Abū Baṣīr, from Abū 'Abd Allāh عليه السلام who said about His verse: ﴿[Prophet], do not be too loud in your prayer, or too quiet﴾, 'It has been abrogated by: ﴿So proclaim openly what you have been commanded [to say].﴾' (15:94) [17:110]

١٧٠. عن المفضل، قال: سَمِعْتُهُ يَقُولُ وَسُئِلَ عَنِ الْإِمَامِ: هَلْ عَلَيْهِ أَنْ يُسْمَعَ مَنْ خَلْفَهُ وَإِنْ كَثُرُوا؟ قَالَ: يَقْرَأُ قِرَاءَةً وَسْطًا، يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿وَلَا تُجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُ بِهَا﴾.

١٧١. عَنْ سَمَاعَةَ بْنِ مِهْرَانَ، عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، فِي قَوْلِ اللَّهِ: ﴿وَلَا تُجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُ بِهَا﴾، قَالَ: الْمَخَافَةُ مَا دُونَ سَمْعِكَ وَالْجَهْرُ أَنْ تَرْفَعَ صَوْتَكَ شَدِيدًا.

١٧٢. عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عليه السلام عَنِ الْإِمَامِ، هَلْ عَلَيْهِ أَنْ يُسْمَعَ مَنْ خَلْفَهُ وَإِنْ كَثُرُوا؟ قَالَ: لِيَقْرَأُ قِرَاءَةً وَسْطًا، إِنَّ اللَّهَ يَقُولُ: ﴿وَلَا تُجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُ بِهَا﴾.

١٨٣. عَنْ زُرَّارَةَ وَحُمْرَانَ وَمُحَمَّدَ بْنِ مُسْلِمٍ، عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللَّهِ عليهما السلام، يَقُولَانِ: ﴿وَلَا تُجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا﴾. قَالَا: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَانَ بِمَكَّةَ جَهَرَ بِصَوْتِهِ، فَيَعْلَمُ بِمَكَانِهِ الْمُشْرِكُونَ، فَكَانُوا يُؤْذُونَهُ، فَأُنْزِلَتْ هَذِهِ الْآيَةُ عِنْدَ ذَلِكَ.

١٧٤. عَنْ أَبِي بَصِيرٍ، عَنْ أَبِي جَعْفَرٍ عليه السلام، فِي قَوْلِهِ: ﴿وَلَا تُجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُ بِهَا﴾، قَالَ: نَسَخْتَهَا ﴿فَأَصْدَعْ بِمَا تُؤْمَرُ﴾.

175. From Sulaymān, from Abū 'Abd Allāh عليه السلام who said regarding the All-Mighty's verse: ﴿[Prophet], do not be too loud in your prayer, or too quiet﴾, 'Loud recitation is to raise your voice, and quiet recitation is that which cannot be heard by your ears; and between these two is a tone that can be heard by your ears.' [17:110]

176. From Abū Ḥamza al-Thumālī, from Abū Ja'far عليه السلام. He said, 'I asked him about God's verse: ﴿[Prophet], do not be too loud in your prayer, or too quiet, but seek a middle way.﴾ He said, "Its inner meaning is: neither proclaim loudly 'Ali's authority nor the way in which you have honoured him until I command you to do so. ﴿Nor too quiet﴾ means nor should you conceal it from 'Ali himself – do inform him of what you are going to honour him with." [17:110]

177. From al-Ḥalabī, from one of our associates, on his authority. He said, 'Abū Ja'far عليه السلام said to Abū 'Abd Allāh عليه السلام, "My son, adhere to the virtuous deed that lies between two negative traits, and that can cancel them out."

He asked, "How is that, father?" He replied, "Like in God's statement: ﴿[Prophet], do not be too loud in your prayer, or too quiet, but seek a middle way.﴾ ﴿Do not be too loud﴾ is a negative trait and ﴿too quiet﴾ is a negative trait, and ﴿but seek a middle way﴾ is a virtuous deed. And like His statement: ﴿Do not be tight-fisted, nor so open-handed that you end up blamed and overwhelmed with regret﴾ (17:29) and like His statement: ﴿They are those who are neither wasteful nor niggardly﴾ (25:67) – so ﴿wasteful﴾ is a vice and ﴿niggardly﴾ is a vice, ﴿but keep to a just balance﴾ is a virtuous deed. So adhere to the virtuous action between two vices." [17:110]

178. From Jābir, from Abū Ja'far عليه السلام. He said, 'I asked him about the inner meaning of God's verse: ﴿[Prophet], do not be too loud in your prayer, or too quiet, but seek a middle way.﴾ He said, "Do not proclaim 'Ali's authority loudly, which is [represented by] the prayer, nor the way in which you have honoured him until I command you to do so. This is the purport of His words: ﴿do not be too loud in your prayer.﴾

١٧٥. عن سليمان، عن أبي عبد الله عليه السلام، في قول الله تعالى: ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُ بِهَا﴾، فقال: الجهر بها: رفع الصوت، والمخافة: ما لم تسمع أذنك، وما بين ذلك: قدر ما يسمع أذنك.

١٧٦. عن أبي حمزة الثمالي، عن أبي جعفر عليه السلام، قال: سألتُهُ عن قول الله: ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا﴾، قال: تفسيرها وَلَا تَجْهَرُ بولاية عليٍّ وَلَا أَكْرَمَتُهُ بِهِ حَتَّى أَمُرَكَ بِذَلِكَ ﴿وَلَا تُخَافُ بِهَا﴾ يعني لَا تَكْتُمُهَا عَلِيًّا، وَأَعْلَمُهُ بِمَا أَكْرَمْتُهُ.

١٧٧. عن الحلبي، عن بعض أصحابنا، عنه، قال: قال أبو جعفر عليه السلام لأبي عبد الله عليه السلام: يا بُنَيَّ، عليك بالحسنة بين السيئتين تَمْحُوهُمَا.

قال: وكيف ذلك، يا أبا به؟ قال: مثل قول الله: ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُ بِهَا﴾ لَا تَجْهَرُ بِصَلَاتِكَ سَيِّئَةٌ ﴿وَلَا تُخَافُ بِهَا﴾ سَيِّئَةٌ ﴿وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا﴾ حسنة؛ ومثل قوله: ﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ﴾ ومثل قوله: ﴿وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا﴾ فأسرفوا سَيِّئَةٌ، وأقتروا سَيِّئَةٌ ﴿وَكَانَ بَيْنَ ذَلِكَ قَوَامًا﴾ حسنة، فعليك بالحسنة بين السيئتين.

١٧٨. عن جابر، عن أبي جعفر عليه السلام، قال: سألتُهُ عن تفسير هذه الآية في قول الله: ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا﴾، قال: لَا تَجْهَرُ بولاية عليٍّ فَهُوَ الصَّلَاةُ، وَلَا بِمَا أَكْرَمْتُهُ بِهِ حَتَّى أَمُرَكَ بِهِ، وَذَلِكَ قَوْلُهُ: ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ﴾.

As for His words ﴿nor too quiet﴾, He means: Nor conceal that from 'Ali himself, so inform him of that with which you are honouring him. As for His words ﴿but seek a middle way﴾ He means: You are asking me to give you permission to proclaim the appointment of 'Ali's authority loudly, so I give you permission to announce that on the day of Ghadīr Khumm, and these were his words on that day: 'O God, for whomsoever I am master, then 'Ali is his master. O God, protect one who adheres to him, and be an enemy to one who is his enemy.' [17:110]

179. From al-Nawfilī, from al-Sakūnī from Ja'far b. Muḥammad, on his father's authority, peace be upon them both, who said, 'The Prophet ﷺ, when he had been missing someone, asked him, "What took you so long to reach us?" He replied, "Illness and dependents." So he said, "Shall I teach you some words that you can use to supplicate with and God will take away your illness and remove poverty from you? Say: "There is no might or strength except with God, the most High, the Great. I rely solely on the Ever-Living One who cannot die. Praise be to God, who has not taken a son and nor does He have any partner in His rule, He is not so weak as to need a protector. Proclaim His limitless greatness!"' [17:111]

180. From 'Abd Allāh b. Sinān who said, 'I was complaining to Abū 'Abd Allāh ﷺ, so he said, "Shall I teach you something that when you say it, God will help you fulfill your debts, invigorate you and improve your situation?" So I said, "How much I need that!" So he taught him this supplication. Say after the dawn prayer: 'I rely solely on the Ever-Living One who cannot die. Praise be to God, who has not taken a son and nor does He have any partner in His rule, He is not so weak as to need a protector. Proclaim His limitless greatness! O God, I seek refuge in You from misfortune, poverty, indebtedness and illness. And I ask you to help me fulfill Your right upon Yourself and others.' [17:111]

وأما قوله: ﴿وَلَا تُخَافُتْ بِهَا﴾ فَإِنَّهُ يَقُولُ: وَلَا تَكْتُمُ ذَلِكَ عَلَيَّ، يَقُولُ: أَعْلَمُهُ مَا أَكْرَمْتُهُ، فَأَمَّا قَوْلُهُ: ﴿وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا﴾ يَقُولُ: تَسْأَلُنِي أَنْ أَذِنَ لَكَ أَنْ تَجْهَرَ بِأَمْرِ عَلِيٍّ بَوْلَايَتِهِ، فَأُذِنُ لَهُ بِإِظْهَارِ ذَلِكَ يَوْمَ غَدِيرِ خُمٍّ، فَهُوَ قَوْلُهُ يَوْمَئِذٍ: «اللَّهُمَّ مِنْ كُنْتُ مُوَلَّاهُ فَعَلِيٍّ مُوَلَّاهُ، اللَّهُمَّ وَالٍ مِنْ وَالَاهُ، وَعَادٍ مِنْ عَادَاهُ».

١٧٩. عن النوفلي، عن السكوني، عن جعفر بن محمد، عن أبيه عليهما السلام، قال: قال النبي ﷺ: وقد فقد رجلاً، فقال ﷺ: ما أبطأ بك عنا؟ فقال: السقم والعِيال. فقال: ألا أعلمك بكلمات تدعو بهن يذهب الله عنك السقم، وينفي عنك الفقر؟ تقول: «لا حول ولا قوة إلا بالله العلي العظيم، توكلت على الحي الذي لا يموت، والحمد لله الذي لم يتخذ ولداً، ولم يكن له شريك في الملك، ولم يكن له ولي من الدّل وكبره تكبيراً».

١٨٠. عن عبد الله بن سنان، قال شكوتُ إلى أبي عبد الله ﷺ، فقال: ألا أعلمك شيئاً إذا قلته قضى الله دينك، وأنعشك وأنعش حالك؟ فقلت: ما أحوجني إلى ذلك! فعلمه هذا الدعاء، قل في دُبر صلاة الفجر: «توكلت على الحي الذي لا يموت، والحمد لله الذي لم يتخذ ولداً ولم يكن به شريك في الملك، ولم يكن له ولي من الدّل وكبره تكبيراً، اللهم إني أعوذ بك من البؤس والفقر ومن غلبة الدين والسقم وأساءك أن تُعيني على أداء حَقِّكَ إليك وإلى الناس».

The Cave

18. The Cave

1. From al-Ḥasan b. 'Alī b. Abī Ḥamza, from his father from Abū 'Abd Allāh عليه السلام who said, 'Whoever reads the Chapter of the Cave (*sūrat al-kaḥf*) every Thursday night will only die the death of a martyr and God will resurrect him with the martyrs, and he will be made to stand with the martyrs on the Day of Judgement.'
2. From al-Barqī, from whoever narrated it to him, citing to Abū Baṣīr from Abū Ja'far عليه السلام regarding: *warning of severe punishment from Him*; he said, 'The severe punishment is 'Alī, [dispatched] from the Messenger of God ﷺ whom he uses to fight his enemies. Hence His verse: *warning of severe punishment from Him.*' [18:2]
3. From al-Ḥasan b. Ṣāliḥ who said, 'Abū Ja'far عليه السلام said to me, "Do not read it as 'yabshuru' (he peels off) for the word *bashar* refers to the skin of the human being." He said, 'After that I prayed behind al-Ḥasan and he recited it as 'yubashshiru' (he gives glad tidings).' [18:2]
4. From Abū Baṣīr, from Abū 'Abd Allāh عليه السلام who said, 'The Companions of the Cave secretly believed but outwardly pretended to disbelieve, so God rewarded them twice.' [18:2]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ من سورة الكهف

١. عن الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي عبد الله عليه السلام، قال: من قرأ سورة الكهف في كل ليلة جمعة، لم يمُتْ إلا شهيداً، ويضعه الله مع الشهداء، وأوقف يوم القيامة مع الشهداء.
٢. عن البرقي، عن رواه، رفعه عن أبي بصير، عن أبي جعفر عليه السلام، في قوله: ﴿لِيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ﴾، قال عليه السلام: البأس الشديد: علي عليه السلام، وهو من لَدُنْ رَسُولِ اللَّهِ ﷺ، قاتل معه عدوه، فذلك قوله: ﴿لِيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ﴾.
٣. عن الحسن بن صالح، قال: قال لي أبو جعفر عليه السلام، لا تقرأ (يُنْشِرُ) إنما البشر بشر الأديم، قال: فصلت بعد ذلك خلف الحسن فقرأ ﴿يُنْشِرُ﴾.
٤. عن أبي بصير، عن أبي عبد الله عليه السلام، قال: إن أصحاب الكهف أسروا الإيمان وأظهروا الكفر، فأجرهم الله مرتين.

5. From Muḥammad, from Aḥmad b. 'Alī from Abū 'Abd Allāh عليه السلام who said regarding His verse: ﴿[Prophet], do you find the Companions in the Cave and al-Raqim so wondrous, among all Our other signs?﴾, 'They were a group of people who fled, and the king of that time inscribed their names along with their fathers' and their tribes' names on lead tablets. This is the purport of His words: ﴿the Companions in the Cave and al-Raqim.﴾ [18:9]
6. From Abū Bakr al-Ḥaḍramī from Abū 'Abd Allāh عليه السلام who said, 'The Companions of the Cave left their homes with no knowledge of where they were going nor when they would return. When they reached the desert they all made pacts and promises with each other, this one with that one, and that one with this one. Then they urged, "Expose your belief!" which they did and realised they all held the same belief.' [18:14]
7. From Durust¹, from Abū 'Abd Allāh عليه السلام that he once mentioned the Companions of the Cave then said, 'They were good at exchanging communication but not at exchanging currencies.' [18:15]
8. From 'Abd Allāh b. Yaḥyā, from Abū 'Abd Allāh عليه السلام that he mentioned the Companions of the Cave and said, 'If your community was to make you do what their community was making them do [...]' He was asked, 'What was their community making them do?' So he replied, 'They were making them associate partners with God, the Great. So they pretended as if they were associating partners whilst they were concealing their faith until relief came to them.' [18:15]
9. From Durust, from Abū 'Abd Allāh عليه السلام who said, 'Nobody has had to dissimulate their faith to the extent that the Companions of the Cave have had to dissimulate theirs. They used to have to tie sashes around themselves and attend celebrations; and God rewarded them twice.' [18:15]

¹ A reference most likely to Durust b. Abī Maṣṣūr Muḥammad al-Wāsiṭī, a narrator of the fifth and sixth Imams who joined the Wāqifi movement after the death of Imam Ja'far al-Ṣādiq. See Modarressi, *Tradition and Survival*, 218-20 (nr. 57).

٥. عن محمد، عن أحمد بن علي، عن أبي عبد الله عليه السلام، في قوله: ﴿أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا﴾، قال: هم قومٌ قَرَّوا، وَكَبَّ مَلِكُ ذَلِكَ الزَّمانَ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ وَعَشَائِرِهِمْ فِي صُحُفٍ مِنْ رِصَاصٍ، فَهُوَ قَوْلُهُ: ﴿أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ﴾.
٦. عن أبي بكر الحضرمي، عن أبي عبد الله عليه السلام، قال: خَرَجَ أَصْحَابُ الْكَهْفِ عَلَى غَيْرِ مَعْرِفَةٍ وَلَا مِيعَادٍ، فَلَمَّا صَارُوا فِي الصَّحْرَاءِ أَخَذُوا بِبَعْضِهِمْ عَلَى بَعْضٍ الْعُهُودَ وَالْمَوَاقِيقَ، فَأَخَذَ هَذَا عَلَى هَذَا، وَهَذَا عَلَى هَذَا، ثُمَّ قَالُوا: أَظْهَرُوا أَمْرَكُمْ، فَأَظْهَرُوهُ، فَإِذَا هُمْ أَمْرٌ وَاحِدٌ.
٧. عن دُرُست، عن أبي عبد الله عليه السلام، أَنَّهُ ذَكَرَ أَصْحَابَ الْكَهْفِ فَقَالَ: كَانُوا صَيَارِفَةً كَلَامٍ، وَلَمْ يَكُونُوا صَيَارِفَةً دِرَاهِمٍ.
٨. عن عبد الله بن يحيى، عن أبي عبد الله عليه السلام، أَنَّهُ ذَكَرَ أَصْحَابَ الْكَهْفِ، فَقَالَ: لَوْ كَلَّفَكُمْ قَوْمُكُمْ مَا كَلَّفَهُمْ قَوْمُهُمْ! فَقِيلَ لَهُ: وَمَا كَلَّفَهُمْ قَوْمُهُمْ؟ فَقَالَ: كَلَّفُوهُمْ الشِّرْكَ بِاللَّهِ الْعَظِيمِ، فَأَظْهَرُوا لَهُمُ الشِّرْكَ وَأَسْرَوْا الْإِيمَانَ حَتَّى جَاءَهُمُ الْفَرَجُ.
٩. عن دُرُست، عن أبي عبد الله عليه السلام، قال: مَا بَلَغَتْ تَقِيَّةَ أَحَدٍ مَا بَلَغَتْ تَقِيَّةَ أَصْحَابِ الْكَهْفِ، كَانُوا لَيَشْدُونَ الزَّنايِرَ، وَيَشْهَدُونَ الْأَعْيَادَ، وَأَعْطَاهُمُ اللَّهُ أَجْرَهُمْ مَرَّتَيْنِ.

10. From al-Kāhili, from Abū 'Abd Allāh عليه السلام who said, 'The Companions of the Cave used to conceal their faith and outwardly pretend to disbelieve. Their reward for their public display of disbelief was more than the concealment of their faith.' [18:15]
11. From Sulaymān b. Ja'far al-Nahdī who said, 'Ja'far b. Muḥammad asked me, "Sulaymān, who is considered a young man (*fatā*)?"' He said, 'I said, "May I be your ransom – a young man according to us is the youthful one [in age]." He said to me, "Do you not know that the Companions of the Cave were all middle-aged men but God calls them young men due to their faith. Sulaymān, whoever believes in God and is wary of his duty to Him is a young man."' [18:10]
12. From Abū 'Amr al-Zubayrī, from Abū 'Abd Allāh عليه السلام. He said, 'I said to him, "I understand how faith can decrease and how it can be completed. So where does its increase come from? And what is the evidence of that happening?"' He replied, "God's verse: ﴿When a sura is revealed, some [hypocrites] say, 'Have any of you been strengthened in faith by it?' It certainly does strengthen the faith of those who believe and they rejoice, but, as for the perverse at heart, each new sura adds further to their perversity.﴾ And He has said: ﴿[Prophet], We shall tell you their story as it really was. They were young men who believed in their Lord, and We gave them more and more guidance.﴾ If it was all just on one level with no decrease or increase therein, then no one would be able to supersede the other, nor would a bounty have any effect on a person, and nor would people be balanced; all distinction would be null and void. Through perfection of faith, however, the believers are able to enter Paradise, and through an increase in faith believers are distinguished in levels above each other by God, and through a decrease thereof the immoderate ones enter Hellfire." [18:13]
13. From Muḥammad b. Sinān, from al-Baṭṭikhī from Abū Ja'far عليه السلام who said about God's verse: ﴿If you had seen them, you would have turned and run away, filled with fear of them﴾, 'He did not intend the Prophet ﷺ by that, but rather meant the believers, some of them [reacting] to others, and rather the state of some of them.' [18:18]

١٠. عن الكاهلي، عن أبي عبد الله عليه السلام، قال: إِنَّ أَصْحَابَ الْكَهْفِ أَسْرَوْا الْإِيمَانَ وَأَظْهَرُوا الْكُفْرَ، وَكَانُوا عَلَى إِجْهَارِ الْكُفْرِ أَعْظَمَ أَجْرًا مِنْهُمْ عَلَى إِسْرَارِ الْإِيمَانِ.

١١. عن سليمان بن جعفر النهدي، قال: قال لي جعفر بن محمد عليهما السلام: يا سليمان، مَنْ الْفَتَى؟ قال: قلتُ له: جُعِلَتْ فِدَاكَ، الْفَتَى عِنْدَنَا الشَّابُّ. قال لي: أَمَا عَلِمْتَ أَنَّ أَصْحَابَ الْكَهْفِ كَانُوا كُلُّهُمْ كَهُولًا، فَسَاهَمَ اللَّهُ فِتْيَةً بِإِيمَانِهِمْ؟ يا سليمان، مَنْ آمَنَ بِاللَّهِ وَاتَّقَى فَهُوَ الْفَتَى.

١٢. عن أبي عمرو الزُّبَيْرِيِّ، عن أبي عبد الله عليه السلام، قال: قلتُ له: قَدْ فَهِمْتُ نَقْصَانَ الْإِيمَانِ وَتَمَامَهُ، فَمِنْ أَيْنَ جَاءَتْ زِيَادَتُهُ، وَمَالِ الْحُجَّةِ فِيهَا؟

قال: قول الله: ﴿وَإِذَا مَا أَنْزَلْنَا سُورَةً فَفِئْتُمْ مِنْهُمْ مَنْ يَقُولُ أَكُنْزُ رَأْدَتِهِ هَذِهِ إِيْمَانًا﴾ إلى قوله: ﴿رَجَعْنَا إِلَى رَجْسِهِمْ﴾، وقال: ﴿نَحْنُ نَقْصُصُ عَلَيْكَ نَبَأَهُمْ بِأَمْرٍ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى﴾ ولو كان كله واحدًا لا زيادة فيه ولا نقصان، لم يكن لأحدٍ منهم فضلٌ على أحدٍ، ولا تستوي النعمة فيه، ولا يستوي الناس، وبطل التفضيل، ولكن يتم الإيمان دَخَلَ الْمُؤْمِنُونَ الْجَنَّةَ، وبالإضافة في الإيمان تفاضل المؤمنين بالدرجات عند الله، وبالنقصان منه دَخَلَ الْمُفْرَطُونَ النَّارَ.

١٣. عن محمد بن سنان، عن البطيخي، عن أبي جعفر عليه السلام، في قول الله: ﴿لَوْ أَطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعبًا﴾. قال: إِنَّ ذَلِكَ لَمْ يُعْنَ بِهِ النَّبِيُّ ﷺ، إِنَّمَا عُنِيَ بِهِ الْمُؤْمِنُونَ بَعْضُهُمْ لِبَعْضٍ، لَكِنَّهُ حَالُهُمُ الَّتِي هُمْ عَلَيْهَا.

14. From 'Abd Allāh b. Maymūn, from Abū 'Abd Allāh عليه السلام on his father's authority from 'Alī b. Abī Ṭālib عليه السلام who said, 'When a man swears an oath by God, then he must disclaim it with God's will [i.e. say *'in shā' Allāh'* (God-willing)] up to forty days. That is because a group of Jews once asked the Prophet ﷺ about something and he said, 'Come back tomorrow so that I can inform you about it' – without saying *in shā' Allāh*. Jibrā'il stayed away for forty days before finally coming to him and said: ﴿Do not say of anything, 'I will do that tomorrow,' without adding, 'God willing,' and, whenever you forget, remember your Lord.﴾ [18:23]
15. From Abū Ḥamza, from Abū Ja'far عليه السلام who was talking about Ādam when God made him reside in Paradise, and said to him, 'Ādam, do not go near this tree.' So he said, 'Yes, my Lord', without saying *'in shā' Allāh'* (God-willing). So God commanded His Prophet saying: ﴿Do not say of anything, 'I will do that tomorrow,' without adding, 'God willing,' and, whenever you forget, remember your Lord﴾, even if it be a year later. [18:23]
16. In the report of 'Abd Allāh b. Maymūn, from Abū 'Abd Allāh عليه السلام regarding His verse: ﴿Do not say of anything, 'I will do that tomorrow,' without adding, 'God willing,' and, whenever you forget, remember your Lord﴾ – that you must say that up until forty days thereafter. So the servant must say *in shā' Allāh* (God-willing) when making oaths and he has up to forty days if he forgets. [18:23]
17. From Sallām b. al-Mustanīr, from Abū Ja'far عليه السلام who said, 'God says: ﴿Do not say of anything, 'I will do that tomorrow,' without adding, 'God willing,'﴾ – lest I should end up not doing it. It is God's will that precedes when I end up not doing it, which is why I was not able to do it.' He continued, 'And that is why God says: ﴿and, whenever you forget, remember your Lord﴾, i.e. disclaim your action by making it conditional upon God's will.' [18:23]

١٤. عن عبد الله بن ميمون، عن أبي عبد الله، عن أبيه، عن علي بن أبي طالب عليهم السلام، قال: إذا حلف الرجل بالله فله ثنيها إلى أربعين يوماً، وذلك أن قوماً من اليهود سألوا النبي ﷺ عن شيء، فقال: القوني غداً – ولم يستثن – حتى أخبركم: فاحتبس عنه جبرئيل عليه السلام أربعين يوماً، ثم أتاه، وقال: ﴿ولا تقولن لشيء إني فاعل ذلك غداً﴾ إلا أن يشاء الله واذكر ربك إذا نسيت.
١٥. عن أبي حمزة، عن أبي جعفر عليه السلام، ذكر أن آدم عليه السلام لما أسكنه الله الجنة، فقال له: يا آدم، لا تقرب هذه الشجرة. فقال: نعم يا رب؛ ولم يستثن، فأمر الله نبيه فقال: ﴿ولا تقولن لشيء إني فاعل ذلك غداً﴾ إلا أن يشاء الله واذكر ربك إذا نسيت ولو بعد سنة.
١٦. وفي رواية عبد الله بن ميمون، عن أبي عبد الله عليه السلام، في قوله: ﴿ولا تقولن لشيء إني فاعل ذلك غداً﴾ إلا أن يشاء الله واذكر ربك إذا نسيت أن تقول إلا من بعد الأربعين، فللعبد الاستثناء في اليمين ما بينه وبين الأربعين يوماً إذا نسي.
١٧. عن سلام بن المستنير، عن أبي جعفر عليه السلام، قال: قال الله: ﴿ولا تقولن لشيء إني فاعل ذلك غداً﴾ إلا أن يشاء الله أن لا أفعله، فتسبق مشيئة الله في أن لا أفعله، فلا أقدر على أن أفعله، قال: فلذلك قال الله: ﴿واذكر ربك إذا نسيت﴾ أي استثن مشيئة الله في فعلك.

18. From Zurāra and Muḥammad b. Muslim, from Abū Ja'far and Abū 'Abd Allāh, peace be upon them both, who said regarding God's statement: ﴿and, whenever you forget, remember your Lord﴾, 'When a man swears an oath and forgets to say *in shā' Allāh*, then he should do so whenever he remembers.' [18:23]
19. From Ḥamza b. Ḥumrān who said, 'I asked Abū 'Abd Allāh عليه السلام about God's statement: ﴿and, whenever you forget, remember your Lord﴾, so he said, "That you should say *in shā' Allāh*. If you remember afterwards, then say it whenever you remember." [18:23]
20. From 'Abd Allāh b. Sulaymān, from Abū 'Abd Allāh عليه السلام who said regarding God's statement: ﴿and, whenever you forget, remember your Lord﴾, 'This pertains to someone who makes an oath then forgets to say: '*in shā' Allāh*' (God-willing), so he should say it whenever he remembers.' [18:23]
21. From Abū Baṣīr, from Abū 'Abd Allāh عليه السلام. He said, 'I asked him about God's verse: ﴿Do not say of anything, 'I will do that tomorrow,' without adding, 'God willing,'﴾ He said, "This pertains to when someone makes an oath to do something and forgets to say *in shā' Allāh*, saying: 'I will definitely do such and such tomorrow or the day after tomorrow', according to His verse, ﴿and, whenever you forget, remember your Lord.﴾" [18:23]
22. From Ḥamza b. Ḥumrān who said, 'I asked him about God's statement: ﴿and, whenever you forget, remember your Lord.﴾ He said, "If you make an oath forgetting [to say *in shā' Allāh*] and you remember afterwards, then say *in shā' Allāh* whenever you do remember." [18:23]
23. From al-Qaddāh, from Ja'far b. Muḥammad, from his father, from 'Alī عليه السلام who said, 'Disclaiming an oath by saying *in shā' Allāh* can be whenever one remembers, even if it be after forty days.' The he recited this verse: ﴿and, whenever you forget, remember your Lord.﴾ [18:23]
24. From Jābir, who said, 'I heard Abū Ja'far say, "By God, a man from among our household will rule the earth for three hundred years and nine more added on, after his own death."

١٨. عن زُرارة ومحمد بن مسلم، عن أبي جعفر وأبي عبد الله عليهما السلام، في قول الله تعالى: ﴿وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ﴾، قال: إذا حلف الرجل فَنسي أن يستثني، فليستثنِ إذا دُكر.
١٩. عن حمزة بن حمران، قال: سألت أبا عبد الله عليه السلام عن قول الله: ﴿وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ﴾، فقال: أن تستثني، ثم دكرت بعد، فاستثنِ حين تذكر.
٢٠. عن عبد الله بن سليمان، عن أبي عبد الله عليه السلام، في قول الله: ﴿وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ﴾، قال: هو الرجل يحلف، فَنسي أن يقول إن شاء الله، فليقلها إذا دُكر.
٢١. عن أبي بصير، عن أبي عبد الله عليه السلام، قال: سألتُه عن قول الله ﴿وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا ۖ إِلَّا أَن يَشَاءَ اللَّهُ﴾، قال: هو الرجل يحلف على شيء، وينسى أن يستثني، فيقولن: لأفعلن كذا وكذا غداً أو بعد غدٍ؛ عن قوله: ﴿وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ﴾.
٢٢. عن حمزة بن حمران، قال: سألتُه عن قول الله: ﴿وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ﴾، قال: إذا حلفت ناسياً، ثم دكرت بعد، فاستثنِ حين تذكر.
٢٣. عن القداح، عن جعفر بن محمد، عن أبيه، عن علي عليهم السلام، قال: الاستثناء في اليمين متى ما دُكر، وإن كان بعد أربعين صباحاً، ثم تلا هذه الآية ﴿وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ﴾.
٢٤. عن جابر، قال: سمعتُ أبا جعفر عليه السلام يقول: والله ليلكنَّ رجلٌ متاً أهل البيت الأرض بعد موته ثلاثمائة سنة ويزداد تسعاً.

I asked, "When will that be?" He replied, "After the death of the Qā'im." I asked, "And how long will the Qā'im remain alive in this world before he dies?" He replied, "Nineteen years between the time of his emergence to the time of his death." I asked, "So will there be turmoil after his death?" He said, "Yes, fifty years [of turmoil]. Then *al-manṣūr* (the aided one) will emerge into this world and avenge his blood and the blood of his companions, and he will kill and capture people to such an extent that people will say, 'If he was really a descendent of the prophets, he would never kill so many people.' So people of all races will concur against him, intimidating him in their numbers until they corner him into God's Sanctuary. When the aggression against him intensifies, *al-muntaṣir* (the aided one) will die and *al-saffāḥ* (the shedder of blood) will emerge into this world, enraged on account of [the treatment of] *al-muntaṣir*. So he will kill every oppressive enemy of ours and rule the whole world. God will facilitate his rule for him and he will live for three hundred years, and He will add nine more years."

Then Abū Ja'far said, "Jābir, do you know who *al-muntaṣir* (the aided one) and *al-saffāḥ* (the shedder of blood) actually are? Jābir, *al-muntaṣir* is al-Ḥusayn and *al-saffāḥ* is Commander of the Faithful – may God's blessings be upon them all." [18:25]

25. From Zurāra and Ḥumrān, from Abū Ja'far عليه السلام and Abū 'Abd Allāh عليه السلام who said regarding His verse: ﴿Content yourself with those who pray to their Lord morning and evening﴾, 'By this He means the daily prayer.' [18:28]
26. From 'Āṣim al-Kūzī, from Abū 'Abd Allāh عليه السلام. He said, 'I heard him say, "As regards God's statement: ﴿let those who wish to believe in it do so, and let those who wish to reject it do so﴾, this is a threat." [18:29]
27. From Sa'd b. Ṭarīf, from Abū Ja'far عليه السلام who said, 'Wrongdoing is of three types: that which God does not forgive, that which He does forgive and that which He does not let go unaccounted. As for the wrongdoing that God does not forgive, it is associating anything with Him; then the wrong that God can forgive is man's wronging of himself; but as for the wrong that He does not let go, it is when the servants wrong each other.' [18:29]

قال: قلت: فمتى ذلك؟ قال: بعد موت القائم. قال: قلت: ولم يقوم القائم في عالمه حتى يموت؟ قال: تسع عشرة سنة من يوم قيامه إلى يوم موته.

قال: قلت: فيكون بعد موته هرج؟ قال: نعم خمسين سنة، قال: ثم يخرج المنصور إلى الدنيا، فيطلب دمه ودم أصحابه، فيقتل ويسبي حتى يقال: لو كان هذا من ذرية الأنبياء ما قتل الناس كل هذا القتل، فيجتمع الناس عليه أبيضهم وأسودهم، فيكثرون عليه، حتى يلجئونه إلى حرم الله، فإذا اشتد البلاء عليه مات المنتصر، وخرج السفاح إلى الدنيا غصبا للمنتصر، فيقتل كل عدو لنا جائر، ويملك الأرض كلها، ويصلح الله له أمره، ويعيش ثلاثمائة سنة ويزداد تسعا.

ثم قال أبو جعفر عليه السلام: يا جابر، وهل تدري من المنتصر والسفاح؟ يا جابر، المنتصر الحسين، والسفاح أمير المؤمنين صلوات الله عليهم أجمعين.

٢٥. عن زرارة وحمران، عن أبي جعفر وأبي عبد الله عليهما السلام، في قوله تعالى: ﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ﴾، قالوا: إنما عني بها الصلاة.

٢٦. عن عاصم الكوزي، عن أبي عبد الله عليه السلام، قال: سمعته يقول في قول الله: ﴿فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ﴾، قال: وعيد.

٢٧. عن سعد بن طريف، عن أبي جعفر عليه السلام، قال: الظلم ثلاثة: ظلم لا يغفره الله، وظلم يغفره الله، وظلم لا يدعه، فأما الظلم الذي لا يغفره الله الشرك، وأما الظلم الذي يغفره الله فظلم الرجل نفسه، وأما الظلم الذي لا يدعه فالذنوب بين العباد.

28. From Abū Ḥamza, from Abū Ja'far عليه السلام who said, 'Jibra'il brought down this verse unto Muḥammad عليه السلام thus: *﴿Say, 'Now the truth has come from your Lord: let those who wish to believe in it do so, and let those who wish to reject it do so.' We have prepared for those who wronged Muḥammad's family of their right a Fire that will envelop them from all sides.﴾* [18:29*]
29. From 'Abd Allāh b. Sinān, from Abū 'Abd Allāh عليه السلام who said, 'Man has been created hollow, and he must necessarily have food and drink. Hence He says: *﴿If they call for relief, they will be relieved with water like molten metal, scalding their faces.﴾* [18:29]
30. On his authority, regarding God's verse: *﴿when the earth is turned into another earth,﴾* he said, 'It will be turned into a pure loaf of bread that people will eat from until the Reckoning is over.'
So someone asked him, 'So they will actually have nothing better to do on that day besides eating and drinking?' So he replied, 'Man has been created hollow and must fill his void with food and drink. Do you think they will be more preoccupied or the people in the Fire, who still ask to be quenched even then? God says: *﴿If they ask to be quenched, they will be quenched with water like molten metal [...﴾* [18:29]
31. From Idrīs al-Qummi² who said, 'I asked Abū 'Abd Allāh عليه السلام about lasting good works, so he said, "It refers to the daily prayer so safeguard it." He continued, "Never pray the *zuhr* (noon prayer) until the sun has begun its descent at noontime." [18:46]
32. From Abū Baṣīr, from Abū 'Abd Allāh عليه السلام who said, 'The Messenger of God ﷺ said, "Take cover." They asked, "O Messenger of God, is there an enemy coming?" He replied, "No, but take cover from the Fire." So they asked, "How shall we take cover from the Fire, O Messenger of God?" He said, "Through: *﴿Glory be to God, All Praise be to God, there is no god but God, and God is greater﴾*, for these [statements] will come on the Day of Judgement having actions conditional upon them and actions resulting

² Idrīs b. 'Isā al-Ash'arī al-Qummi, on whom there is scant information, is considered a reliable narrator of the Imams' traditions. See Ḥillī, *Khulāṣat al-aqwāl*, 59-60 (nr. 61).

٢٨ . عن أبي حمزة، عن أبي جعفر عليه السلام، قال: تَزَلَّ جَبْرَائِيلُ عليه السلام . بهذه الآية هكذا على محمد عليه السلام فقال: *﴿وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَكَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ﴾* آل محمد عليهم السلام *﴿تَارًا﴾* .

٢٩ . عن عبد الله بن سنان، عن أبي عبد الله عليه السلام، قال: ابن آدم خُلِقَ أجوف لا بُدَّ له من الطعام والشراب، فقال: *﴿وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ﴾* .

٣٠ . وعنه عليه السلام، في قول الله: *﴿يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ﴾*، قال: تُبَدَّلُ حُبْرَةً بيضاء نقيّة، يأكل الناس منها حتى يُفْرَجَ من الحساب .

قال له قائل: إنهم يومئذ لفي شغلٍ عن الأكل والشرب؟ فقال له: ابن آدم خُلِقَ أجوف لا بُدَّ له من الطعام والشراب، أهم أشدَّ شغلاً أم من في النار وقد استغاثوا؟ قال الله: *﴿وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ﴾* .

٣١ . عن إدریس القمي، قال: سألتُ أبا عبد الله عليه السلام عن الباقيات الصالحات . فقال: هي الصلاة فافضوا عليها، وقال: لا تُصَلِّ الظُّهر أبداً حتى تَزُولَ الشمس .

٣٢ . عن أبي بصير، عن أبي عبد الله عليه السلام، قال: قال رسول الله ﷺ: خُذُوا جُنُتَكُمْ قالوا: يا رسول الله، عدوّ حَضَرَ؟ فقال: لا، ولكن خُذُوا جُنُتَكُمْ من النار، فقالوا: بِمِ نَأْخُذُ جُنَّتَنَا يا رسول الله من النار؟ قال: [قولوا:] «سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ

from them, and the power to save and the power to punish, and they are the lasting good deeds." Then Abū 'Abd Allāh عليه السلام said: ﴿Remembering God is greater.﴾ The remembrance of God whenever He has allowed or prohibited something, and their like, is what leads to good results.' [18:46]

33. From Muḥammad b. 'Amr, from whoever narrated it to him, from Abū 'Abd Allāh عليه السلام that he said, 'God, Mighty and Exalted, has said: ﴿Wealth and children are the attractions of this worldly life﴾ just as the eight units of prayer that the servant performs at the end of the night will be the attractions of the afterlife.' [18:46]

34. From Khālīd b. Najīh, from Abū 'Abd Allāh عليه السلام who said, 'On the Day of Judgement man's record will be handed to him, and he will be told to read it.' I asked, 'Will he recognize what is in it?' He said, 'He will remember it all – there will not be a single moment, a single word, a single footstep nor a single thing that he did that he will not remember as if he had done them all that very hour. That is why they will say: ﴿Woe to us! What a record this is! It does not leave any deed, small or large, unaccounted for!﴾' [18:49]

35. From Khālīd b. Najīh, from Abū 'Abd Allāh عليه السلام who said regarding His verse: ﴿Read your record. Today your own soul is enough to calculate your account,﴾ 'The servant will remember everything that he had done and that had been recorded against him as if he had done it all that very hour. That is why they will say: ﴿Woe to us! What a record this is! It does not leave any deed, small or large, unaccounted for!﴾' [18:49]

36. From Jamīl b. Darrāj, from Abū 'Abd Allāh عليه السلام. He said, 'I asked him about Iblis – whether he was one of the angels and whether he was in charge of any of the tasks in the heavens. He replied, "He was not one of the angels and nor was he charged with any of the tasks in the heavens. He was one of the Jinn but used to be with the angels and the angels considered him to be one of them. God knew that he was not one of them, so when He commanded the angels to bow down, he did what he did." [18:50]

أكبر» فإنهن يأتين يوم القيامة ولهن مقدّمات ومؤخّرات ومنجيات ومُعقّبات، وهنّ الباقيات الصالحات.

ثم قال أبو عبد الله عليه السلام: ﴿وَلَذِكْرُ اللَّهِ أَكْبَرُ﴾، قال: ذكر الله عندما أحلّ أو حرّم وشبه هذا هو مؤخّرات.

٣٣. عن محمد بن عمرو، عن حدّثه، عن أبي عبد الله عليه السلام، أنّه قال: قال الله عزّ وجلّ: ﴿الْمَالُ وَالْبَنُونَ زِينَةُ الدُّنْيَا﴾ كما أنّ ثمانين ركّعات يُصلّيها العبد آخر الليل زينة الآخرة.

٣٤. عن خالد بن نجیح، عن أبي عبد الله عليه السلام، قال: إذا كان يوم القيامة دُفِعَ إلى الإنسان كتابه، ثم قيل له: اقرأه.

قلت: فيعرف ما فيه؟ فقال إنه يذكره، فما من لحظة ولا كلمة ولا نقل قدم ولا شيء فعله إلا ذكره، كأنه فعله تلك الساعة، فلذلك قالوا: ﴿يَا وَيْلَتَنَا مَالِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا﴾.

٣٥. عن خالد بن نجیح، عن أبي عبد الله عليه السلام، في قوله: ﴿أَوْرَاكُنَا بِكَ كَهَيِّ بِنَفْسِكَ الْيَوْمَ﴾، قال: يذكر العبد جميع ما عمل وما كُتِبَ عليه كأنه فعله تلك الساعة، فلذلك قالوا: ﴿يَا وَيْلَتَنَا مَالِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا﴾.

٣٦. عن جميل بن درّاج، عن أبي عبد الله عليه السلام، قال: سألتُه عن إبليس، أكان من الملائكة، وهل كان لي من أمر السماء شيئاً؟ قال: لم يكن من الملائكة، ولم يكن لي من أمر السماء

37. From Hishām b. Sālim, from Abū ‘Abd Allāh عليه السلام who said, ‘God issued a direct command to Iblīs to bow down before Ādam, but he said, “By Your Might, if you absolve me of bowing down before Ādam then I will surely worship You the way no one else from any of Your creatures has ever worshipped You.”’ [18:50]
38. In another report from Hishām, on his authority, ‘When God created Ādam before He had blown the spirit of life into him Iblīs was passing by and kicked him, so he started to crawl. So Iblīs said, “Have you been created for any specific purpose?”’ [18:50]
39. From Muḥammad b. Marwān, from Abū Ja‘far عليه السلام who said regarding His verse: ﴿I did not make them witnesses to the creation of the heavens and earth, nor to their own creation; I do not take as My supporters those who lead others astray﴾, ‘The Messenger of God ﷺ said, “O God, give prestige to this religion through ‘Umar b. al-Khaṭṭāb or Abū Jahl b. Hishām.” So God revealed: ﴿I do not take as My supporters those who lead others astray﴾ meaning those two.’ [18:51]
40. From Muḥammad b. Marwān, from Abū ‘Abd Allāh عليه السلام. He said, ‘I said to him, “May I be your ransom – did the Messenger of God ﷺ really say: ‘Give Islam prestige through Abū Jahl b. Hishām or ‘Umar b. al-Khaṭṭāb?’”
So he replied, “Muḥammad, by God, he did indeed say that. And it was a greater blow to me than being decapitated.” Then he approached closer to me and said, “Muḥammad, do you know what God revealed?” I said, “You know better than me – may I be your ransom.”
He said, “The Messenger of God was at al-Arqam’s house when he said: ‘O God, give Islam prestige through Abū Jahl b. Hishām or ‘Umar b. al-Khaṭṭāb.’ So God revealed: ﴿I did not make them witnesses to the creation of the heavens and earth, nor to their own creation; I do not take as My supporters those who lead others astray﴾, meaning those two.”’ [18:51]

شيئاً، كان من الجن، وكان مع الملائكة، وكانت الملائكة تراه أنه منها، وكان الله يعلم أنه ليس منها، فلما أمر الملائكة بالسجود كان منه الذي كان.

٣٧. عن هشام بن سالم، عن أبي عبد الله عليه السلام، قال: أمر الله إبليس بالسجود لآدم مشافهةً، فقال: وعزتك لئن أعفيتني من السجود لآدم لأعبدتك عبادةً ما عبدها خلقٌ من خلقك.

٣٨. وفي رواية أخرى، عن هشام، عنه عليه السلام: ولما خلق الله آدم قبل أن ينفخ فيه الروح، كان إبليس يمر به فيضربه برجله، فيدب، فيقول إبليس: لأمر ما خلقت؟

٣٩. عن محمد بن مروان، عن أبي جعفر عليه السلام، في قوله: ﴿مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُمْ مُنْجِذَ الْمُضِلِّينَ عَصْدًا﴾.

قال: إن رسول الله ﷺ قال: «اللهم أعز الدين بعمر بن الخطاب، أو بأبي جهل بن هشام» فأُتِلَ الله ﷻ ﴿وَمَا كُنْتُمْ مُنْجِذَ الْمُضِلِّينَ عَصْدًا﴾ يعنيهما.

٤٠. عن محمد بن مروان، عن أبي عبد الله عليه السلام، قال: قلت له: جُعِلَتْ فِدَاكَ، قال رسول الله ﷺ: «اللهم أعز الإسلام بأبي جهل بن هشام، أو بعمر بن الخطاب؟».

فقال: يا محمد، قد والله قال ذلك، وكان عليّ أشد من ضرب العنق، ثم أقبل عليّ فقال: هل تدري ما أنزل الله يا محمد؟ قلت: أنت أعلم، جُعِلَتْ فِدَاكَ.

41. From Zurāra, Ḥumrān and Muḥammad b. Muslim, from Abū Ja'far عليه السلام and Abū 'Abd Allāh عليه السلام who said, 'When the incident with Mūsā عليه السلام was due to take place, he was given a large basket in which there was a salted fish, and he was told, "This will lead you to the man you are to accompany at a spring of water between two seas, which revives every single dead thing that touches it. It is known as [the spring of] 'life'." So the two of them set off until they reached the rock, where the young man began to wash the fish in the spring and the fish was thwarting about in his hand until it scratched him and slipped away from him. And the young man forgot all about it. When the specific time that had been fixed had passed, it suddenly dawned on Mūsā, *﴿Mūsā said to his servant, 'Give us our lunch! This journey of ours is very tiring,' and [the servant] said, 'Remember when we were resting by the rock? I forgot the fish - Shayṭān made me forget to pay attention to it - and it [must have] made its way into the sea.' 'How strange!' Mūsā said, 'Then that was the place we were looking for.' So the two turned back, retraced their footsteps.﴾*

When they got there, they found that the fish had swum into the sea, so they followed its tracks until they reached their companion on one of the islands in the sea. He was either reclining or sitting down on a blanket of his. So Mūsā greeted him with peace; and he expressed surprise at the greeting of peace since he was in a land wherein there was no peace. So he asked, "Who are you?" He replied, "I am Mūsā." He asked, "Are you Mūsā son of 'Imrān whom God speaks to directly?" He replied, "Yes." He asked, "What do you want?" He said, "To follow you so that you can teach me some of the right guidance that you have been taught."

He said, "I have been charged with a task that you will not be able to bear, and I have been charged with a task that I myself will not be able to bear." *﴿The man said, 'You will not be able to bear with me patiently. How could you be patient in matters beyond your knowledge?' Mūsā said, 'God willing, you will find me patient. I will not disobey you in any way.'﴾*

So he narrated to him about the family of Muḥammad, peace be upon them, and all that was going to afflict them until they both cried uncontrollably. Then he narrated to him about the Messenger of God ﷺ, and about the Commander of the Faithful, and about Fāṭima's children, all about their virtues and all that they would be granted, to the point where he said, "If only I could be from Muḥammad's family!"; [then about] God's Messenger's return to his people, and all that he will undergo at their hands and their

قال: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ فِي دَارِ الْأَرْقَمِ، فَقَالَ: «اللَّهُمَّ أَعِزَّ الْإِسْلَامَ بِأَبِي جَهْلٍ بْنِ هِشَامٍ أَوْ بِعَمْرِ بْنِ الْخَطَّابِ» فَأَنْزَلَ اللَّهُ *﴿مَا أَشْهَدُكُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقِ أَنْفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَصُدًا﴾* يَعْنِيهِمَا.

٤١. عَنْ زُرَّارَةَ وَحُمْرَانَ وَمُحَمَّدَ بْنِ مُسْلِمٍ، عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ، قَالَ: أَنَّهُ لَمَّا كَانَ مِنْ أَمْرِ مُوسَى عليه السلام الَّذِي كَانَ، أُعْطِيَ مِكْلًا فِيهِ حُوتٌ مُلْمَحٌ، قِيلَ لَهُ: هَذَا يَدُلُّكَ عَلَى صَاحِبِكَ عِنْدَ عَيْنِ مَجْمَعِ الْبَحْرَيْنِ، لَا يُصِيبُ مِنْهَا شَيْءٌ مِثْلًا إِلَّا حَيٌّ، يُقَالُ لَهَا الْحَيَاةُ، فَاَنْطَلَقَا حَتَّى بَلَغَا الصَّخْرَةَ، فَاَنْطَلَقَ الْفَتَى يَغْسِلُ الْحُوتَ فِي الْعَيْنِ، فَاضْطَرَبَ فِي يَدِهِ حَتَّى خَذَشَهُ، وَانْقَلَبَتْ مِنْهُ، وَنَسِيَ الْفَتَى، فَلَمَّا جَاوَزَ الْوَقْتَ الَّذِي وَقَّتَ فِيهِ أَعْيَا مُوسَى *﴿قَالَ لِفَتَاكَ أَتَيْتَا عِدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا﴾* قَالَ أَرَأَيْتَ *﴿إِلَى قَوْلِهِ:﴾* عَلَى آثَارِهِمَا قَصَصًا *﴿﴾*.

فَلَمَّا أَتَاهَا وَجَدَ الْحُوتَ قَدْ خَرَّ فِي الْبَحْرِ، فَاقْصَا الْأَثَرَ حَتَّى أَتَيَا صَاحِبَهُمَا فِي جَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ، إِمَّا مَشْيًا، وَإِمَّا جَالِسًا، فِي كَسَاءٍ لَهُ، فَسَلَّمَ عَلَيْهِ مُوسَى فَعَجِبَ مِنَ السَّلَامِ وَهُوَ فِي أَرْضٍ لَيْسَ فِيهَا السَّلَامُ. فَقَالَ مَنْ أَنْتَ؟ قَالَ: أَنَا مُوسَى. قَالَ: أَنْتَ مُوسَى بْنُ عِمْرَانَ الَّذِي كَلَّمَهُ اللَّهُ تَكَلُّمًا؟ قَالَ: نَعَمْ. قَالَ: فَمَا حَاجَتُكَ؟ قَالَ: اتَّبَعْتُكَ عَلَى أَنْ تُعَلِّمَنِي بِمَا عَلَّمْتَ رُسُلَكَ.

قال: إِيَّيْ وَكَلْتُ بِأَمْرِ لَا تُطِيقُهُ، وَوَكَلْتُ بِأَمْرِ لَا أُطِيقُهُ، وَقَالَ لَهُ: *﴿إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا﴾* وَكَتَفَ تَصَبُّرًا عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا *﴿﴾* قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا *﴿﴾* فَخَذَّاهُ عَنْ آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ وَعَمَّا يُصِيبُهُمْ حَتَّى اشْتَدَّ

rejection of him. Then he recited this verse: ﴿We would make their hearts and their eyes turn away, just as they did not believe the first time, and leave them to flounder in their obstinacy,﴾ then he took the covenant from them.' [18:60-69]

42. From Abū Ḥamza, from Abū Ja'far عليه السلام who said, 'Mūsā b. 'Imrān's successor was Yūsha' b. Nūn, and he is the young man that God mentions in His Book.' [18:60]
43. From Hishām b. Sālim, from Abū 'Abd Allāh عليه السلام who said, 'Mūsā was more knowledgeable than al-Khiḍr.' [18:65]
44. From al-Ḥaḍḍ b. al-Bakhtarī, from Abū 'Abd Allāh عليه السلام with regard to Mūsā's saying to his servant: ﴿Give us our lunch!﴾ and his saying ﴿My Lord, I am in dire need of whatever good thing You may send me﴾: he said, 'By that he meant food.' Then Abū 'Abd Allāh عليه السلام said, 'Mūsā was indeed a man with an appetite.' [18:62]
45. From Burayd, from one of the two [al-Bāqir or al-Ṣādiq]. He said, 'I asked him, "What is your status in comparison to past peoples? Whom do you resemble the most?" He replied, "Khiḍr and Dhū'l Qarnayn. They were both scholars but not prophets." [18:65]
46. From Ishāq b. 'Ammār, from Abū 'Abd Allāh عليه السلام who said, 'The similitude of 'Alī and of us after him within this community is as the similitude of Prophet Mūsā عليه السلام, and the scholar when he met him, questioned him and asked to accompany him. Part of their encounter is what God narrates to His Prophet ﷺ in His Book, which is that God said to Mūsā: ﴿Mūsā, I have raised you above other people by [giving you] My messages and speaking to you: hold on to what I have given you; be one of those who give thanks.﴾ Then He said: ﴿We inscribed everything for him in the Tablets which taught and explained everything.﴾

The scholar however had knowledge that had not been inscribed for Mūsā on the tablets, whilst Mūsā assumed that everything that he ever needed to know was in his casket and that all knowledge had been inscribed for him on the tablets, just as these people who claim that they are jurists and

بكاؤهما، ثم حدثه عن رسول الله ﷺ وعن أمير المؤمنين عليه السلام وعن ولد فاطمة، وذكر له من فضلهم وما أعطوا حتى جعل يقول: يا ليتني من آل محمد؛ وعن رجوع رسول الله ﷺ إلى قومه، وما يلقى منهم ومن تكذيبهم إياه، وتلا هذه الآية: ﴿وَنَقَلَبْ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ﴾ فإنه أخذ عليهم الميثاق.

٤٢. عن أبي حمزة، عن أبي جعفر عليه السلام، قال: كان وصي موسى بن عمران يوشع بن نون، وهو فتاه الذي ذكر الله في كتابه.

٤٣. عن هشام بن سالم، عن أبي عبد الله عليه السلام، قال: كان موسى أعلم من الخضر عليهما السلام.

٤٤. عن الحفص بن البختري، عن أبي عبد الله عليه السلام، في قول موسى لفتاه: ﴿آتِنَا غَدَاءَنَا﴾، وقوله: ﴿رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ﴾، فقال: إنما عنى الطعام. وقال أبو عبد الله عليه السلام: إن موسى لذو جوعات.

٤٥. عن بريد، عن أحدهما عليهما السلام، قال: قلت له: ما منزلتكم في الماضين، وبمن تشبهون منهم؟ قال: الخضر وذو القرنين، كانا عالمين ولم يكونا نبيين.

٤٦. عن إسحاق بن عمار، عن أبي عبد الله عليه السلام، قال: إنما مثل علي عليه السلام ومثلنا من بعده من هذه الأمة، كمثّل موسى النبي عليه السلام والعالم حين لقيه واستنطقه وسأله الصُّحبة، فكان من أمرهما ما اقتضاه الله لنبيه ﷺ في كتابه، وذلك أن الله قال لموسى عليه السلام: ﴿إِنِّي

scholars assume that they are the ones to have established all of the religious knowledge and jurisprudence that this community needs, and that they have correct knowledge from God's Messenger ﷺ which they have learned and guarded. However, not all of what they teach is from the Prophet's knowledge, nor did they acquire it from him and nor do they even recognize it. The evidence for that is that when a matter about the permissible and the prohibited things is posed to them, they themselves ask [others] about it and they do not have a shred of information about it from the Messenger of God. They are too embarrassed [to say they do not know] lest people attribute ignorance to them, and they hate to ask lest they are not given an answer and people resort to seeking knowledge from its source. This is why they use their own opinions and analogies in God's religion, abandoning narrations whilst attributing innovations to God, when the Messenger of God ﷺ had clearly said, "Every innovation is a source of misguidance."

When asked about something to do with God's religion for which they have no evidence from God's Messenger, if only they were to refer it to God, the Prophet and those vested with authority from among them; those among them who are able to extrapolate it – from Muḥammad's family – would surely know it. The thing that prevents them from seeking knowledge from us is animosity and jealousy towards us, even though Mūsā was never jealous of the scholar, whilst Mūsā himself was a prophet who received revelation, but was commanded and told where to meet him, and he questioned him and recognized him to have knowledge. He did not envy him as this community has envied us after the demise of God's Messenger ﷺ because of what he taught us and what we inherited from him. They have never sought us out for our knowledge like Mūsā sought out the scholar and requested to accompany him in order that he may learn knowledge from him and that he may guide him.

اضْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَيَكْلَامِي فَهَذَا آتَيْنُكَ وَكُنْ مِنَ الشَّاكِرِينَ ﴿١٠٠﴾
ثُمَّ قَالَ: ﴿وَكُنَّا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَتَفْصِيلًا لِكُلِّ شَيْءٍ﴾.

وقد كان عند العالم علم لم يكتب لموسى ﷺ في الألواح، وكان موسى ﷺ يظن أن جميع الأشياء التي يحتاج إليها في تابوته، وجميع العلم قد كُتب له في الألواح، كما يظن هؤلاء الذين يدعون أنهم فقهاء وعلماء، وأنهم قد أثبتوا جميع العلم والفقه في الدين مما تحتاج هذه الأمة إليه، وصح لهم عن رسول الله ﷺ وعلموه وحفظوه، وليس كل علم رسول الله ﷺ عليه ولا صار إليهم عن رسول الله ﷺ ولا عرفوه، وذلك أن الشيء من الحلال والحرام والأحكام يرد عليهم فيسألون عنه، ولا يكون عندهم فيه أثر عن رسول الله ﷺ، ويستحيون أن ينسبهم الناس إلى الجهل، ويكرهون أن يسألوا فلا يجيبوا، فيطلبوا الناس العلم من مَعَدِنه، فلذلك استعملوا الرأي والقياس في دين الله، وتركوا الآثار ودأبوا الله بالبدع، وقد قال رسول الله ﷺ: كل بدعة ضلالة.

فلو أنهم إذا سئلوا عن شيء من دين الله، فلم يكن عندهم منه أثر عن رسول الله ﷺ، ردوه إلى الله وإلى الرسول وإلى أولي الأمر منهم، لعلمه الذين يستنبطونه منهم من آل محمد عليهم السلام، والذي منعهم من طلب العلم من العداوة والحسد لنا، ولا والله ما حسد موسى العالم – وموسى نبي الله يوحى إليه – حيث لقيه واستنطقه وعرفه بالعلم، ولم يحسده كما حسدتنا هذه الأمة بعد رسول الله ﷺ على ما علمنا وما ورثنا عن رسول الله ﷺ، ولم يرغبوا إلينا في علمنا كما رغب موسى إلى العالم، وسأله الصُّحبة ليتعلم منه العلم ويرشده.

In any case, when he requested that of the scholar, he knew that Mūsā would not be able to accompany him nor tolerate him nor have patience with him. That is when the scholar said: *How could you be patient in matters beyond your knowledge?* So Mūsā said to him, humbling himself before him, and trying to persuade him to respond favourably to him: *God-willing, you will find me patient. I will not disobey you in any way.* The scholar knew full well that Mūsā would not be able to remain patient over his knowledge.

And by God, O Ishāq b. 'Ammār, that is the condition of the judges, jurists and scholars of the people today. By God they cannot tolerate our knowledge, and nor will they accept it nor have the capacity for it, nor even will they come and take it. They cannot have patience with it just as Mūsā could not have patience with the scholar's knowledge when he accompanied him and saw what he saw of his knowledge. Mūsā found it to be abominable, whilst it was with God's pleasure and it was the truth. Similarly our knowledge is considered abominable and unacceptable by the ignorant ones, whilst according to God it is the truth.' [18:60-69]

47. From 'Abd al-Rahmān b. Sayāba, from Abū 'Abd Allāh عليه السلام who said, 'Mūsā climbed on to his pulpit, which had three steps to it. He began to think to himself that God had not created anybody more knowledgeable than him. So Jibra'il came to him and said, "You are going to be tested so get down, for there is someone on the earth more knowledgeable than you, so go and seek him out." So he sent for Yūsha', saying that, "I am being tested so prepare provisions for us and let us depart. He bought a live fish, then went out in Azerbaijan. Then he roasted it and carried it in a large basket. Then they set off on foot along the coast of the sea. When the prophet was commanded to go to a particular place, he was not aware of it until that time had elapsed.'

He continued, 'Whilst walking they reached an old man lying down who had a staff with him, placed by his side, and he had a blanket covering him. When he would cover his head with it, his feet would stick out from underneath, and when he covered his feet, his head would be sticking out.'

He continued 'So Mūsā stood up to pray and said to Yūsha', "Stand on guard for me." Then a drop of water fell from the sky in the basket and the fish started to thrash about, then it leapt out of the basket and into the water.'

فلما أن سأل العالم ذلك، علم العالم أن موسى عليه السلام لا يستطيع صُحبته، ولا يحتل عليه، ولا يصبر معه، فعند ذلك قال العالم: وكيف تصبر على ما لم تُحِط به خُبراً؟ فقال له موسى عليه السلام، وهو خاضع له يستعطفه على نفسه كي يقبله: ستجدني إن شاء الله صابراً، ولا أعصي لك أمراً، وقد كان العالم يعلم أن موسى لا يصبر على علمه.

فكذلك - والله، يا إسحاق بن عمار - حال قضاة هؤلاء وفقهائهم وجماعتهم اليوم، لا يحتملون والله علمنا، ولا يقبلونه ولا يطيقونه، ولا يأخذون به، ولا يصبرون عليه، كما لم يصبر موسى عليه السلام على علم العالم حين صحبه، ورأى ما رأى من علمه، وكان ذلك عند موسى عليه السلام مكروهاً، وكان عند الله رضاً وهو الحق، وكذلك علمنا عند الجهلة مكروهٌ لا يؤخذ، وهو عند الله الحق.

٤٧. عن عبد الرحمن بن سيابة، عن أبي عبد الله عليه السلام، قال: إن موسى صعد المنبر، وكان منبره ثلاث مراقٍ، فحدث نفسه أن الله لم يخلق خلقاً أعلم منه؛ فأتاه جبرئيل عليه السلام، فقال له: إنك قد ابتليت فانزل، فإن في الأرض من هو أعلم منك فاطلبه، فأرسل إلى يوشع: إني قد ابتليت، فاصنع لنا زاداً وانطلق بنا، واشترى حوتاً من الحيتان الحية، فخرج بأذربيجان؛ ثم شواه، ثم حمله في مِكل، ثم انطلقا يمشيان في ساحل البحر، والنيّ إذا أمر أن يذهب إلى مكان لم يعبأ أبداً حتى يجوز ذلك الوقت.

قال: فبينما هما يمشيان، حتى انتهيا إلى شيخٍ مُستلقٍ معه عصاه، موضوعة إلى جانبه، وعليه كساء إذا قنع رأسه خرجت رجلاه، وإذا غطى رجله خرج رأسه، قال: فقام موسى عليه السلام يُصلي، وقال ليوشع: احفظ عليّ، قال فقطرت قطرة من السماء في المِكل،

He continued, 'This is His verse: ﴿and it made its way into the sea.﴾' He said, 'Then a bird came and landed on the seashore, dipped its beak in and said, "Mūsā, the amount of knowledge you have attained from your Lord is as the amount of water that the surface of my beak has got from the entire ocean."

He said, 'Then he got up to walk, and Yūsha' followed him.' When Yūsha' forgot the basket, Mūsā said, "I have just realized that the time elapsed while we were there, and he said: ﴿'Give us our lunch! This journey of ours is very tiring,' and [the servant] said, 'Remember when we were resting by the rock? I forgot the fish – Shayṭān made me forget to pay attention to it – and it [must have] made its way into the sea.' 'How strange!﴾"

He said, 'So Mūsā went back, retracing his steps until he found him, and he was in the same position, lying down. So Mūsā said to him, "Peace be upon you." So he replied, "And peace be upon you, O scholar of the Children of Israel."

He continued, 'Then he jumped up to his feet and took his staff in his hand. Mūsā said to him, "I have been commanded to follow you that you may teach me some of the right guidance that you have been taught." So he said, as it has been narrated to you: ﴿You will not be able to bear with me patiently.﴾'

He continued, 'So they set off until they came to a riverboat. When the boatmen saw them, they said, "By God, we will not charge these people for the crossing. Today we will carry them free of charge." As soon as the boat had left shore into deeper waters, he bore a hole in it. Mūsā said to him what he said, as you already know. And he replied, ﴿Did I not tell you that you would never be able to bear with me patiently?﴾'

They came out at the seashore, and there was a boy playing with other boys. He was wearing a green silken shirt and had two pearl earrings on. So the scholar picked him up on his hip, then killed him.

Mūsā said to him, ﴿How could you kill an innocent person? He has not killed anyone! What a terrible thing to do!﴾'

He continued, ﴿And so they travelled on. Then, when they came to a town and asked the inhabitants for food but were refused hospitality, they saw a wall there that was on the point of falling down and the man repaired it. Mūsā said, ﴿But if you had wished you could have taken payment for doing that﴾, at least a piece of bread for we are so hungry." He said, "This is a village on the coast

فاضطرب الحوت، ثم جعل يثب من المِثْكَل إلى البحر، قال: وهو قوله: ﴿فَأَتَّخِذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا﴾.

قال: ثم إنه جاء طير، فوقع على ساحل البحر، ثم أدخل منقاره. فقال: يا موسى، ما أخذت من علم ربك ما حمل ظهر منقاري من جميع البحر، قال: ثم قام يمشي فتبعه يوشع. فقال موسى ﷺ: وقد نسي الرِّبِيل يوشع – قال: وإنما أعى حيث جاز الوقت فيه – فقال: ﴿آتَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا﴾ إلى قوله: ﴿فِي الْبَحْرِ عَجَبًا﴾.

قال: فرجع موسى ﷺ يقص أثره حتى انتهى إليه وهو على حاله مستلق، فقال له موسى ﷺ: السلام عليك. فقال: وعليك السلام يا عالم بني إسرائيل. قال: ثم وثب فأخذ عصاه بيده، قال: فقال له موسى ﷺ: إني قد أمرت أن أتبعك على أن تعلمني مما علمت رشداً، فقال كما قص عليكم: ﴿إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا﴾.

قال: فانطلقا حتى انتهيا إلى معبر، فلما نظر إليهم أهل المعبر، قالوا: والله لا نأخذ من هؤلاء أجراً، اليوم نحملهم، فلما ذهبت السفينة وسط الماء خرّقها، قال له موسى ﷺ: كما أخبرتم، ثم قال: ﴿قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا﴾ ﴿فَكَالَ لَأَتَّخِذَنِي بِمَا نَسِيتُ وَلَا رُحْمِي مِنْ أَمْرِي عَسْرًا﴾.

قال: وخرجا على ساحل البحر، فإذا غلام يلعب مع غلمان، عليه قميص حبر أخضر، من أذنيه درتان، فتوركه العالم فدبحه، فقال له موسى ﷺ: ﴿أَفَتَكُلُّنَا نَفْسًا رَكْبَةً بِعِزِّ نَفْسٍ لَقَدْ جِئْتُمْ شَيْئًا كَرًّا﴾.

known as al-Nāṣira, and Christians are called *al-naṣārā* after it. So they refused to host them as their guests, and they refuse to host any guests even after these two until the Day of Judgement. The similitude of the boat for both you as well as us, is as al-Ḥusayn's refusal to pledge allegiance to Mu'āwiya. And the similitude given to you of the boy is as al-Ḥusayn b. 'Alī's statement to 'Abd Allāh b. 'Alī, 'May God curse you as a disbeliever.' So he said to him, 'You have killed him already, O Abū Muḥammad.' And the similitude given to you of the wall is as: 'Alī, al-Ḥasan, and al-Ḥusayn.'" [18:60-82]

48. From 'Abd Allāh b. Maymūn al-Qaddāh, from Abū 'Abd Allāh, from his father عليه السلام who said, 'While Mūsā was sitting among the chiefs of the Children of Israel a man came up to him and said, "I do not know of anyone more knowledgeable about God than you." Mūsā said, "Me neither." So God revealed to him, "Actually My servant Khidr is. So make your way to seek him out." He had to take the disappearance of the fish as a sign, and God has narrated much about him.' [18:66]
49. From Hishām b. Sālim, from Abū 'Abd Allāh عليه السلام, 'Sulaymān was more knowledgeable than Āsif, and Mūsā was more knowledgeable than the one whom he followed.' [18:65]
50. From Layth b. [Abī] Sulaym from Abū Ja'far عليه السلام, 'Mūsā complained to his Lord of hunger on three occasions: ﴿Give us our lunch! This journey of ours is very tiring﴾, ﴿But if you had wished you could have taken payment for doing that﴾, and ﴿My Lord, I am in dire need of whatever good thing You may send me.﴾' [18:62]

قال: ﴿فَانْظُرْ حَتَّى إِذَا أَتَى أَهْلَ قَرْيَةٍ اسْتَطْعَمَ أَهْلُهَا فَكَابُوا أَنْ يُصِيفُوهُمْ فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقُضَ فَاقَامَهُ قَالَ لَوْ شِئْتُ لَأَتَّخَذْتُ عَلَيْهِ أَجْرًا﴾ خَيْرًا نَأْكُلُهُ فَقَدْ جُعْنَا، قال: وهي قرية على ساحل البحر، يقال لها: ناصرة، وبها تسمى النصارى نصارى، فلم يضيفوهما ولا يضيفون بعدهما أحدًا حتى تقوم الساعة.

وكان مثل السفينة فيكم وفينا، ترك الحسين عليه السلام البيعة لمعاوية، وكان مثل الغلام فيكم قول الحسن بن علي عليه السلام لعبد الله بن علي: لعنك الله من كافر، فقال له: قد قتلته يا أبا محمد، وكان مثل الجدار فيكم علي والحسن والحسين عليهم السلام.

٤٨. عن عبد الله بن ميمون القداح، عن أبي عبد الله، عن أبيه عليهما السلام، قال: بينا موسى عليه السلام قاعد في ملا من بني إسرائيل، إذ قال له رجل: ما أرى أحدًا أعلم بالله منك. قال موسى عليه السلام: ما أرى، فأوحى الله إليه: بلي عبيد الخضر، فسأل السبيل إليه، وكان له آية الحوت أن افتقده، وكان من شأنه ما قص الله.

٤٩. عن هشام بن سالم، عن أبي عبد الله عليه السلام: كان سليمان أعلم من آصف، وكان موسى أعلم من الذي اتبعه.

٥٠. عن ليث بن [أبي] سليم، عن أبي جعفر عليه السلام: شكى موسى عليه السلام إلى ربه الجوع في ثلاثة مواضع: ﴿آتِنَا غَدَاءًا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا﴾، ﴿لَا تَخَذْ عَلَيْنَا أَجْرًا﴾، ﴿رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ﴾.

51. From Ismā'il b. Abī Ziyād al-Kūfi, from Ja'far b. Muḥammad, from his father, from his grandfather, from Ibn 'Abbās who said, 'Whatever disparity you find among people in general and 'Alī b. Abī Tālib, existed even with Mūsā and the one who damaged the ship: Mūsā spoke in ignorance, and the man with the boat spoke with knowledge. The people speak in ignorance, and 'Alī speaks with knowledge.' [18:72]
52. From 'Abd Allāh b. Sinān, from Abū 'Abd Allāh عليه السلام that Najda, the Ḥarūrī, once wrote to Ibn 'Abbās asking him about taking children as captives. So he wrote back to him, saying, 'As for children, the Messenger of God ﷺ never killed them, whereas al-Khiḍr used to kill the disbeliever from among them and leave the believer alive. If you have the knowledge that al-Khiḍr had then go ahead and kill them.' [18:74]
53. From Ishāq b. 'Ammār, from Abū 'Abd Allāh عليه السلام. He said, 'I heard him say, "When the scholar was walking with Mūsā they came upon a boy playing. So the scholar punched him and killed him, and Mūsā said to him: ﴿How could you kill an innocent person? He has not killed anyone! What a terrible thing to do!﴾ So the scholar put his hand in [the boy's shirt] and exposed his shoulder, and there was written 'inherent disbeliever'." [18:74]
54. From Ḥarīz, from Abū 'Abd Allāh عليه السلام that he used to recite it as: ﴿that coming after them was a king - meaning up ahead of them - who was seizing every boat by force.﴾ [18:79]
55. From Ḥarīz, from whoever mentioned it from one of the two [al-Bāqir or al-Ṣādiq] that he read it as: ﴿and his parents who were people of faith but he was inherently a disbeliever.﴾ [18:80*]
56. From Abū Baṣīr, from Abū 'Abd Allāh عليه السلام who said regarding His statement: ﴿and so, fearing [...]﴾, 'He feared that the boy, if left to grow up, would incite his parents to disbelief, and they would be obliged due to their excessive love for him.' [18:80]

٥١. عن إسماعيل بن أبي زياد الكوفي، عن جعفر بن محمد، عن أبيه، عن جدّه عليهم السلام، عن ابن عباس، قال: ما وجدتُ للناس ولعليّ بن أبي طالب عليه السلام شبيهاً إلا موسى وصاحب السفينة، تكلم موسى بجهلٍ، وتكلم صاحب السفينة بعلم، وتكلم الناس بجهلٍ، وتكلم عليّ عليه السلام بعلم.

٥٢. عن عبد الله بن سنان، عن أبي عبد الله عليه السلام: أن نجدة الحروري كتب إلى ابن عباس يسأله عن سبي الذراري، فكتب إليه: أما الذراري فلم يكن رسول الله ﷺ يقتلهم، وكان الخضر يقتل كافرهم ويترك مؤمنهم، فإن كنت تعلم ما يعلم الخضر فاقتلهم.

٥٣. عن إسحاق بن عمار، عن أبي عبد الله عليه السلام، قال: سمعته يقول: بينما العالم يمشي مع موسى عليه السلام إذا هم بغلام يلعب بالقلّة، قال: فوكّره العالم فقتله، فقال له موسى عليه السلام: أقتلت نفساً زكية بغير نفس! لقد جئت شيئاً نكراً. قال: فأدخل العالم يده، فاقطلع كفه، فإذا عليه مكتوب: كافر مطبوع.

٥٤. عن حريز، عن أبي عبد الله عليه السلام، أنه كان يقول: ﴿وَكَانَ وَرَاءَهُمْ مَلِكٌ﴾ يعني أمامهم ﴿يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا﴾.

٥٥. عن حريز، عن ذكره، عن أحدهما عليهما السلام، أنه قرأ: ﴿وَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ وَطُبِعَ كَافِرًا﴾.

٥٦. عن أبي بصير، عن أبي عبد الله عليه السلام، في قوله: ﴿تَخَشِينَا﴾ خشي إن أدرك الغلام أن يدعو أبويه إلى الكفر فيجيبانه من فرط حبهما إياه.

57. From 'Abd Allāh b. Khālīd who, without mentioning his source, cited an infallible as having said, 'On the shoulder of the boy whom the scholar killed was written the word 'disbeliever'.' [18:80]
58. From Muḥammad b. 'Umar, from a man, from Abū 'Abd Allāh عليه السلام who said, 'God protects the progeny of the believer for up to a thousand years, and there were seven hundred years separating the two orphan boys from their parents.' [18:82]
59. From 'Uthmān, from a man, from Abū 'Abd Allāh عليه السلام who said regarding God's verse: ﴿we wished that their Lord should give them another child – purer and more compassionate – in his place﴾, 'They gave birth to a daughter, who in turn gave birth to a son who was a prophet.' [18:81]
60. From al-Ḥasan b. Sa'īd al-Lakhmī³ who said, 'One of our companions had a baby girl born to him, and when he went to visit Abū 'Abd Allāh عليه السلام he could see that he was disappointed by her. So Abū 'Abd Allāh said to him, "If God was to reveal to you and ask you to decide: 'Either I choose what is best for you or you choose for yourself,' what would you say?" He said, "I would say: 'My Lord, You choose for me.'" He said, "So God has indeed chosen what is best for you."
- Then he said, "The boy that was killed by the scholar whom Mūsā accompanied, God said about him: ﴿we wished that their Lord should give them another child – purer and more compassionate – in his place.﴾ So in his place, he gave them a daughter who brought seventy prophets into the world." [18:81]
61. From Abū Yahyā al-Wāsiṭī⁴ who, without mentioning his source, cited one of the two [al-Bāqir or al-Ṣādiq] as having said regarding God's verse: ﴿The young boy had parents who were people of faith and so, fearing he would trouble them through wickedness and disbelief, we wished that their Lord should give them another child – purer and more compassionate – in his place﴾, 'He

³ Al-Ḥasan b. Sa'īd al-Lakhmī, a narrator on whom there is scant information. All his narrations are from Imam Ja'far al-Ṣādiq. See Khū'i, *Mu'jam*, 5:341 (nr. 2852).

⁴ His full name is Abū Yahyā Suhayl b. Ziyād al-Wāsiṭī. See Khū'i, *Mu'jam*, 23:96-7 (nr. 14959).

٥٧. عن عبد الله بن خالد، رفعه، قال: كان في كَيْفِ الْغُلَامِ الَّذِي قَتَلَهُ الْعَالِمُ مَكْتُوبٌ: كَافِرٌ.
٥٨. عن محمد بن عمر، عن رجل، عن أبي عبد الله عليه السلام، قال: إِنَّ اللَّهَ لَيَحْفَظُ وَلَدَ الْمُؤْمِنِ إِلَى أَلْفِ سَنَةٍ، وَإِنَّ الْغُلَامَيْنِ كَانَ بَيْنَهُمَا وَبَيْنَ أَبَوَيْهِمَا سَبْعُمِائَةِ سَنَةٍ.
٥٩. عن عثمان، عن رجل، عن أبي عبد الله عليه السلام، في قول الله: ﴿فَأَمَرْنَا أَنْ يَبْدُلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا﴾، قال: إِنَّهُ وُلِدَتْ لَهُمَا جَارِيَةٌ، فَوُلِدَتْ غُلَامًا، وَكَانَ نَبِيًّا.
٦٠. عن الحسن بن سعيد اللخمي، قال: ولد لرجل من أصحابنا جارية، فدخل على أبي عبد الله عليه السلام، فرآه متسخطاً لها، فقال له أبو عبد الله عليه السلام: أَرَأَيْتَ لَوْ أَنَّ اللَّهَ أَوْحَى إِلَيْكَ أَنِّي اخْتَارَ لَكَ أَوْ اخْتَارَ لِنَفْسِكَ مَا كُنْتَ تَقُولُ؟ قال: كُنْتُ أَقُولُ: يَا رَبِّ، تَخْتَارِ لِي. قال: فَإِنَّ اللَّهَ اخْتَارَ لَكَ.
- ثم قال: إِنَّ الْغُلَامَ الَّذِي قَتَلَهُ الْعَالِمُ، كَانَ مَعَ مُوسَى عليه السلام فِي قَوْلِ اللَّهِ: ﴿فَأَمَرْنَا أَنْ يَبْدُلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا﴾، قال: فَأَبْدَلَهُمَا جَارِيَةً وَوُلِدَتْ سَبْعِينَ نَبِيًّا.
٦١. عن أبي يحيى الواسطي، رفعه إلى أحدهما عليهما السلام، في قول الله: ﴿وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ﴾ إِلَى قَوْلِهِ: ﴿وَأَقْرَبَ رُحْمًا﴾، قال: أَبْدَلَهُمَا مَكَانَ الْإِبْنِ بِنْتًا، فَوُلِدَتْ سَبْعِينَ نَبِيًّا.

granted them a daughter instead of the son, and she brought seventy prophets into the world.' [18:80-81]

62. From Abū Baṣīr, from Abū Ja'far عليه السلام who said, 'How many a person has a right to something that he may not even know about!' He said, 'I asked, "How is that? - May God make you prosper." He replied, "The two boys had a treasure that belonged to them under the wall, but it was neither gold nor silver. [I asked, 'So what was it?' He replied, 'It was knowledge.])"

He said, 'I asked, "So which of the two had a greater right to it?" He replied, "The elder one. That is what we say." [18:82]

63. From Ishāq b. 'Ammār who said, 'I heard Abū 'Abd Allāh عليه السلام say, "Due to a man's righteousness, God makes his children and grandchildren prosper, and He protects his immediate family and their progenies in concentric circles so that they remain perpetually in God's protection as a result of God's honouring him." Then he mentioned the two boys, and said: "﴿Their father had been a righteous man﴾ - do you not see that God gave them the recompense for their father's righteousness?" [18:82]

64. From Yazīd b. Rūmān who said, 'Nāfi' b. Azraq entered the Sacred Mosque whilst Ḥusayn b. 'Alī عليه السلام was sitting with 'Abd Allāh b. 'Abbās at al-Ḥijr [by the Ka'ba]. So he sat down next to them and said, "O Ibn 'Abbās, describe for me your God that you worship." So Ibn 'Abbās bowed his head in silence for a long time, taking his time to reply. So al-Ḥusayn said to him, "I will tell you, O Ibn Azraq, you who are entangled in misguidance and have a penchant for ignorance. I will give you the answer to what you just asked." So he said to him, "But I have not asked you that you should answer me."

So Ibn 'Abbās said to him, "Leave the son of the Prophet alone, for he is from the household of prophethood and with him is the source of wisdom." So he said to him, "Describe for me then."

So he said, "I will describe Him the way that He Himself describes Himself, and I know Him through that which He Himself has made Himself known. He cannot be perceived by the senses, nor quantified by people. He is near but not by physical proximity, and He is far but not such that He can be tracked. He is One and indivisible. There is no god but He, the Great, the Lofty."

٦٢. عن أبي بصير، عن أبي جعفر عليه السلام، قال: كم من إنسان له حق لا يعلم به. قال: قلت: وما ذاك، أصلحك الله؟ قال: إن صاحبي الجدار كان لهما كنز تحتها، أما إنه لم يكن بذهب ولا فضة. قلت: فإيهما كان؟ قال: كان عليهما.

قال: قلت: فأيهما كان أحق به؟ فقال: الأكبر، كذلك نقول.

٦٣. عن إسحاق بن عمار، قال: سمعتُ أبا عبد الله عليه السلام يقول: إن الله ليُصلح بصلاح الرجل المؤمن ولده وولد ولده، ويحفظه في دويرته ودويرات حوله، فلا يزالون في حفظ الله، لكرامته على الله، ثم ذكر الغلامين فقال: ﴿وَكَانَ أَبُوهُمَا صَالِحًا﴾ ألم تر أن الله شكر صلاح أبيهما لهما.

٦٤. عن يزيد بن رومان، قال: دخل نافع بن الأزرق المسجد الحرام، والحسين بن علي عليهما السلام مع عبد الله بن عباس جالسا في الحِجر، فجلس إليهما، ثم قال: يا بن عباس، صف لي إلهك الذي تعبده، فأطرق بن عباس طويلاً مستبسطاً بقوله، فقال له الحسين عليه السلام: إني يا بن الأزرق المتورط في الضلالة، المرتكس في الجهالة، أجيئك عما سألت عنه، فقال: ما إياك سألت فتجيبني.

فقال له بن عباس: مه عن ابن رسول الله، فإنه من أهل بيت النبوة، ومعدن الحكمة.

فقال له: صف لي. فقال له: أصفه بما وصف به نفسه، وأعرفه بما عرّف به نفسه، لا يدرك بالحواس، ولا يُقاس بالناس، قريبٌ غير مُلتزق، وبعيدٌ غير مُقَصَّى، يُوحَد ولا يتبعَض، لا إله إلا هو الكبير المتعال.

He said, 'So Azraq began to weep fervently, and al-Ḥusayn asked him, "Why are you crying?"

He replied, "I am crying due to the beauty of your description."

He said, "Ibn al-Azraq, I have been told that you believe my father, my brother and myself to be disbelievers?"

So Nāfi' said to him, "If I do say that, it is only because you used to be the leaders and landmarks of Islam, but when you changed, then we had to replace you as a result."

So al-Ḥusayn said to him, "Ibn al-Azraq, I will ask you about one of God's verses who there is no god but He, so tell me the answer: ﴿The wall belonged to two young orphans in the town and there was buried treasure beneath it belonging to them. Their father had been a righteous man, so your Lord intended them to reach maturity and then dig up their treasure as a mercy from your Lord﴾ – 'Who caused it to be protected for them?' [He replied, 'Their father.']. So who is more righteous, their father or God's Messenger and Fāṭima?"

He replied, "Of course it is the Messenger of God and Fāṭima, the daughter of God's Messenger ﷺ."

He said, "So would He not protect them enough to intervene between us and the state of disbelief?"

So he got up, shook off his cloak then said, "God has warned us about you people – the whole clan of Quraysh, you are quarrelsome people." [18:82]

65. From Zurāra and Ḥumrān, from Abū Ja'far and Abū 'Abd Allāh, peace be upon them both, who said, 'Children are protected as a result of the good deeds of their forefathers, just as God protected the two boys as a result of their parents' righteousness.' [18:82]

66. From Ṣafwān al-Jammāl, from Abū 'Abd Allāh ﷺ. He said, 'I asked him about God's verse: ﴿The wall belonged to two young orphans in the town and there was buried treasure beneath it belonging to them.﴾ So he said, "It was neither gold nor silver, but rather four phrases: "Indeed I am God: there is no god but Me; whoever is convinced of death will never laugh loudly; whoever acknowledges that there is accountability, his heart will never be jubilant; and whoever believes in Divine decree will not fear anyone but his Lord." [18:82]

قال: فبكى ابن الأزرق بكاءً شديداً، فقال له الحسين ﷺ: ما يبكيك؟ قال: بكيت من حُسن وصفك. قال: يا ابن الأزرق، إني أخبرت أنك تكفر أبي وأخي وتكفرني؟ قال له نافع: لئن قلتُ ذاك لقد كنتم الحكماء، ومعالم الإسلام، فلما بدلتُم استبدلنا بكم.

فقال له الحسين ﷺ: يا ابن الأزرق، أسألك عن مسألة فأجيني عن قول الله لا إله إلا هو: ﴿وَأَمَّا النِّجْدَارُ فَأَنَّ لِلْغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا﴾ إلى قوله: ﴿كَزَّهُمَا﴾ من حفظ فيهما؟ [قال: أبوهما]. قال: فأيهما أفضل أبوهما أم رسول الله وفاطمة؟ قال: لا بل رسول الله وفاطمة بنت رسول الله ﷺ. قال: فما حفظهما حتى حيل بيننا وبين الكفر! فنهض ثم نفّض ثوبه، ثم قال: قد نبأنا الله عنكم معشر قريش، أنتم قوم خصمون.

٦٥. عن زُرارة وحمُران، عن أبي جعفر وأبي عبد الله عليهما السلام، قالوا: يحفظ الأطفال بأعمال آبائهم، كما حفظ الله الغُلامين بصلاح أبيهما.

٦٦. عن صفوان الجمال، عن أبي عبد الله ﷺ، قال: سألتُهُ عن قول الله: ﴿وَأَمَّا النِّجْدَارُ فَأَنَّ لِلْغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا﴾.

فقال: أما إنه ما كان ذهباً ولا فضة، وإنما كان أربع كلمات: «إني أنا الله لا إله إلا أنا، مَنْ أيقن بالموت لم تضحك سنُّه، ومن أقرَّ بالحساب لم يفرح قلبه، ومن آمن بالقدر لم يَحْشَ إلا ربَّه».

67. From Ibn Asbāt, from Abū al-Ḥasan al-Riḍā عليه السلام who said, 'The treasure which God mentions in: ﴿and there was buried treasure beneath it belonging to them﴾ was a golden tablet on which was inscribed: "In the Name of God, the most Beneficent, the most Merciful. Muḥammad is the Messenger of God. I wonder how the one convinced of death can ever be jubilant. I wonder how someone convinced of Divine decree can ever be sad. I wonder how someone who sees this world and its vicissitudes with its inhabitants can rely on it. The one who himself is negligent of God cannot then accuse God in His decree nor in His delaying of providing sustenance." [18:82]
68. From Mas'ada b. Ṣadaqa, from Ja'far b. Muḥammad عليه السلام from his forefathers, that the Prophet ﷺ said, 'God takes over the affairs of the righteous servant after his death with regard to his children and his property, even if his children are wrongdoers.' Then he recited this verse until the end: ﴿Their father had been a righteous man, so your Lord intended them to reach maturity and then dig up their treasure as a mercy from your Lord.﴾ [18:82]
69. From Aḥmad b. Muḥammad b. Abī Naṣr, that he heard these words from al-Riḍā عليه السلام: 'How strange that someone can be negligent of God yet accuse God of tarrying in providing for him, and taking His time in His decree.' [18:82]
70. From Muḥammad b. 'Amr al-Kūfī, from a man who narrated from Abū 'Abd Allāh عليه السلام who said, 'God protects the child of a believing father for him up until a thousand years; and there were seven hundred years separating the two orphan boys from their parents.' [18:82]
71. From al-Aṣbagh who said, 'Ibn al-Kawwā' stood up to ask the Commander of the Faithful عليه السلام, saying, "Commander of the Faithful, tell me about Dhū'l Qarnayn – was he a king or a prophet? And tell me about his horns – were they gold or silver?" He replied, "He was neither a prophet nor a king, and his horns were neither gold nor silver. He was simply a servant who loved God, so God loved him. He counseled others for God's sake, so He counseled him in turn. He was called Dhū'l Qarnayn because he preached to his people but they struck him on the side of his head, so he stayed away from them for a while. Then he came back and preached to them anew, and again

٦٧. عن ابن أسباط، عن أبي الحسن الرضا عليه السلام، قال: كان في الكنز الذي قال الله: ﴿وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا﴾ لوحٌ من ذهب فيه «بسم الله الرحمن الرحيم، محمد رسول الله، عَجِبْتُ لِمَنْ أَيْقَنَ بِالْمَوْتِ كَيْفَ يَفْرَحُ وَعَجِبْتُ لِمَنْ أَيْقَنَ بِالْقَدَرِ كَيْفَ يَحْزَنُ، وَعَجِبْتُ لِمَنْ رَأَى الدُّنْيَا وَتَقَلَّبُهَا بِأَهْلِهَا كَيْفَ يَرْكُنُ إِلَيْهَا! وَيَنْبَغِي لِمَنْ غَفَلَ عَنِ اللَّهِ أَنْ لَا يَتَّهِمَ اللَّهَ فِي قَضَائِهِ، وَلَا يَسْتَبْطِئُهُ فِي رِزْقِهِ».
٦٨. عن مسعدة بن صدقة، عن جعفر بن محمد، عن آبائه عليهم السلام: أن النبي ﷺ قال: إِنْ اللَّهُ لِيُخْلِفَ الْعَبْدَ الصَّالِحَ مِنْ بَعْدِ مَوْتِهِ فِي أَهْلِهِ وَمَالِهِ، وَإِنْ كَانَ أَهْلُهُ أَهْلَ سُوءٍ، ثُمَّ قَرَأَ هَذِهِ الْآيَةَ إِلَى آخِرِهَا ﴿وَكَانَ أَبُوهُمَا صَالِحًا﴾.
٦٩. عن أحمد بن محمد بن أبي نصر، أنه سَمِعَ هَذَا الْكَلَامَ مِنَ الرِّضَا عليه السلام: «عَجَبًا لِمَنْ غَفَلَ عَنِ اللَّهِ، كَيْفَ يَسْتَبْطِئُ اللَّهَ فِي رِزْقِهِ، وَكَيْفَ اصْطَبَرَ عَلَى قَضَائِهِ!».
٧٠. عن محمد بن عمرو الكوفي، عن رجلٍ، عن أبي عبد الله عليه السلام، قال: إِنْ اللَّهُ تَعَالَى يَحْفَظُ وَلَدَ الْمُؤْمِنِ لِأَبِيهِ إِلَى أَلْفِ سَنَةٍ، وَإِنَّ الْغُلَامَيْنِ كَانَ بَيْنَهُمَا وَبَيْنَ أَبِيهِمَا سَبْعُمِائَةِ سَنَةٍ.
٧١. عن الأصم، قال: قام بن الكواء إلى أمير المؤمنين عليه السلام فقال: يا أمير المؤمنين، أخبرني عن ذي القرنين، أملك كان أم نبي؟ وأخبرني عن قرنيه أذهب أم فضة؟

they struck him with a sword on the other side of his head. There is one just like him in your midst.” [18:83]

72. From Abū Baṣīr, from Abū Ja‘far عليه السلام who said, ‘Dhū’l Qarnayn was not a prophet but a righteous servant who loved God and whom God loved in turn. He counseled people for God’s sake, so God counseled him. He enjoined his people to be God-conscious, but they struck him on the side of his head. So he stayed away from them for some time. Then he returned to them, but they struck him again on the other side. There is one just like him in your midst. He was asked to choose between the arduous clouds or the subservient clouds, so he chose the subservient ones and mounted them. When he reached a community of people, he acted as a messenger to them by himself so that they do not reject the emissaries [of God].’ [18:83]
73. From Abū al-Tufayl who said, ‘I heard ‘Alī عليه السلام say, “Dhū’l Qarnayn was neither a prophet nor a messenger, but he was a servant who loved God and was in turn loved by Him. He counseled others for God’s sake, so God counseled him. He preached to his people, but they struck him on one side of his head and killed him. Then God resurrected him, so they struck him on the other side of his head, killing him again.” [18:83]
74. From Burayd b. Mu‘āwiya, from both Abū Ja‘far عليه السلام and Abū ‘Abd Allāh عليه السلام. He asked them, ‘What is your status and who do you resemble most from past peoples?’ They said, ‘Mūsā’s companion and Dhū’l Qarnayn. They were both scholars but not prophets.’ [18:83]
75. From Abū Ḥamza al-Thumālī, from Abū Ja‘far عليه السلام who said, ‘God did not send any of the prophets to be kings on this earth after Nūḥ, apart from four: the first of them was Dhū’l Qarnayn, and his name was ‘Ayyāsh; then Dāwūd, Sulaymān and Yūsuf. ‘Ayyāsh ruled over everything between the east and the west. Dāwūd ruled over the area between Greater Syria and Iṣṭakhr, as did Sulaymān, and Yūsuf ruled over Egypt and its lands but did not conquer others.’ [18:83]

قال: إِنَّهُ لَمْ يَكُنْ بَنِيٍّ وَلَا مَلَكًا، وَلَمْ يَكُنْ قَرْنَاهُ ذَهَبًا وَلَا فِضَّةً، وَلَكِنَّهُ عَبْدًا أَحَبَّ اللَّهُ فَأَحَبَّهُ، وَنَصَحَ اللَّهُ فَنَصَحَ لَهُ، وَأَتَمَّا سُمِّيَ ذَا الْقَرْنَيْنِ لِأَنَّهُ دَعَا قَوْمَهُ فَضْرَبُوهُ عَلَى قَرْنِهِ، فَغَابَ عَنْهُمْ، ثُمَّ عَادَ إِلَيْهِمْ فَدَعَاهُمْ، فَضْرَبُوهُ بِالسَّيْفِ عَلَى قَرْنِهِ الْآخَرَ، وَفِيكُمْ مِثْلُهُ.

٧٢. عَنْ أَبِي بَصِيرٍ، عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: إِنَّ ذَا الْقَرْنَيْنِ لَمْ يَكُنْ نَبِيًّا، وَلَكِنْ كَانَ عَبْدًا صَالِحًا أَحَبَّ اللَّهُ فَأَحَبَّهُ، وَنَصَحَ اللَّهُ فَنَصَحَهُ، أَمَرَ قَوْمَهُ بِتَقْوَى اللَّهِ فَضْرَبُوهُ عَلَى قَرْنِهِ، فَغَابَ عَنْهُمْ زَمَانًا، ثُمَّ رَجَعَ إِلَيْهِمْ فَضْرَبُوهُ عَلَى قَرْنِهِ الْآخَرَ، وَفِيكُمْ مَنْ هُوَ عَلَى سُنَّتِهِ، وَإِنَّهُ خَيْرُ بَيْنِ السَّحَابِ الصَّعْبِ وَالسَّحَابِ الدَّلُولِ، فَاخْتَارَ الدَّلُولَ فَرَكِبَ الدَّلُولَ، فَكَانَ إِذَا اتَّهَى إِلَى قَوْمٍ كَانَ رَسُولُ نَفْسِهِ إِلَيْهِمْ، لِكَيْ لَا تُكَذِّبَ الرُّسُلَ.

٧٣. عَنْ أَبِي الطُّفَيْلِ، قَالَ: سَمِعْتُ عَلِيًّا عليه السلام يَقُولُ: إِنَّ ذَا الْقَرْنَيْنِ لَمْ يَكُنْ نَبِيًّا وَلَا رَسُولًا، كَانَ عَبْدًا أَحَبَّ اللَّهُ فَأَحَبَّهُ، وَنَصَحَ اللَّهُ فَنَصَحَهُ، دَعَا قَوْمَهُ فَضْرَبُوهُ عَلَى أَحَدِ قَرْنَيْهِ فَقَتَلُوهُ، ثُمَّ بَعَثَهُ اللَّهُ فَضْرَبُوهُ عَلَى قَرْنِهِ الْآخَرَ فَقَتَلُوهُ.

٧٤. عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ، عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ جَمِيعًا، قَالَ لَهُمَا: مَا مِثْلُكُمْ، وَمَنْ تُشَبِّهُونَ مَنْ مَضَى؟ قَالَ: صَاحِبُ مُوسَى وَذُو الْقَرْنَيْنِ، كَانَا عَالِمَيْنِ وَلَمْ يَكُونَا نَبِيَّيْنِ.

٧٥. عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ، عَنْ أَبِي جَعْفَرٍ عليه السلام، قَالَ: إِنَّ اللَّهَ لَمْ يَبْعَثْ أَنْبِيَاءَ مُلُوكًا فِي الْأَرْضِ إِلَّا أَرْبَعَةً بَعْدَ نُوحٍ: أَوَّلَهُمْ ذُو الْقَرْنَيْنِ وَاسْمُهُ عِيَّاشُ، وَدَاوُدُ، وَسُلَيْمَانُ، وَيُوسُفُ، فَأَمَّا عِيَّاشُ

76. From Ibn al-Warqā' who said, 'I asked the Commander of the Faithful عليه السلام about Dhū'l Qarnayn – what were his two horns made of? He replied, "Perhaps you think that his horns were gold or silver, but he was a prophet who was sent to the people, so he called them to God and goodness. A man from among them, however, stood up and struck him on the left side of his head, so he died. Then He resurrected him and brought him back to life, and sent him to some other people. A man rose up again, however, and struck him on the right side of his head, and he died. That is why God called him Dhū'l Qarnayn." [18:83]

77. From Ibn Hishām, from his father, from whoever narrated it from someone from Muḥammad's family, who said, "Dhū'l Qarnayn was a righteous man for whom large distances were shortened, and passage to various countries was facilitated for him. The fountain of youth had been described to him, and he had been told that whoever drinks from it will never die until he hears the sound. So he went out in search of it until he came to its location. In that place were three hundred and sixty springs. Khidr was at the forefront, being one of his closest companions. So he called him and other companions of his and gave each of them a salted fish, saying, "Go forth to such and such a place, and each of you should wash his fish in one of the springs there, making sure that no one else washes his fish in the same spring." They set off, and each man claimed a spring and washed his fish therein. Al-Khidr too stopped at one of the springs, and as soon as he immersed the fish and it took one whiff of the water it sprang back to life and plunged into the water.

When al-Khidr saw that, he took off his clothes, jumped in and began to immerse his whole body in the water and to drink from it. He tried hard to catch it, but in vain. So he came back out as did his companions, and Dhū'l Qarnayn told him to go and catch the fish. He said to them, "Look out, for a fish has been left behind." They said, "It belonged to Khidr." So he called him and asked him, "What caused your fish to be left behind?" So he [al-Khidr] told him all about it. Then he asked, "So what did you do?" He said, "I jumped in after it, and even dived in to find it but I could not find it anywhere." Then he asked, "Did you drink the water?" He said, "Yes." So Dhū'l Qarnayn looked for that spring but could not find it, and said to Khidr, "You are its keeper now." [18:83-84]

فَلَمَّا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، وَأَمَّا دَاوُدَ، فَلَمَّا بَيْنَ الشَّامَاتِ إِلَى بِلَادِ إِصْطَخَرَ، وَكَذَلِكَ كَانَ مُلْكُ سُلَيْمَانَ، وَأَمَّا يُوسُفَ فَلَمَّا مِصْرَ وَبَرَّارِيهَا لَمْ يَجَاوِزْهَا إِلَى غَيْرِهَا.

٧٦. عَنْ أَبِي الْوَرْقَاءِ، قَالَ: سَأَلْتُ أَمِيرَ الْمُؤْمِنِينَ عليه السلام عَنْ ذِي الْقَرْنَيْنِ مَا كَانَ قَرْنَاهُ؟ فَقَالَ: لَعَلَّكَ تَحْسَبُ كَانَ قَرْنَاهُ ذَهَبًا أَوْ فِضَّةً، أَوْ كَانَ نَبِيًّا (بَلْ كَانَ عَبْدًا صَالِحًا) بَعَثَهُ اللَّهُ إِلَى أَنْاسٍ فَدَعَاهُمْ إِلَى اللَّهِ وَإِلَى الْخَيْرِ، فَقَامَ رَجُلٌ مِنْهُمْ فَضْرَبَ قَرْنَهُ الْأَيْسَرِ فَمَاتَ، ثُمَّ بَعَثَهُ فَأَحْيَاهُ، وَبَعَثَهُ إِلَى أَنْاسٍ، فَقَامَ رَجُلٌ فَضْرَبَ قَرْنَهُ الْأَيْمَنِ فَمَاتَ، فَسَمَّاهُ اللَّهُ ذَا الْقَرْنَيْنِ.

٧٧. عَنْ ابْنِ هِشَامٍ، عَنْ أَبِيهِ، عَنْ حَدِيثِهِ، عَنْ بَعْضِ آلِ مُحَمَّدٍ عليه السلام، قَالَ: إِنَّ ذَا الْقَرْنَيْنِ كَانَ رَجُلًا صَالِحًا طُوبِتَ لَهُ الْأَسْبَابُ، وَمُكِّنَ لَهُ فِي الْبِلَادِ، وَكَانَ قَدْ وَصِفَ لَهُ عَيْنُ الْحَيَاةِ، وَقِيلَ لَهُ: مَنْ يَشْرَبُ مِنْهَا شَرْبَةً لَمْ يَمُتْ حَتَّى يَسْمَعَ الصَّوْتِ، وَإِنَّهُ خَرَجَ فِي طَلَبِهَا حَتَّى أَتَى مَوْضِعَهَا، وَكَانَ فِي ذَلِكَ الْمَوْضِعِ ثَلَاثُمِائَةٍ وَسِتُونَ عَيْنًا، وَكَانَ الْخَضِرُ عَلَى مُقَدَّمَتِهِ، وَكَانَ مِنْ أَشَدِّ أَصْحَابِهِ عِنْدَهُ، فَدَعَاهُ فَأَعْطَاهُ وَأَعْطَى قَوْمًا مِنْ أَصْحَابِهِ كُلِّ رَجُلٍ مِنْهُمْ حُوتًا مُلْحًا، فَقَالَ: انْطَلِقُوا إِلَى هَذِهِ الْمَوَاضِعِ، فَلْيَغْسِلْ كُلُّ رَجُلٍ مِنْكُمْ حُوتَهُ عِنْدَ عَيْنٍ، وَلَا يَغْسِلْ مَعَهُ أَحَدٌ، فَاَنْطَلَقُوا فَلَزِمَ كُلُّ رَجُلٍ مِنْهُمْ عَيْنًا فَغَسَلَ فِيهَا حُوتَهُ، وَإِنَّ الْخَضِرَ أَتَاهُمْ إِلَى عَيْنٍ مِنْ تِلْكَ الْعُيُونِ، فَلَمَّا غَمَسَ الْحُوتَ، وَوَجَدَ الْحُوتَ رِيحَ الْمَاءِ، حَيَّيْ فَانْسَابَ فِي الْمَاءِ.

فَلَمَّا رَأَى ذَلِكَ الْخَضِرَ، رَمَى بَثْيَابَهُ وَسَقَطَ، وَجَعَلَ يَرْتَمِسُ فِي الْمَاءِ وَيَشْرَبُ، وَيَجْتَهِدُ أَنْ يُصِيبَهُ وَلَا يُصِيبِهِ، فَلَمَّا رَأَى ذَلِكَ رَجَعَ فَرَجَعَ أَصْحَابُهُ، وَأَمْرُهُ ذَا الْقَرْنَيْنِ بِقَبْضِ السَّكِّ، فَقَالَ: انْظُرُوا فَقَدْ تَخَلَّفَتْ سَمَكَةٌ. فَقَالُوا: الْخَضِرُ صَاحِبُهَا. قَالَ: فَدَعَاهُ فَقَالَ: مَا خَلَّفَ

سَمِّكَ؟ قال: فأخبره الخبر، فقال له: فصنعت ماذا؟ قال: سَقَطْتُ عليها، فجعلتُ
أغوصُ فاطلبها فلم أجدها. قال: فشربت من الماء؟ قال: نعم. قال: فطلب ذو القرنين
العَيْن فلم يجدها، فقال للخضر: أنت صاحبها.

٧٨. عن حارث بن حبيب، قال: أتى رجلٌ عليّاً عليه السلام، فقال له: يا أمير المؤمنين، أخبرني عن
ذِي الْقَرْنَيْنِ. فقال له: سَجَزَ لَهُ السَّحَابُ، وَقُرِّبَتْ لَهُ الْأَسْبَابُ، وَبُسِطَ لَهُ فِي التَّوْرِ.
فقال له الرجل: كيف بُسِطَ لَهُ فِي التَّوْرِ؟ فقال عليٌّ عليه السلام: كَانَ يُبْصِرُ بِاللَّيْلِ كَمَا
يُبْصِرُ بِالنَّهَارِ. ثُمَّ قَالَ عَلِيٌّ عليه السلام لِلرَّجُلِ: أَزِيدُكَ فِيهِ؟ فَسَكَتَ.

٧٩. عن الأصغر بن نباتة، عن أمير المؤمنين عليه السلام، قال: سُئِلَ عَنْ ذِي الْقَرْنَيْنِ، قَالَ: كَانَ عَبْدًا
صَالِحًا وَاسْمُهُ عِيَّاشُ، اخْتَارَهُ اللَّهُ وَابْتَعَثَهُ إِلَى قَرْنٍ مِنَ الْقُرُونِ الْأُولَى فِي نَاحِيَةِ الْمَغْرِبِ،
وَذَلِكَ بَعْدَ طُوفَانِ نُوحٍ، فَضَرَبُوهُ عَلَى قَرْنِ رَأْسِهِ الْأَيْمَنِ فَمَاتَ، ثُمَّ أَحْيَاهُ اللَّهُ بَعْدَ مِائَةِ
عَامٍ، ثُمَّ بَعَثَهُ إِلَى قَرْنٍ مِنَ الْقُرُونِ الْأُولَى فِي نَاحِيَةِ الْمَشْرِقِ فَكَذَّبُوهُ، فَضَرَبُوهُ ضَرْبَةً عَلَى قَرْنِهِ
الْأَيْسَرِ فَمَاتَ مِنْهَا، ثُمَّ أَحْيَاهُ اللَّهُ بَعْدَ مِائَةِ عَامٍ، وَعَوَّضَهُ مِنَ الضَّرْبَتَيْنِ اللَّتَيْنِ عَلَى رَأْسِهِ
قَرْنَيْنِ فِي مَوْضِعِ الضَّرْبَتَيْنِ أَجُوفَيْنِ، وَجَعَلَ عِزَّ مُلْكِهِ وَآيَةَ نُبُوَّتِهِ فِي قَرْنَيْهِ.

ثُمَّ رَفَعَهُ اللَّهُ إِلَى السَّمَاءِ الدُّنْيَا، فَكَشَّطَ لَهُ عَنِ الْأَرْضِ كُلِّهَا، جِبَالَهَا وَسُھُولَهَا وَفِجَاجَهَا،
حَتَّى أَبْصَرَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، وَأَنَاءَهُ اللَّهُ مِنْ كُلِّ شَيْءٍ عِلْمًا يَعْرِفُ بِهِ الْحَقَّ وَالْبَاطِلَ،
وَأَيَّدَهُ فِي قَرْنَيْهِ بِكَسْفٍ مِنَ السَّمَاءِ، فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ، ثُمَّ أَهْبَطَ إِلَى الْأَرْضِ، وَأَوْحَى

78. From Ḥārith b. Ḥabīb^s who said, 'A man came to 'Alī عليه السلام and said to him, "Commander of the Faithful, tell me about Dhū'l Qarnayn." So he said to him, "The clouds were made subservient to him, journeys expedited for him and light was expanded for him." So the man asked him, "How was light expanded for him?" So 'Alī عليه السلام said, "He was able to see in the night just as well as he could in the daytime." Then 'Alī عليه السلام said to the man, "Shall I tell you more about him?" He kept quiet.' [18:83-84]

79. From al-Aṣḡar b. Nubāta, from the Commander of the Faithful عليه السلام that he was asked about Dhū'l Qarnayn, so he said, 'He was a righteous servant [of God], and his name was 'Ayyāsh. God had chosen him for a mission in one of the early epochs after the flood of Nūḥ and sent him towards the West. The people struck him on the right side of his head, and he died as a result. Then God resurrected him one hundred years later and sent him towards the East in one of the earliest epochs. They too rejected him and struck him on the left side of his head, as a result of which he died. God again resurrected him after a hundred years, and gave him a pair of horns to place over the dents that the blows had left in his head, and He made those horns the mark of distinction of his rule and the miracle of his prophethood.

Then God raised him up to the lowest [worldly] heaven, and let him behold the earth in all its glory, with all its mountains, plains and canyons such that he could see everything between the east and the west. God gave him knowledge of everything, through which he could discriminate between right and wrong. God also reinforced his horns with a piece of the sky that contained darkness, thunder, and lightning. Then he descended back onto the earth, and God revealed to him, "Travel towards the western and eastern lands for distances will be shortened for you, people will be made to submit before you, and fear of you will be instilled in them."

So Dhū'l Qarnayn travelled to the western lands, and every time he passed by a town he would roar like an enraged lion and his horns would emit darkness, thunder, and bolts of lightning. All who challenged him and opposed him perished instantly. He managed to reach the place where the sun set in a single day, having had the people of both the east and the west

^s We were unable to locate this individual in either Ḥilli's *Khulāṣat al-aqwāl* or Khū'i's *Mu'jam*.

اللَّهُ إِلَيْهِ: أَنْ سِرَ فِي نَاحِيَةِ غَرْبِ الْأَرْضِ وَشَرْقَهَا، فَقَدْ طَوَيْتُ لَكَ الْبِلَادَ، وَذَلَّلْتُ لَكَ الْعِبَادَ، فَأَرْهَبْتُهُمْ مِنْكَ.

فسار ذو القرنين إلى ناحية المغرب، فكان إذا مرَّ بقرية زار فيها كما يزأر الأسد المغضب، فينبعث من قرنيه ظلمات ورعد وبرق وصواعق، تهلك من ناوأه وخالفه، فلم يبلغ مغرب الشمس حتى دان له أهل المشرق والمغرب.

قال: وذلك قول الله: ﴿إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا﴾ فسار ﴿حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ﴾ إلى قوله: ﴿أَمَّا مَنْ ظَلَمَ﴾ ولم يؤمن بربه ﴿فَسَوْفَ نُعَذِّبُهُ﴾ في الدنيا بعذاب الدنيا ﴿ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ﴾ في مرجعه ﴿فَيُعَذِّبُهُ عَذَابًا نَكْرًا﴾ إلى قوله: ﴿وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا﴾ ثُمَّ أَتْبَعَ ﴿ذُو الْقَرْنَيْنِ مِنَ الشَّمْسِ﴾ سَبَبًا.

ثم قال أمير المؤمنين عليه السلام: إنَّ ذَا الْقَرْنَيْنِ لَمَّا اتَّهَىٰ مَعَ الشَّمْسِ إِلَى الْعَيْنِ الْحَامِيَةِ، وَجَدَ الشَّمْسَ تَغْرُبُ فِيهَا، وَمَعَهَا سَبْعُونَ أَلْفَ مَلَكٍ يُجْرُونَهَا بِسَلْسِلِ الْحَدِيدِ وَالْكَلاَلِيبِ، يُجْرُونَهَا مِنْ قَعْرِ الْبَحْرِ فِي قُطْرِ الْأَرْضِ الْأَيْمَنِ، كَمَا تَجْرِي السَّفِينَةُ عَلَى ظَهْرِ الْمَاءِ، فَلَمَّا اتَّهَىٰ مَعَهَا إِلَى مَطْلَعِ الشَّمْسِ سَبَبًا ﴿وَجَدَهَا تَطْلُعُ عَلَى قَوْمٍ﴾ إلى قوله: ﴿بِمَا لَدَيْهِ خُبْرًا﴾.

فقال أمير المؤمنين عليه السلام: إنَّ ذَا الْقَرْنَيْنِ وَرَدَ عَلَى قَوْمٍ قَدْ أَحْرَقْتَهُمُ الشَّمْسُ، وَغَيَّرَتْ أَجْسَادَهُمْ وَأَلْوَانَهُمْ، حَتَّى صَبَرْتَهُمْ كَالظُّلْمَةِ، ثُمَّ أَتْبَعَ ذُو الْقَرْنَيْنِ سَبَبًا فِي نَاحِيَةِ الظُّلْمَةِ ﴿حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّكَيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا﴾ قَالُوا يَا ذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ ﴿خَلْفَ هَذَيْنِ الْجَبَلَيْنِ، وَهْمُ يُفْسِدُونَ فِي

submit to him, as per God's verse: ﴿We established his power in the land, and gave him the means to achieve everything.﴾

So he travelled on, ﴿when he came to the setting of the sun, he found it [seemed to be] setting into a muddy spring. Nearby he found some people and We said, 'Dhū'l-Qarnayn, you may choose [which of them] to punish or show kindness to.' He answered, 'Those who have done evil and do not believe in their Lord, we shall punish in this world with worldly torments, and then when they are returned to their Lord at the end, He will punish them [even more] severely, while those who believed and did good deeds will have the best of rewards: we shall command them to do what is easy for them.' Then Dhū'l-Qarnayn followed another course from the sun as he travelled on.﴾

Then the Commander of the Faithful said, 'When Dhū'l-Qarnayn stopped with the sun where he found it setting on a muddy spring, he found seventy thousand angels pulling it out with iron chains and hooks, from behind the ocean up over the earth's furthest horizon, just like a boat being pulled along the surface of the water. Then he took a course alongside it to the place where the sun rose; ﴿he found it rising on a people for whom We had provided no shelter from it. And so it was: We knew all about him.﴾'

The Commander of the Faithful continued, 'Dhū'l-Qarnayn had reached a people whom the sun had scorched to such an extent that their bodies and skin tones had changed, and they had been darkened as a result. ﴿Then Dhū'l-Qarnayn travelled on towards the dark lands until he reached a place between two mountain barriers, he found beside them a people who could barely understand him. They said, 'Dhu'l-Qarnayn, Gog and Magog behind these two mountains are ruining this land. When our crops and fruits are ready for harvest, they cross over to us from these two barriers and devour all of our fruits and crops until nothing is left of them. Will you build a barrier between them and us if we pay you a tribute that we can remit to you every year? He answered, 'The power my Lord has given me is better than any tribute, but if you lend me your strength, I will put up a fortification between you and them: bring me lumps of iron!﴾'

So the people mined iron for him from the mountain and made iron bricks for him, which he placed one on top of the other between the two barriers. Dhū'l-Qarnayn was the first ever to construct such a dam on the earth. Then he piled firewood on it, ignited the fire, and worked the bellows on it to fan the flames. When it had melted he called for molten brass, which

الأرض، إذا كان أبان زُروعنا وثمارنا خَرَجُوا علينا من هذين السِّدَّين، فَرَعَوْا في ثمارنا وفي زُروعنا حتى لا يُبقون منها شيئاً ﴿فَهَلْ يَجْعَلُ لَكَ خَرْجاً﴾ نُؤَدِّيهِ إِلَيْكَ في كُلِّ عام ﴿عَلَى أَنْ يَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدّاً﴾ إلى قوله: ﴿رُبَّ الرَّحْدِيدِ﴾.

قال: فاحتفر له جبل حديد، فقلعوا له أمثال اللِّين، فطَرَحَ بعضه على بعض فمابين الصِّدْفين، وكان ذو القرنين هو أوَّل من بنى رَدْماً على الأرض، ثمَّ جمع عليه الحطَب، وألَّهَب فيه النار، ووضع عليه المَنَافِيخَ فَنَفَخُوا عليه، فلَمَّا ذاب قال: آتُونِي بِقَطْر — وهو المِسَّ الأحمر — قال: فاحتفروا له جبلاً من مِسٍّ، فطرحوه على الحديد، فذاب معه واختلط به، قال: ﴿فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْباً﴾ يعني يأجوج ومأجوج ﴿قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي فَكَذَّبَ﴾ وَأَعْدَرَبِي جَعَلَهُ ذُكَّاءً وَكَانَ وَعْدُ رَبِّي حَقًّا.

إلى هنا رواية علي بن الحسن، ورواية محمد بن نصير.

وزاد جبرئيل بن أحمد في حديثه بأسانيد عن الأصْبَغ بن بُنَاتَةَ، عن علي بن أبي طالب عليه السلام ﴿وَرَبَّكَ بَعْضُهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ﴾ يعني يوم القيامة، وكان ذو القرنين عبداً صالحاً، وكان من الله بمكان، نَصَحَ الله فنصح له، وأَحَبَّ الله فأحبه، وكان قد سَبَّب له في البلاد وَمَكَّنَ له فيها، حتى مَلَكَ ما بين المشرق والغرب، وكان له خليلٌ من الملائكة يقال له: رفايل، ينزل إليه فيُحَدِّثُهُ ويُنَاجِيهِ، فبينما هو ذات يوم عنده إذ قال له ذو القرنين: يا رفايل، كيف عبادة أهل السماء؟ وأين هي من عبادة أهل الأرض؟

was red copper. So the people mined copper from the mountain and spread it over the iron, and it melted into it and mingled with it. ﴿Their enemies could not scale the barrier, nor could they pierce it, meaning Gog and Magog. He said, 'This is a mercy from my Lord. But when my Lord's promise is fulfilled, He will raze this barrier to the ground: my Lord's promise always comes true.'﴾

This is where 'Alī b. al-Ḥasan and Muḥammad b. al-Nuṣayr's report ends. Jibra'il b. Aḥmad had the following addition in his report with chains of transmission going back to al-Aṣḥab b. Nubāta, from 'Alī b. Abī Ṭālib عليه السلام: ﴿On that Day, We shall let them surge against each other like waves﴾, meaning on the Day of Judgement. Dhū'l Qarnayn was a righteous servant, and his role designated by God was that he counseled others to His path and God counseled him in turn; and he loved God and God loved him back, and facilitated for him to travel far and wide, and gave him the means to achieve everything therein until he ruled the lands between the east and the west. He had a friend from among the angels called Rafā'il, who would descend to visit him, talk to him and converse with him at length. One day whilst he was with him, Dhū'l Qarnayn said to him, "Rafā'il, how do the inhabitants of the heavens worship? And how is their worship compared to the worship of the inhabitants of the earth?"

Rafā'il exclaimed in turn, "The worship of the inhabitants of the earth is nothing in comparison!" He continued, "The worship of the heavenly beings is such that there is no spot in the heavens left unoccupied by either an angel standing in prayer forever who will never sit down, or one bowing down forever who will never prostrate, or one prostrating who will never again lift his head."

So Dhū'l Qarnayn was so moved that he began to cry longingly, saying, "Rafā'il, how I wish I could live to the extent that I could worship my Lord properly and in the way that He deserves to be worshipped."

Rafā'il said, "Dhū'l Qarnayn, God has a certain spring of water on the earth called the spring of life ('ayn al-ḥayāt), and God has promised that the one who drinks from it will not die until he himself asks God for death. If you manage to find it, then you will be able to live as long as you like."

He said, "But where is that spring? Do you know its whereabouts?"

"No," he said, "I only know as far as what we talk about in the heavens that God has a certain dark place on the earth beyond which no man or jinn has ever set foot."

So Dhū'l Qarnayn asked, "And where is this dark place?"

Rafā'il said, "I do not know." Then he went back up.

Dhū'l Qarnayn was gripped with intense sorrow from all that Rafā'il had said, and what he had told him about the spring and the dark place without telling him anything else that would help him find them. So Dhū'l Qarnayn gathered together all the learned men, scholars, and people who had studied the Divine books and relics of the prophets in his kingdom. When they had all gathered together, Dhū'l Qarnayn said, 'O congregation of scholars and learned men, well-versed in the Divine books and relics of prophethood, have you ever found in all your research into God's scriptures or the books of past peoples in previous kingdoms that God has a particular spring called the fountain of life? And that God has promised that whoever drinks from it will not die until he himself asks God for death?'

They replied, 'No, Your Majesty.'

He asked, 'Then have you found in any of your research into these books that God has a dark place on this earth that no man or jinn has ever set foot on?'

They replied, 'No, Your Majesty.'

So Dhū'l Qarnayn became extremely upset as a result and began to weep bitterly, as he had not found any satisfactory information about the spring or the dark place. One of the people who attended was a young boy from among the children of the successors of past prophets. He had been silent and did not say a word until he saw Dhū'l Qarnayn despair of them. The boy said to him, "Your Majesty, you are asking these people about something that they know nothing about. I have knowledge of what you want." So Dhū'l Qarnayn was overjoyed at hearing this and jumped down from his throne. He told the boy to come closer, and said, "Now tell me."

So he said, "Yes, your Majesty. I have found in the Scripture of Ādam, which was written on the day when all the things on the earth, like trees and springs, were named for him. I found written therein that God has a spring called the fountain of life, and that God has promised that whoever drinks from it will not die until he himself asks God for death, and that it is located in a dark place where no man or jinn has ever set foot."

Dhū'l Qarnayn was pleased at that and told the boy to come closer still, "Do you know its location, young man?"

قال رفائيل: يا ذا القرنين، وما عبادة أهل الأرض؟ فقال: أما عبادة أهل السماء، ما في السموات موضع قدم إلا وعليه ملك قائم لا يقعد أبدًا، أو راکع لا يسجد أبدًا، أو ساجد لا يرفع رأسه أبدًا. فبكى ذو القرنين بكاءً شديدًا، وقال: يا رفائيل، إني أحب أن أعيش حتى أبلغ من عبادة ربي وحق طاعته بما هو أهله.

قال رفائيل: يا ذا القرنين، أن الله في الأرض عينًا تدعى عين الحياة، فيها عزيمة من الله أنه من يشرب منها لم يمّت حتى يكون هو يسأل الله الموت، فإن ظفرت بها تعيش ما شئت. قال: وأين تلك العين، وهل تعرفها؟ قال: لا، غير أن تحدث في السماء أن الله في الأرض ظلمة لم يطأها إنس ولا جان. فقال ذو القرنين: وأين تلك الظلمة؟ قال رفائيل: ما أدري. ثم صعد رفائيل، فدخل ذو القرنين حزنًا طويل من قول رفائيل، ومما أخبره عن العين والظلمة، ولم يخبره بعلم ينتفع به منهما، فجمع ذو القرنين فقهاء أهل مملكته وعلماءهم وأهل دراسة الكتب وآثار النبوة، فلما اجتمعوا عنده قال ذو القرنين: يا معشر الفقهاء وأهل الكتب وآثار النبوة، هل وجدتم فيما قرأتم من كُتب الله أو في كُتب من كان قبلكم من الملوك أن الله عينًا تدعى عين الحياة، فيها من الله عزيمة أنه من يشرب منها لم يمّت حتى يكون هو الذي يسأل الله الموت؟ قالوا: لا، يا أيها الملك.

قال: فهل وجدتم فيما قرأتم من الكتب أن الله في الأرض ظلمة لم يطأها إنس ولا جان؟ قالوا: لا يا أيها الملك؛ فحزن عليه ذو القرنين حزنًا شديدًا وبكى، إذ لم يخبر عن العين والظلمة بما يحب.

وكان فين حَضْرَهُ غُلَامٌ مِنَ الْغُلَّامَانِ مِنَ الْأَوْصِيَاءِ الْأَوْصِيَاءِ الْأَنْبِيَاءِ، وَكَانَ سَاكِنًا لَا يَتَكَلَّمُ، حَتَّى إِذَا آتَى ذَوَا الْقَرْنَيْنِ مِنْهُمْ، قَالَ لَهُ الْغُلَامُ: أَيُّهَا الْمَلِكُ إِنَّكَ تَسْأَلُ هَؤُلَاءِ عَنْ أَمْرِ لَيْسَ لَهُمْ بِهِ عِلْمٌ، وَعِلْمٌ مَا تَرِيدُ عِنْدِي، فَفَرَحَ ذَوَا الْقَرْنَيْنِ فَرَحًا شَدِيدًا حَتَّى تَزَلَ عَنْ فَرَّاشِهِ، وَقَالَ لَهُ: ادْنُ مِنِّي؛ فَدَنَا مِنْهُ، فَقَالَ: أَخْبِرْنِي.

فَقَالَ: نَعَمْ أَيُّهَا الْمَلِكُ؛ إِنِّي وَجَدْتُ فِي كِتَابِ آدَمَ الَّذِي كُتِبَ يَوْمَ سُمِّيَ لَهُ مَا فِي الْأَرْضِ مِنْ عَيْنٍ أَوْ شَجَرٍ، فَوَجَدْتُ فِيهِ أَنَّ لِلَّهِ عَيْنًا تُدْعَى عَيْنَ الْحَيَاةِ، فِيهَا مِنَ اللَّهِ عَزِيمَةٌ أَنَّهُ مَنْ يَشْرَبُ مِنْهَا لَمْ يَمُتْ حَتَّى يَكُونَ هُوَ الَّذِي يَسْأَلُ اللَّهَ الْمَوْتَ، بِظُلْمَةٍ لَمْ يَطَّأَهَا إِنْسٌ وَلَا جَانٌّ. فَفَرَحَ ذَوَا الْقَرْنَيْنِ، وَقَالَ: ادْنُ مِنِّي يَا أَيُّهَا الْغُلَامُ، تَدْرِي أَيْنَ مَوْضِعُهَا؟ قَالَ: نَعَمْ، وَجَدْتُ فِي كِتَابِ آدَمَ أَنَّهَا عَلَى قَرْنِ الشَّمْسِ، يَعْنِي مَطْلَعُهَا.

فَفَرَحَ ذَوَا الْقَرْنَيْنِ، وَبَعَثَ إِلَى أَهْلِ مَمْلَكَتِهِ، فَجَمَعَ أَشْرَافَهُمْ وَفُقَهَاءَهُمْ وَعُلَمَاءَهُمْ وَأَهْلَ الْحُكْمِ مِنْهُمْ، فَاجْتَمَعَ إِلَيْهِ أَلْفٌ حَكِيمٌ وَعَالِمٌ وَفَقِيهٌ، فَلَمَّا اجْتَمَعُوا إِلَيْهِ تَهَيَّأَ لِلْمَسِيرِ وَتَأَهَّبَ لَهُ بِأَعْدِ الْعُدَّةِ، وَأَقْوَى الْقُوَّةِ، فَسَارَ بِهِمْ يُرِيدُ مَطْلَعَ الشَّمْسِ، يُخَوِّضُ الْبَحَارَ وَيَقْطَعُ الْجِبَالَ وَالْقِيَافِي وَالْأَرْضِيْنَ وَالْمَقَاوِزَ، فَسَارَ اثْنَتَيْ عَشْرَةَ سَنَةً، حَتَّى انْتَهَى إِلَى طَرَفِ الظُّلْمَةِ، فَإِذَا هِيَ لَيْسَتْ بِظُلْمَةٍ لَيْلٍ وَلَا دُخَانٍ، وَلَكِنَّهَا هَوَاءٌ يَفُورُ، فَسَدَّ مَا بَيْنَ الْأَفْقَيْنِ، فَزَلَ بِطَرَفِهَا وَعَسَكَرَ عَلَيْهَا، وَجَمَعَ عَلَيْهَا أَهْلَ عَسْكَرِهِ وَفُقَهَاءَهُمْ وَأَهْلَ الْفَضْلِ مِنْهُمْ، فَقَالَ: يَا مَعْشَرَ الْفُقَهَاءِ وَالْعُلَمَاءِ، إِنِّي أُرِيدُ أَنْ أَسْلُكَ هَذِهِ الظُّلْمَةَ، فَخَرُّوا لَهُ سُجَّدًا! فَقَالُوا: أَيُّهَا الْمَلِكُ، إِنَّكَ لَتَطْلُبُ أَمْرًا مَا طَلَبَهُ وَلَا سَلَكَهُ أَحَدٌ كَانَ قَبْلَكَ مِنَ النَّبِيِّينَ وَالْمُرْسَلِينَ، وَلَا مِنَ الْمُلُوكِ، قَالَ: إِنَّهُ لَا بُدَّ لِي مِنْ طَلَبِهَا.

He said, "Yes. I found written in Ādam's scripture that it is at the cusp of the sun, meaning where it rises."

Overjoyed, Dhū'l Qarnayn issued a command to gather together all the noblemen, scholars, learned and wise people of his kingdom, of whom there were one thousand such men in total. When they had all gathered he prepared to journey with them, equipped with vast quantities of provisions and reinforcements. So he set off with them towards the place where the sun rose, crossing oceans, traversing mountains, deserts, plains and forests for twelve years until he reached the edge of the dark place. It was a darkness that was neither like the darkness of night nor of dark fog, but rather a current of air that flowed and stretched across both sides of the horizon. He alighted at the edge of this darkness and set up camp there. He gathered his scholars, soldiers and learned wise men together and said, "O scholars and noblemen, I want to traverse into this darkness."

They all fell prostrate in reverence for him and said, "Your Majesty, you are venturing into something that no one before you has ever dared to do – neither a prophet nor a messenger, nor even a king, has ever ventured there."

He said, "I have to go in search of it."

So they said, "Your Majesty, we know that you will achieve whatever you set out to find without any danger to yourself, but we fear that as a consequence of it it will lead to a situation which will lead to the downfall of your kingdom, the ruin of your sovereignty, and the people on earth will fall into corruption."

He said, "I absolutely must traverse it."

So they fell in prostration to God and said, "We implore you to disassociate us from what Dhū'l Qarnayn is intending."

So Dhū'l Qarnayn said, "O learned men, tell me which riding beast is the most sharp-sighted?"

They said, "The virgin mare is the most sharp-sighted."

So he selected six thousand virgin mares from his huge army and gave them to six thousand of the most learned, noblest and wisest of his men. He placed al-Khiḍr in charge of one thousand riders and told them to take the lead, and to enter into the darkness first, then Dhū'l Qarnayn followed them leading four thousand riders. He commanded the remainder of his troops to wait for them for twelve years in the same place. If he did not return to them

by that time, then they were free to go back to their countries or wherever they wished.

Al-Khiḍr said, "Your Majesty, we are traversing through this darkness – what if we cannot see each other? What shall we do if we get lost?"

So Dhū'l Qarnayn gave him a spinel ruby which shone as brilliantly as a torch, saying, "Take this ruby, and if someone happens to get lost throw it to the ground and it will let out a screech. And when it does so, the one who is lost will be able to hear it and make his way back to the sound."

So al-Khiḍr took it and went ahead into the darkness. Al-Khiḍr would march ahead and Dhū'l Qarnayn would rest in the same place where the latter had camped down. One day whilst al-Khiḍr was marching, he came across a chasm within the darkness. So he told his companions to halt right there and that not a single one of them should move from that place. He dismounted his horse and threw the ruby down into the misty chasm ahead of him. No sound came back and at first, he began to worry that it was not working. Then at last it emitted a sound, so he followed the sound and there it was, right next to a spring, whose water was whiter than milk, clearer than ruby and sweeter than honey. So he drank from it, then took off his clothes and bathed in it. Then he put his clothes back on and threw the ruby back towards his companions, and it responded with a sound. He went towards his companions, mounted his horse and commanded them to march on, which they did.

Dhū'l Qarnayn passed the same spot after him, but missed the chasm and marched right through the darkness for forty days and forty nights. Then they came out into some light, which was neither the light of day, nor sunlight, nor moonlight – it was some kind of radiance. They reached a red desert with soft, rustling sand, whose pebbles were pearls. Suddenly he saw a great built-up palace, as wide as three miles. So Dhū'l Qarnayn approached the gate, encamped his army near it then proceeded towards the palace by himself. There he saw a bird and a long iron bar stretched out with its edges on either end of the palace. The black bird was hanging from its beak from that iron bar suspended between the earth and the sky. It seemed to be a swift, or in the form of a swift, or perhaps it looked like a swift, or it may have been a swift itself.

When it heard the sound of Dhū'l Qarnayn approaching, it said, "Who is it?"

قالوا: يَا أَيُّهَا الْمَلِكُ، إِنَّا لَنَعْلَمُ إِنَّكَ إِذَا سَلَكَتَهَا ظَلَمْتَ بِحَاجَتِكَ مِنْهَا بَغَيْرِ عَنَتٍ عَلَيْكَ لَأَمْرِنَا، وَلَكِنَّا نَخَافُ أَنْ يَعلَقَ بِكَ مِنْهَا أَمْرٌ يَكُونُ فِيهِ هَلَاكُ مُلْكِكَ وَزَوَالُ سُلْطَانِكَ، وَفَسَادُ مَنْ فِي الْأَرْضِ، فَقَالَ: لَا بُدَّ مِنْ أَنْ أَسْلُكَهَا، فَخَرُّوا سَبْجًا لِلَّهِ، وَقَالُوا: إِنَّا نَتَّبِعُكَ إِلَيْكَ مِمَّا يُرِيدُ ذَوَا الْقَرْنَيْنِ.

فَقَالَ ذَوَا الْقَرْنَيْنِ: يَا مَعْشَرَ الْعُلَمَاءِ، أَخْبِرُونِي بِأَبْصَرِ الدَّوَابِّ؟ قَالُوا: الْخَيْلُ الْإِنَاثُ الْبَكَارَةُ أَبْصَرُ الدَّوَابِّ؛ فَاتَّخَبَ مِنْ عَسْكَرِهِ، فَأَصَابَ سِتَّةَ آلَافِ فَرَسٍ إِنَاثًا أَبْكَارًا، وَاتَّخَبَ مِنْ أَهْلِ الْعِلْمِ وَالْفَضْلِ وَالْحِكْمَةِ سِتَّةَ آلَافِ رَجُلٍ، فَدَفَعَ إِلَى كُلِّ رَجُلٍ فَرَسًا، وَعَقَدَ لَأَفْسَحَ – وَهُوَ الْخَضِرُ – عَلَى أَلْفِ فَرَسٍ، فَجَعَلَهُمْ عَلَى مُقَدَّمَتِهِ، وَأَمَرَهُمْ أَنْ يَدْخُلُوا الظُّلُمَةَ، وَسَارَ ذَوَا الْقَرْنَيْنِ فِي أَرْبَعَةِ آلَافٍ، وَأَمَرَ أَهْلَ عَسْكَرِهِ أَنْ يَلْزَمُوا مَعَ عَسْكَرِهِ اثْنَيْ عَشْرَةَ سَنَةً، فَإِنْ رَجَعَ هُوَ إِلَيْهِمْ إِلَى ذَلِكَ الْوَقْتِ، وَإِلَّا تَفَرَّقُوا فِي الْبِلَادِ، وَلَحِقُوا بِبِلَادِهِمْ أَوْ حَيْثُ شَاءُوا.

فَقَالَ الْخَضِرُ: أَيُّهَا الْمَلِكُ، إِنَّا نَسْأَلُكَ فِي الظُّلُمَةِ، لَا يَرَى بَعْضُنَا بَعْضًا، كَيْفَ نَصْنَعُ بِالضَّلَالِ إِذَا أَصَابَنَا؟ فَأَعْطَاهُ ذَوَا الْقَرْنَيْنِ خَزَرَةً حُمْرَاءَ كَأَنَّهَا مَشْعَلَةٌ لَهَا ضَوْءٌ، فَقَالَ: خُذْ هَذِهِ الْخَزَرَةَ، فَإِذَا أَصَابَكُمْ الضَّلَالُ فَارْمِ بِهَا إِلَى الْأَرْضِ، فَإِنَّهَا تَصِيحُ، فَإِذَا صَاحَتْ رَجَعَ أَهْلُ الضَّلَالِ إِلَى صَوْتِهَا.

فَأَخَذَهَا الْخَضِرُ وَمَضَى فِي الظُّلُمَةِ، وَكَانَ الْخَضِرُ يَرْتَحِلُ، وَيَنْزِلُ ذَوَا الْقَرْنَيْنِ، فَبَيْنَا الْخَضِرُ يَسِيرُ ذَاتَ يَوْمٍ إِذْ عَرَّضَ لَهُ وَادٍ فِي الظُّلُمَةِ، فَقَالَ لِأَصْحَابِهِ: قِفُوا فِي هَذَا الْمَوْضِعِ، لَا تَحْرُكَنَّ أَحَدٌ مِنْكُمْ عَنْ مَوْضِعِهِ، وَنَزَلَ عَنْ فَرَسِهِ فَتَنَاوَلَ الْخَزَرَةَ، فَرَمَى بِهَا فِي الْوَادِي، فَأَبْطَأَتْ عَنْهُ بِالْإِجَابَةِ، حَتَّى سَاءَ ظَنُّهُ، وَخَافَ أَنْ لَا تُجِيبَهُ، ثُمَّ أَجَابَتْهُ، فَخَرَجَ إِلَى صَوْتِهَا،

فإذا هي العين بقعرها، وإذا ماؤها أشدُّ بياضاً من اللبن، وأصفى من الياقوت، وأحلى من العسل، فشرب منه، ثم خلَّع ثيابه فاغتسل منها، ثم لبس ثيابه، ثم رمى بالحزرة نحو أصحابه فأجابته بفرح إلى أصحابه وركب، وأمرهم بالمسير فساروا.

ومر ذو القرنين، فأخطأ الوادي، فسلخوا تلك الظلمة أربعين يوماً وأربعين ليلة، ثم خرجوا بضوء ليس بضوء نهار ولا شمس ولا قمر، ولكنه نور، فخرجوا إلى أرض حمراء رملة خشخاشية فركة، كأن حصاها اللؤلؤ، فإذا هو بقصر مبني على طول فرسخ، فجاء ذو القرنين إلى الباب فعسكر عليه، ثم توجه بوجهه وحده إلى القصر، فإذا طائر، وإذا حديدة طويلة، وقد وضع طرفها على جاني القصر، والطير أسود معلق بأنفه في تلك الحديدة بين السماء والأرض مزموم، كأنه الخُطاف، أو صورة الخُطاف، أو شبيهه بالخُطاف أو خُطاف.

فلما سمع خشخشة ذي القرنين، قال: من هذا؟ قال أنا ذو القرنين. قال: أما لكألك ما ورائك حتى وصلت إلى حدِّ بابي هذا؟ ففرق ذو القرنين فرقاً شديداً، فقال: يا ذا القرنين، لا تخف وأخبرني. قال: سل. قال: هل كثر بنيان الآجر والجص؟ قال: نعم. قال: فانتفض الطير وامتلأ حتى ملأ من الحديدة ثلثها، ففرق ذو القرنين فقال: لا تخف وأخبرني. قال: سل.

قال: هل كثر المعازف؟ قال: نعم. قال: فانتفض الطير وامتلأ حتى ملأ من الحديدة ثلثيها، ففرق ذو القرنين، فقال: لا تخف وأخبرني. قال: سل.

قال: ارتكب الناس شهادة الزور في الأرض؟ قال: نعم. فانتفض انتفاضةً وانتفخ، فسد ما بين جداري القصر، قال: فامتلاً ذو القرنين عند ذلك فرقاً منه. فقال له: لا

He said, "I am Dhū'l Qarnayn."

So the bird said, "Was all that you have left behind insufficient for you that you had to come all the way to this gate of mine?"

Dhū'l Qarnayn was clearly terrified at hearing this, so it said to him, "Dhū'l Qarnayn, do not fear, just reply me."

He said, "Ask away."

It asked, "Has the quantity of bricks and mortar increased in the land?"

He replied, "Yes."

So the bird shook itself and grew in size until it took up a third of the iron bar. Dhū'l Qarnayn was again filled with dread. It said, "Do not be scared, just reply me."

He said, "Ask away."

So it asked, "Has there been an increase in musical instruments?"

He replied, "Yes."

The bird shook again and grew until it took up two-thirds of the iron bar, and Dhū'l Qarnayn was again terrified. It said, "Do not be scared, just answer me."

He said, "Ask away."

It asked, "Are the people on earth giving false testimonies?"

He replied, "Yes."

So the bird shook violently and swelled up, taking up the whole area between the two outer walls of the palace.

Terror filled Dhū'l Qarnayn upon seeing this scene, but it again said, "Do not be scared, just keep answering me."

He said, "Ask away."

It asked, "Have people abandoned the testimony that there is no god but God?"

He replied, "No." So it shrank down by a third of its size.

Then it said, "Dhū'l Qarnayn, do not be scared, just answer me."

He said, "Ask away."

It asked, "Have people abandoned the obligatory daily prayer?"

He replied, "No." So it again shrank by another third.

Then it said, "Dhū'l Qarnayn, do not be scared, just reply me."

He said, "Ask away."

It asked, "Have people stopped performing the ritual bath after sexual intercourse (*ghusl al-janāba*)?"

تَخَفَ وَأَخْبِرَنِي. قَالَ: سَلْ.

قَالَ: هَلْ تَرَكَ النَّاسَ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ؟ قَالَ: لَا. فَانْضَمَّ ثُلُثُهُ، ثُمَّ قَالَ: يَا ذَا

الْقَرْنَيْنِ، لَا تَخَفَ وَأَخْبِرَنِي. قَالَ: سَلْ.

قَالَ: هَلْ تَرَكَ النَّاسَ الصَّلَاةَ؟ قَالَ: لَا. قَالَ: فَانْضَمَّ ثُلُثُ آخَرٍ، ثُمَّ قَالَ: يَا ذَا الْقَرْنَيْنِ،

لَا تَخَفَ وَأَخْبِرَنِي. قَالَ: سَلْ.

قَالَ: هَلْ تَرَكَ النَّاسَ الْغُسْلَ مِنَ الْجَنَابَةِ؟ قَالَ: لَا، قَالَ: فَانْضَمَّ حَتَّى عَادَ إِلَى حَالِهِ الْأَوَّلِ.

وَإِذَا هُوَ بِدَرَجَةٍ مُدْرَجَةٍ إِلَى أَعْلَى الْقَصْرِ، فَقَالَ الطَّيْرُ: يَا ذَا الْقَرْنَيْنِ، اسْلُكْ هَذِهِ

الدَّرَجَةَ، فَسَلَكَهَا وَهُوَ خَائِفٌ لَا يَدْرِي مَا يَهْجُمُ عَلَيْهِ، حَتَّى اسْتَوَى عَلَى ظَهَرِهَا، فَإِذَا هُوَ

بَسُطُوحٍ مَمْدُودٍ مَدَّ الْبَصَرَ، وَإِذَا رَجُلٌ شَابٌّ أَيْضُ مِثْلِ الْوَجْهِ، عَلَيْهِ ثِيَابٌ بَيْضٌ، حَتَّى

كَانَتْهُ رِجْلٌ، أَوْ فِي صُورَةِ رِجْلٍ، أَوْ شَبِيهِ بِالرِّجْلِ، أَوْ هُوَ رِجْلٌ، وَإِذَا هُوَ رَافِعٌ رَأْسَهُ إِلَى

السَّمَاءِ يَنْظُرُ إِلَيْهَا، وَاضِعٌ يَدَهُ عَلَى قَبِيهِ.

فَلَمَّا سَمِعَ خَشْخَشَةَ ذِي الْقَرْنَيْنِ، قَالَ: مَنْ هَذَا؟ قَالَ: أَنَا ذُو الْقَرْنَيْنِ، قَالَ: يَا ذَا الْقَرْنَيْنِ

أَمَا كَفَاكَ مَا وَرَاءَكَ حَتَّى وَصَلْتَ إِلَيَّ؟ قَالَ ذُو الْقَرْنَيْنِ: مَا لِي أُرَاكَ وَاضِعًا يَدَكَ عَلَى قَبِيكَ؟

قَالَ: يَا ذَا الْقَرْنَيْنِ، أَنَا صَاحِبُ الصُّورِ، وَإِنَّ السَّاعَةَ قَدْ اقْتَرَبَتْ، وَأَنَا أُنْتَظَرُ أَنْ أُؤَمَرَ بِالنَّفْخِ

فَأَنْفُخَ، ثُمَّ صَرَبَ بِيَدِهِ، فَتَنَاولَ حَجَرًا، فَرَمَى بِهِ إِلَى ذِي الْقَرْنَيْنِ، كَأَنَّهُ حَجَرٌ أَوْ شَبَهُ حَجَرٍ، أَوْ هُوَ

حَجَرٌ، فَقَالَ: يَا ذَا الْقَرْنَيْنِ خُذْهَا فَإِنْ جَاعَ جِيعَتٌ، وَإِنْ شَبِعَ شَبِعَتٌ، فَارْجِعْ.

فَرَجَعَ ذُو الْقَرْنَيْنِ بِذَلِكَ الْحَجَرِ حَتَّى خَرَجَ بِهِ إِلَى أَصْحَابِهِ، فَأَخْبَرَهُمُ بِالطَّيْرِ وَمَا سَأَلَهُ عَنْهُ

وَمَا قَالَهُ لَهُ، وَمَا كَانَ مِنْ أَمْرِهِ، وَأَخْبَرَهُمُ بِصَاحِبِ السَّطْحِ، وَمَا قَالَ لَهُ وَمَا أَعْطَاهُ.

So he said, "No."

So it shrank back to its original size.

Suddenly he saw a staircase leading up to the top of the palace, so the bird said, "Dhū'l Qarnayn, go up the stairs."

So he fearfully ascended the stairs, not knowing what might attack him, until he finally reached the top. There he ended up on a rooftop that stretched as far as the eye could see, and there was a fair and handsome young man dressed all in white – at least he seemed to be a man, or was in the form of a man. He looked like a man and could well have been a man. He had his head lifted towards the sky, looking up at it, with his hand over his mouth. When he heard Dhū'l Qarnayn's footsteps, he said, "Who is it?"

He replied, "I am Dhū'l Qarnayn."

He said, "Was all that you have left behind insufficient for you that you had to come all the way to me?"

Dhū'l Qarnayn said, "Why are you covering your mouth with your hand?"

He said, "Dhū'l Qarnayn, I am the one who will blow the Trumpet, and the Hour is drawing near. I am awaiting the Divine command to blow that I may blow."

Then he extended his hand, picked up a stone and threw it towards Dhū'l Qarnayn. At least it looked like a stone, or appeared to be a stone, and may actually have been a stone.

He said, "Dhū'l Qarnayn take it. When it is hungry, you will also feel hunger. And when it is satiated, you will also be satiated. Now go back."

So Dhū'l Qarnayn went back with that stone until he joined his companions. He told them all about the bird and what it had questioned him about and his responses to it, and how it had reacted. He also told them about the man on the roof, what he had said to him and what he had given him.

Then he said to them, "He gave me this stone and told me that I would get hungry whenever it got hungry, and that I would feel satiated whenever it was satiated."

He said, "Find out more about this stone for me."

So they took the stone and put it on one side of a scale and put a stone of similar size on the other side of the scale. Then they weighed them, but the stone that he had brought down was much heavier than the one like it. So they put another one, but it still weighed more. They kept on adding stones

ثُمَّ قَالَ لَهُمْ: إِنَّهُ أَعْطَانِي هَذَا الْحَجَرَ، وَقَالَ لِي: إِنْ جَاعُ جُعْتُ، وَإِنْ شَبِعَ شَبِعْتُ،
وَقَالَ: أَخْبِرُونِي بِأَمْرِ هَذَا الْحَجَرِ. فَوَضَعَ الْحَجَرَ فِي إِحْدَى الْكَفَّتَيْنِ، وَوَضَعَ حَجْرًا مِثْلَهُ فِي
الْكَفَّةِ الْأُخْرَى، ثُمَّ رَفَعُوا الْمِيزَانَ، فَإِذَا الْحَجَرُ الَّذِي جَاءَ بِهِ أَرْجَحَ بِمِثْلِ الْآخَرِ، فَوَضَعَ آخَرَ
فَالِ بِهِ، حَتَّى وَضَعُوا أَلْفَ حَجَرٍ كَمِثْلِهِ، ثُمَّ رَفَعُوا الْمِيزَانَ فَالَ بِهِمَا، وَلَمْ يَسْتَلْ بِهِ الْأَلْفُ
حَجْرًا، فَقَالُوا: يَا أَيُّهَا الْمَلِكُ، لَا عِلْمَ لَنَا بِهَذَا. فَقَالَ لَهُ الْخِضْرُ: أَيُّهَا الْمَلِكُ إِنَّكَ تَسْأَلُ هَوْلًا عَمَّا
لَا عِلْمَ لَهُمْ بِهِ، وَقَدْ أُوتِيتُ عِلْمَ هَذَا الْحَجَرِ.

فَقَالَ ذُو الْقَرْنَيْنِ: فَأَخْبِرْنَا بِهِ، وَيَتَنَّهُ لَنَا، فَتَنَّاوَلِ الْخِضْرُ الْمِيزَانَ، فَوَضَعَ الْحَجَرَ الَّذِي جَاءَ
بِهِ ذُو الْقَرْنَيْنِ فِي كَفَّةِ الْمِيزَانَ، ثُمَّ وَضَعَ حَجْرًا آخَرَ فِي كَفَّةٍ أُخْرَى، ثُمَّ وَضَعَ كَفَّ تُرَابٍ عَلَى حَجَرٍ
ذِي الْقَرْنَيْنِ يَزِيدُهُ ثِقَلًا، ثُمَّ رَفَعَ الْمِيزَانَ فَاعْتَدَلَ، وَعَجِبُوا وَخَرُّوا سُجَّدًا، وَقَالُوا: أَيُّهَا الْمَلِكُ،
هَذَا أَمْرٌ لَمْ يَبْلُغْهُ عَلِمُنَا، وَإِنَّا لَنَعْلَمُ أَنَّ الْخِضْرَ لَيْسَ بِسَاحِرٍ، فَكَيْفَ هَذَا وَقَدْ وَضَعْنَا مَعَهُ
أَلْفَ حَجَرٍ كَمِثْلِهِ فَالَ بِهِمَا، وَهَذَا قَدْ اعْتَدَلَ بِهِ وَزَادَهُ تَرَابًا؟

قَالَ ذُو الْقَرْنَيْنِ: يَبْنَ يَا خِضْرُ لَنَا أَمْرَ هَذَا الْحَجَرِ. فَقَالَ الْخِضْرُ: أَيُّهَا الْمَلِكُ، إِنَّ أَمْرَ
اللَّهِ نَافِذٌ فِي عِبَادِهِ، وَسُلْطَانُهُ قَاهِرٌ وَحُكْمُهُ فَاصِلٌ، وَإِنَّ اللَّهَ ابْتَلَى عِبَادَهُ بَعْضَهُمْ بِبَعْضٍ،
وَابْتَلَى الْعَالَمَ بِالْعَالَمِ، وَالْجَاهِلَ بِالْجَاهِلِ، وَالْعَالَمَ بِالْجَاهِلِ، وَالْجَاهِلَ بِالْعَالَمِ، وَإِنَّهُ ابْتَلَانِي بِكَ
وَابْتِلَاكَ بِي.

فَقَالَ ذُو الْقَرْنَيْنِ: يَرْحَمُكَ اللَّهُ يَا خِضْرُ، إِنَّمَا تَقُولُ: ابْتَلَانِي بِكَ حِينَ جُعِلْتَ أَعْلَمُ مِنِّي،
وَجُعِلْتَ تَحْتَ يَدَيَّ، أَخْبِرْنِي يَرْحَمُكَ اللَّهُ عَنْ أَمْرِ هَذَا الْحَجَرِ. فَقَالَ الْخِضْرُ: أَيُّهَا الْمَلِكُ،
إِنَّ هَذَا الْحَجَرَ مِثْلُ ضَرْبِهِ لَكَ صَاحِبُ الصُّورِ، يَقُولُ: إِنَّ مِثْلَ بَنِي آدَمَ مِثْلُ هَذَا الْحَجَرِ

until they had added a thousand such stones, but it still weighed more than all of them.

They said, "Your Majesty, we do not understand this."

Then al-Khidr said to him, "Your Majesty, you are asking these people about something that they have no capacity to know, whereas I have been given knowledge about this stone."

So Dhū'l Qarnayn said, "So tell us about it and explain to us what is happening."

Al-Khidr took the weighing scale and placed the stone that Dhū'l Qarnayn had brought on one of its plates. Then he put another stone on the other plate. Then he added a handful of earth on top of Dhū'l Qarnayn's stone, making it heavier. Then he lifted the scale and both sides were equally balanced. They were all amazed at this and fell down prostrate to God.

They said, "Your Majesty, this is something that we cannot fathom. And we know that al-Khidr is no magician, so how can this be? We weighed it up against a thousand stones like it, but it outweighed them all. And here it has been balanced by adding earth onto it?"

Dhū'l Qarnayn said, "Explain to us, O Khidr, the mystery of this stone."

Al-Khidr said, "Your Majesty, God's command is what presides among His servants, His sovereignty dominates, and His Wisdom is incontrovertible. God tests some of His servants through others. He tests one scholar through another, and the ignorant man through another ignorant man. He may even test the scholar through the ignorant man and vice versa. He has tested me through you, and you through me."

So Dhū'l Qarnayn said, "May God have mercy on you, al-Khidr. You say that God has tested me through you because you have been made more knowledgeable than me, but you are still under my command. Tell me - may God have mercy on you - about the mystery of this stone."

So al-Khidr said, "Your Majesty, this stone was given to you as a parable by the man with the trumpet. It means that the parable of human beings is like this stone, which even when a thousand stones were brought alongside it they were not enough to weigh it down. But when a mere handful of earth was placed on top of it, it was satiated and was equal to another stone like it. This is exactly what you are like. God granted you whatever He did of this kingdom, but you were not satisfied with it until you went in search of something that no one had ever sought before you. You entered an area that

الذي وُضِعَ ووُضِعَ معه ألف حجر فمال بها، ثم إذا وُضِعَ عليه التُّراب شَبِعَ وعاد حجراً مثله، فيقول: كذلك مَثَلُكَ، أعطاك الله من المُلْك ما أعطاك، فلم تَرْضَ به حتى طلبت أمراً لم يَطْلُبْهُ أحدٌ كان قبلك، ودخلت مدخلاً لم يدْخُلْهُ إنس ولا جان، يقول: كذلك بن آدم لا يشبع حتى يُحْثَى عليه التُّراب.

قال: فبكي ذو القرنين بُكاءً شديداً، وقال: صدقت يا خضر، ضُرب لي هذا المثل، لا جرم أني لا أطلب أثراً في البلاد بعد مسلكتي هذا.

ثم انصرف راجعاً في الظلمة، فيينا هم يسرون إذا سمِعوا خَشْخَشَةً نَحَتْ سَنَابِك خيلهم، فقالوا: أيها المَلِك، ما هذا؟ فقال: خُذُوا مِنْهُ، فَمَنْ أَخَذَ مِنْهُ نَدِمَ وَمَنْ تَرَكَهُ نَدِمَ، فأخذ بعضٌ وترك بعضٌ، فلما خَرَجُوا مِنَ الظُّلْمَةِ إِذَا هُمْ بِالزَّبْرِجَدِ، فَندَمَ الْآخِذُ، وَالتَّارِكُ، وَرَجَعَ ذُو الْقَرْنَيْنِ إِلَى دَوْمَةِ الْجَنْدَلِ وَكَانَ بِهَا مَنْزِلَهُ، فَلَمْ يَزَلْ بِهَا حَتَّى قَبَضَهُ اللَّهُ إِلَيْهِ.

قال: وكان ﷺ إِذَا حَدَّثَ بِهَذَا الْحَدِيثِ، قَالَ: رَحِمَ اللَّهُ أَخِي ذَا الْقَرْنَيْنِ مَا كَانَ مُحْطِئاً إِذَا سَلَكَ، وَطَلَبَ مَا طَلَبَ، وَلَوْ ظَفِرَ بِوَادِي الزَّبْرِجَدِ فِي مَذْهَبِهِ، لَمَا تَرَكَ فِيهِ شَيْئاً إِلَّا أَخْرَجَهُ لِلنَّاسِ، لِأَنَّهُ كَانَ رَاغِباً، وَلَكِنَّهُ ظَفِرَ بِهِ بَعْدَ مَا رَجَعَ، فَقَدْ رَهَدَ.

٨٠. جَبْرِئِيلُ بْنُ أَحْمَدَ، عَنْ مُوسَى بْنِ جَعْفَرٍ، رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ﷺ، قَالَ: إِنَّ ذَا الْقَرْنَيْنِ عَمِلَ صُنْدُوقاً مِنْ قَوَارِيرَ، ثُمَّ حَمَلَ فِي مَسِيرِهِ مَا شَاءَ اللَّهُ، ثُمَّ رَكِبَ الْبَحْرَ، فَلَمَّا انْتَهَى إِلَى مَوْضِعٍ مِنْهُ قَالَ لِأَصْحَابِهِ: دَلُونِي، فَإِذَا حَرَكْتُ الْحَبْلَ فَأَخْرَجُونِي، فَإِنْ لَمْ أُحْرَكِ الْحَبْلَ فَأَرْسَلُونِي إِلَى آخِرِهِ، فَأَرْسَلُوهُ فِي الْبَحْرِ، وَأَرْسَلُوا الْحَبْلَ مَسِيرَةَ أَرْبَعِينَ يَوْماً، فَإِذَا ضَارَبَ

no man or jinn before you has ever ventured into. That is how the human being is – he is not satisfied until earth is strewn on top of him [i.e. when he is buried].”

So Dhū'l Qarnayn wept bitterly, and said, “O Khidr, you are right. This is a parable for me. After this quest, I shall certainly not seek out any further conquests in the land.” Then he resumed his journey, going back into the darkness.

While they were marching, they heard clattering [of pebbles] under their horses' hooves, and said, “Your Majesty, what is that?”

He said, “Pick up as many as you can, for whoever does so will still regret it and whoever does not pick them up will also regret.”

So some of them picked up [these pebbles] and some did not. When they finally emerged out of the darkness, they saw that they were actually emeralds, and both – the ones who had picked them up as well as those who had desisted from doing so – regretted. Dhū'l Qarnayn returned to the city of al-Jundal where his house was and remained there until God took his soul up.”

[The Commander of the Faithful] continued, ‘Whenever he ﷺ [i.e. the Prophet] used to narrate this account, he would say, “May God have mercy on my brother, Dhū'l Qarnayn. He was not wrong to undertake the journey that he did and to seek out what he sought. If he had come upon the valley of emeralds on his way in, he would not have left a single one there without bringing it back for the people, because at the time he still desired this world. However, since he had conquered that [desire] upon his return, he had no inclination towards them.” [18:83–98]

80. From Jibra'il b. Ahmad, from Mūsā b. Ja'far who, without mentioning his source, cited Abū 'Abd Allāh ﷺ as having said, ‘Dhū'l Qarnayn had a glass box made for him which he used to carry on his travels that lasted God knows how long. Then he ventured out to sea [in it]. When he reached a certain place out at sea, he said to his companions, “Lower me down into the water, and when I tug at the rope pull me back up. And if I do not tug at it, then lower me all the way down.” So they lowered him down into the sea and kept releasing the rope further and further out to a span of forty days until someone knocked on the side of the box and said, “Dhū'l Qarnayn,

يَضْرِبُ جَنْبَ الصُّنْدُوقِ، وَيَقُولُ: يَا ذَا الْقَرْنَيْنِ، أَيْنَ تُرِيدُ؟ قَالَ: أُرِيدُ أَنْ أَنْظُرَ إِلَى مُلْكِ رَبِّي فِي الْبَحْرِ كَمَا رَأَيْتَهُ فِي الْبَرِّ.

فَقَالَ: يَا ذَا الْقَرْنَيْنِ، إِنَّ هَذَا الْمَوْضِعَ الَّذِي أَنْتَ فِيهِ مَرَّ فِيهِ نُوحٌ زَمَانَ الطُّوفَانِ، فَسَقَطَ مِنْهُ قَدْوَمٌ، فَهُوَ يَهْوِي فِي قَعْرِ الْبَحْرِ إِلَى السَّاعَةِ لَمْ يَبْلُغْ قَعْرَهُ، فَلَمَّا سَمِعَ ذُو الْقَرْنَيْنِ ذَلِكَ حَرَّكَ الْحَبْلَ وَخَرَجَ.

٨١. عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ، عَنْ أَبِي جَعْفَرٍ السَّجَّادِ، قَالَ: كَانَ اسْمُ ذَوِ الْقَرْنَيْنِ عِيَّاشَ، وَكَانَ أَوَّلَ الْمُلُوكِ مِنَ الْأَنْبِيَاءِ، وَكَانَ بَعْدَ نُوحٍ، وَكَانَ ذَوِ الْقَرْنَيْنِ قَدْ مَلَكَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ.

٨٢. عَنْ جَمِيلِ بْنِ دَرَّاجٍ، عَنْ أَبِي عَبْدِ اللَّهِ السَّجَّادِ، قَالَ سَأَلْتُهُ عَنِ الرَّكْزَةِ. فَقَالَ: أَخْبَرَنِي أَبِي، عَنْ أَبِيهِ، عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ ذَا الْقَرْنَيْنِ لَمَّا أَتَاهُ إِلَى السَّدِّ، جَاوَزَهُ فَدَخَلَ الظُّلُمَةَ، فَإِذَا هُوَ بِمَلَكٍ قَائِمٍ طَوْلُهُ خَمْسَمِائَةِ ذِرَاعٍ، فَقَالَ لَهُ الْمَلَكُ: يَا ذَا الْقَرْنَيْنِ، أَمَا كَانَ خَلْفَكَ مَسْلَكٌ؟ فَقَالَ لَهُ ذُو الْقَرْنَيْنِ: وَمَنْ أَنْتَ؟ قَالَ: أَنَا مَلَكٌ مِنْ مَلَائِكَةِ الرَّحْمَنِ مُوَكَّلٌ بِهَذَا الْجَبَلِ، وَلَيْسَ مِنْ جَبَلٍ خَلَقَهُ اللَّهُ إِلَّا وَلَهُ عِرْقٌ إِلَى هَذَا الْجَبَلِ، فَإِذَا أَرَادَ اللَّهُ أَنْ يَرْكَلَ مَدِينَةً أَوْحَى إِلَيَّ رَبِّي فَرَكَلْتُهَا.

٨٣. عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ السَّجَّادِ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ: تَغْرُبُ الشَّمْسُ فِي عَيْنٍ حَامِيَةٍ فِي بَحْرٍ دُونَ الْمَدِينَةِ الَّتِي تَلِي مَمْلِي الْمَغْرِبِ، يَعْنِي جَابَلْقَا.

where do you want to go?" He said, "I want to see my Lord's kingdom under the sea just like how I see it on land."

So he said, "Dhū'l Qarnayn, this particular spot that you are in is the same spot that Nūḥ sailed across during the flood. An axe of his fell in and to date it is still sinking to the depths of the ocean and has not yet reached the bottom." When Dhū'l Qarnayn heard that, he tugged at the rope and came out.' [18:83]

81. From Abū Ḥamza al-Thumālī, from Abū Ja'far عليه السلام who said, 'Dhū'l Qarnayn's name was actually 'Ayyāsh, and he was the first of the prophets who were kings. He came after Nūḥ and ruled all the lands between the east and the west.' [18:83]

82. From Jamīl b. Darrāj, from Abū 'Abd Allāh عليه السلام. He said, 'I asked him about the earthquake, so he said, "My father told me, from his father, from his forefathers, that the Messenger of God ﷺ said, "When Dhū'l Qarnayn reached the barrier he crossed over beyond it and entered into the darkness. There he came upon an angel who was five hundred cubits tall. The angel said to him, "Dhū'l Qarnayn, was there not a passage behind you [that you should have to come this way]?" So Dhū'l Qarnayn asked him in turn, "And who are you?" He replied, "I am one of the All-Compassionate Lord's angels in charge of this mountain. Every single mountain that God has created has a vein rooted in this mountain, so when God wants to shake a town, my Lord inspires [His command to] me and I shake it."'" [18:96]

83. From Jābir, from Abū Ja'far عليه السلام who said, 'The Commander of the Faithful عليه السلام said, "The sun sets into a muddy spring within a sea bordering Jābalqā', the city that lies next to *al-maghrib* (Morocco)." [18:86]

٨٤. عن أبي بصير، عن أبي جعفر عليه السلام، في قوله تعالى: ﴿لَمْ نَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا﴾ كَذَلِكَ، قال: لم يعلبوا صنعة البيوت.

٨٥. عن جابر، عن أبي عبد الله عليه السلام، قال: ﴿أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا﴾، ﴿فَإِذَا اسْطَاعُوا أَنْ يَظْهَرُوا وَمَا اسْتَطَاعُوا لَهُ نَقْبًا﴾ قال: هو التقيّة.

٨٦. عن الفضل، قال: سألت الصادق عليه السلام عن قوله: ﴿أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا﴾، قال: التقيّة ﴿فَإِذَا اسْطَاعُوا أَنْ يَظْهَرُوا وَمَا اسْتَطَاعُوا لَهُ نَقْبًا﴾ إذا عملت بالتقيّة لم يقدروا لك على حيلة، وهو الحصن الحصين، وصار بينك وبين أعداء الله سدًّا لا يستطيعون له نقبًا.

قال: وسألته عن قوله: ﴿فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ﴾، قال: رفع التقيّة عند الكشف، فاستقم من أعداء الله.

٨٧. عن الأصغر بن نباتة، عن أمير المؤمنين عليه السلام، قال: ﴿وَرَكْنَا بَعْضُهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ﴾ يعني يوم القيامة.

٨٨. عن محمد بن حكيم، قال: كتبت رُقعة إلى أبي عبد الله عليه السلام فيها: ألتستطيع النفس المعرفة، قال: فقال: لا.

فقلت: يقول الله: ﴿الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا﴾؟ قال: هو كونه: ﴿مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ﴾.

84. From Abū Baṣīr who said regarding God's verse: *﴿for whom We had provided no shelter from it﴾*, 'They did not know how to build houses.' [18:90]

85. From Jābir, from Abū 'Abd Allāh عليه السلام who said: *﴿I will put up a fortification between you and them﴾* refers to dissimulation of faith (taqiyya) *﴿so they could neither scale the barrier, nor could they pierce it.﴾* He said, 'It is dissimulation.' [18:95]

86. From al-Mufaḍḍal who said, 'I heard al-Ṣādiq عليه السلام say regarding His verse: *﴿I will put up a fortification between you and them﴾*, "Dissimulation"; *﴿so they could neither scale the barrier, nor could they pierce it.﴾* He said, "They were unable to pierce through when dissimulation was exercised, and they could not use any means against it. It is the fortified fortress, and becomes a barrier between you and God's enemies, and they will not be able to pierce it."

He said, 'I asked him about His verse: *﴿But when my Lord's promise is fulfilled, He will raze this barrier to the ground.﴾* He replied, "The [need for] dissimulation is lifted during the reappearance [of the Mahdī] so he will take revenge on God's enemies." [18:95-98]

87. From al-Aṣbagh b. Nubāta, from the Commander of the Faithful عليه السلام who said regarding: *﴿On that Day, We shall let them surge against each other like waves﴾*, 'It refers to the Day of Judgement.' [18:99]

88. From Muḥammad b. Ḥakīm who said, 'I wrote a note to Abū 'Abd Allāh عليه السلام saying, "Is the soul able to perceive [i.e. independently]?" He replied, "No." So I said, "But God says: *﴿those whose eyes were blind to My signs, those who were unable to hear﴾*?" He said, "This is like His statement: *﴿They could not hear, and they did not see.﴾*"

I asked, "Is he censuring them?" He replied, "He does not censure them for what He did to them, but he censures them for what they themselves do. If they were not to be charged with anything, then nothing would ever be incumbent upon them." [18:101]

قلت: فعابهم؟ قال: لم يعيهم بما صنع هو بهم، ولكن عابهم بما صنعوا، ولو لم يتكلفوا لم يكن عليهم شيء.

٨٩. عن إمام بن ربيعي، قال: قال ابن الكواء إلى أمير المؤمنين عليه السلام، فقال: أخبرني عن قول الله: ﴿قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ۝ الَّذِينَ ضَلَّ سَعِيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يُحْسِبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا﴾.

قال عليه السلام: أولئك أهل الكتاب، كفروا بربهم، وابتدعوا في دينهم فحبطت أعمالهم، وما أهل النهر منهم يبعد.

٩٠. عن أبي الطفيل، قال: منهم أهل النهر.

٩١. وفي رواية أبي الطفيل: أولئك هم أهل حروراء.

٩٢. عن عكرمة، عن ابن عباس، قال: ما في القرآن آية ﴿الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾ إلا وعلي عليه السلام أميرها وشريفها، وما من أصحاب محمد عليه السلام رجل إلا وقد عاتبه الله، وما ذكر علي عليه السلام إلا بخير.

قال عكرمة: إني لأعلم لعلي عليه السلام منقبة لو حدثت بها لبعدت أقطار السماوات والأرض.

٩٣. عن العلاء بن الفضيل، عن أبي عبد الله عليه السلام، قال: سألتُه عن تفسير هذه الآية: ﴿مَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾.

89. From Imām b. Rib'ī who said, 'Ibn al-Kawwā' stood up to ask the Commander of the Faithful عليه السلام saying, "Tell me about God's verse: *﴿Say [Prophet], 'Shall we tell you who has the most to lose by their actions, whose efforts in this world are misguided, even when they think they are doing good work?'﴾*"

He said, "Those are the People of the Book who disbelieved in their Lord and distorted their religion, so their actions are null and void. And the people of al-Nahr [i.e. Nahrwān] are not too far behind them." [18:103-104]

90. From Abū al-Ṭufayl, who said, 'The people of al-Nahr are among them.' [18:103-104]

91. In another report from Abū al-Ṭufayl, 'Those are the people of Ḥarūrā.' [18:103-104]

92. From 'Ikrima, from Ibn 'Abbās who said, 'There is no verse in the Qur'an that mentions: *﴿those who believe and do good deeds﴾* whose commander and chief is not 'Alī. Every single man from Muḥammad's companions was censured for something or the other by God, but 'Alī has only ever been mentioned positively.'

'Ikrima continued, 'I know so many virtues of 'Alī's that if I were to narrate them all, they would take up vast areas of the heavens and the earth.' [18:107]

93. From al-'Alā b. al-Fuḍayl, from Abū 'Abd Allāh عليه السلام. He said, 'I asked him the exegesis of this verse: *﴿Anyone who hopes to meet his Lord should do good deeds and give no one a share in the worship due to his Lord.﴾* He replied, "Whoever prays or fasts or frees a slave or performs Hajj wishing for people to praise him for it has given someone else a share in his action, and he is considered as having associated others with God's worship, but that is a *shirk* that can be forgiven." [18:110]

94. From Jarrāh, from Abū 'Abd Allāh عليه السلام who said, 'Giving a share in the worship due to his Lord – of course there is no one who does a good action and does not want God's pleasure in the process, but it is when he seeks people's approval at the same time wishing for people to hear about him. That is what it means to give someone else a share in his Lord's worship.' [18:110]
95. From 'Alī b. Sālim, from Abū 'Abd Allāh عليه السلام who said, 'God, Blessed, and most High, says, "I am the best partner – whoever associates anyone with Me in his actions, I will not accept it from him unless it is done solely for Me."' [18:110]
96. In another report on his authority, he said, 'God says, "I am the best partner – if someone works for Me as well as another, I let it go to the one that he worked for besides Me."' [18:110]
97. From Zurāra and Ḥumrān, from Abū Ja'far and Abū 'Abd Allāh, peace be upon them both, who said, 'If a servant was to perform a good action seeking God's mercy and the Hereafter thereby, then he brings someone else's pleasure into it, he is considered as having associated others with God's worship.' [18:110]
98. From Samā'a b. Mihrān who said, 'I heard Abū 'Abd Allāh عليه السلام say regarding God's verse: ﴿he should do good deeds and give no one a share in the worship due to his Lord﴾, "Good deeds means to acknowledge the Imams, and ﴿give no one a share in the worship due to his Lord﴾ means to concede to 'Alī, not giving anyone who is not its rightful owner nor deserving of it a share in the caliphate besides him." [18:110]

قال: من صلى أو صام أو اعتق أو حج يريد محبة الناس، فقد أشرك في عمله، وهو شرك مغفور.

٩٤. عن جرّاح، عن أبي عبد الله عليه السلام، قال: من كان يرجو إلى عبادة ربه أحداً، إته ليس من أحد يعمل شيئاً من البر، لا يطلب به وجه الله، إنما يطلب تركية الناس، ويشتهي أن يسمع به الناس، فذاك الذي أشرك بعبادة ربه.

٩٥. عن علي بن سالم، عن أبي عبد الله عليه السلام، قال: قال الله تبارك وتعالى: أنا خير شريك، من أشرك بي في عمله لن أقبله إلا ما كان لي خالصاً.

٩٦. وفي رواية أخرى، عنه عليه السلام، قال: إن الله يقول: أنا خير شريك، من عمل لي ولغيري فهو لمن عمل له دوني.

٩٧. عن زرارة وحمّان، عن أبي جعفر وأبي عبد الله عليهما السلام، قالوا: لو أنّ عبداً عمل عملاً يطلب به وجه الله والدار الآخرة، ثم أدخل فيه رضا أحد من الناس كان مشركاً.

٩٨. عن سماعة بن مهران، قال: سألت أبا عبد الله عليه السلام عن قول الله: ﴿فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾. قال: العمل الصالح المعرفة بالأئمة، ﴿وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾ التسليم لعلي عليه السلام، لا يشرك معه في الخلافة من ليس ذلك له، ولا هو من أهله.

Mary

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سورة مريم

١. روى العياشي بإسناده عن علي بن أسباط، قال: قدمت المدينة وأنا أريد مصر، فدخلت على أبي جعفر محمد بن علي الرضا عليه السلام، وهو إذ ذاك خماسي، فجعلت أتأمله لأصفه لأصحابنا بمصر، فنظر إلي فقال لي: يا علي، إن الله قد أخذ في الإمامة كما أخذ في النبوة، قال: ﴿وَلَمَّا بَلَغَ أَشُدَّهُ﴾ واستوى ﴿آتَيْنَاهُ حُكْمًا وَعِلْمًا﴾ وقال ﴿وَاتَيْنَاهُ الْحُكْمَ صَبِيحًا﴾ فقد يجوز أن يُعطى الحكم ابن أربعين سنة، ويجوز أن يُعطاه الصبي.

19. Mary

1. 'Ayyāshī reported with his chain of transmission, from 'Alī b. Asbāṭ who said, 'I went to Medina intending to travel on to Egypt, so I went to visit Abū Ja'far Muḥammad b. 'Alī al-Riḍā عليه السلام [i.e. the ninth Imam Muḥammad al-Jawād]. At that time he was around five years old, and I was intently looking at him to be able to describe him to our associates in Egypt. So he looked at me and said to me, "Alī, God has dealt with the Imamate just as He has dealt with prophethood. He said: ﴿When he reached maturity﴾ and balance ﴿We gave him judgement and knowledge.﴾^(12:22) He has also said: ﴿While he was still a boy, We granted him wisdom﴾. So it is possible for a man of forty years of age to be granted good judgment, just as it is possible for a boy to be granted it." [19:12]

Tā-hā

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سورة طه

١. روى العياشي من عدة طرق: قال أبو جعفر الباقر عليه السلام ﴿ثُمَّ اهْتَدَى﴾ إلى ولايتنا أهل البيت عليهم السلام — فوالله لو أن رجلاً عبد الله عمره ما بين الركن والمقام، ثم مات ولم يحيى بولايتنا، لأكبّه الله في النار على وجهه.

٢. وروى الشيخ المفيد رحمه الله بإسناده عن جعفر بن محمد بن مسعود، عن أبيه، قال: حدثنا نصر بن أحمد، قال: حدثنا علي بن حفص قال: حدثنا خالد القطواني، قال: حدثنا يونس بن أرقم، قال: حدثنا عبد الحميد بن أبي الحسناء، عن زياد بن يزيد، عن أبيه، عن جدّه فروة الظفاري، قال: سمعت سلمان رحمه الله يقول: قال رسول الله ﷺ: تفرق أمتي ثلاث فرق: فرقة على الحق لا ينقص الباطل منه شيئاً، يُحِبُّونِي وَيُحِبُّونَ أَهْلَ بَيْتِي، مثلهم كمثل الذهب الجيد كُتِبَ أَدْخَلَتْهُ النَّارُ فَأَوْقَدَتْ عَلَيْهِ لَمْ يَزِدْهُ إِلَّا جُودَةً، وفرقة على الباطل لا ينقص الحق منه شيئاً، يُبْغِضُونِي وَيُبْغِضُونَ أَهْلَ بَيْتِي، مثلهم مثل الحديد، كُتِبَ أَدْخَلَتْهُ النَّارُ فَأَوْقَدَتْ عَلَيْهِ لَمْ يَزِدْهُ إِلَّا شَرًّا، وفرقة مُدْهَدَّهَةٌ عَلَى مِلَّةِ السَّامِرِيِّ، لَا يَقُولُونَ ﴿لَا مِسْكَسَ﴾ لَكُنْهُمْ يَقُولُونَ: لَا قِتَالَ، إمامهم عبد الله بن قيس الأشعري.

20. Tā-hā

1. 'Ayyāshī reported from several chains: Abū Ja'far al-Bāqir عليه السلام said, '﴿then follow the guidance﴾ unto the Divine guardianship of the Ahl al-Bayt; for by God, if a man were to worship God his whole life between the *rukṇ* (corner of the Ka'ba) and the *maqām* (station of Ibrāhīm) and then should die without the complement of our guardianship, God would throw him face down into the Fire.' [20:82]
2. Al-Shaykh al-Mufid reported with his chain of transmission, from Ja'far b. Muḥammad b. Mas'ūd, on his father's authority saying, "Naṣr b. Aḥmad narrated to us, saying, "Alī b. Ḥaṣṣ narrated to us, saying, "Khālīd al-Qūṭānī narrated to us, saying, "Yūnus b. Arqam narrated to us saying, "Abd al-Ḥamīd b. al-Ḥasnā narrated to us from Ziyād b. Yazīd, on his father's authority, from his grandfather Farwa al-Zafārī who said, 'I heard Salmān say that the Messenger of God ﷺ said, "My community will be split into three parts: one part thereof will adhere to the truth, and falsehood will not be able to affect it in any way. They will love me as well as the People of my Household. They will be like first-rate gold, whose quality only improves the more it is exposed to the fire and brandished therein. Another part will adhere to falsehood and will remain unaffected by the truth. They will despise me as well as the People of my Household, and they are like iron, which only worsens the more it is exposed to fire and brandished therein. The other part will fluctuate on the creed of the Ṣāmīrī, except that they will not say: ﴿Do not touch me﴾ but rather: "Do not fight." Their leader will be 'Abd Allāh b. Qays al-Ash'arī.'"¹ [20:97]

¹ Abū Mūsā 'Abd Allāh b. Qays al-Ash'arī, one of the two arbitrators at the Battle of Siffin.

The Prophets

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سورة الأنبياء

١. روى العياشي بإسناده عن الفتح بن يزيد الجرجاني، قال: قلت لأبي الحسن الرضا عليه السلام: جعلت فداك، يعرف القديم سبحانه الشيء الذي لم يكن أن لو كان كيف كان يكون؟ قال: ويحك إن مسألتك لصعبة، أما قرأت قوله عز وجل: ﴿لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا﴾ ﴿وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ﴾ لقد عرف الشيء الذي لم يكن ولا يكون أن لو كان كيف كان يكون، وقال يحكي قول الأشقياء: ﴿رَبِّ ارْجِعُونِ ۖ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا﴾، وقال: ﴿وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ﴾ فقد علم الشيء الذي لم يكن لو كان كيف كان يكون، وهو السميع البصير الخبير العليم.

٢. وروى أبو عمرو الكشي، عن محمد بن مسعود، قال: حدثني إسحاق ابن محمد البصري، قال: حدثني عبد الله بن القاسم، عن خالد الجوان، قال: كنت أنا والمفضل بن عمرو وناس من أصحابنا بالمدينة، وقد تكلمنا في الربوبية، قال، فقلنا: مروا إلى باب أبي عبد الله عليه السلام حتى نسأله، قال: فقمنا بالباب، قال: فخرج إلينا وهو يقول: ﴿بَلْ عِبَادٌ مُّكْرَمُونَ ۖ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهٍ يَعْمَلُونَ﴾.

21. The Prophets

1. 'Ayyāshī reported with his chain of transmission, from al-Faṭḥ b. Yazīd al-Jurjānī who said, 'I said to Abū al-Ḥasan al-Riḍā عليه السلام, "May I be your ransom – does the ever-Existing One, Glory be to Him, know how something non-existent would have been if it were to exist?"

He replied, "Woe betide you! Your query is not difficult. Have you not read His statement, Mighty and Exalted: *«If there had been in the heavens or earth any gods but Him, both heavens and earth would be in ruins»* and: *«each god would have taken his creation aside and tried to overcome the others.»* ^(23:91) He indeed knows about that which has never existed and will never exist, and how it would have been were it to have existed." He also said, "He relays the statement of the miserable people: *«When death comes to one of them, he cries, 'My Lord, let me return so as to make amends for the things I neglected.' Never! This will not go beyond his words»* ^(23:99-100) and: *«Even if they were brought back, they would only return to the very thing that was forbidden to them – they are such liars!»* ^(6:28) So He knows full well how that which is non-existent would have been, for he is the all-Seeing, all-Hearing, all-Aware and Omniscient." [21:22]

2. Abū 'Amr al-Kashshī reported from Muḥammad b. Mas'ūd saying, 'Ishāq b. Muḥammad al-Baṣrī¹ narrated to me saying, "Abd Allāh b. Qāsim narrated to me from Khālīd al-Jawwān² who said, 'Mufaḍḍal b. 'Umar, some of our companions, and I were in Medina and had been discussing about God's Lordship. So we said, "Let us go to Abū 'Abd Allāh's house so that we can ask

¹ Ishāq b. Muḥammad al-Baṣrī, a companion of the ninth Imam accused of extreme beliefs (ghuluww). See Ḥilli, *Khulāṣat al-aqwāl*, 318 (nr. 1246).

² Khālīd al-Jawwān, associate of Imam 'Alī b. Mūsā al-Riḍā. His reliability as a narrator is not firmly established. See Ḥilli, *Khulāṣat al-aqwāl*, 137 (nr. 370).

him.” He continued, ‘So we stood by the door, and he came out to us saying: ﴿No! They are only His honoured servants: they do not speak before He speaks and they act by His command.﴾” [21:26–27]

3. ‘Ayyāshī reported with his chain of transmission, from al-Ḥusayn b. ‘Alwān³ who said, ‘Abū ‘Abd Allāh ﷺ was asked about the taste of water, so he replied, “Ask to comprehend and not for the sake of challenging. The taste of water is the taste of life. God – Glory be to Him – says: ﴿We made every living thing from water﴾” [21:30]
4. ‘Ayyāshī reported with his chain of transmission, from al-Aṣḥab b. Nubāta that ‘Alī ﷺ passed by a group of people playing chess, so he said, ‘﴿What are these images to which you are so devoted?﴾ You have indeed disobeyed God and His Messenger.” [21:52]

³ Al-Ḥusayn b. ‘Alwān, a reliable Sunnī narrator of Imam Ja‘far al-Ṣādiq’s traditions. See Khūfī, *Mu‘jam*, 7:34–7 (nr. 3507).

٣. روى العياشي بإسناده عن الحسين بن علوان، قال: سئل أبو عبد الله ﷺ عن طعم الماء، فقال: سل تفقها، ولا تسأل تعتقا، طعم الماء طعم الحياة، قال الله سبحانه ﴿وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ﴾.

٤. روى العياشي بإسناده عن الأصبع بن نباتة: أَنَّ عَلِيًّا ﷺ مَرَّ بِقَوْمٍ يَلْعَبُونَ الشَّطْرَنَجَ. فَقَالَ: ﴿مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ﴾ لَقَدْ عَصَيْتُمْ اللَّهَ وَرَسُولَهُ.

The Pilgrimage

22. The Pilgrimage

1. Al-Shaykh al-Ṣadūq reported with his chain of transmission, from Ja'far b. Muḥammad b. Mas'ūd, on his father's authority, from Ḥamduwayh who said, 'Muḥammad b. 'Abd al-Ḥamīd' narrated to us from Abū Jamīla from 'Umar b. Ḥaṇẓala from Abū 'Abd Allāh عليه السلام. He said, 'I asked him about the cleansing (*al-tafath*). He replied, "It is the depilation of the head." [22:29]
2. Also from him, from Ja'far b. Muḥammad b. Mas'ūd, on his father's authority from Muḥammad b. Naṣīr² from Muḥammad b. 'Isā from Ibn Abī 'Umayr from Ḥammād b. 'Uthmān from al-Ḥalabī from Abū 'Abd Allāh عليه السلام. He said, 'I asked him about the cleansing, so he said, "It is the shaving of the head, and whatever is on man's skin." [22:29]
3. Also from him, with his chain of transmission, from Ja'far b. Muḥammad b. Mas'ūd, on his father's authority who said, 'Ibrāhīm b. 'Alī narrated to us from 'Abd al-'Azīm b. 'Abd Allāh al-Ḥasanī³ from al-Ḥasan b. Maḥbūb from Mu'āwiya b. 'Ammār from Abū 'Abd Allāh عليه السلام who said, regarding the verse of God, Mighty and Exalted: ﴿so let the pilgrims perform their acts of cleansing [...]﴾, "It is the shaving and depilation of the head." He continued, "Cleansing also includes [cleansing oneself] from having spoken rudely in the state of *iḥrām*. So when you enter Mecca and circumambulate the House, speak with pleasant words. This is all atonement for that." [22:29]

¹ Possibly a reference to Abū Ja'far Muḥammad b. 'Abd al-Ḥamīd b. Sālim al-'Aṭṭār, a reliable companion of Imam 'Alī b. Mūsā al-Riḍā. See Ḥilli, *Khulāṣat al-aqwāl*, 257 (nr. 882).

² There are multiple individuals by this name in the works of Shī'ī *rijāl*.

³ Abū al-Qāsim 'Abd al-'Azīm b. 'Abd Allāh b. 'Alī b. al-Ḥasan b. Zayd b. al-Ḥasan b. 'Alī b. Abī Ṭālib, a prominent companion of the first Imam. He authored a book in which he collected the sermons of 'Alī b. Abī Ṭālib. See Ḥilli, *Khulāṣat al-aqwāl*, 226 (nr. 755).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سورة الحج

١. روى الشيخ الصدوق عليه السلام بإسناده عن جعفر بن محمد بن مسعود، عن أبيه، عن حمدويه، قال: حدثنا محمد بن عبد الحميد، عن أبي جميلة، عن عمرو بن حنظلة، عن أبي عبد الله عليه السلام، قال: سأله عن التفث. قال: هو حفوف الرأس.
 ٢. وعنه بإسناده عن جعفر بن محمد بن مسعود، عن أبيه، عن محمد بن نصير، عن محمد بن عيسى، عن ابن أبي عمير، عن حماد بن عثمان، عن الحلبي، عن أبي عبد الله عليه السلام، قال: سأله عن التفث، فقال: هو الحلق وما في جلد الإنسان.
 ٣. وعنه، بإسناده عن جعفر بن محمد بن مسعود، عن أبيه، قال: حدثنا إبراهيم بن علي، عن عبد العظيم بن عبد الله الحسيني، عن الحسن بن محبوب، عن معاوية بن عمار، عن أبي عبد الله عليه السلام، في قول الله عز وجل: ﴿ثُمَّ لْيَقْضُوا تَفَثَهُمْ﴾ قال: هو الحفوف والشعث.
- قال: ومن التفث أن تتكلم في إحرامك بكلام قبيح، فإذا دخلت مكة، فطفت بالبيت، وتكلمت بكلام طيب، كان ذلك كفارة.

4. Al-Shaykh al-Ṣadūq reported with his chain of transmission from Ja'far b. Muḥammad b. Mas'ūd, on his father's authority who said, 'Al-Ḥusayn b. Ishkīb⁴ narrated to us, saying, "Muḥammad b. al-Sarrī narrated to us from al-Ḥusayn b. Sa'id, from Aḥmad b. Muḥammad b. Abī 'Umayr from 'Alī b. Abī Ḥamza from 'Abd al-'Alā who said, 'I asked Abū Ja'far b. Muḥammad (عليه السلام) about the verse of God, Mighty and Exalted: ﴿Shun the filth of idolatrous beliefs and practices and shun false utterances.﴾ He replied, "The filth of idolatrous practices is chess, and false utterances is music."

I asked, "So what about His verse – Mighty and Exalted: ﴿But there is the sort of person who pays for distracting tales﴾^(31:6)?" He said, "That also includes music."⁵ [22:30]

5. He also reported with a chain of transmission from Ja'far b. Muḥammad b. Mas'ūd, from his father from Ishāq b. Muḥammad who said, 'Muḥammad b. al-Ḥasan b. Shammūn⁵ transmitted the report to me from 'Abd Allāh b. 'Abd al-Raḥmān al-Aṣamm from 'Abd Allāh b. al-Qāsim al-Baṭal⁶ from Ṣāliḥ b. Sahl regarding His verse: ﴿how many deserted wells; how many lofty palaces!﴾ that he said, 'The Commander of the Faithful (عليه السلام) is the lofty palace and the deserted well is Fatima and her children (عليهم السلام), wrested off the kingdom."

Muḥammad b. al-Ḥasan b. Abī al-Khālīd al-Ash'arī, known as Shanbūla said:

An abandoned well and a sublime palace
both similes for Muḥammad's family, on the fringes:

4 Al-Ḥusayn b. Ishkīb, a prominent companion of the eleventh Imam who was highly respected for his knowledge and piety. He is the author of several works. See Ḥilli, *Khulāṣat al-aqwāl*, 115 (nr. 282).

5 Abū Ja'far Muḥammad b. al-Ḥasan b. Shammūn (d. 258/871) of Baghdad was a companion of the eleventh Imam but refused to acknowledge the Imamate of the twelfth Imam. He is described as a very unreliable and weak narrator who exhibited extreme beliefs about the Imams. His narrations are not to be relied on according to al-'Allāma al-Ḥilli. See Ḥilli, *Khulāṣat al-aqwāl*, 396 (nr. 1599).

6 'Abd Allāh b. al-Qāsim b. al-Ḥārith al-Ḥaḍramī, known as al-Baṭal, was a close associate and disciple of the prominent Shī'ī scholar Mu'āwiya b. 'Ammār al-Duhnī. Shī'ī biographers report that 'Abd Allāh b. al-Qāsim developed extreme views and tendencies later in life and that he subsequently disassociated himself from al-Duhnī, joining the Wāqifi movement after the death of Imam Mūsā b. Ja'far al-Kāzim. See Modarressi, *Tradition and Survival*, 155–7 (nr. 14).

٤. وروى الشيخ الصدوق رحمه الله بإسناده عن جعفر بن محمد بن مسعود، عن أبيه، قال: حدثنا الحسين بن إشكيب، قال: حدثنا محمد بن السري، عن الحسين ابن سعيد، عن أبي أحمد محمد بن أبي عمير، عن علي بن أبي حمزة، عن عبد الأعلى قال: سألت جعفر بن محمد عليهما السلام، عن قول الله عز وجل: ﴿فَاَجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ﴾، قال الرجس من الأوثان: الشطرنج، وقول الزور: الغناء.

قلت: قوله عز وجل ﴿وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ﴾؟ قال: منه الغناء.

٥. وروى بالإسناد عن جعفر بن محمد بن مسعود، عن أبيه، عن إسحاق ابن محمد، قال: أخبرني محمد بن الحسن بن شُمُون، عن عبد الله بن عبد الرحمن الأصم، عن عبد الله بن القاسم البطل، عن صالح بن سهل [في قوله تعالى: ﴿وَبَشِّرِ مُعَظَلَةَ وَقَصْرٍ مَّشِيدٍ﴾]، أنه قال: أمير المؤمنين (عليه السلام) هو القصر المشيد، والبئر المعظلة فاطمة وولدها عليهم السلام معظلين من الملك.

وقال محمد بن الحسن بن أبي خالد الأشعري الملقب بشنبولة: بئر معظلة وقصر مشرف مثل لآل محمد مستطرف فالناطق القصر المشيد منهم والصامت البئر التي لا تنرف.

the vocal ones from among them being the lofty palace
and the subtle ones; the well that never dries up. [22:45]

6. Abū 'Amr al-Kashshī reported from Muḥammad b. Mas'ūd saying, "Alī b. al-Ḥusayn b. 'Alī b. Faḍḍāl⁷ narrated to us saying, "Al-'Abbās b. 'Āmir⁸ narrated to me from Abān b. 'Uthmān from al-Ḥārith b. al-Mughīra who said, 'Ḥumrān b. A'yan said, "Al-Ḥakam b. 'Uṭayba was reporting something from 'Alī b. al-Ḥusayn عليه السلام that the knowledge of 'Alī عليه السلام was contained in a single verse. So I asked him but he would not tell us." Ḥumrān continued, "I asked Abū Ja'far عليه السلام so he said, "'Alī عليه السلام was on the same level as Sulaymān's companion and Mūsā's companion, but he was neither a prophet nor a messenger.' Then he recited: ﴿We have never sent any messenger or prophet or narrator before you [Muhammad].﴾ He continued, "Abū Ja'far عليه السلام was amazed." [22:52*]

⁷ Abū al-Ḥasan 'Alī b. al-Ḥusayn b. 'Alī b. Faḍḍāl b. 'Umar b. Ayman, the client of 'Ikrima b. Rib'ī al-Fayyāḍ, a prominent scholar of the Faḥḥī school of thought in Kufa. He is considered a reliable narrator of traditions. See Ḥilli, *Khulāṣat al-aqwāl*, 177 (nr. 526).
⁸ Abū al-Faḍl al-'Abbās b. 'Āmir b. Riyāḥ al-Thaqafī, a reliable narrator of the Imams' traditions. See Ḥilli, *Khulāṣat al-aqwāl*, 210 (nr. 682).

٦. وروى أبو عمرو الكشي، عن محمد بن مسعود، قال: حدثنا علي بن الحسن بن علي بن فضال، قال: حدثني العباس بن عامر، عن أبان بن عثمان، عن الحارث بن المغيرة، قال: قال حمران بن أعين: إن الحكم بن عتيبة، يروي عن علي بن الحسين عليهما السلام أن علم علي عليه السلام في آية، فسأله فلا يخبرنا، قال حمران: سألت أبا جعفر عليه السلام فقال: إن علياً عليه السلام كان بمنزلة صاحب سليمان وصاحب موسى، ولم يكن نبيّاً ولا رسولاً، ثم قال: ﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ﴾ ولا يحدث، قال: فعجب أبو جعفر عليه السلام.

The Believers

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سورة المؤمنون

١. روى الشيخ الصدوق رحمه الله بالإسناد عن جعفر بن محمد بن مسعود، عن أبيه، عن الحسين بن إشكيب، عن عبد الرحمن بن حماد، عن أحمد بن الحسن، عن صدقة بن حسان، عن مهران بن أبي نصر، عن يعقوب بن شعيب، عن سعد الإسكاف، عن أبي جعفر عليه السلام، قال: قال أمير المؤمنين عليه السلام في قول الله عز وجل: ﴿وَأَوْتَيْنَاهُمَا إِلَى رِبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ﴾.

قال: الرَبْوَةُ: الكوفة، والقَرَار: المسجد، والمعِين: الفرات.

٢. وروى أبو عمرو الكشي عن محمد بن مسعود، قال: حدثني الحسين بن إشكيب، قال: حدثني محمد بن أورمة، عن محمد بن خالد البرقي، عن أبي طالب القمي، عن حنان بن سدير، عن أبيه، قال: قلت لأبي عبد الله عليه السلام: إن قومًا يزعمون أنكم آلهة، يتلون علينا بذلك قرآنًا ﴿يَا أَيُّهَا الرُّسُلُ كُلُّوْا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾.

قال: يا سدير، سمعي وبصري وشعري وبشري ولحيي ودي من هؤلاء براء، براء الله منهم ورسوله، ما هؤلاء على ديني ودين آبائي، والله لا يجمعني وإياهم يوم القيامة إلا وهو عليهم ساخط.

23. The Believers

1. Al-Shaykh al-Ṣadūq reported with his chain of transmission from Ja'far b. Muḥammad b. Mas'ūd, on his father's authority from al-Ḥusayn b. Ishkīb from 'Abd al-Raḥmān b. Ḥammād from Aḥmad b. al-Ḥasan from Ṣadaqa b. Ḥassān from Mihrān b. Abī Naṣr from Ya'qūb b. Shu'ayb from Sa'd al-Iskāf from Abū Ja'far عليه السلام who said, 'The Commander of the Faithful عليه السلام said regarding the verse of God, Mighty and Exalted: ﴿We gave them shelter on a peaceful hillside with flowing water﴾, "The hillside was Kufa, the place of peace was the mosque and the flowing water was the Euphrates." [23:50]

2. Abū 'Amr al-Kashshī reported from Muḥammad b. Mas'ūd saying, 'Al-Ḥusayn b. Ishkīb narrated to me saying, "Muḥammad b. Ūrama narrated to me from Muḥammad b. Khālīd al-Barqī from Abū Ṭālib al-Qummī¹ from Ḥanān b. Sadīr on his father's authority. He said, 'I said to Abū 'Abd Allāh عليه السلام, "There are people who allege that you are gods, and they recite to us from the Qur'an to prove their point: ﴿Messengers, eat good things and do good deeds: I am well aware of what you do.﴾"

He responded, "Sadīr, my hearing, my sight, my hair, my skin, my flesh and my blood all disassociate themselves from these people. God and His Messenger disassociate themselves from them as well. These people are neither on my creed nor on my forefathers' creed. May God never bring me together with them on the Day of Judgment, except with His explicit indignation for them." I asked, "May I be your ransom – so what are you?" He replied, "The storehouses of God's knowledge and the interpreters of His revelation. We are an immaculate people, whose obedience God has mandated

¹ Abū Ṭālib 'Abd Allāh b. al-Ṣalt al-Makkī, a praiseworthy and reliable narrator. See Ḥillī, *Khulāṣat al-aqwāl*, 302 (nr. 1135).

and whose disobedience He has prohibited. We are the authoritative proof over all that dwells in the sky and on the earth.”

Al-Ḥusayn b. Ishkib added, “I also heard from Abū Ṭālib from Sadīr [the addition]: ‘If God wills.’” [23:51]

3. Al-Shaykh al-Ṣadūq reported with his chain of transmission from Ja‘far b. Muḥammad b. Mas‘ūd, on his father’s authority who said, ‘Muḥammad b. Naṣīr narrated to us, saying, “Aḥmad b. Muḥammad b. ‘Īsā narrated to us from al-Ḥusayn b. Sa‘īd from Ibn Abī ‘Umayr from Abū Ayyūb al-Khazzāz from Muḥammad b. Muslim from Abū ‘Abd Allāh (عليه السلام) who said regarding the verse of God, Mighty and Exalted: *yet they did not submit to their Lord: they will not humble themselves*’, “To humble oneself is to raise one’s hands up.”’ [23:76]
 4. He also reported with his chain of transmission from Ja‘far b. Muḥammad b. Mas‘ūd, on his father’s authority, from Ja‘far b. Aḥmad who said, ‘Al-‘Amrakī narrated to me from ‘Alī b. Ja‘far, on his brother Mūsā b. Ja‘far’s authority who said, “Expressing devotion is to turn your palms upwards when supplicating; humble petitioning is to spread them out and stretch them forth; avid beseeching is to stretch both palms up towards the sky then bring them back towards your face; a nervous entreaty is when you invert your palms and raise them close to your face; and the humble begging is to move both your fingers whilst pointing them.”
- In another narration: “The insistent request is when you raise both index fingers towards the sky and supplicate whilst wagging them both.” [23:76]

قال: قلت: فما أنتم جعلت فذاك؟ قال: خزان علم الله وتراجمة وحي الله، ونحن قوم معصومون، أمر الله بطاعتنا، ونهى عن معصيتنا، نحن الحجة البالغة على من دون السماء وفوق الأرض.

قال الحسين بن إشكيب: سمعت من أبي طالب، عن سدير: إن شاء الله.

٣. روى الشيخ الصدوق رحمه الله بإسناده عن جعفر بن محمد بن مسعود، عن أبيه، قال: حدثنا محمد بن نصير، قال: حدثنا أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن ابن أبي عمير، عن أبي أيوب الخزاز، عن محمد بن مسلم، عن أبي عبد الله صلوات الله عليه، في قول الله عز وجل: ﴿فَكَاسَتْكَأُولَئِكَ وَمَا يَنْتَضِعُونَ﴾، قال: التضرع: رفع اليدين.
٤. وروى بإسناده عن جعفر بن محمد بن مسعود، عن أبيه، عن جعفر بن أحمد، قال: حدثني العمري، عن علي بن جعفر، عن أخيه موسى بن جعفر عليهما السلام، قال: التبثّل أن تقلب كفّك في الدّعاء إذا دعوت، والابتهاال أن تبسطهما وتقدّمهما، والرغبة أن تستقبل براحتيك السماء وتستقبل بهما وجهك، والرّهبة أن تكفي كفّك فترفعهما إلى الوجه، والتضرع أن تحرك إصبعيك وتشير بهما.

وفي حديث آخر: أن البصبة، أن ترفع سبابتك إلى السماء، وتحركهما وتدعو.

Light

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سورة النور

١. روى العياشي بإسناده عن علي بن الحسين عليهما السلام، أنه قرأ هذه الآية ﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾. وقال: هم والله شيعة أهل البيت، يفعل الله ذلك بهم على يدي رجل منّا، وهو مهدي هذه الأمة، وهو الذي قال رسول الله ﷺ: «لَوْ بَقِيَ مِنَ الدُّنْيَا إِلَّا يَوْمٌ وَاحِدٌ لَطَوَّلَ اللَّهُ ذَلِكَ الْيَوْمَ حَتَّى يَلِيَ رَجُلٌ مِّنْ عَتَرَتِي اسْمُهُ اسْمِي، يَمْلَأُ الْأَرْضَ عَدْلًا وَقِسْطًا كَمَا مُلِئَتْ ظُلْمًا وَجَوْرًا».

24. Light

1. 'Ayyāshī reported with his chain of transmission from 'Alī b. al-Ḥusayn عليه السلام that he read this verse: *«God has made a promise to those among you who believe and do good deeds: He will make them successors to the land, as He did those who came before them; He will empower the religion He has chosen for them; He will grant them security to replace their fear. 'They will worship Me and not join anything with Me'»*, and said, 'By God, they are our followers (the *shī'a*) of the Ahl al-Bayt. God will achieve this for them through a man from among us, who is the Mahdī of this community. He is the one about whom the Messenger of God ﷺ said, "Even if there were only a single day left of this world, God would lengthen that day for a man from my progeny to emerge, whose name will be the same as mine and who will fill the earth with justice and equity just as it had previously been filled with injustice and corruption." [24:55]

The Criterion

25. The Criterion

1. 'Ayyāshī reported with his chain of transmission from Burayd b. Mu'āwiyā al-Ijlī who said: 'I asked Abū Ja'far عليه السلام, "Is excessive recitation [of the Qur'an] better or excessive supplication? He عليه السلام replied, "Excessive supplication (*du'ā*) is better, and then recited this verse: ﴿Say, 'What store my Lord would set by you were it not for your supplication?'﴾" [25:77]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سورة الفرقان

١. روى العياشي بإسناده عن بريد بن معاوية العجلي، قال: قلت: لأبي جعفر عليه السلام: كثرة القراءة أفضل أم كثرة الدعاء؟ قال عليه السلام: كثرة الدعاء أفضل، وقرأ هذه الآية ﴿قُلْ مَا يَعْبَأُكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ﴾.



The Poets

26. The Poets

1. 'Ayyāshī, with his chain of transmission from Ḥumrān b. A'yan from Abū 'Abd Allāh عليه السلام who said, 'By God, we will intercede for our followers (*shī'a*), by God we will intercede for our followers such that people will say: *«and now we have no intercessor and no true friend. If only we could live our lives again, we would be true believers!»*'

In another report it says: '[S]uch that our enemies will say [...]' [26:100-102]

2. 'Ayyāshī reported from Abū 'Abd Allāh عليه السلام who said regarding His verse, most High: *«only those who are lost in error follow the poets»*, 'They are people who learn things and gain expertise but without any knowledge, so they themselves are astray and lead others astray in turn.' [26:224]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سورة الشعراء

١. العياشي: بالإسناد عن حمران بن أعين، عن أبي عبد الله عليه السلام، قال: والله لنشفعن لشيعتنا، والله لنشفعن لشيعتنا حتى يقول الناس *«فكأننا من شافعين»* ولا صديق حميم إلى قوله: *«فكنكون من المؤمنين»*. وفي رواية أخرى: حتى يقول عدونا.

٢. روى العياشي، عن أبي عبد الله عليه السلام، قال في قوله تعالى: *«والشعراء يتبعهم الغاؤون»* هم قوم تعلموا وتفقهوا بغير علم، فضلوا وأضلوا.

The Ants

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سورة النمل

١. وروى العياشي بالإسناد، قال: قال أبو حنيفة لأبي عبد الله عليه السلام: كيف تَفَقَّد سليمان الهُدُود من بين الطير؟ قال: لأن الهُدُود يرى الماء في بطن الأرض كما يرى أحدكم الدُّهن في القارورة، فظن أبو حنيفة إلى أصحابه وضحك. قال أبو عبد الله عليه السلام: ما يُضْحِكُكَ. قال: ظَلَفْتُ بك جُعِلْتُ فداك. قال: وكيف ذلك؟ قال: الذي يرى الماء في بطن الأرض لا يرى الفخ في التراب حتى يُؤْخَذَ بعنقه؟ قال أبو عبد الله عليه السلام: يا نعمان، أما عَلِمْتَ أنه إذا نزل القَدَرُ أغشى البصر.

٢. وروى العياشي في تفسيره بالإسناد، قال: التقى موسى بن محمد بن علي بن موسى عليهما السلام ويحيى بن أكرم فسأله عن مسائل، قال: فدخلت على أخي علي بن محمد عليهما السلام بعد أن دار بيني وبينه المواعظ حتى انتهيت إلى طاعته، فقلت له: جُعِلْتُ فداك، إن ابن أكرم سألني عن مسائل أفنيه فيها؟ فضحك ثم قال: فهل أفنيتَه فيها؟ قلت: لا. قال: ولم؟ قلت: لم أعرفها. قال: وما هي؟

قلت: أخبرني عن سليمان، أكان محتاجاً إلى علم آصف بن برخيا - ثم ذكر المسائل الأخر - فقال عليه السلام: أكتب يا أخي، بسم الله الرحمن الرحيم: سألت عن قول الله تعالى

27. The Ants

1. 'Ayyāshī reported with his chain of transmission saying, 'Abū Ḥanīfa asked Abū 'Abd Allāh عليه السلام, "Why was it that Sulaymān felt the Hud-Hud's absence out of all the birds?"

He replied, "Because the Hud-Hud could see water in the depths of the earth just like any of you would see oil in a glass [of water]."

So Abū Ḥanīfa turned to his companions and laughed.

Abū 'Abd Allāh عليه السلام asked, "Why are you laughing?"

He replied, "You have just proved my point - may I be your ransom."

He asked, "And how is that?"

He said, "The one who could see water in the depths of the earth could not spot a trap in the dust until he was caught inside it?"

Abū 'Abd Allāh عليه السلام said, "Nu'mān, do you not know that when Divine decree descends, the sight is covered over."

2. 'Ayyāshī reported in his exegesis with his chain of transmission saying, 'Mūsā b. Muḥammad b. 'Alī b. Mūsā عليه السلام and Yaḥyā b. Aktham met up, so the latter asked him about a few issues. He said, "Then I went to visit my brother 'Alī b. Muḥammad عليه السلام after certain discussions had transpired between us, and I had concluded the matter to rest with him. So I said to him, 'May I be your ransom - Ibn Aktham asked me about some issues that I wanted to furnish a legal opinion for.'

So he smiled and said, 'So did you manage to furnish a legal opinion for them?'

I said, 'No.'

He asked, 'Why not?'

I said, 'I did not know them.'

So he said, 'What are they?'

I said, "Tell me about Sulaymān – did he actually need Āsif b. Barkhiyā?"
He went on to mention other issues too.

So he ﷺ said, "Write, my brother: In the Name of God, the All-Beneficent, the most Merciful. You have asked about the verse of God, most High, in His Book: *but one of them who had some knowledge of the Scripture* – this was Āsif b. Barkhiyā. Sulaymān was not incapable of knowing what Āsif knew but he desired for his community of humans and Jinn to recognise that he was the authority after him; since that was knowledge that Sulaymān himself had deposited with Āsif by God's command; and God had given him the grasp of it, so that he would not differ in his leadership and guidance, just as He had given Sulaymān that comprehension during Dāwūd's lifetime, that he may understand his leadership and prophethood after him, in order to establish the authority over His creatures." [27:40]

3. 'Ayyāshī reported with his chain of transmission from Abū Dharr who said, 'A man said to 'Ammār b. Yāsir, "Abū al-Yaqzān, there is a verse in God's Book that has perplexed my heart."

'Ammār asked, "Which verse is it?"

He replied, "This verse – the statement of God, Mighty and Exalted: *When the verdict is given against them, We shall bring a creature out of the earth, which will tell them that people had no faith in Our revelations* – which creature can this be?"

'Ammār said, "By God, I will neither sit nor eat nor drink anything until I have shown it to you." So 'Ammār took the man along to the Commander of the Faithful ﷺ who was eating dates and butter.

He said, "Abū al-Yaqzān, come."

So 'Ammār sat down to eat with him.

The man was surprised to see that, and when 'Ammār stood up again the man said, "Glory be to God! You promised that you would neither eat nor drink until you had shown it to me!"

'Ammār said, "I did, if only you had perceived." [27:82]

في كتابه: ﴿قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ﴾ فهو آصف بن برخيا، ولم يعجز سليمان عن معرفة ما عرفه آصف، لكنه ﷺ أحب أن تعرف أمته من الإنس والجن أنه الحجة من بعده، وذلك من علم سليمان أودعه آصف بأمر الله تعالى، ففهمه الله ذلك، لتلا يختلف في إمامته ودلالته، كما فهم سليمان في حياة داود، ليعرف إمامته ونبوته من بعده، لتأكيد الحجة على الخلق

٣. وروى العياشي بالإسناد عن أبي ذر، قال: قال رجل لعمار بن ياسر: يا أبا اليقظان، آية في كتاب الله أفسدت قلبي؟

قال عمار: وآية آية هي؟ فقال: هذه الآية قوله عز وجل: ﴿وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ﴾، فآية دابة هذه؟

قال عمار: والله ما أجلس ولا أكل ولا أشرب حتى أريها، فجاء عمار مع الرجل إلى أمير المؤمنين ﷺ وهو يأكل تمرًا وزبدًا، فقال: يا أبا اليقظان، هلم فجلس عمار يأكل معه، فتعجب الرجل منه، فلما قام عمار قال الرجل: سبحان الله! حلفت أنك لا تأكل ولا تشرب حتى تريها! قال عمار: أريتها إن كنت تعقل.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سورة القصص

١. روى الحاكم الحسكاني عن أبي النضر العياشي في تفسيره، عن علي بن جعفر بن العباس الخزاعي ومحمد بن علي بن خلف العطار، عن عمرو بن عبد الغفار، عن شريك، عن عثمان بن أبي ربيعة، عن أبي صادق، عن ربيعة بن ناجذ، قال: سَمِعْتُ عَلِيًّا يَقُولُ وَتِلَا هَذِهِ الْآيَةِ: ﴿وَيُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتَضَعُّوا فِي الْأَرْضِ﴾، قال: ليعطفن هذه الآية على بني هاشم عطف التاب الضروس على ولدها.
٢. وروى العياشي بإسناده عن أبي الصباح الكاني، قال: نظر أبو جعفر عليه السلام إلى أبي عبد الله عليه السلام فقال: هذا والله من الذين قال الله: ﴿وَيُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتَضَعُّوا فِي الْأَرْضِ﴾ الآية.
٣. وعنه: قال سيد العابدين علي بن الحسين عليهما السلام: والذي بعث محمداً بالحق بشيراً ونذيراً إن الأبرار من أهل البيت وشيعتهم بمنزلة موسى وشيعته، وإنّ عدونا وأشياعهم بمنزلة فرعون وأشياعه.

28. The Story

1. Al-Hakim al-Haskani reported from Abū al-Nadr al-'Ayyāshī in his exegesis from 'Alī b. Ja'far b. al-'Abbās al-Khazā'i and Muḥammad b. 'Alī b. Khalaf al-'Attār from 'Amr b. 'Abd al-Ghaffār from Shurayk from 'Uthmān b. Abī Rabī'a from Abū Ṣādiq from Rabī'a b. Nājidh who said, 'I heard 'Alī عليه السلام say whilst reading this verse: ﴿but We wished to favour those who were oppressed in that land﴾, "This verse is attached to the Banū Hāshim the way that an old she-camel is attached to her teething baby camel." [28:5]
2. 'Ayyāshī reported with his chain of transmission from Abū al-Ṣabbāḥ al-Kinānī who said, 'Abū Ja'far عليه السلام looked at Abū 'Abd Allāh عليه السلام and said, "By God, this man is among those included in God's statement: ﴿but We wished to favour those who were oppressed in that land﴾" [28:5]
3. And on his authority – The chief of worshippers 'Alī b. al-Ḥusayn عليه السلام said, "By the One who sent Muḥammad as a herald and a warner with the truth, the righteous people from among us, the Ahl al-Bayt, and their followers are on the same footing as Mūsā and his followers, and our enemies and their followers are on the same footing as Pharaoh and his followers."

4. 'Ayyāshī also narrated with his chain of transmission from 'Alī b. Asbāṭ who said, 'I went to Medina intending to travel on to Egypt, so I went to visit Abū Ja'far, Muḥammad b. 'Alī al-Riḍā عليه السلام [i.e. the ninth Imam Muḥammad al-Jawād]. At that time he was around five years old, and I was intently looking at him to be able to describe him to our associates in Egypt. So he looked at me and said to me, "Alī, God has dealt with Imamate just as He has dealt with prophethood. He said: *«When he reached maturity and balance, We gave him judgment and knowledge.»* He has also said: *«While he was still a boy, We granted him wisdom»* (19:12). So it is possible for a man of forty years of age to be granted good judgment, just as it is possible for a boy to be granted it." [28:14]

٤. وروى العياشي بإسناده عن علي بن أسباط، قال: قدمت المدينة وأنا أريد مصر، فدخلت على أبي جعفر محمد بن علي الرضا عليه السلام: وهو إذ ذاك خماسي، فجعلت أتأمله لأصفه لأصحابنا بمصر، فنظر إلي فقال لي: يا علي، إن الله قد أخذ في الإمامة كما أخذ في النبوة، قال: *«ولما بلغ أشده واستوى آتيناه حكمة وعلمًا»*، وقال: *«وآتيناه الحكم صبيا»* فقد يجوز أن يُعطى الحكم ابن أربعين سنة، ويجوز أن يُعطاه الصبي.

The Spider

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سورة العنكبوت

١. روى العياشي بالإسناد عن أبي الحسن صلوات الله عليه، قال: جاء العباس إلى أمير المؤمنين عليه السلام، فقال له: امش حتى نبأ لك الناس. فقال أمير المؤمنين عليه السلام: أترأهم فاعلين؟ قال: نعم. قال: فأين قول الله تعالى: ﴿أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ﴾ ولَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ؟

٢. وروى أبو عمرو والكشي، عن محمد بن مسعود، قال حدثني محمد بن نصير، قال: حدثنا أحمد بن محمد بن عيسى، كتب إليه في قوم يتكلمون ويقرؤون أحاديث ينسبونها إليك وإلى آبائك، فيها ما تشتم منها القلوب، ولا يجوز لنا ردّها، إذ كانوا يروون عن آبائك عليهم السلام، ولا قبولها لما فيها، وينسبون الأرض إلى قوم يدّكرون أنّهم من مواليك، وهو رجل يقال له: علي بن حسكة، وآخر يقال له: القاسم اليعقوبي.

ومن أقاويلهم: أنّهم يقولون: إنّ قول الله تعالى: ﴿إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ﴾ معناها رجل، لا سجود ولا ركوع، وكذلك الزكاة معناها ذلك الرجل، لا عدد درهم ولا إخراج مال، وأشياء من الفرائض والسّنن والمعاصي تأوّلوها وصيّروها على هذا الحدّ الذي ذكرت، فإن رأيت أن تبين لنا، وأن تمنّ على مواليك بما فيه السلام لمواليك ونجاتهم من هذه الأقاويل التي تخرجهم إلى الهلاك؟ فكتب عليه السلام: ليس هذا ديننا فاعتزله.

29. The Spider

1. 'Ayyāshī reported with his chain of transmission from Abū al-Ḥasan عليه السلام who said, 'Al-'Abbās came to the Commander of the Faithful عليه السلام and said to him, "Let us go so we can make the people pledge allegiance to you." So the Commander of the Faithful عليه السلام replied, "Can you envisage them doing that?" He said, "Yes." So he said, "Then wherefore God's statement: ﴿Alif Lām Mīm. Do people think they will be left alone after saying 'We believe' without being put to the test? We tested those who went before them: Allah will certainly mark out which ones are truthful and which are lying.﴾" [29:1-3]
2. Abū 'Amr al-Kashshī reported from Muḥammad b. Mas'ūd who said, 'Muḥammad b. Naṣīr narrated to me saying, "Aḥmad b. Muḥammad b. 'Īsā narrated to us that he had written to him about people who discuss and read various narrations that they ascribe to you and your forefathers that disgust the hearts upon hearing them, and we are not able to rebut them since they are narrating them on your forefathers' authority, but there are absolutely no grounds for accepting their contents. They credit the earth to people whom they claim are your protégés, namely a man known as 'Alī b. Ḥasaka and another known as al-Qāsim al-Yaqtīnī.

Other claims of theirs are that they say that God's statement: ﴿Prayer restrains outrageous and unacceptable behaviour﴾ refers to a particular man and not to bowing or prostration, just as *zakāt* refers to that same man and not an amount of money or donation of wealth. There are many other obligatory, supererogatory and prohibited acts that they are subverting and distorting to these extents that I have mentioned. If you could please clarify this for us, and grant these protégés of yours something that will afford them peace and salvation from these claims that are propelling them into destruction." So he عليه السلام wrote back: "This is not our religion, so distance yourself away from him." [29:45]

Luqmān

Luqmān

Luqmān

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سورة لقمان

١. روى الشيخ الصدوق رحمه الله بالإسناد عن محمد بن مسعود، عن أبيه، قال: حدثنا الحسين بن إشكيب، قال: حدثنا محمد بن السري، عن الحسين بن سعيد، عن أبي أحمد بن أبي عمير، عن علي بن أبي حمزة، عن عبد الأعلى، قال: سألت جعفر بن محمد عليهما السلام، عن قول الله عز وجل: ﴿فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ﴾ قال: الرِّجْسُ مِنَ الْأَوْثَانِ: الشِّطْرُخُ، وقول الزُّور: الغناء.

قلت: قوله عز وجل: ﴿وَمِنَ النَّكَاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ﴾، قال: منه الغناء.

٢. وروى العياشي بالإسناد عن ابن مسكان، عن أبي عبد الله عليه السلام، قال: اتَّقُوا الْمُحَقَّرَاتِ مِنَ الذُّنُوبِ، فَإِنَّ لَهَا طَالِبًا، لَا يَقُولُنَّ أَحَدُكُمْ: أَذُنُوبٌ وَأَسْتَغْفِرُ اللَّهَ؛ إِنَّ اللَّهَ تَعَالَى يَقُولُ: ﴿إِنَّهَا إِنْ تَكُ مِثْكَالَ حَبَّةٍ مِّنْ خَرْدَلٍ﴾ الآية.

31. Luqmān

1. Al-Shaykh al-Ṣadūq reported with his chain of transmission from Muḥammad b. Mas'ūd, on his father's authority who said, 'Al-Ḥusayn b. Ishkīb narrated to us saying, "Muḥammad b. al-Sarrī narrated to us from al-Ḥusayn b. Sa'id from Abū Aḥmad Muḥammad b. Abī 'Umayr from 'Alī b. Abī Ḥamza from 'Abd al-A'lā who said, 'I asked Abū Ja'far b. Muḥammad (عليه السلام) about the verse of God, Mighty and Exalted: *Shun the filth of idolatrous beliefs and practices and shun false utterances.* ﴿22:30﴾ He replied, "The filth of idolatrous practices is chess, and false utterances are music."

I asked, "So what about His verse – Mighty and Exalted: *But there is the sort of person who pays for distracting tales* ﴿22:30﴾?" He said, "That also includes music." [31:6]

2. 'Ayyāshī reported with his chain of transmission from Ibn Muskān, from Abū 'Abd Allāh (عليه السلام) who said, 'Be on your guard against despicable types of sins, for they have their own auditor. None of you should ever say: "I will commit it, then I will seek God's forgiveness." For God most High says: *if even the weight of a mustard seed were hidden in a rock or anywhere in the heavens or earth, God would bring it [to light], for He is all subtle and all aware.* ﴿31:16﴾

The Creator

35. The Creator

1. 'Ali b. Tāwūs said, 'I found many reports and have mentioned some of them in the comprehensive book *al-Bahja* regarding His verse, most High: ﴿We gave the Scripture as a heritage to Our chosen servants: some of them wronged their own souls, some stayed between [right and wrong], and some, by God's leave, were foremost in good deeds. That is the greatest favour﴾, that all the Prophet's progeny are included in the intent of this verse: that the one who wronged his own soul was the one who ignored the Imam of his time; the one who stayed on course was the one who acknowledged him; and the foremost one in deeds was the Imam of the time himself.

The person we narrated this from was al-Shaykh Abū Ja'far b. Bābawayh, from the book *al-Firaq* with his chain of transmission going back to al-Ṣādiq عليه السلام. We in turn reported it from Muḥammad b. Mas'ūd b. 'Ayyāsh's book on the exegesis of the Qur'an. [35:32]

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١. قال علي بن طاووس: وجدت كثيراً من الأخبار وقد ذكرت بعضها في كتاب (البهجة) متضمنة أن قوله تعالى: ﴿ثُمَّ أَوْرَثْنَا...﴾ أن المراد بهذه الآية جميع ذرية النبي صلى الله عليه وآله، وأن الظالم لنفسه هو الجاهل بإمام زمانه، والمقتصد هو العارف به، والسابق بالخيرات هو إمام الوقت.

فمن روينا ذلك عنه الشيخ أبو جعفر بن بابويه من كتاب (الفرق) بإسناده إلى الصادق عليه السلام... ورويناه من كتاب محمد بن مسعود بن عياش في تفسير القرآن.

Yā-Sīn

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سورة يس

١. قال العلامة الطبرسي رحمه الله: قالوا: بعث عيسى عليه السلام رسولين من الخواريين إلى مدينة أنطاكية، فلما قربا من المدينة رأيا شيخا يعرعى غنيات له، وهو حبيب صاحب يس، فسلما عليه، فقال الشيخ لهما: من أنتما؟ قالوا: رسولا عيسى، ندعوكم من عبادة الأوثان إلى عبادة الرحمن. فقال: أمعكما آية؟ قالوا نعم، نحن نشفي المريض، ونبرئ الأكمه والأبرص بإذن الله.

فقال الشيخ، إن لي ابنا مريضا صاحب فراش منذ سنين، قالوا: فانطلق بنا إلى منزلك نتطلع حاله، فذهب بهما فمسحا ابنه، فقام في الوقت بإذن الله صحيحا، ففشا الخير في المدينة، وشفى الله على أيديهما كثيرا من المرضى.

وكان لهم ملك يعبد الأصنام، فأنهى الخبر إليه، فدعاهما، فقال لهما: من أنتما؟ قالوا: رسولا عيسى جئنا ندعوكم من عبادة ما لا يسمع ولا يبصر إلى عبادة من يسمع ويبصر. فقال الملك: ولنا إله سوى آلهتكما؟ قالوا: نعم، من أوجدك وآلهتك. قال: قوما حتى أنظر في أمركما، فأخذهما الناس في السوق وضربوهما.

36. Yā-Sīn

1. 'Allāma al-Ṭabrisī said, 'They said, "Īsā عليه السلام sent two messengers from among the disciples to the town of Antioch, and when they approached the town they saw an old man herding a few of his sheep. This was Ḥabīb, the man mentioned in the chapter named Yā-sīn.

They greeted him with peace, and the old man asked them, "Who are you two?"

They replied, "Īsā's messengers. We have come to call you away from idol-worship towards the worship of the All-Compassionate God."

He asked, "Do you have any proof with you?"

They said, "Yes, we can heal the sick, and cure the blind and the leper with God's permission."

So the old man said, "I have a son who is ill and bedridden for many years."

They said, "Take us to your house and we will examine his condition."

He took them both; they stroked his son and he got up fit and healthy there and then with God's permission. News of this spread through the town and God cured many sick people through these two. Now there was a king there who worshipped idols, and when the news reached him he summoned them and said to them, "Who are you two?"

They replied, "Īsā's messengers. We have come to call you away from worshipping that which can neither hear nor see, towards the worship of One who sees and hears."

The king said, "Do we even have any other god besides our gods?"

They replied, "Yes, the One Who created you and your gods in the first place."

He said, "Get up from here and I will deal with you."

The people then took them to the marketplace and beat them. When these messengers were rejected and beaten, Īsā عليه السلام sent Sham'un al-Ṣafā,

the leading disciple to find them and rescue them. Sham'un entered the town in disguise and began to frequent people in the king's entourage until they befriended him. They told the king all about him, so he summoned him, and he enjoyed his company, so he treated him well and honoured him.

Then one day he said to him, "Your Majesty. I have heard that you have arrested two men, had them imprisoned and beaten them when they invited you to another religion. Did you actually listen to what they were saying?"

The king said, "My wrath prevented me from doing so."

He said, "If your Majesty sees fit, he could call them both so that we can examine what they have?"

So the king summoned them, and Sham'un asked them, "Who is it that sent you both here?"

They replied, "God is the One who has created all things and who has no partner."

He asked, "What proof do you have?"

They replied, "We can do whatever you wish."

The king ordered for a boy to be brought whose eyes had been gouged out and only had forehead skin instead. As soon as the two of them began to supplicate God, the eye sockets split open. So they took two lumps of earth and placed them in the sockets, and they became eyeballs with which he could see. The king was astounded.

So Sham'un said to the king, "Do you not think you should ask your god to do something similar to this so that you and your god can be superior?"

The king replied, "There is no secret between me and you: our god that we worship can neither benefit nor harm."

Then the king turned to the two messengers and said, "If your god is capable of bringing a dead man back to life, then we will believe in Him and you both."

They said, "Our God can do anything."

So the king said, "Here is a man who has been dead for seven days, whom we have not yet buried until his father returns from having been away."

So they brought in the dead body, which had begun to decompose and was smelling foul. They started to supplicate their Lord loudly, whilst Sham'un was supplicating Him in secret, and the dead man stood up and said to them, "I died seven days ago and was made to enter seven valleys of fire. I am warning you against what you adhere to – so believe in God."

فَلَمَّا كَذَبَ الرُّسُلَانِ وَضُرِبَا، بَعَثَ عِيسَى الْبَرَكِيُّ شَمْعُونُ الصَّفَا رَأْسَ الْحَوَارِيِّينَ عَلَى أَثَرِهِمَا لِيَنْصُرَهُمَا، فَدَخَلَ شَمْعُونُ الْبَلَدَ مُتَتَكِّراً، فَجَعَلَ يِعَاشِرُ حَاشِيَةَ الْمَلِكِ حَتَّى أَنْسَا بِهِ، فَرَفَعُوا خَبْرَهُ إِلَى الْمَلِكِ، فَدَعَاهُ وَرَضِيَ عِشْرَتَهُ وَأَنْسَ بِهِ وَأَكْرَمَهُ، ثُمَّ قَالَ لَهُ ذَاتَ يَوْمٍ: أَيُّهَا الْمَلِكُ، بَلِّغْنِي أَنَّكَ حَبَسْتَ رَجُلَيْنِ فِي السِّجْنِ وَضَرَبْتَهُمَا حِينَ دَعَاكَ إِلَى غَيْرِ دِينِكَ، فَهَلْ سَمِعْتَ قَوْلَهُمَا؟ قَالَ الْمَلِكُ: حَالُ الْغَضَبِ بَيْنِي وَبَيْنَ ذَلِكَ، قَالَ: فَإِنْ رَأَى الْمَلِكُ دَعَاهُمَا حَتَّى تَتَطَلَّعَ مَا عِنْدَهُمَا؟

فَدَعَاهُمَا الْمَلِكُ، فَقَالَ لَهُمَا شَمْعُونُ: مَنْ أَرْسَلَكُمَا إِلَى هَاهُنَا؟ قَالَا: اللَّهُ الَّذِي خَلَقَ كُلَّ شَيْءٍ لَا شَرِيكَ لَهُ. قَالَ: وَمَا آيَتُكُمَا؟ قَالَا: مَا تَمْنَاهُ، فَأَمَرَ الْمَلِكُ حَتَّى جَاءَ وَابْعَاثُ مَطْمُوسِ الْعَيْنَيْنِ وَمَوْضِعَ عَيْنَيْهِ كَالْجَبْهَةِ، فَمَا زَالَا يَدْعُوَانِ اللَّهَ حَتَّى انْشَقَّ مَوْضِعُ الْبَصَرِ، فَأَخَذَا بُنْدَقَتَيْنِ مِنَ الطِّينِ، فَوَضَعَا فِي حَدَقَتَيْهِ، فَصَارَتَا مُقْلَتَيْنِ يُبْصِرُ بِهِمَا، فَتَعَجَّبَ الْمَلِكُ.

فَقَالَ شَمْعُونُ لِلْمَلِكِ: أَرَأَيْتَ لَوْ سَأَلْتَ إِلَهَكَ حَتَّى يَصْنَعَ صَنِيعًا مِثْلَ هَذَا فَيَكُونَ لَكَ وَلَا إِلَهَكَ شَرَفًا؟ فَقَالَ الْمَلِكُ: لَيْسَ لِي عَنْكَ سِرٌّ، إِنَّ إِلَهَنَا الَّذِي نَعْبُدُهُ لَا يَضُرُّ وَلَا يَنْفَعُ.

ثُمَّ قَالَ الْمَلِكُ لِلرُّسُولَيْنِ، إِنَّ قَدْرَ إِلَهِكُمَا عَلَى إِحْيَاءِ مَيِّتٍ أَمْتًا بِهِ وَبِكُمَا. قَالَا: إِلَهُنَا قَادِرٌ عَلَى كُلِّ شَيْءٍ. فَقَالَ الْمَلِكُ: إِنَّ هَاهُنَا مَيِّتًا مِنْذُ سَبْعَةِ أَيَّامٍ لَمْ نَدْفِنْهُ حَتَّى يَرْجِعَ أَبُوهُ وَكَانَ غَائِبًا، فَجَاءَ بِالْمَيِّتِ وَقَدْ تَغَيَّرَ وَأَرُوْحُ، فَجَعَلَا يَدْعُوَانِ رَبَّهُمَا عَلَانِيَةً وَجَعَلَ شَمْعُونُ يَدْعُو رَبَّهُ سِرًّا فَقَامَ الْمَيِّتُ، وَقَالَ لَهُمَا: إِنِّي قَدْ مِتُّ مِنْذُ سَبْعَةِ أَيَّامٍ، وَأَدْخِلْتُ فِي سَبْعَةِ أَوْدِيَةِ مِنَ النَّارِ، وَأَنَا أُحَذِّرُكُمْ مَا أَنْتُمْ فِيهِ، فَأَمِنُوا بِاللَّهِ. فَتَعَجَّبَ الْمَلِكُ، فَلَمَّا عَلِمَ شَمْعُونُ أَنَّ قَوْلَهُ أَثَرٌ فِي الْمَلِكِ دَعَاهُ إِلَى اللَّهِ فَأَمَنَ، وَأَمَنَ مِنْ أَهْلِ مَمْلَكَتِهِ قَوْمٌ وَكَفَرُ آخَرُونَ.

The king was astounded, and as soon as Sham'un realized that his words had affected him he invited him to believe in God, which he did. Some of his subjects in his kingdom believed and others disbelieved."

'Ayyāshī reported something similar with his chain of transmission from al-Thumālī and others from Abū Ja'far and Abū 'Abd Allāh ﷺ except that in some reports, it says: God sent messengers to the people of Antioch, and then sent a third. [36:12-20]

2. 'Ayyāshī also reported in his exegesis with a chain of transmission from al-Ash'ath b. Ḥātim who said, 'I was in Khurasan where al-Riḍā ﷺ, al-Faḍl b. Sahl and Ma'mūn were all gathered in the pavilion in Marw, and the table was spread. Al-Riḍā ﷺ said, "A man from the Children of Israel asked me in the city whether the day had been created first or the night. What do you all think?"'

He continued, 'So they discussed amongst themselves, but no one had anything to say about that.

So al-Faḍl said to al-Riḍā ﷺ, "May God make you prosper – please inform us about it."

He said, "Very well. From the Qur'an or from science?"

Al-Faḍl said, "From science."

So he said, "You know, Faḍl, that the constellation at the moment is in Cancer and the stars are on its cusp. Saturn is in Libra, Jupiter is in Cancer, the sun is in Aries and the moon in Taurus. This shows that the sun will be in Aries when the tenth of this constellation is at the centre of the earth, and hence the daytime was created before the night. In His verse, most High, it says: ﴿The sun cannot overtake the moon, nor can the night outrun the day: each floats in [its own] orbit﴾, meaning that the day precedes it." [36:40]

وقد روى مثل ذلك العياشي بإسناده عن الثمالي وغيره، عن أبي جعفر وأبي عبد الله عليهما السلام إلا أن في بعض الروايات: بعث الله الرسولين إلى أهل أنطاكية ثم بعث الثالث.

٢. وروى العياشي في تفسيره، بالإسناد عن الأشعث بن حاتم، قال: كنتُ بخراسان حيث اجتمع الرضا ﷺ والفضل بن سهل والمأمون في الإيوان بمرو، فوضعت المائدة، فقال الرضا ﷺ: إن رجلاً من بني إسرائيل سألني بالمدينة، فقال: النهار خلق قبل، أم الليل، فما عندكم؟

قال: وأداروا الكلام، فلم يكن عندهم في ذلك شيء، فقال الفضل للرضا ﷺ: أخبرنا بها أصلحك الله. قال: نعم، من القرآن، أم من الحساب؟ قال له الفضل: من جهة الحساب.

فقال: قد علمت يا فضل أن طالع الدنيا السرطان والكواكب في موضع شرفها، فزحل في الميزان، والمشتري في السرطان، والشمس في الحمل، والقمر في الثور، فذلك يدل على كونه الشمس في الحمل في العاشر من الطالع في وسط الدنيا، فالنهار خلق قبل الليل، وفي قوله تعالى: ﴿لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ﴾ أي قد سبقه النهار.

Ranged in Rows

37. Ranged in Rows

1. Al-Ḥakīm al-Ḥaskānī reported with his chain of transmission from Abū al-Naḍr al-'Ayyāshī from 'Alī b. Aḥmad who said, 'Muḥammad b. Aḥmad b. Yaḥyā narrated to me from al-Haytham b. Abī Masrūq from Jandal b. Wāliq al-Taghlibī from Mandal al-'Anzī from the Prophet ﷺ that he said regarding His verse: ﴿And halt them for questioning﴾, "It refers to 'Alī's guardianship (*walāya*)."
2. 'Ayyāshī reported with his chain of transmission from Abū Ja'far and Abū 'Abd Allāh ﷺ regarding the verse of God, most High: ﴿Then he looked up to the stars. He said, 'I am sick'﴾ that they said, 'By God, he was not sick, but he was not lying either.' [37:88-89]
3. 'Ayyāshī reported with his chain of transmission from Burayd b. Mu'āwiya al-'Ijlī who said, 'I asked Abū 'Abd Allāh ﷺ, "How much time elapsed between Ibrāhīm being given the glad tidings of Ismā'il and of Ishāq?"
He replied, "There were five years between both glad tidings. God, Glory be to Him, said: ﴿so We gave him the good news that he would have a patient son﴾, meaning Ismā'il. This was the first good news God sent to Ibrāhīm ﷺ about children. When Ishāq had been born to Ibrāhīm from Sāra, and when he was three years old, Ismā'il came to Ishāq while he was in Ibrāhīm's room, pushed him aside and sat in his place.
Sāra saw this and said, 'Ibrāhīm, Hājar's son is pushing my son out of your room and sitting in his place! No, by God. Do not make me live next door to Hājar and her son ever again, and take them away from me.'
Ibrāhīm ﷺ had respect for Sāra and used to honour her and knew her rights, and that was because she was a descendant of the prophets as well as his first cousin. This troubled Ibrāhīm and he was very upset at having to part from Ismā'il. At night Ibrāhīm was visited by an apparition from

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١. روى الحاكم الحسكاني بإسناده عن أبي النضر العياشي، [عن] علي ابن محمد، قال: حدثني محمد بن أحمد بن يحيى، عن الهيثم بن أبي مسروق، عن جندل بن واليق التغلبي، عن مئدل العتزي، برقهه إلى النبي في قوله ﴿وَقَفُّهُمْ إِنَّهُمْ مَسْئُولُونَ﴾ قال: عن ولاية علي عليه السلام.
٢. وروى العياشي بإسناده عن أبي جعفر وأبي عبد الله عليهما السلام في قوله تعالى: ﴿فَتَنظَرَنَّا فِرَاقَهُمْ فِي السُّبُورِ﴾ فقال إني سقيم، أنهما قالوا: والله ما كان سقيماً وما كذب.
٣. وروى العياشي بإسناده عن يزيد بن معاوية العجلي، قال: قلت لأبي عبد الله عليه السلام: كم كان بين إشارة إبراهيم بإسماعيل وبين إشارة إسحاق؟ قال: كان بين البشارتين خمس سنين، قال الله سبحانه: ﴿فَبَشِّرْنَاهُ بِعِيسَى﴾ يعني إسماعيل، وهي أول إشارة بشر الله بها إبراهيم عليه السلام في الولد، ولما ولد لإبراهيم إسحاق من سارة، وبلغ إسحاق ثلاث سنين، أقبل إسماعيل إلى إسحاق وهو في حجر

his Lord, which showed him a dream in which he was slaughtering his son Ismā'il during the season of pilgrimage at Mecca. Ibrāhīm became distressed on account of this dream that he had seen. When the season of pilgrimage came that year, Ibrāhīm عليه السلام took Hājar and Ismā'il away from Shām in the month of Dhū l-Ḥijja to Mecca in order to slaughter him during the season. He started off with the foundations of the Sacred House, and after he had raised its foundations he went on to Mina as a pilgrim and performed his rites in Mina. Then he returned to Mecca and circumambulated the House seven times. Then they both left, and while they had set off for sa'y, Ibrāhīm said to Ismā'il, *My son, I have seen myself sacrifice you in a dream during the season of pilgrimage this year – what do you think?*

He said, *Father, do as you have been commanded.*

When they had completed their sa'y, Ibrāhīm عليه السلام set off with him to Mina on the day of the sacrifice (*yawm al-naḥr*). When they had reached the middle *jamra* (stone structure), he kept him close to his left-hand side and took out the knife to sacrifice him, when a voice called out: *Ibrāhīm, you have fulfilled the dream.*

Ismā'il was ransomed with a large ram which he slaughtered instead, and whose meat he donated to the poor." [37:102–105]

4. He also reported from 'Abd Allāh b. Sinān, from Abū 'Abd Allāh عليه السلام that he was asked about the one who was being sacrificed, so he said, 'It was Ismā'il عليه السلام.'

إبراهيم فتحاه وجلس في مجلسه، فبصرت به سارة، فقالت: يا إبراهيم، يُنحّي ابن هاجر ابني من حجرك، ويحلبس هو مكانه! لا والله لا تجاورني هاجر وابنها أبداً. فتحهما عني، وكان إبراهيم عليه السلام مكرماً لسارة. يُعزّها ويعرف حقّها، وذلك لأنّها كانت من ولد الأنبياء وبنت خالته، فتشقّ ذلك على إبراهيم عليه السلام، واغتم لفراق إسماعيل، فلما كان في الليل أتى إبراهيم آت من ربه، فأراه الرؤيا في ذبح ابنه إسماعيل بموسم مكة، فأصبح إبراهيم عليه السلام حزناً للرؤيا التي رآها.

فلما حضر موسم ذلك العام، حمل إبراهيم عليه السلام هاجر وإسماعيل في ذي الحجة من أرض الشام، فانطلق بها إلى مكة ليدبحه في الموسم، فبدأ بقواعد البيت الحرام، فلما رفع قواعد خرج إلى منى حاجاً وقضى نسكه بمنى، ورجع إلى مكة، فطاف بالبيت أسبوعاً ثم انطلقا. فلما صار في السعي، قال إبراهيم لإسماعيل: يا بني إني أرى في المنام أنّي أدبحك في الموسم عامي هذا، فماذا ترى؟ قال: يا أبتِ أفعل ما تؤمر.

فلما فرغا من سعيهما، انطلق به إبراهيم عليه السلام إلى منى، وذلك يوم النحر، فلما انتهى إلى الجمرة الوسطى وأضجعه بجانبه الأيسر وأخذ الشفرة ليدبحه، نودي: «أَنْ يَا إِبْرَاهِيمَ ۖ كَذَّكَتَ الرُّؤْيَا» إلى آخره، وفدي إسماعيل بكبش عظيم فذبحه، وتصدق بلحمه على المساكين.

٤. وروى عن عبد الله بن سنان، عن أبي عبد الله عليه السلام أنه سُئِلَ عن صاحب الذبح، فقال: هو إسماعيل عليه السلام.

5. He also reported from Ziyād b. Sūqa¹, from Abū Ja'far عليه السلام. He said, 'I asked him about the one who was being sacrificed, so he said, "Ismā'il عليه السلام."'

6. 'Allāma al-Ṭabrisī said, 'It has been said that Ibrāhīm عليه السلام saw in a dream that he was slaughtering his son Ishāq, when he was on a pilgrimage with his mother Sāra and his family.

When he reached Mina, he and his family stoned the *jamra*, and he told Sāra to go and circumambulate the House but kept the boy with him. He set off for the middle *jamra* and consulted him about what he should do.

So the boy told him to do as God had commanded him, and they both submitted to God's will.

An old man approached them and said, "Ibrāhīm! What are you doing to this boy?"

He replied, "I am going to sacrifice him."

So he said, "Glory be to God! You want to sacrifice a boy who has never disobeyed God for a second!"

Ibrāhīm عليه السلام said, "It is God who has commanded me to do so."

He said, "Your Lord has forbidden you to do such, it can only be Shayṭān who has commanded you to do that."

So Ibrāhīm said, "No, by God."

When he had resolved to sacrifice him, the boy said, "My father, cover my face and tie me up."

Ibrāhīm عليه السلام said, "My son, tie you up as well as sacrifice you! By God, I cannot do both of those things to you today," and he raised his head up to the sky, then leaned over him with a cleaver. Jibra'il turned the cleaver upside down, pulled a ram from Thabīr,² dragged the boy out from underneath it and placed the ram there instead of the boy.

A voice was heard calling out from the side of Masjid al-Khif: *﴿Ibrāhīm, you have fulfilled the dream through Ishāq; this is how We reward those who do good- it was a test to prove [their true characters].﴾*

He continued, 'Iblīs caught up with the boy's mother while she was visiting the House, and said to her, "Who is the old man that I just saw in Mina?"

¹ Ziyād b. Sūqa, on whom there is scant information, is reported to have been a reliable narrator. See Hilli, *Khulāṣat al-aqwāl*, 149 (nr. 428).

² A mountain in Mecca.

٥. وروى عن زياد بن سوقة، عن أبي جعفر عليه السلام، قال: سأله عن صاحب الذبح: فقال: إسماعيل عليه السلام.

٦. قال العلامة الطبرسي رحمه الله: قيل: إن إبراهيم عليه السلام رأى في المنام أن يذبح ابنه إسحاق، وقد كان حجّ بوالدته سارة وأهله، فلما انتهى إلى منى رمى الجمرة هو وأهله، وأمر سارة فزارت البيت، واحتبس الغلام، فانطلق به إلى موضع الجمرة الوسطى، فاستشاره في نفسه، فأمره الغلام أن يمضي ما أمره الله، وسلّم لأمر الله، فأقبل شيخ فقال: يا إبراهيم، ما تريد من هذا الغلام؟ قال أريد أن أذبحه. فقال: سبحان الله! تريد أن تذبح غلاماً لم يعص الله طرفه عين قط! قال إبراهيم عليه السلام: إن الله أمرني بذلك. قال: ربك ينهاك عن ذلك، وإنما أمرك بهذا الشيطان. فقال إبراهيم عليه السلام: لا والله.

فلما عزم على الذبح قال الغلام: يا أبتاه، خمر وجهي وشّد وثاقي. قال إبراهيم عليه السلام: يا بني، الوثاق مع الذبح! والله لا أجمعهما عليك اليوم ورفع رأسه إلى السماء، ثم انحنى عليه بالمدينة، وقلب جبرئيل المديّة على قفاها، واجترأ الكباش من قبل ثبير، واجترأ الغلام من تحته، ووضع الكباش مكان الغلام، ونودي من ميسرة مسجد الخيف: ﴿يَا إِبْرَاهِيمُ ۖ قَدْ صَدَّقْتَ الرُّؤْيَا﴾ بإسحاق ﴿إِنَّا كَذَلِكَ نَجْزِي الْحَسَنِينَ﴾ ۖ إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ ۖ

قال: ولحق إبليس بأم الغلام حين زارت البيت، فقال لها: ما شيخ رأيته بمنى؟ قال: ذاك بعلّي. قال: فوصف رأيته. قالت: ذاك ابني. قال: فأني رأيته وقد أضجعه وأخذ المديّة لينذجه. قالت: كذبت، إبراهيم أرحم الناس، فكيف يذبح ابنه! قال: فورب

She said, "That is my husband."

He said, "What about the boy I saw?"

She said, "That is my son."

He said, "I saw him holding him down, and he was holding a cleaver about to slaughter him."

She said, "You are lying. Ibrāhīm is the most compassionate of all people – how would he ever slaughter his own son?"

He said, "By the Lord of the sky, and by the Lord of this very Ka'ba, I did indeed see that."

She said, "But why?"

He replied, "He claimed that his Lord had commanded him to do it."

She said, "Then he has every right to obey his Lord."

She sensed inside herself that he had indeed been given a command to sacrifice her son, so as soon as she had completed her rites she raced back to the valley to return to Mina, holding her head with her hands and saying, "My Lord, do not take me to task for how I dealt with Ismā'il's mother!"

When Sāra reached and found out what was happening she went up to her son and looked at him, and saw a scratch left by the knife on his neck. She was upset and complained, and this was the onset of her illness from which she eventually died.

'Ayyāshī and 'Alī b. Ibrāhīm both narrated this in their books with chains of transmission. [37:102–108]

السماء ورب هذه الكعبة، قد رأيته كذلك. قالت: ولم؟ قال: زعم أن ربه أمره بذلك. قالت: حق له أن يطيع ربه.

فوقع في نفسها أنه قد أمر في ابنها بأمر، فلما قضت نسكها، أسرع في الوادي، راجعة إلى منى، واضعة يديها على رأسها، وهي تقول: يا رب لا تؤاخذني بما عملت بأم إسماعيل، فلما جاءت سارة وأخبرت الخبر، قامت إلى ابنها تنظر، فرأت إلى أثر السكين خدشاً في حلقه، فرعت واشتكت، وكان بدء مرضها الذي هلك به.

رواه العياشي وعلي بن إبراهيم بالإسناد في كتابهما.

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1. 'Ayyāshī reported with a chain of transmission from Abū Ja'far عليه السلام who said, 'Whoever recites the Chapter of Ṣād on Thursday night will be given goodness in this world as well as the Hereafter, the like of which has not been given to any other people apart from prophets, messengers or angels. God will admit him and all those he loves from the people of his household into Paradise, including his servant who served him, and even one who is not a part of his family or someone for whom he could have interceded. God will keep him safe on the Day of the Great Terror.'
2. 'Ayyāshī reported with his chain of transmission that 'Abbād al-Makkī said, 'Sufyān al-Thawrī said to me, "I see that you hold a favourable position with Abū 'Abd Allāh عليه السلام, so please ask him about a man who fornicated but who is ill, and if the legal punishment is meted out to him they fear that he will die. What is your [his] opinion about that?" I asked him, and he said to me, "Is this issue from your self or has someone else told you to ask me?" So I said, "Sufyān al-Thawrī has told me to ask you about this." He said, "A man with oedema was once brought to the Messenger of God ﷺ. His stomach had swollen up and the veins in both his thighs were protruding. He had fornicated with an ill woman. So the Messenger of God ﷺ asked for a dried palm branch to be brought with one hundred stalks on it, and he hit him once with it and her once with it, then let them go. That is the purport of His verse: ﴿Take a small bunch of grass in your hand, and strike [her] with that so as not to break your oath.﴾" [38:44]

١. روى العياشي بالإسناد عن أبي جعفر عليه السلام، قال: من قرأ سورة ص في ليلة الجمعة، أعطي من خير الدنيا والآخرة ما لم يُعط أحد من الناس إلا نبي مرسل أو ملك مُقرب، وأدخله الله الجنة وكل من أحب من أهل بيته حتى خادمه الذي يتخذه، وإن كان ليس في حد عياله ولا في حد من يشفع له، وآمنه الله يوم الفزع الأكبر.

٢. وروى العياشي بإسناده: أن عبادة المكي قال: قال لي سفيان الثوري: أتى أرى لك من أبي عبد الله عليه السلام منزلة، فأسأله عن رجل زنى وهو مريض، فإن أقيم عليه الحد خافوا أن يموت، ما تقول فيه؟ فسأله فقال لي: هذه المسألة من تلقاء نفسك أو أمرك بها إنسان؟ فقلت: إن سفيان الثوري أمرني أن أسألك عنها.

فقال: إن رسول الله ﷺ أتى برجل أحبن، قد استسقى بطنه، وبدت عروق فخذه، وقد زنى بامرأة مريضة، فأمر رسول الله ﷺ فأتي برجول فيه مائة شراخ، فضربه به ضربة، وضربها به ضربة، وخطى سبيلهما، وذلك قوله: ﴿وَخُذْ بِكَ ضُغْتًا فَكَضْرِبْ بِهِ وَلَا تُخَنَّفْ﴾.

٣. وروى العياشي بالإسناد عن جابر، عن أبي عبد الله عليه السلام، أنه قال: إِنَّ أَهْلَ النَّارِ يَقُولُونَ: ﴿مَا لَنَا لَا نَرَى رَجُلًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ﴾؟ يعنونكم، لا يرونكم في النار، لا يرون والله واحداً منكم في النار.

٤. وروى الشيخ الصدوق رحمه الله بالإسناد عن جعفر بن محمد بن مسعود العياشي، عن أبيه، قال: حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ، عَنْ عَبَّاسِ بْنِ هِلَالٍ، عَنْ أَبِي الْحَسَنِ الرِّضَا عليه السلام، أَنَّهُ ذَكَرَ أَنَّ اسْمَ إِبْلِيسَ «الْحَارِثُ» وَإِنَّمَا قَوْلُ اللَّهِ تعالى ﴿يَا إِبْلِيسُ﴾، يَا عَاصِي، وَسَمِيَ إِبْلِيسَ لِأَنَّهُ أَبْلَسَ مِنْ رَحْمَةِ اللَّهِ تعالى.

3. 'Ayyāshī reported with a chain of transmission from Jābir, from Abū 'Abd Allāh عليه السلام that he said, 'The inmates of the Fire will say: ﴿Why do we not see those that we thought were bad﴾ – it is you all that they mean. They will not see you in the Fire; they will not see a single one of you in the Fire.' [38:62]
4. Al-Shaykh al-Šadūq reported with a chain of transmission from Ja'far b. Muḥammad b. Mas'ūd al-'Ayyāshī, on his father's authority who said, "Alī b. al-Ḥasan b. 'Alī b. Faḍḍāl narrated to us saying, "Muḥammad b. al-Walīd narrated to us from 'Abbās b. Hilāl from Abū al-Ḥasan al-Riḍā عليه السلام that he mentioned that Iblīs's name was al-Ḥārith and that God's statement, Mighty and Exalted: ﴿O Iblīs﴾ actually means 'O rebellious one,' and he was called Iblīs because he despaired (*ablasa*) of God's mercy, Mighty and Exalted.'" [38:75]

The Throngs

39. The Throngs

1. 'Ayyāshī reported from 'Abd Allāh b. Sinān, from Abū 'Abd Allāh عليه السلام who said, 'The Messenger of God ﷺ said, "When the scrolls are spread out and the scales set up, the people who had been tested will have neither a scale set up for them nor a scroll spread for them." Then he recited this verse: ﴿and those who persevere patiently will be given their reward in full without any reckoning.﴾ [39:10]
2. 'Ayyāshī reported with a chain of transmission from Abū Khālid, from Abū Ja'far عليه السلام regarding His verse, most High: ﴿be considered equal to a man devoted wholly to one master?﴾ He said, 'The man devoted wholly to one master is truly 'Alī عليه السلام and his followers (*shī'a*).' [39:29]
3. 'Ayyāshī reported with a chain of transmission from al-Ḥasan b. Maḥbūb, from 'Amr b. Thābit from Abū al-Miqdām, on his father's authority, from Abū Ja'far عليه السلام who said, 'Every single person who sleeps, his soul ascends to the heavens, but his life spirit remains in his body, and there remains a connection between them like the ray to the sun. If God orders the souls to be taken, then the spirit complies with the soul. Then if God orders for the soul to be returned then the soul complies with the spirit. This is the purport of His verse: ﴿God takes the souls of the dead and the souls of the living while they sleep﴾. What it sees in the dominions of the heavens is that for which there is an interpretation, and all that it sees between the heavens and the earth is what Shayṭān makes him imagine, and there is no interpretation of it.' [39:42]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سورة الزمر

١. روى العياشي عن عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: قال رسول الله ﷺ:
إِذَا نُشِرَتِ الدَّوَابُّ وَنُصِبَتِ الْمَوَازِينُ، لَمْ يُنْصَبْ لِأَهْلِ الْبَلَاءِ مِيزَانٌ، وَلَمْ يُنْشَرْ لَهُمْ
دِيْوَانٌ، ثُمَّ تَلَاهُ هَذِهِ الْآيَةَ: ﴿إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ﴾.
٢. وروى العياشي بالإسناد عن أبي خالد، عن أبي جعفر عليه السلام [في قوله تعالى: ﴿وَرَجُلًا
سَلَمًا لِّرَجُلٍ﴾]، قال: الرجل السَّلم للرجل حقًّا علي عليه السلام وشيعته.
٣. وروى العياشي بالإسناد عن الحسن بن محبوب، عن عمرو بن ثابت، عن أبي المقدام،
عن أبيه، عن أبي جعفر عليه السلام، قال: ما من أحدٍ ينام إلَّا عَرَجَتْ نفسه إلى السماء، وبقيت
رُوحه في بدنه، وصار بينهما سببٌ كشُعاع الشمس، فَإِنْ أَمَرَ اللَّهُ فِي قَبْضِ الْأَرْوَاحِ
أَجَابَتِ الرُّوحُ النَّفْسَ، وَإِنْ أَمَرَ اللَّهُ فِي رَدِّ الرُّوحِ أَجَابَتِ النَّفْسُ الرُّوحَ، وهو قوله تعالى:
﴿اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا﴾ الآية، فهما رأيت في ملكوت السماوات، فهو مآله
تأويل، وما رأيت فيما بين السماء والأرض فهو مآله يحته الشيطان ولا تأويل له.

٤. وروى العياشي بالإسناد عن أبي الجارود، عن أبي جعفر عليه السلام [في قوله تعالى: ﴿أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتِي عَلَى مَا فُوتْتُ فِي جَنْبِ اللَّهِ﴾]، أنه قال: نحن جنب الله.

٥. وروى العياشي بالإسناد عن خيشمة، قال: سمعتُ أبا عبد الله عليه السلام يقول: من حدث عني بحديثٍ فحسنُ مسائلوه عنه يوماً، فإن صدق علينا فإنما يصدق على الله وعلى رسوله، وإن كذب علينا فإنما يكذب على الله وعلى رسوله، لأننا إذا حدثنا لا نقول: قال فلان وقال فلان. إنما نقول: قال الله، وقال رسوله، ثم تلا هذه الآية: ﴿وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ﴾ الآية، ثم أشار خيشمة إلى أذنيه، فقال: صممتا إن لم أكن سمعته.

4. 'Ayyāshī reported with a chain of transmission from Abū al-Jārūd, from Abū Ja'far عليه السلام regarding His verse, most High: and your soul says, ﴿Woe is me for having neglected what is due to God, and having been one of those who scoffed!﴾ that he said, 'We are the ones due to God.' [39:56]
5. 'Ayyāshī reported with a chain of transmission from Khaythama who said, 'I heard Abū 'Abd Allāh عليه السلام say, "Whoever relates a narration on our authority, we will ask him about it one day. If he was telling the truth from us, then he indeed speaks the truth on behalf of God and His Messenger. If he lied on our authority, then he has indeed lied against God and His Messenger, because when we relate something we do not say: 'This person said, and that person said'; we only say: 'God said and His Messenger said.'" Then he recited this verse: ﴿On the Day of Resurrection, you [Prophet] will see those who told lies against God﴾.' Then Khaythama pointed to his ears and said, 'May these become deaf if I did not hear him myself.' [39:60]

Consultation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سورة الشورى

١. روى الشيخ الصدوق رحمه الله بإسناد عن جعفر بن محمد بن مسعود، عن أبيه محمد بن مسعود العياشي، قال: حدثنا الحسين بن إشكيب، قال: أخبرني هارون بن عتبة الخزازي، عن أسد بن سعيد النخعي، قال: أخبرني عمرو بن شمر، عن جابر بن يزيد الجعفي، قال: قال محمد بن علي الباقر عليهما السلام: يا جابر، ما أعظم فريضة أهل الشام على الله! يزعمون أن الله تبارك وتعالى حيث صعد إلى السماء، وضع قدمه على صخرة بيت المقدس، ولقد وضع عبد من عباد الله قدمه على حجر، فأمرنا الله تبارك وتعالى أن نتخذ مصلًى. يا جابر، إن الله تبارك وتعالى لا نظير له ولا شبيهه، تعالى عن صفة الواصفين، وجل عن أوهام المتوهمين، واحتجب عن أعين الناظرين، لا يزول مع الزائلين، ولا يافل مع الآفلين، ليس كمثله شيء وهو السميع العليم.

42. Consultation

1. Al-Shaykh al-Ṣadūq reported with his chain of transmission from Ja'far b. Muḥammad b. Mas'ūd, from his father Muḥammad b. Mas'ūd al-'Ayyāshī who said, 'Al-Ḥusayn b. Ishkīb narrated to us saying, "Hārūn b. 'Uqba al-Khuzā'i transmitted a report to me from Asad b. Sa'īd al-Nakha'i who said, "Amr b. Shimr transmitted a report to me from Jābir b. Yazīd al-Ju'fi saying, "Muḥammad b. 'Alī al-Bāqir عليه السلام said, 'Jābir, what a grave calumny the people of Shām level against God, Mighty and Exalted! They claim that God, Blessed and most High, when He ascends into the heavens, He places His foot on the rock of the Holy Sanctuary (*bayt al-muqaddas*), and hence one of God's servants placed his foot on a rock, so God, Blessed and most High, commanded us to adopt it as a place of prayer. Jābir, God, Blessed and most High, has absolutely no match to Him nor likeness. He is exalted far above the description of the illustrators, far higher than the fancies of the imaginers, and concealed from the eyes of the onlookers. He does not cease as all other entities do, nor decline along with all else that declines; there is nothing like Him and He is the all-Hearing, Omniscient.'"

Ornaments of Gold

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سورة الزخرف

١. روى العياشي بإسناده عن أبي عبد الله عليه السلام، قال: ذَكَرَ النِّعْمَةُ أَنْ تَقُولَ: الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِلْإِسْلَامِ، وَعَلَّمَنَا الْقُرْآنَ، وَمَنْ عَلَيْنَا بِمُحَمَّدٍ عليه السلام، وَتَقُولُ بَعْدَهُ: ﴿سُبْحَانَ الَّذِي سَخَّرْنَا هَذَا﴾ إِلَى آخِرِ الْآيَةِ.

٢. وروى أبو عمرو الكشي عن محمد بن مسعود، قال: حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ فَضَالٍ، قَالَ: حَدَّثَنِي الْعَبَّاسُ بْنُ عَامِرٍ وَجَعْفَرُ بْنُ مُحَمَّدٍ بْنِ حَكِيمٍ، عَنْ أَبَانَ بْنِ عَثْمَانَ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عليه السلام عَنْ شَهَادَةِ وَلَدِ الزَّنا، أَتَجُوزُ؟ قَالَ: لَا.

فقلت: إِنَّ الْحَكَمَ بْنِ عُتَيْبَةَ يَزْعُمُ أَنَّهَا تَجُوزُ، فَقَالَ: اللَّهُمَّ لَا تَغْفِرْ لَهُ [لَهُ] ذَنْبَهُ، قَالَ اللَّهُ لِلْحَكَمِ: ﴿وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ﴾ فَلْيَذْهَبِ الْحَكَمُ يَمِينًا وَشِمَالًا، فَوَاللَّهِ لَا يُوجَدُ الْعِلْمُ إِلَّا فِي أَهْلِ بَيْتِ نَزَلَ عَلَيْهِمْ جِبْرِيلُ عليه السلام.

٣. وروى عن محمد بن مسعود، قال: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ خَالِدٍ، عَنْ عَلِيِّ بْنِ حَسَّانٍ، عَنْ بَعْضِ أَصْحَابِنَا، رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: ذَكَرَ عِنْدَهُ جَعْفَرُ بْنُ وَاقِدٍ وَنَفَرٌ مِنْ

43. Ornaments of Gold

1. 'Ayyāshī reported with his chain of transmission from Abū 'Abd Allāh عليه السلام who said, "Taking note of one's bounties is to say, "All praise be to God who guided us to Islam, taught us the Qur'an and graced us with Muḥammad عليه السلام." After that, say: *Glory be to Him who has given us control over this; we could not have done it by ourselves*. [43:13]
2. Abū 'Amr al-Kashshī reported from Muḥammad b. Mas'ūd saying, "Alī b. al-Ḥusayn b. Faḍḍāl narrated to us saying, "Al-'Abbās b. 'Āmir and Ja'far b. Muḥammad b. Ḥakīm narrated to me from Abān b. 'Uthmān, from Abū Baṣīr who said, 'I asked Abū Ja'far عليه السلام about the testimony of an illegitimate person – is it admissible? He replied, "No." So I said, "Al-Ḥakam b. 'Utayba claims that it is admissible." So he said, "O God, do not forgive his sin. God is telling al-Ḥakam: *for it is a reminder for you and your people: you will all be questioned*, and al-Ḥakam can travel right and left but by God, he will not find knowledge except with the Ahl al-Bayt brought down to them by Jibra'il عليه السلام." [43:44]
3. He also reported from Muḥammad b. Mas'ūd saying, "Abd Allāh b. Muḥammad b. Khālīd narrated to me from 'Alī b. Ḥassān, from one of our associates who cited Abū 'Abd Allāh عليه السلام. He said, 'Ja'far b. Wāqid' and some of the companions of Abū al-Khaṭṭāb were mentioned in his عليه السلام presence as follows: "He went to Bayrūdh² and said in their midst that the verse: *It is He who is God in heaven and God on earth; He is the all-Wise, the all-Knowing* refers to the Imam.' So Abū 'Abd Allāh عليه السلام said, 'No, by God!

1 Ja'far b. Wāqid, a well-known liar and fabricator of the Imams' traditions. See Ḥillī, *Khulāṣat al-aqwāl*, 331 (nr. 1305).

2 Bayrūdh: an area between Aḥwāz and the town of al-Ṭīb (*Marāṣid al-iṭlā'*, 2: 240).

Let him never be found under the same roof as me. These people are worse than the Jews, the Christians, the Magians and the polytheists. By God, their belittling will never diminish God's grandeur one bit. 'Uzayr was consumed by what the Jews were saying about him, so God deleted his name from prophethood. By God, if 'Isā had endorsed what the Christians were saying about him God would have made him deaf until the Day of Judgment. By God, if I were to endorse what the people of Kufa are saying about me, the earth would swallow me up, whilst I am nothing but an owned slave, neither capable of benefitting nor harming.' [43:84]

أصحاب أبي الخطاب، فقيل: إنه صار إلى يَرُود، وقال فيهم: ﴿وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ وَفِي الْأَرْضِ إِلَهٌُ﴾ قال: هو الإمام.

فقال أبو عبد الله عليه السلام: لا والله، لا يأويني وإياه سقف بيت أبدًا، هم شر من اليهود والنصارى والمجوس والذين أشركوا، والله ما صغر عظمة الله تصغيرهم شيء قط، إن عزيزاً جال في صدره ما قالت فيه اليهود، فحما الله اسمه من النبوة، والله لو أن عيسى أقر بما قالت النصارى لأورثه الله صمماً إلى يوم القيامة، والله لو أقرت بما يقول في أهل الكوفة لأخذتني الأرض، وما أنا إلا عبد مملوك لا أقدر على شيء ضر ولا نفع.

Triumph

48. Triumph

1. Al-Shaykh al-Ṣadūq reported with his chain of transmission from Ja'far b. Muḥammad b. Mas'ūd, on his father's authority from 'Alī b. Muḥammad from Aḥmad b. Muḥammad from al-Ḥasan b. Maḥbūb from Ibrāhīm al-Karakhī who said, 'I said to Abū 'Abd Allāh (عليه السلام) – or someone else may have said it to him, "May God make you prosper – was 'Alī (عليه السلام) not steadfast on the religion of God, Mighty and Exalted?"

He replied, "Of course."

He said, "Then how were the people able to get the better of him, and why did he not confront them – what stopped him from doing that?"

He said, "A verse in the Book of God, Mighty and Exalted, prevented him."

He said, 'I asked, "Which verse?"'

He said, “God’s statement: ﴿If the [believers] had been clearly separated, We would have inflicted a painful punishment on the disbelievers.﴾ God, Mighty and Exalted, still had believers implanted in the loins of the disbelieving and hypocritical people, and ‘Alī (عليه السلام) could not possibly kill the fathers until these trusts had come forth. When these trusts were born, ‘Alī rose up against those who had opposed him and fought them. Such will be the case with the Qā’im of the Ahl al-Bayt – he will not emerge until the Mighty and Exalted God’s trusts have all come forth. Once they all appear, he too will emerge and fight against those who opposed him.” [48:25]

2. He also reported with his chain of transmission from Ja'far b. Muḥammad b. Mas'ūd, on his father's authority who said, 'Jibrāl b. Muḥammad narrated to us saying, "Muḥammad b. 'Isā b. 'Ubayd narrated to me from Yūnus b. 'Abd al-Raḥmān from Maṣṣūr b. Ḥāzim from Abū 'Abd Allāh (عليه السلام) who said, regarding the verse of God, Mighty and Exalted: *﴿If the [believers] had been clearly separated, We would have inflicted a painful punishment on*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سورة الفتح

- روى الشيخ الصدوق رحمه الله، بإسناده عن جعفر بن محمد بن مسعود، عن أبيه، عن علي بن محمد، عن أحمد بن محمد، عن الحسن بن محبوب، عن إبراهيم الكرخي، قال: قلت لأبي عبد الله عليه السلام - أو قال له رجل - : أصلحك الله، ألم يكن علي عليه السلام قويا في دين الله عز وجل؟ قال: بلى. قال: فكيف ظهر عليه القوم، وكيف لم يدفعهم، وما منعه من ذلك؟ قال: آية في كتاب الله عز وجل منعته، قال: قلت: وأي آية؟

قال: قوله تعالى: ﴿لَوْ تَرَىٰٓهُمْ لَعَدَّيْنَا لِلَّذِينَ كَفَرُوا مِنْهُم عَذَابَ آَلِيمًا﴾ إِنَّه كَانَ
للّهِ عَزَّ وَجَلَّ ودائع مؤمنين في أصلاب قوم كافرين ومنافقين، فلم يكن عليٍّ عَلَيْهِ السَّلَامُ ليقتُل
الآباء حتى تُخرج الودائع، فلما خرج الودائع ظهر عليٌّ عَلَيْهِ السَّلَامُ على من ظهر فقاتله، وكذلك
قامتأهل البيت لن يظهر أبداً حتى تظهر ودايع الله عز وجل، فإذا ظهرت ظهر على مَنْ
ظهور فتقلته.

- وروى بإسناده عن جعفر بن محمد بن مسعود، عن أبيه، قال: حدثنا جبرئيل بن أحمد، قال: حدثني محمد بن عيسى بن عبيد، عن يونس بن عبد الرحمن، عن منصور بن حازم، عن أبي عبد الله عليه السلام، قال في قول الله عز وجل: ﴿لَوْ كُنْتُمْ تَعْلَمُونَ﴾ لَوَيْلٌ لِّلَّذِينَ كَفَرُوا مِنْهُمْ

48. TRIUMPH

the disbelievers ﴿٤٨﴾, 'Once God has brought out the disbelievers that lie in the loins of the believers, and the believers that lie in the loins of the disbelievers, he will punish those who disbelieved.' [48:25]

عَذَابًا أَلِيمًا ﴿٤٩﴾ لَوْ أَخْرَجَ اللَّهُ مَا فِي أَصْلَابِ الْمُؤْمِنِينَ مِنَ الْكَافِرِينَ، وَمَا فِي أَصْلَابِ الْكَافِرِينَ
مِنَ الْمُؤْمِنِينَ، لَعَذَّبَ الَّذِينَ كَفَرُوا.

The Mountain

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سورة الطور

١. روى الحاكم الحسكاني بالإسناد عن أبي النضر محمد بن مسعود العياشي، في كتابه: [قال: حدثنا] الفتح بن محمد، [حدثنا] محمد بن إسماعيل، [حدثنا] محمد بن إدريس، [حدثنا] أبو نصر فتح بن عمرو التميمي، [حدثنا] الوليد بن محمد بن زيد بن جذعان، عن عمه، قال: قال ابن عمر: إنا إذا عدنا قلنا: أبو بكر وعمر وعثمان. فقال له رجل: يا [أ]با عبد الرحمن، فعلي؟ قال ابن عمر: ويحك، علي من أهل البيت، لا يقاس بهم، علي مع رسول الله ﷺ في درجته، إن الله يقول: ﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ﴾ ففاطمة مع رسول الله في درجته، وعليّ معهما.

٢. وروى عن أبي النضر في تفسيره، [قال: حدثنا] الحسين، [حدثنا] محمد بن علي، عن الفضل بن صالح، عن محمد الحلبي، عن زرارة وحران ومحمد بن مسلم، عن أحدهما عليهما السلام، قال: يكون دونهم، فليحقهم الله بهم.

52. The Mountain

1. Al-Ḥākim al-Ḥaskānī reported with a chain of transmission from Abū al-Naḍr Muḥammad b. Mas'ūd al-'Ayyāshī in his book [saying], 'Al-Faṭḥ b. Muḥammad [narrated to us], Muḥammad b. Ismā'il [narrated to us], Muḥammad b. Idrīs [narrated to us], Abū Naṣr Faṭḥ b. 'Amr al-Tamīmī [narrated to us], al-Walīd b. Muḥammad b. Yazīd b. Jadh'ān [narrated to us], on his uncle's authority who said, 'Ibn 'Umar said, "Whenever we used to enumerate them, we would say: Abū Bakr, 'Umar, and 'Uthmān." So a man asked him, "Abd al-Raḥmān, what about 'Alī?" So Ibn 'Umar said, "Woe betide you! 'Alī is one of the Ahl al-Bayt and is not comparable to them. 'Alī is with the Messenger of God ﷺ in his rank. God says: ﴿We unite the believers with their offspring who followed them in faith.﴾ Faṭima is with God's Messenger in rank, and 'Alī is with them both." [52:21]
2. He also reported from Abū al-Naḍr in his exegesis. He said, 'Al-Ḥusayn [narrated to us], Muḥammad b. 'Alī [narrated to us] from al-Mufaḍḍal b. Ṣāliḥ, from Muḥammad al-Ḥalabī, from Zurāra, Ḥumrān and Muḥammad b. Muslim, from one of the two [al-Bāqir or al-Ṣādiq] who said, "He will be below them so God will allow him to join them." [52:21]

The Moon

54. The Moon

1. 'Ayyāshī reported with a chain of transmission from Abū Ja'far (عليه السلام) [regarding the verse]: ﴿On a day of terrible disaster﴾, that it was on a Wednesday at the end of the month, and that it will not recur. [54:19]

سورة القمر

١. روى العياشي بالإسناد عن أبي جعفر عليه السلام، «يَوْمِ نَحْنُ مُسْتَمِرٌّ» أنه كان في يوم الأربعاء، في آخر الشهر، لا تدور.

55. The All-Compassionate Lord

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سورة الرحمن

1. 'Ayyāshī reported with his chain of transmission from al-Ḥusayn b. Sa'īd, from 'Uthmān b. 'Isā from 'Alī b. Sālim who said, 'I heard Abū 'Abd Allāh عليه السلام say, "A particular verse in the Qur'an is an auditor." I asked, "Which one?" He replied, "God's statement: ﴿Shall the reward of good be anything but good?﴾ It applies to the disbeliever as well as the believer, the good-doer as well as the corrupt. One good turn deserves another, and the reciprocal good turn is not that you do the same for him as he did for you that you profit thereby, for indeed if you were to do the same as he did then he would have more merit for having initiated." [55:60]
2. 'Ayyāshī reported with a chain of transmission from Abū Baṣīr, from Abū 'Abd Allāh عليه السلام. He said, 'I said to him, "May I be your ransom – can you tell me about a believing man who has a believing wife and they both enter Paradise, will one be able to marry the other?" So he said, "Abū Muḥammad, God is just and equitable. If he was better than her then He gives him a choice, and if he chooses her then she will be one of his wives. If she was better than him then He gives her the choice, and if she chooses him then he will be a husband for her." He continued, 'Abū 'Abd Allāh عليه السلام also said, "Do not consider it just one Paradise, for God says: ﴿There are two other gardens below these two﴾, nor as a single level therein. God says: ﴿in ranks, some above others﴾. People can supersede each through their deeds." He said, 'I asked him, "What if two believers enter Paradise and one of them has a higher station than the other and wishes to meet his friend?" He replied, "The one who is higher is allowed to descend, but the one who is below is not allowed to ascend, for he cannot attain that station. However, if they would both like to and desire to, then they can meet each other on the elevated couches." [55:62]

١. روى العياشي بإسناده عن الحسين بن سعيد، عن عثمان بن عيسى، عن علي بن سالم، قال:

سمعتُ أبا عبد الله عليه السلام يقول: آية في كتاب الله مسجلة، قلت: ما هي؟

قال: قول الله تعالى: ﴿هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ﴾ جرت في

الكافر والمؤمن والبر والفاجر، ومن صنع إليه معروف فعليه أن يكافئ به، وليس المكافأة

أن تصنع كما صنع حتى تربي، فإن صنعت كما صنع، كان له الفضل بالابتداء.

٢. روى العياشي بالإسناد عن أبي بصير، عن أبي عبد الله عليه السلام، قال: قلتُ له: جُعِلَت

فذلك، أخبرني عن الرجل المؤمن تكون له امرأة مؤمنة يدخلان الجنة يتزوج أحدهما

الآخر؟

فقال: يا أبا محمد، إن الله حكم عدلٌ، إذا كان هو أفضل منها خيرَه، فإن اختارها كانت

من أزواجه، وإن كانت هي خيرًا منه خيرها، فإن اختارته كان زوجها لها.

قال: وقال أبو عبد الله عليه السلام: لا تقولن الجنة واحدة، إن الله يقول: ﴿وَمِنْ دُونِهِمَا

جَنَّاتٌ﴾ ولا تقولن درجة واحدة، إن الله يقول: (درجات بعضها فوق بعض) إنما

تفاضل القوم بالأعمال.

3. From al-'Alā' b. Sayāba, from Abū 'Abd Allāh عليه السلام. He said, 'I said to him, "People are astonished by us when we tell them that a group of people will come out of Hellfire and enter Paradise. They retort, 'So they will be with God's special friends (*awliyā*) in Paradise?"' So he replied, "O 'Alā', God says: ﴿There are two other gardens below these two.﴾ By God, they will certainly not be with God's special friends." I asked, "Is that because they used to be disbelievers?" He عليه السلام said, "No, by God. If they had been disbelievers they would not have entered Paradise." I said, "Then would they be believers?" He said, "No, by God. If they were believers, they would not have entered the Fire. It is a state between them both." [55:62]

قال: وقلت له: إن المؤمنين يدخلون الجنة، فيكون أحدهما أرفع مكاناً من الآخر، فيستهي أن يلقي صاحبه؟

قال: من كان فوقه فله أن يهبط، ومن كان تحته لم يكن له أن يصعد، لأنه لا يبلغ ذلك المكان، ولكنهم إذا أحبوا ذلك واشتهوه. التقوا على الأسرة.

٣. وعن العلاء بن سبابة، عن أبي عبد الله عليه السلام، قال: قلت له: إن الناس يتعجبون متى إذا

قلنا: يخرج قوم من جهنم فيدخلون الجنة، فيقولون لنا: فيكونون مع أولياء الله في الجنة؟

فقال: يا علاء، إن الله يقول: ﴿وَمِنْ دُونِهِمَا جَنَّتَانِ﴾ لا والله لا يكونون مع أولياء الله.

قلت: كانوا كافرين؟ قال عليه السلام: لا والله، لو كانوا كافرين ما دخلوا الجنة.

قلت: كانوا مؤمنين؟ قال: لا والله، لو كانوا مؤمنين ما دخلوا النار، ولكن بين ذلك.

The Imminent Event

56. The Imminent Event

1. 'Ayyāshī reported with his chain of transmission from Zayd al-Shaḥḥām, from Abū Ja'far عليه السلام who said, 'Whoever reads the Chapter of the Imminent Event (*sūrat al-wāqī'a*) before he sleeps will meet God with his face as bright as the full moon.'
2. From Abū Baṣīr, from Abū 'Abd Allāh عليه السلام who said, 'Whoever reads the Chapter of the Imminent Event on the eve of every Friday, God loves him and renders him beloved to all of the people. He will witness neither misfortune in this worldly life, nor poverty nor any of this world's tribulations, and he will be one of the close friends of the Commander of the Faithful عليه السلام.'
3. Abū 'Amr al-Kashshī reported from Muḥammad b. Mas'ūd who said, "Alī b. Muḥammad narrated to me saying, "Muḥammad b. Aḥmad narrated to me from Muḥammad b. Mūsā al-Hamadānī, from Maṣṣūr b. al-'Abbās from Marwuk b. 'Ubayd from whoever reported it from Zayd al-Shaḥḥām who said, 'I said to Abū 'Abd Allāh عليه السلام, "Is my name listed among those names?" – i.e. in the record of the people of the right hand. He replied, "Yes."'"

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١. روى العياشي بإسناده عن زيد الشحام، عن أبي جعفر عليه السلام، قال: من قرأ سورة الواقعة قبل أن ينام، لقي الله ووجهه كالقمر ليلة البدر.
٢. وعن أبي بصير، عن أبي عبد الله عليه السلام، قال: من قرأ في كل ليلة جمعة الواقعة، أحبه الله وحببه إلى الناس أجمعين، ولم ير في الدنيا بؤساً أبداً، ولا فقراً، ولا آفة من آفات الدنيا، وكان من رفقاء أمير المؤمنين.
٣. وروى أبو عمرو الكشي، عن محمد بن مسعود، قال: حدثني علي بن محمد، قال: حدثني محمد بن أحمد، عن محمد بن موسى الهمداني، عن منصور بن العباس، عن مروك بن عبيد، عن رواه، عن زيد الشحام، قال: قلت لأبي عبد الله عليه السلام: اسمي في تلك الأسماء؟ - يعني في كتاب أصحاب اليمين - قال: نعم.

Iron

57. Iron

1. 'Ayyāshī reported with a chain of transmission from Minhāl al-Qaṣṣāb who said, 'I said to Abū 'Abd Allāh عليه السلام, "Please supplicate to God to grant me martyrdom." So he said, "The believer is a martyr," and he read this verse: ﴿Those who believe in God and His messengers are the truthful ones and the martyrs with their Lord.﴾ [57:19]
2. From al-Ḥārith b. al-Mughīra who said, 'We were with Abū Ja'far عليه السلام and he said, "The one from among you who acknowledges this authority, waits for it eagerly, and anticipates goodness from it is like one who will fight with his sword with the Qā'im from Muḥammad's family, by God."
Then he said, "Rather, by God, he is like one who fought alongside the Messenger of God ﷺ with his sword."
Then he said a third time, "Rather, by God, he is as one who was martyred whilst fighting alongside the Messenger of God ﷺ in his canopy. There is a verse about you in God's Book to that effect."
I asked, "May I be your ransom – which verse?"
He said, "The statement of God, Mighty and Exalted: ﴿Those who believe in God and His messengers are the truthful ones and the martyrs with their Lord.﴾" Then he said, "By God, you will proceed to your Lord as truthful ones and martyrs." [57:19]
3. Al-Shaykh al-Ṣadūq reported with a chain of transmission from Ja'far b. Muḥammad b. Mas'ūd, on his father's authority who said, "Alī b. al-Ḥasan narrated to us saying, Muḥammad b. 'Abd Allāh b. Zurāra narrated to us from 'Alī b. 'Abd Allāh on his father's authority, on his grandfather's authority, from the Commander of the Faithful عليه السلام who said, "The two seeds mingle in the womb, and whichever of the two is richer it [i.e. the fetus] ends up resembling it. So if the woman's seed is richer, it ends up resembling its

سورة الحديد

١. روى العياشي بالإسناد عن منهل القصاب، قال: قلت لأبي عبد الله عليه السلام: ادع الله أن يرزقني الشهادة، فقال: إن المؤمن شهيد، وقرأ هذه الآية ﴿وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ﴾.
 ٢. وعن الحارث بن المغيرة، قال: كنت عند أبي جعفر عليه السلام، فقال: العارف منكم هذا الأمر، المنتظر له، المحتسب فيه الخير، من جاهد والله مع قائم آل محمد عليه السلام بسيفه. ثم قال: بل والله من جاهد مع رسول الله ﷺ بسيفه. ثم قال الثالثة: بل والله من استشهد مع رسول الله ﷺ في فسطاطه، وفيكم آية من كتاب الله.
- قلت: وأي آية، جعلت فداك؟ قال: قول الله عز وجل: ﴿وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ﴾. ثم قال: صرتم والله صادقين شهداء عند ربكم.

٣. وروى الشيخ الصدوق رحمه الله بالإسناد عن جعفر بن محمد بن مسعود، عن أبيه، قال: حدثنا علي بن الحسن، قال: حدثنا محمد بن عبد الله بن زُرارة، عن علي بن عبد الله،

maternal uncles, and if the man's seed is richer, it resembles its paternal uncles."

He also said, "The seed is in a state of transformation in the womb for forty days, so whoever wants to supplicate God, Mighty and Exalted, should do so in those forty days before it is fashioned.

Thereafter, God sends the angel of wombs down to take it and ascend back up with it to God, Mighty and Exalted. He places it wherever God wills, then says, 'My God, will it be male or female?'

So God, Mighty and Exalted, discloses as He wills and the angel writes it down. Then he says, 'My God, will it be wretched or prosperous?'

So God, Mighty and Exalted, discloses as He wills accordingly, and the angel writes it down.

Then it says, 'My God, how much will its sustenance and life span be?'

Then he writes it down along with all that will happen to it in this world right before its eyes.

Then he returns it back to the womb. That is as per the words of God, Mighty and Exalted: *«No misfortune can happen, either in the earth or in yourselves, that was not set down in writing before We brought it into being—that is easy for God.»* [57:22]

عن أبيه، عن جدّه، عن أمير المؤمنين عليه السلام، قال: تَعْتَلَجُ النُّطْفَتَانِ فِي الرَّحِمِ، فَأَيُّتَهُمَا كَانَتْ أَكْثَرُ جَاءَتْ تَشْبَهُهَا، فَإِنْ كَانَتْ نُطْفَةُ الْمَرْأَةِ جَاءَتْ تُشَبِّهُ أَخْوَالَهُ، وَإِنْ كَانَتْ نُطْفَةُ الرَّجُلِ أَكْثَرُ جَاءَتْ تُشَبِّهُ أَعْمَامَهُ.

وقال: تحول النطفة في الرحم أربعين يوماً، فمن أراد أن يدعو الله عز وجل، ففي تلك الأربعين، قبل أن تخلق، ثم يبعث الله ملك الأرحام فيأخذها، فيصعد بها إلى الله عز وجل، فيقف منه حيث يشاء الله، فيقول: يا إلهي، أذكر أم أنثى؟ فيوحى الله عز وجل ما يشاء، ويكتب الملك، ثم يقول: يا إلهي، أشتي أم سعيد؟ فيوحى الله عز وجل من ذلك ما يشاء، ويكتب الملك، فيقول: إلهي كم رزقه وما أجله؟ ثم يكتبه ويكتب كل شيء يصيبه في الدنيا بين عينيه، ثم يرجع به فيردّه في الرحم، فذلك قول الله عز وجل: ﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا﴾.

The Dispute

58. The Dispute

1. 'Ayyāshī reported from al-Ṣādiq عليه السلام who said, 'The Messenger of God ﷺ said, "Every single believer's heart in his chest has a pair of ears: an ear in which an angel blows, and an ear in which the whispering of the slinking devil blows. So God boosts the believer with the angel, as per His verse - Glory be to Him: *﴿and whom He has strengthened with a spirit from Himself.﴾*" [58:22]

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سورة المجادلة

١. روى العياشي، عن الصادق عليه السلام، قال: قال رسول الله ﷺ: ما من مؤمنٍ إلا ولقلبه في صدره أذنان: أذن ينقث فيها الملك، وأذن ينقث فيها الوسواس الخناس، فيؤيد الله المؤمن بالملك، وهو قوله سبحانه: ﴿وَأَيَّدَهُم بِرُوحٍ مِنْهُ﴾.

Solid Lines

61. Solid Lines

1. 'Ayyāshī reported with a chain of transmission from 'Imrān b. Maytham, from 'Abāya, that he heard the Commander of the Faithful عليه السلام say: '﴿It is He who sent His Messenger with guidance and the religion of truth to show that it is above all [other] religions, even though the idolaters hate it﴾ – has it yet risen above all the rest?'

They said, 'Yes.'

He said, 'Not at all. By the One Who holds my soul in His Grasp, [when this occurs] not a village will be left without the sound of the testimony that *there is no god but God* resounding from it morning and evening.' [61:9]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سورة الصف

١. روى العياشي بالإسناد عن عمران بن ميثم، عن عباية: أنه سمع أمير المؤمنين عليه السلام يقول: ﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ﴾، أظْهَرَ بَعْدُ ذَلِكَ؟ قَالُوا: نَعَمْ. قَالَ: كَلَّا، فَوَالَّذِي نَفْسِي بِيَدِهِ حَتَّى لَا تَبْقَى قَرْيَةٌ إِلَّا وَيُنَادِي فِيهَا بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ بُكْرَةً وَعَشِيًّا.

[Faint, illegible text]

[Faint, illegible text]

Divorce

[Faint, illegible text]

65. Divorce

1. Abū 'Amr al-Kashshī reported from Muḥammad b. Mas'ūd who said, 'Ja'far b. Aḥmad b. Ayyūb narrated to me saying, "Al-'Amrakī narrated to me saying, 'Aḥmad b. Bishr narrated to me from Ibn al-Muthannā, from 'Alī b. al-Ḥasan b. Rabā' from Ḥarīz who said, "I went in to see Abū Ḥanīfa, and he had a whole lot of books piled up which almost blocked him from our view. He said to me, 'All of these books are about divorce, whereas you....,'¹ whilst flicking his hand up."

He said, 'I replied, "We combine all of this together in a single statement."

He asked, "And what is that?"

I said, "God's words: ﴿Prophet, when any of you intend to divorce women, do so at a time when their prescribed waiting period can properly start, and calculate the period carefully.﴾"

So he said to me, "So you do not know anything else other than that which is narrated."

I replied, "That is right."

Then he said to me, "What do you say about a slave (*mukātab*) whose bail for manumission was set at one thousand dirhams. He pays nine-hundred and ninety-nine dirhams of it and then commits fornication – how do we apply the punitive penalty?"

I said, "I have exactly the same case in a *ḥadīth* that Muḥammad b. Muslim narrated to me from Abū Ja'far عليه السلام that 'Alī عليه السلام used to flog him a third [of the prescribed punishment], or half of it, or even a part of it, proportionate to how much [of his freedom] he has paid off."

So he said, "Yes, but I am trying to ask you about something regarding which no narrations exist: What do you say about a camel that is brought out from the sea?"

¹ As if to say: 'whereas you do not have anything of the sort.'

سورة الطلاق

١. روى أبو عمرو الكشي، عن محمد بن مسعود، قال: حدثني جعفر بن أحمد بن أيوب، قال:

حدثني العمري، قال: حدثني أحمد بن بشر، عن يحيى ابن المثنى، عن علي بن الحسن بن رباط، عن حزين، قال: دخلت على أبي حنيفة وعنده كتب كادت تحول فيما بيننا وبينه، فقال لي: هذه الكتب كلها في الطلاق وأنتم! وأقبل يُقلب بيده.

قال: قلت: نحن نجمع هذا كله في حرف، قال: وما هو؟

قال: قلت: قوله تعالى: ﴿يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأُخْصُوا الْعِدَّةَ﴾ فقال لي: فأنت لا تعلم شيئاً إلا برواية؟ قلت: أجل.

فقال لي: ما تقول في مكاتب كانت مكاتبته ألف درهم فأدّى تسعة وتسعين درهماً، ثم أحدث – يعني الرضا – كيف نحده؟ فقلت: عندي بعينها، حديث حدثني محمد بن مسلم، عن أبي جعفر عليه السلام: أن علياً عليه السلام كان يضرب بالسوط وبثلثه وينصفه وبعضه بقدر أدائه.

فقال لي: أما إني أسألك عن مسألة لا يكون فيها شيء، فما تقول في جملٍ أخرج من البحر؟ فقلت: إن شاء فليكن جملًا، وإن شاء فليكن بقرةً، إن كانت عليه فُلُوسُ أَكَلْنَاهُ، وإلا فلا.

٢. وروى العياشي بإسناده عن الحسين بن خالد، عن أبي الحسن عليه السلام، قال: بسط كفه، ثم وضع اليمنى عليها، فقال: هذه الأرض الدنيا، والسماء الدنيا عليها قبة، والأرض الثانية فوق السماء الدنيا، والسماء الثانية فوقها قبة، والأرض الثالثة فوق السماء الثانية، والسماء الثالثة فوقها قبة، حتى ذكر الرابعة والخامسة والسادسة، فقال: والأرض السابعة فوق السماء السادسة، والسماء السابعة فوقها قبة، وعرش الرحمن فوق السماء السابعة، وهو قوله: ﴿سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ﴾ وإنما صاحب الأمر النبي صلى الله عليه وآله، وهو على وجه الأرض، وإنما يتنزل الأمر من فوق بين السماوات والأرضين.

I said, "It can be a camel if he so wishes, or it can be a cow if he wants, so long as it has scales, in which case we can eat it. If not, then no." [65:1]

2. 'Ayyāshī reported with his chain of transmission from al-Ḥusayn b. Khālīd, from Abū al-Ḥasan عليه السلام. He said, 'He opened out his palm then placed his right hand over it, saying, "This is the lowest worldly earth, and this is the sky of the lowest world as a dome above it. The second earth lies above the worldly sky, and the second sky as a dome above that. The third earth lies above the second sky, and the third sky as a dome above that," and he went on to mention the fourth, fifth and sixth, then said, "And the seventh earth is above the sixth sky, and the seventh sky is like a dome above that. The Throne of the all-Compassionate Lord lies above the seventh sky, and this is as per God's statement: *﴿It is God who created seven heavens and a similar [number] of earths. His command descends throughout them.﴾* The Prophet صلى الله عليه وآله is the recipient of the command, who is on the surface of the earth; so the command descends all the way from the top through all the skies and the earth." [65:12]

The Prohibition

66. The Prohibition

1. Al-Ṭabrisī said, 'It has been said that the Prophet ﷺ spent one of 'Ā'isha's days with his bondswoman, the mother of Ibrāhīm, Māriya al-Qibṭiyya. Ḥafṣa came to know of this and protested, and the Messenger of God ﷺ told her, "Do not inform 'Ā'isha about that," He promised himself to stay away from Māriya, but Ḥafṣa informed 'Ā'isha about it, and swore her to secrecy about it; but God made it known to His Prophet ﷺ, and this is in God's verse: ﴿The Prophet told something in confidence to one of his wives﴾ meaning Ḥafṣa, according to al-Zajāj. He continued, 'After he had promised to stay away from Māriya al-Qibṭiyya, he informed Ḥafṣa that Abū Bakr would take up the reins of power after him and then 'Umar. Then he informed her about some of the information that she had already divulged but desisted from telling her the rest, that Abū Bakr and 'Umar would rule after him.'

What 'Ayyāshī reported was close to that, with his chain of transmission from 'Abd Allāh b. 'Aṭā' al-Makkī, from Abū Ja'far (عليه السلام) except that his had the following addition: 'Each one of these two went and told her father about that, so the Messenger of God ﷺ rebuked her about the matter with Māriya and all that they had divulged about him regarding that, but he desisted from rebuking them about the other matter.' [66:3]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سورة التحريم

١. قال الطبرسي رحمه الله: قيل: إن النبي ﷺ خلا في يوم لعائشة مع جاريته أم إبراهيم مارية القبطية، فوقفت حفصة على ذلك، فقال لها رسول الله ﷺ: لا تُعلني عائشة ذلك، وحرّم مارية على نفسه، فأعلت حفصة عائشة الخبر، واستكتمتها إياه، فأطلع الله نبيه ﷺ على ذلك، وهو قوله: ﴿وَإِذَا سَكَرَ النَّبِيُّ إِلَى بَعْضِ أَرْوَاجِهِ حَدِيثًا﴾ يعني حفصة، عن الزجاج.

قال: ولما حرّم مارية القبطية أخبر حفصة أنه يملك من بعده أبو بكر، ثم عمر. فعرّفتها بعض ما أفشت من الخبر، وأعرض عن بعض أن أبا بكر وعمر يملكان بعدي.

وقرب من ذلك ما رواه العياشي، بالإسناد عن عبد الله بن عطاء المكي، عن أبي جعفر (عليه السلام)، إلا أنه زاد في ذلك، إن كل واحدةٍ منهما حدثت أباها بذلك، فعاتبهما رسول الله ﷺ في أمر مارية، وما أفشتا عليه من ذلك، وأعرض عن أن يُعاتبهما في الأمر الآخر.

Sovereignty

67. Sovereignty

1. Al-Shaykh al-Ṣadūq reported with a chain of transmission from Abū Ja'far b. Muḥammad b. Mas'ūd, from his father Muḥammad b. Mas'ūd al-'Ayyāshī who said, 'Jibra'il b. Aḥmad narrated to me saying, "Mūsā b. Ja'far b. Wabb al-Baghdādī narrated to me saying, 'Mūsā b. al-Qāsim narrated to me from 'Alī b. Ja'far, from Abū al-Ḥasan Mūsā b. Ja'far عليه السلام that he said, "I heard Abū 'Abd Allāh عليه السلام say regarding the verse of God, Mighty and Exalted: ﴿Say, Just think: if all your water were to sink deep into the earth who could give you flowing water in its place?﴾', 'Just think: if your Imam were to disappear from you, who would bring you a new Imam?'" [67:30]

سورة الملك بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. روى الشيخ الصدوق رحمه الله بالإسناد عن جعفر بن محمد بن مسعود، عن أبيه محمد بن مسعود العياشي، قال: حدثني جبريل بن أحمد، قال: حدثني موسى بن جعفر بن وهب البغدادي، قال: حدثني موسى بن القاسم عن علي بن جعفر، عن أبي الحسن موسى بن جعفر عليه السلام، قال: سمعتُ أبا عبد الله عليه السلام يقول في قول الله عز وجل: ﴿قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ﴾، قال: أَرَأَيْتُمْ إِنْ غَابَ عَنْكُمْ إِمَامُكُمْ، فَمَنْ يَأْتِيكُمْ بِإِمَامٍ جَدِيدٍ.

The Pen

68. The Pen

1. Al-Ḥakīm al-Ḥaskānī reported with a chain of transmission from Abū al-Naḍr in his exegesis, from Jaʿfar b. Aḥmad from Abū al-Khayr from Jaʿfar b. Muḥammad al-Khuzāʿī, on his father's authority who said, 'I heard Abū ʿAbd Allāh (عليه السلام) say, "The verse: ﴿you will have a never-ending reward﴾ until ﴿and soon you will see, as will they, which of you is afflicted with madness﴾ was revealed regarding your [i.e. the Prophet's] proclamation about ʿAlī [ʿs successorship] .'" [68:3-6]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سورة القلم

١. روى الحاكم الحسكاني، بالإسناد عن أبي النصر في تفسيره، عن جعفر بن أحمد، عن أبي الخير، عن جعفر بن محمد الخزازي، عن أبيه، قال: سمعتُ أبا عبد الله (عليه السلام) يقول: نزل ﴿وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَكْنُونٍ﴾ في تبليغك في علي ما بلغت إلى ﴿يَا أَيُّهَا الْمَفْتُونُ﴾.

Wrapped in his Cloak

74. Wrapped in his Cloak

1. 'Ayyāshī reported with his chain of transmission from Zurāra, Ḥumrān and Muḥammad b. Muslim, from Abū 'Abd Allāh عليه السلام and Abū Ja'far عليه السلام regarding His verse, most High: ﴿[Prophet], Leave Me to deal with the one I created helpless﴾ about the helpless one being the illegitimate child.

Zurāra said, 'Someone once said in the presence of Abū Ja'far that one of the Banū Hāshim said in a sermon of his, "I am the son of the helpless one." So he said, "Woe betide him! If only he knew what 'the helpless one' refers to, he would not pride himself with that!" So we asked him, "What does it refer to?" He replied, "One whose father is not known." [74:11]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سورة المدثر

١. روى العياشي بإسناده عن زُرارة وحمّان ومحمد بن مسلم، عن أبي عبد الله وأبي جعفر عليهم السلام [في قوله تعالى: ﴿ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا﴾]: أَنَّ الْوَحِيدَ، وَلَدُ الزَّنا. قال زُرارة: ذُكِرَ لأبي جعفر عليه السلام عن أحد بني هاشم أنه قال في خطبته: أنا ابن الوحيد، فقال: وبلى لو علم ما الوحيد ما فخر بها! فقلنا له: وما هو؟ قال: من لا يُعرف له أب.

The Resurrection

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سورة القيامة

١. روى العياشي بإسناده عن محمد بن مسلم، عن أبي عبد الله عليه السلام، قال: ما يصنع أحدكم أن يظهر حسناً ويسر سئلاً، إذا رجع إلى نفسه يعلم أنه ليس كذلك، والله سبحانه يقول: ﴿بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ﴾ إن السرية إذا صلحت، صلحت العلانية.
٢. وعن عمر بن يزيد، عن أبي عبد الله عليه السلام، أنه تلا هذه الآية، ثم قال: ما يصنع الإنسان أن يتعذر إلى الناس خلاف ما يعلم الله منه، إن رسول الله صلى الله عليه وسلم كان يقول: من أسر سريرة رده الله رداءها، إن خيراً فخير، وإن شراً فشر.
٣. وعن زرارة، قال: سألت أبا عبد الله عليه السلام: ما حد المرض الذي يفطر صاحبه؟ قال: ﴿بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ﴾ هو أعلم بما يطيق.
٤. وفي رواية أخرى: هو أعلم بنفسه، ذاك إليه.

1. 'Ayyāshī reported with a chain of transmission from Muḥammad b. Muslim, from Abū 'Abd Allāh عليه السلام who said, 'What are you trying to do by manifesting virtue whilst concealing vice, when you clearly know that that is not the case when you introspect. God – Glory be to Him – says: *Truly, man is a clear witness against himself.* When one's inner disposition is healthy, the outer is also healthy.' [75:14]
2. From 'Umar b. Yazīd, from Abū 'Abd Allāh عليه السلام that he recited this verse then said, 'What is the human being trying to achieve by justifying himself to people in contrast to what God knows about him. The Messenger of God صلى الله عليه وسلم used to say, "God attires man with an outer apparel corresponding with whatever he conceals in his conscience: if good then a goodly one, and if evil then an evil one." [75:14]
3. From Zurāra who said, 'I asked Abū 'Abd Allāh عليه السلام, "What is the extent of the illness as a result of which the ailing one is allowed not to fast?" He replied, "*Truly, man is a clear witness against himself*" – he knows best his own threshold." [75:14]
4. In another narration: "He knows himself best – that is up to him."

Man

76. Man

1. 'Ayyāshī reported with a chain of transmission from 'Abd Allāh b. Bukayr, from Zurāra who said, 'I asked Abū Ja'far عليه السلام about His statement: *when man was nothing to speak of.* He said, "He was an entity but had not yet been mentioned." [76:1]
2. He also reported with his chain of transmission from Sa'id al-Ḥaddād, from Abū Ja'far عليه السلام who said, 'He had been mentioned in the knowledge of God but not in creation.' There is a similar narration from 'Abd al-A'lā, the client of Āl Sām, from Abū 'Abd Allāh عليه السلام.
3. From Ḥumrān b. A'yan who said, 'I asked about it, so he said, "He was a decreed entity but had not yet been brought into being."'
4. Al-Ḥākim al-Ḥaskānī reported from Abū al-Naḍr in his exegesis saying, 'Abū Aḥmad Muḥammad b. Aḥmad b. Rawḥ al-Ṭarṭūsī transmitted a report to us, [saying] Muḥammad b. Khālīd al-'Abbāsī transmitted a report to us, [saying] Ishāq b. Najīb transmitted a report to us from 'Aṭā', from Ibn 'Abbās who said regarding His words, most High: *they give food to the poor*, "Al-Ḥasan and al-Ḥusayn became extremely ill to the extent that all the Prophet's companions went to visit them, including Abū Bakr and 'Umar.
The Messenger of God صلى الله عليه وآله then said, 'Abū al-Ḥasan, why do you not pledge a vow to God?'
So 'Alī عليه السلام said, 'If God cures the grandchildren of His Prophet Muḥammad of whatever illness is afflicting them, I will fast for God for three days as a vow to Him.'
Fāṭima heard him, so she said, 'By God, I too will do the same as what you mentioned.'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سورة الإنسان

1. روى العياشي بالإسناد عن عبد الله بن بكير، عن زرارة قال: سألت أبا جعفر عليه السلام عن قوله: *لَمْ يَكُنْ شَيْئًا مذكورًا*، قال: كان شيئًا ولم يكن مذكورًا.
2. وبإسناده عن سعيد الحداد، عن أبي جعفر عليه السلام، قال: كان مذكورًا في العلم، ولم يكن مذكورًا في الخلق.
وعن عبد الأعلى مولى آل سام، عن أبي عبد الله عليه السلام مثله.
3. وعن Ḥمران بن أعين، قال: سألت عنه فقال: كان شيئًا مقدورًا، ولم يكن مكتوبًا.
4. وروى الحاكم الحسكاني عن أبي النضر في تفسيره [قال: أخبرنا] أبو أحمد محمد بن أحمد بن روح الطرطوسي، [أخبرنا] محمد بن خالد العباسي، [أخبرنا] إسحاق بن نجيب، عن عطاء، عن ابن عباس، في قوله تعالى: *وَيُطْعِمُونَ الطَّعَامَ*. قال: مريض الحسن والحسين مرضًا شديدًا حتى عادهما جميع أصحاب رسول الله، فكان فيهم [أبو بكر وعمر]، فقال رسول الله صلى الله عليه وآله: يا [أبا] الحسن، لو نذرت لله نذرًا. فقال علي عليه السلام: لئن عافى الله سبطي نيته محمد بما بهما من سقم لأصومن لله نذرًا ثلاثة

Al-Ḥasan عليه السلام and al-Ḥusayn عليه السلام too heard him, and said, 'Father, by God, we too will do exactly as you said.'

So they all fasted the next day. 'Alī عليه السلام went to a neighbour of his and said to him, 'Give us some shorn wool which Fāṭima can spin, and in exchange, you can pay us whatever you want.'

So he gave him some shorn wool and three measures of barley. So he took the barley in his cloak and the wool under his arm, and entered his house. He poured out the barley and set down the wool. Fāṭima set about preparing one measure of barley, which she ground and kneaded, then baked five loaves of bread from it. 'Alī عليه السلام went to pray the evening (*maghrib*) prayer with the Messenger of God ﷺ, and came back home to break his fast. Fāṭima brought him the barley bread, coarse salt and plain water. They had just sat down to eat when there came a poor man at the door. He said, 'Peace be upon you, O Household of Muḥammad, I am a poor man from among the Muslims – please feed me and God will feed you at the banquets of Paradise.'

So 'Alī عليه السلام said:

'Fāṭima, woman of sagacity and certainty
O daughter of the best of all humanity
Do you see this poor soul, so woeful
Who has come to us, hungry and sorrowful?
He stands by the door with a plaintiff cry
Beseeching God, hands raised high
To their livelihood men are forever tied.

So Fāṭima replied him, saying:

أَيَّامَ. وَسَمِعَتْهُ فَاطِمَةُ عَلَيْهَا السَّلَامُ فَقَالَتْ: وَلِلَّهِ عَلَيَّ مِثْلَ الَّذِي ذَكَرْتَهُ، وَسَمِعَهُ الْحَسَنُ وَالْحُسَيْنَ عَلَيْهِمَا السَّلَامُ، فَقَالَا: يَا أَبَاهُ وَلِلَّهِ عَلَيْنَا مِثْلَ الَّذِي ذَكَرْتَ. فَأَصْبَحَا وَقَدْ صَامُوا. فَأَتَى عَلِيٌّ عليه السلام إِلَى جَارِهِ فَقَالَ: أَعْطِنَا جُرَّةً مِنْ صُوفٍ [تَغْزِيهَا] فَاطِمَةُ، وَأَعْطِنَا كِرَاهَ مَا شِئْتَ. فَأَعْطَاهُ جُرَّةً مِنْ صُوفٍ وَثَلَاثَةَ أَصْوَعٍ مِنْ شَعِيرٍ.

فَأَخَذَ الشَّعِيرَ فِي رِدَائِهِ، وَالصُّوفَ تَحْتَ حِضْنِهِ، وَدَخَلَ مَنْزِلَهُ، فَأَفْرَغَ الشَّعِيرَ، وَأَلْقَى الصُّوفَ. فَقَامَتِ فَاطِمَةُ عَلَيْهَا السَّلَامُ إِلَى صَبَاحٍ مِنَ الشَّعِيرِ، فَطَحَّتْهُ وَعَجَنَتْهُ، وَخَبَزَتْ مِنْهُ خَمْسَةَ أَقْرَاصَ، وَصَلَّى عَلِيُّ عليه السلام مَعَ رَسُولِ اللَّهِ ﷺ الْمَغْرِبَ، وَدَخَلَ مَنْزِلَهُ لِيُفْطِرَ، فَقَدِمَتْ إِلَيْهِ فَاطِمَةُ عَلَيْهَا السَّلَامُ خُبْزَ شَعِيرٍ وَمِلْحًا جَرِيشًا وَمَاءً قَرَاخًا، فَلَمَّا دَنَوْا لِيَأْكُلُوا، وَقَفَ مَسْكِينٌ بِالْبَابِ، فَقَالَ: السَّلَامُ عَلَيْكُمْ أَهْلَ بَيْتِ مُحَمَّدٍ، مَسْكِينٌ مِنْ أَوْلَادِ الْمُسْلِمِينَ، أَطْعَمُونَا أَطْعَمَكُمْ اللَّهُ مِنْ مَوَائِدِ الْجَنَّةِ.

فَقَالَ عَلِيٌّ عليه السلام:

فَاطِمَةُ ذَاتُ الرُّشْدِ وَالْيَقِينِ يَا بِنْتَ خَيْرِ النَّاسِ أَجْمَعِينَ
أَمَّا تَرِينَ الْبَائِسَ الْمَسْكِينَ جَاءَ إِلَيْنَا جَائِعٌ حَزِينٌ
قَدْ قَامَ بِالْبَابِ لَهُ حَنِينٌ يَشْكُو إِلَى اللَّهِ وَيَسْتَكِينُ
كُلَّ امْرَأَةٍ بِكُسْبِهِ رَهِينٌ

فَأَجَابَتْهُ فَاطِمَةُ عَلَيْهَا السَّلَامُ، وَهِيَ تَقُولُ:

Your command, my cousin, is for me to obey
 I cannot take it when they beg or inculcate
 So give to him and let him not an hour wait
 His pangs of hunger we do wish to sate,
 and join the throng of virtuous ones who await
 our intercession to enter the Garden with haste.'

So they gave away their loaves to him and spent that night without having tasted anything but plain water.

The next morning, Fāṭima applied herself to the other measure of barley, which she ground and kneaded, then baked five loaves of bread. They fasted that day, and 'Alī (عليه السلام) prayed the evening prayer with the Messenger of God (ﷺ), then went home to break his fast.

Fāṭima brought him the barley bread, coarse salt, and plain water, but just as they had sat down to eat, an orphan came to the door and said, 'Peace be upon you, O Household of Muḥammad. I am an orphan of the Muslims. My father was martyred whilst fighting alongside God's Messenger on the Day of Uhud. Please feed us and God will feed you at the banquets of Paradise.'

So they gave away their loaves to him, and they went to bed without having had anything but plain water for two days and two nights.

On the third day, Fāṭima went about preparing the third measure [of barley], grinding it and kneading it, and baked five loaves of bread from it; and they again fasted. 'Alī (عليه السلام) prayed the evening prayer with the Prophet (ﷺ), then went home to break his fast.

Fāṭima brought him the barley bread, coarse salt, and plain water, but just as they had sat down to eat a captive came to the door and said, 'Peace be upon you, O Household of Prophethood. Please feed us and God will feed you.'

So they fed him their loaves and went to bed without having eaten anything but plain water for three days and nights.

On the fourth day, 'Alī (عليه السلام) took al-Ḥasan and al-Ḥusayn by the hand and felt that they were shaking with fever like newborn chicks. They came to the Messenger of God and he supplicated, 'My God, these are the People of my Household, and they will die of hunger. Please have mercy on them, my Lord, and forgive them. My God, these are my family, so protect them and do not neglect them.'

أمرك عندي يا ابن عمّ طاعة
 فأعطيه ولا تدعه ساعه
 وندخل الجنة بالشفاعة
 ما لي لؤم ولا ولا ضراعه
 نرجوه الغياث في المجاعة

فدفعوا إليه أقراصهم، وباتوا ليلتهم لم يذوقوا إلا الماء القراح، فلما أصبحوا عمدت فاطمة عليها السلام إلى الصاع الآخر فطحنته وعجنته، وخبزت خمسة أقراص، وصاموا يومهم، وصلى علي (عليه السلام) مع رسول الله (ﷺ) المغرب، ودخل منزله ليُفطر، فقَدّمت إليه فاطمة عليها السلام خُبز شعير وملحاً جريشاً وماءً قراحاً، فلما دَنَوا ليأكلوا وقف يَتِمُّ بالباب، فقال: السلام عليكم [يا] أهل بيت محمد، [أنا] يتيم من أولاد المسلمين، استشهد والدي مع رسول الله (ﷺ) يوم أُحد، أطعمنا أتعَمَّكم الله على موائد الجنة. فدفعوا إليه أقراصهم، وباتوا يومين وليلتين لم يذوقوا إلا الماء القراح.

فلما أن كان في اليوم الثالث عمدت فاطمة عليها السلام إلى الصاع الثالث وطحنته وعجنته، وخبزت منه خمسة أقراص، وصاموا يومهم، وصلى علي (عليه السلام) مع النبي (ﷺ) المغرب، ثم دخل منزله ليُفطر، فقَدّمت فاطمة عليها السلام [إليه] خُبز شعير وملحاً جريشاً وماءً قراحاً، فلما دَنَوا ليأكلوا وقف أسيرٌ بالباب، فقال: السلام عليكم يا أهل بيت النبوة، أطعمونا أتعَمَّكم الله، فأطعموه أقراصهم، فباتوا ثلاثة أيام ولياليها، لم يذوقوا إلا الماء القراح.

So Jibra'il descended and said, 'Muhammad! What is being revealed about you and your Household is sure to please you: ﴿the righteous will have a drink mixed with kāfūr﴾ until the end of the passage.' So the Prophet ﷺ called 'Ali, and began to recite it to him; and 'Ali broke into tears and said, 'All praise be to God who distinguished us thus.' [The narration has been summarized]. [76:5-22]

فلما كان اليوم الرابع أخذ عليّ ﷺ [بيد] الحسن والحسين عليهما السلام [وهما] يرعشان كما يرعش الفرج، وفاطمة عليها السلام وفضّة معهم، فلم يقدرُوا على المشي من الضّعف، فأتوا رسول الله فقال: إلهي هؤلاء أهل بيتي يموتون جوعاً، فارحمهم يا رب واغفر لهم، [إلهي] هؤلاء أهل بيتي فاحفظهم ولا تنسهم، فهبط جبرئيل، وقال: يا محمد، يهنيك ما أنزل فيك وفي أهل بيتك ﴿إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا﴾ إلى آخره، فدعا النبي ﷺ [عليّاً]، وجعل يتلوها عليه، وعليّ يبكي ويقول: الحمد لله الذي خصنا بذلك.

[والحديث] اختصرته.

The Announcement

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سورة النبأ

78. The Announcement

١. روى الحاكم الحسكاني عن أبي النضر في تفسيره، قال: حدثني إسحاق بن محمد البصري، قال: حدثني محمد بن الحسن بن شُمون، عن عبد الله بن عمرو، عن عبد الله بن حماد الأنصاري، عن أبان بن تغلب، قال: سألت أبا جعفر عليه السلام عن قول الله: ﴿عَنِ النَّبِئِ الْعَظِيمِ﴾، قال: النبأ العظيم عليه السلام وفيه اختلافوا، لأن رسول الله صلى الله عليه وسلم ليس فيه اختلاف.

٢. وروى العياشي بإسناده عن حمران، قال: سألت أبا جعفر عليه السلام عن هذه الآية ﴿لَا يَشِينُ فِيهَا أَهْقَابًا﴾ فقال: هذه في الذين يخرجون من النار. وروى عن الأحول، مثله.

٣. العياشي: سئل أبو عبد الله عليه السلام عن هذه الآية ﴿إِلَّا مَنْ أَدْنَى لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا﴾ فقال: نحن والله المأذون لهم يوم القيامة والقائلون. قال: جعلت فداك، ما تقولون؟ قال: نمجد ربنا، ونصلي على نبينا صلى الله عليه وسلم، ونشفع لشيعتنا، فلا يردنا ربنا.

1. Al-Ḥakīm al-Ḥaskānī reported from Abū al-Naḍr in his exegesis saying, 'Ishāq b. Muḥammad al-Baṣrī narrated to me saying, "Muḥammad b. al-Ḥasan b. Shammūn narrated to me from 'Abd Allāh b. 'Amr, from 'Abd Allāh b. Ḥammād al-Anṣārī from Abān b. Taghlib who said, 'I asked Abū Ja'far عليه السلام about God's words: ﴿about the momentous announcement.﴾ He said, "The momentous announcement is 'Alī عليه السلام and he is the one about whom they differ since there is no dispute about the Messenger of God صلى الله عليه وسلم." [78:2]

2. 'Ayyāshī reported with a chain of transmission from Ḥumrān who said, 'I asked Abū Ja'far عليه السلام about this verse: ﴿to stay therein for a long, long time.﴾ So he replied, "This refers to those who will eventually come out of the Fire."

Al-Aḥwal also narrated something similar from him. [78:23]

3. 'Ayyāshī: 'Abū 'Abd Allāh عليه السلام was once asked about this verse: ﴿they will not speak except for those to whom the Lord of Mercy gives permission, who will say only what is right﴾, so he said, "By God, we are the ones to be given permission on the Day of Resurrection, and the ones who will speak only what is right."

He said, "May I be your ransom – what will you say?" He said, "We will glorify our Lord, invoke blessings on our Prophet صلى الله عليه وسلم and intercede for our followers (*shī'a*), for our Lord will not refuse us." [78:38]

He Frowned

80. He Frowned

1. Abū 'Amr al-Kashshī reported from Muḥammad b. Mas'ūd saying, "Alī b. Muḥammad narrated to me saying, "Aḥmad b. Muḥammad al-Barqī narrated to me on his father's authority, from whoever mentioned it to him from Zayd al-Shaḥḥām from Abū Ja'far عليه السلام who said regarding His verse, most High: ﴿So let man consider the food he eats!﴾, '[It means] Let him consider the knowledge he gains, whom he gains it from.'" [80:24]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سورة عبس

١. روى أبو عمرو الكشي، عن محمد بن مسعود، قال: حدثني علي بن محمد، قال: حدثني أحمد بن محمد البرقي، عن أبيه، عن ذكره، عن زيد الشحام، عن أبي جعفر عليه السلام، في قوله تعالى: ﴿فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ﴾ قال: إلى علمه الذي يأخذه عن يأخذه.

Shrouded in Darkness

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سورة التكوين

81. Shrouded in Darkness

1. Al-Shaykh al-Ṣadūq reported with a chain of transmission from Abū 'Amr al-Kashshī who said, 'Muḥammad b. Mas'ūd narrated to us from Naṣr b. al-Ṣabbāḥ from Ja'far b. Suhayl who said, "Abū 'Abd Allāh, the brother of Abū 'Alī al-Kābulī, narrated to me from al-Qābūsī from Naṣr b. al-Sindī from al-Khalīl b. 'Amr from 'Alī b. al-Ḥusayn al-Fazārī from Ibrāhīm b. 'Aṭiyya from Umm Hānī al-Thaqafiyya who said, 'I went to visit my master Muḥammad b. 'Alī al-Bāqir (عليه السلام) early one morning and said to him, "My master, there is a verse in God's Book that has struck my heart; it has left me perplexed and is keeping me up at night." He said, "Ask me about it, Umm Hānī." So she said, 'I said, "My master, it is the verse of God, Mighty and Exalted: ﴿I swear by the planets that recede, move, and hide.﴾" He said, "What an excellent question you have asked me, Umm Hānī. This is about one who will be born at the end times. He is the Mahdī (the guided-one) from this family, and he will face helplessness and occultation. Many communities of people will stray during that time, but many others will be guided. How fortunate you would be indeed if you were to meet him, and how fortunate will be the one who gets to meet him!"'" [81:15-16]

١. روى الشيخ الصدوق رحمه الله بالإسناد عن أبي عمرو الكشي، قال: حدثنا محمد بن مسعود، عن نصر بن الصباح، عن جعفر بن سهيل، قال: حدثني أبو عبد الله أخو أبي علي الكاظمي، عن القابوسي، عن نصر بن السندي، عن الخليل بن عمرو، عن علي بن الحسين الفزاري، عن إبراهيم بن عطية، عن أم هانئ الثقفية، قالت: غدوت على سيدي محمد بن علي الباقر (عليه السلام)، فقلت له يا سيدي آية في كتاب الله عز وجل عرّضت بقلبي فألقفتني وأسهرت ليلي، قال: فسلي يا أم هانئ، قالت: قلت: يا سيدي، قول الله عز وجل: ﴿فَلَا أُقْسِمُ بِالْخُنُفِ﴾ الجوّاري الكُنُسِ.

قال: نعم المسألة سألتيني يا أم هانئ، هذا مولود في آخر الزمان، هو المهدي من هذه العترة، تكون له حيرة وغيبة؛ يضل فيها أقوام، ويهتدي فيها أقوام، فيا طوبى لك إن أدركته، ويا طوبى لمن أدركه.

Those Who Give Short Measure

83. Those Who Give Short Measure

1. 'Ayyāshī with a chain of transmission from Zurāra, from Abū Ja'far عليه السلام who said, 'Every single believing servant of God has a white spot in his heart. When he commits a sin, a black spot appears in the white spot. If he repents the blackness disappears, but if he persists in committing sins the blackness increases and grows, until it engulfs the whiteness. Once the whiteness has been covered up and engulfed, the person can never again be restored to goodness. This is as per God's statement in the Qur'an: ﴿No indeed! Their hearts have been encrusted with what they have done.﴾ [83:14]
2. Abū 'Abd Allāh عليه السلام said, 'The heart gathers rust, but if you remind it of God's blessings it is polished off from it.'
3. Al-Hākim al-Haskānī reported with a chain of transmission from Abū al-Naḍr al-'Ayyāshī who said, 'Ja'far b. Muḥammad narrated to me, "Ḥamdān b. Sulaymān and al-'Amrakī b. 'Alī narrated to me from Muḥammad b. 'Isā from Yūnus b. 'Abd al-Raḥmān from 'Abd al-Raḥmān b. Sālīm from Abū 'Abd Allāh عليه السلام who said regarding His statement: ﴿The wicked used to laugh at the believers﴾ until the end of the chapter, 'This was revealed about 'Alī عليه السلام and those who used to mock him from among the Banū Umayya.
'Alī عليه السلام was once passing by a few individuals from the Banū Umayya and other hypocrites when they mocked him, but nothing they did went by without some revelation or other coming down about it. So whenever they would see that, they would raise their eyebrows. So God revealed: ﴿they would wink at one another when the believers passed by them.﴾ [83:29-30]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سورة المطففين

١. العياشي، بإسناده عن زرارة، عن أبي جعفر عليه السلام، قال: ما من عبد مؤمن إلا وفي قلبه نكتة بيضاء، فإذا أذنب ذنباً، خرج في تلك النكتة نكتة سوداء، فإذا تاب ذهب ذلك السواد، وإن تمادى في الذنوب زاد ذلك السواد حتى يغطي البياض، فإذا غطى البياض لم يرجع صاحبه إلى خير أبداً، وهو قول الله تعالى: ﴿كَلَّا بَلْ رَأَىٰ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ﴾ الآية.

٢. وقال أبو عبد الله عليه السلام: يَصْدَأُ الْقَلْبَ، فإذا ذَكَرْتَهُ بِآلَاءِ اللَّهِ انْجَلَىٰ عَنْهُ.

٣. وروى الحاكم الحسكاني، بالإسناد عن أبي النضر العياشي، قال: حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ، [حَدَّثَنِي] أَحْمَدُ، [حَدَّثَنِي] حَمْدَانُ بْنُ سُلَيْمَانَ، وَالْعَمْرِيُّ بْنُ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ، عَنْ أَبِي عَبْدِ اللَّهِ، فِي قَوْلِهِ تَعَالَى: ﴿إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ﴾ إِلَى آخِرِ السُّورَةِ.

قال: نَزَلَتْ فِي عَلِيِّ عليه السلام، وَالَّذِينَ اسْتَهْزَؤُوا بِهِ مِنْ بَنِي أُمَيَّةٍ، إِنَّ عَلِيًّا عليه السلام مَرَّ عَلَى نَفَرٍ مِنْ بَنِي أُمَيَّةٍ وَغَيْرِهِمْ مِنَ الْمُنَافِقِينَ فَسَخِرُوا مِنْهُ، وَلَمْ يَكُونُوا يَصْنَعُونَ شَيْئًا إِلَّا نَزَلَ بِهِ كِتَابٌ، فَلَمَّا رَأَوْا ذَلِكَ مَطْلُوبًا بِجَوَابِهِمْ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿وَإِذَا مَكَرُوا بِهِمَّ يَتَغَامَرُونَ﴾.

The Ripping Apart

84. The Ripping Apart

1. Al-Ṣadūq reported with chain of transmission from Muḥammad b. Mas'ūd who said, 'Jibra'il b. Aḥmad narrated to us from Mūsā b. Ja'far al-Baghdādī who said, "Al-Ḥasan b. Muḥammad al-Ṣayrafī narrated to me from Ḥanān b. Sadīr, on his father's authority from Abū 'Abd Allāh عليه السلام that he said, 'The Qā'im from among us will have an occultation that will span a long time.' So I said to him, 'O son of God's Messenger عليه السلام, why is that?' He replied, 'Because God, Mighty and Exalted, has willed for him to follow the legacies of previous prophets in their occultations. Therefore, Sadīr, he must fulfill the timespans of their occultations. God, most High, has said: ﴿you will progress from stage to stage﴾, i.e. the legacies of those who preceded you.'” [84:19]
2. Abū 'Amr al-Kashshī reported from Muḥammad b. Mas'ūd who said, 'Abū 'Abd Allāh al-Ḥusayn b. Ishkīb narrated to us saying, "Al-Ḥasan b. Khurrazād al-Qummī transmitted to me saying, "Muḥammad b. Ḥammād al-Sāsī transmitted to me from Ṣāliḥ b. Faraj from Zayd b. al-Mu'addil from 'Abd Allāh b. Sinān from Abū 'Abd Allāh عليه السلام who said: 'Salmān was giving a sermon, saying, "Indeed you people have your destinies which are then followed by tests, whereas 'Alī عليه السلام has actual knowledge of destinies, knowledge of injunctions and the concise last word on the same course as Hārūn b. 'Imrān.
The Messenger of God عليه السلام said to him, 'You are my successor and my ambassador among my family the way Hārūn was to Mūsā.' You lot, however, have succumbed to the practices of past peoples and have lost your way. By the One who holds the soul of Salmān in His grasp, you will necessarily progress from stage to stage in the same way that the Children of Israel did, in step with them.'” [84:19]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سورة الانشقاق

١. روى الصدوق رحمه الله بالإسناد عن محمد بن مسعود، قال: حدثنا جبرئيل بن أحمد، عن موسى بن جعفر البغدادي، قال: حدثني الحسن بن محمد الصيرفي، عن حنان بن سدير، عن أبيه، عن أبي عبد الله عليه السلام، قال: إِنَّ لِلْقَائِمِ مَتَا غِيبةٍ يَطُولُ أَمْدُهَا، فَقُلْتُ لَهُ: يَا ابْنَ رَسُولِ اللَّهِ، وَلِمَ ذَلِكَ؟ قَالَ: لِأَنَّ اللَّهَ عَزَّ وَجَلَّ أَبَى إِلَّا أَنْ تَجْرِيَ فِيهِ سُنَنُ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ فِي غِيَابَتِهِمْ، وَإِنَّهُ لَا بَدَّ لَهُ يَا سَدِيرُ مِنْ اسْتِيفَاءِ مُدَدِ غِيَابَتِهِمْ، قَالَ اللَّهُ تَعَالَى: ﴿لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ﴾ أَيُّ سُنَنِ مَنْ كَانَ قَبْلَكُمْ.

٢. وروى أبو عمرو الكشي، عن محمد بن مسعود، قال: حدثنا أبو عبد الله الحسين بن إشكيب، قال: أخبرني الحسن بن خُرَزَادِ الْقَمِي، قال: أخبرنا محمد بن حماد الساسي، عن صالح بن فرج، عن زيد بن المعدل، عن عبد الله بن سنان، عن أبي عبد الله عليه السلام — في حديث — قال: خطب سلمان فقال: ... أَلَا إِنَّ لَكُمْ مَنَایَا تَتَّبِعُهَا بِلَايَا، فَإِنَّ عِنْدَ عَلِيِّ عليه السلام عِلْمَ الْمَنَایَا وَعِلْمَ الْوَصَايَا وَفَصْلَ الْخُطَابِ عَلَى مِنْهَاجِ هَارُونَ بْنِ عِمْرَانَ.

قال له رسول الله عليه السلام: أَنْتَ وَصِيِّي وَخَلِيفَتِي فِي أَهْلِي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى، وَلَكِنَّكُمْ أَصَبْتُمْ سُنَّةَ الْأَوَّلِينَ، وَأَخْطَأْتُمْ سَبِيلَكُمْ، وَالَّذِي نَفْسُ سَلْمَانَ بِيَدِهِ، لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ، سُنَّةَ بَنِي إِسْرَائِيلَ، الْقُدَّةَ بِالْقُدَّةِ ...

The Towering Constellations

85. The Towering Constellations

1. 'Ayyāshī reported with his chain of transmission from Jābir, from Abū Ja'far عليه السلام who said, "Alī عليه السلام was once sent to the archbishop of Najrān, who asked him about the makers of the great trench (*aṣḥāb al-ukhdūd*), so he told him something about it.

He said, "It is not as you have mentioned, but I will tell you about them. God sent an Abyssinian man as a prophet since they too were Abyssinians, but they rejected him, so he contended with them. They then went on to kill his companions, and they imprisoned both him and his companions. Finally, they built a special enclosure which they filled with fire. Then they gathered all the people together and said to them, 'Whoever adheres to our religion and command may leave, but whoever adheres to the religion of these people must throw himself into the fire.' So his companions began plunging themselves into the fire. A woman who had a one-month-old son with her came forward, and as soon as she laid eyes on the fire she recoiled in horror and held on tightly to her child. So the boy called out, 'Do not be scared. Throw yourself and me into the fire, for by God, this is a small thing for God's sake.' So she threw herself and her son into the fire. He was one of those who spoke whilst still in the cradle." [85:4-5]

2. 'Ayyāshī also reported with his chain of transmission from Maytham al-Tammār who said, "I heard the Commander of the Faithful عليه السلام say whilst mentioning the makers of the trench, "There were ten of them [victims], and just like them ten will be killed in this very marketplace."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سورة البروج

١. روى العياشي، بإسناده عن جابر، عن أبي جعفر عليه السلام، قال: أرسل علي عليه السلام إلى أسقف نجران، يسأله عن أصحاب الأخدود، فأخبره بشيء.

فقال عليه السلام: ليس كما ذكرت، ولكن سأخبرك عنهم، إن الله بعث رجلاً حبشياً نبياً، وهم حبشية، فكذبوه فقاتلهم، فقتلوا أصحابه، وأسروه وأسروا أصحابه، ثم بنوا له حيراً، ثم ملأوه ناراً، ثم جمعوا الناس، فقالوا: من كان على ديننا وأمرنا فليعتزل، ومن كان على دين هؤلاء فليرم نفسه في النار، فجعل أصحابه يتهافتون في النار، فجاءت امرأة معها صبي لها ابن شهر، فلما هجمت على النار هابت ورقّت على ابنها، فنادى الصبي: لا تهابي، وارميني ونفسك في النار، فإن هذا والله في الله قليل، فرمّت بنفسها في النار وصبيها، وكان ممن تكلم في المهّد.

٢. وروى العياشي، بإسناده عن ميثم التمار، قال: سمعتُ أمير المؤمنين عليه السلام، وذكر أصحاب الأخدود، فقال: كانوا عشرة، وعلى مثالهم عشرة يُقتلون في هذا السوق.

The Most High

87. The Most High

1. 'Ayyāshī reported with his chain of transmission from Abū Khamīṣa from 'Alī who said, 'I prayed behind him for twenty nights, and he did not recite anything but the Chapter of the Most High: ﴿[Prophet], glorify the name of your Lord the Most High﴾ saying, "If only they knew what it contains, one would recite it twenty times a day; for indeed whoever recites it, it is tantamount to having read the scriptures of Mūsā and Ibrāhīm, the who fulfilled his duty." [87:1]
2. 'Ayyāshī also reported from 'Uqba b. 'Āmir al-Juhnī who said, 'When the verse: ﴿So glorify the Name of your Lord, the Supreme﴾^(56:74) was revealed, the Messenger of God ﷺ said, "Include it as part of your bowing down in rukū'." When the verse: ﴿[Prophet], glorify the name of your Lord the Most High﴾ was revealed, he said, "Include it as part of your prostration."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سورة الأعلى

١. روى العياشي؛ بإسناده عن أبي حمزة، عن علي بن أبي حمزة، قال: صليت خلفه عشرين ليلة، فليس يقرأ إلا ﴿سبح اسم ربك﴾ وقال: لو يعلمون ما فيها لقرأها الرجل كل يوم عشرين مرة، وإن من قرأها، فكأنما قرأ صحف موسى وإبراهيم الذي وفى.

٢. وروى العياشي عن عتبة بن عامر الجهني، قال: لما نزلت: ﴿فسبح باسم ربك العظيم﴾ قال رسول الله ﷺ: اجعلوها في ركوعكم، ولما نزل ﴿سبح اسم ربك الأعلى﴾، قال: اجعلوها في سجودكم.

The City

90. The City

1. Al-Ḥakīm al-Ḥaskānī reported from Abū al-Naḍr: ‘Muḥammad b. Naṣīr narrated to me, “Aḥmad b. Muḥammad b. al-Ḥusayn b. Saʿīd narrated to me from Ismāʿīl b. ʿAbbād from Ibn Abi Yaʿfūr, from some of his associates from Abū Jaʿfar عليه السلام who said regarding the verse of God, Mighty and Exalted: ﴿[I swear] by parent and offspring﴾, ‘The parent is the Commander of the Faithful عليه السلام and the offspring refers to al-Ḥasan and al-Ḥusayn عليه السلام.’” [90:3]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سورة البلد

١. روى الحاكم الحسكاني، عن أبي النضر، [حدثني] محمد بن نصير، [حدثني] أحمد بن محمد الحسين بن سعيد، عن إسماعيل بن عباد، عن حسين ابن أبي يعفور، عن بعض أصحابه، عن أبي جعفر عليه السلام، في قول الله عز وجل: ﴿وَوَالِدٍ وَمَا وَلَدَ﴾. قال: الوالد أمير المؤمنين عليه السلام، وما ولد الحسن والحسين عليهما السلام.

The Night

The Morning Brightness

93. The Morning Brightness

1. 'Ayyāshī reported with his chain of transmission from Abū al-Ḥasan al-Riḍā عليه السلام who said regarding His verse: ﴿Did He not find you an orphan and shelter you?﴾, '[He found you] unique, without anyone else like you among all the creatures, so He made people shelter you. ﴿Did He not find you lost﴾ – i.e. lost among people who did not comprehend your virtue – so He guided them towards you. ﴿And did He not find you in need﴾ – lacking people vested with knowledge, so He enriched them through you.'

It has been reported that the Prophet ﷺ said, 'My Lord was graciously generous to me since generosity is what He does best.' [93:6-8]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سورة الضحى

١. روى العياشي، بإسناده عن أبي الحسن الرضا عليه السلام، في قوله: ﴿أَلَمْ يَجِدْكَ يَتِيمًا فَكَوَّنْكَ﴾، قال: فَرَدًّا لَا مِثْلَ لَكَ فِي الْمَخْلُوقِينَ، فَآوَى النَّاسَ إِلَيْكَ ﴿وَوَجَدَكَ ضَالًّا﴾ أي ضالًّا في قوم لَا يَعْرِفُونَ فَضْلَكَ، فهداهم إليك ﴿وَوَجَدَكَ عَائِلًا﴾ تعول أَوْفَاءًا بِالْعِلْمِ، فَأَغْنَاهُمْ بِكَ.

وروى أن النبي ﷺ قال: مَنْ عَلِيَ رَبِّي، وَهُوَ أَهْلُ الْمَنْ.



Relief

94. Relief

1. Al-Ḥākim al-Ḥaskānī reported with his chain of transmission from Muḥammad b. Mas'ūd from Ja'far b. Aḥmad who said, 'Ḥamdān al-'Amrakī narrated to me from al-'Ubaydī, from Yūnus, from Zur'a, from Samā'a, from Abū Baṣīr from Abū 'Abd Allāh عليه السلام that he said regarding the verse of God, most High: ﴿The moment you are freed [of one task], appoint﴾ "It means 'Appoint 'Alī for the Divine guardianship (*walāya*).'" [94:7]
2. From Yūnus, from 'Abd Allāh b. Sinān from Abū 'Abd Allāh عليه السلام who said regarding His verse: ﴿The moment you are freed [of one task], appoint﴾, 'It refers to Alī for the Divine guardianship.'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سورة الإنشراح

١. روى الحاكم الحسكاني بإسناده عن محمد بن مسعود بن محمد، [عن] جعفر بن أحمد، قال: حدثني حمدان والعمركي، عن العبيدي، عن يونس، عن زُرعة، عن سماعة، عن أبي بصير، عن أبي عبد الله عليه السلام، [في قوله تعالى]: ﴿فَإِذَا فُرِغَتْ فَكَانْصَبٌ﴾، قال: يعني [انصب] علياً للولاية.

٢. وعن يونس، عن عبد الله بن سينان، عن أبي عبد الله عليه السلام، في قوله: ﴿فَإِذَا فُرِغَتْ فَكَانْصَبٌ﴾ يعني علياً للولاية.

The Night of Ordainment

97. The Night of Ordainment

1. Al-Sayyid b. Ṭawūs reported with a chain of transmission from Ja'far b. Muḥammad b. Mas'ūd al-'Ayyāshī who said, 'My father narrated to us from Ja'far b. Aḥmad who said, "Al-'Amrakī b. 'Alī narrated to us from Ya'qūb b. Yazīd from Aḥmad b. 'Abd-Wuss al-Khalanjī from Muḥammad b. Dādāna from Ibn al-Faraj that he once wrote to the man¹ asking him about what he should recite in his daily obligatory prayers, and what was the best thing that he could recite. So he wrote back saying, "The best things that one can recite in the daily prayers are [the chapters of] *Inna anzalnāhu fī laylat al-qadr* and *Qul huwa Allāhu aḥad*.'
2. 'Ayyāshī reported with his chain of transmission from Zurāra from 'Abd al-Wāḥid b. al-Mukhtār al-Anṣārī who said, 'I asked Abū Ja'far about the Night of Ordainment. He said, "It is on one of two nights: the twenty-third night and the twenty-first night." I said, "Please narrow it down to a single night." So he said, "Why can you not just worship on both the nights? – it is one of the two!"
3. He also reported with a chain of transmission from Shihāb b. 'Abd Rabbih who said, "I said to Abū 'Abd Allāh, "Inform me about the Night of Ordainment." So he said, "The twenty-first night and the twenty-third night."
4. Also with a chain of transmission from Ḥammād b. 'Uthmān from Ḥassān b. Abī 'Alī who said, 'I asked Abū 'Abd Allāh about the Night of Ordainment. He said, "Seek it on the nineteenth, the twenty-first and the twenty-third."

¹ 'The man' here refers to Imām al-Kāzim, who was thus called in order to protect his life and his identity from the spies commissioned by the Abbasid caliphs.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سورة القدر

١. روى السيد ابن طاووس بالإسناد عن جعفر بن محمد بن مسعود العياشي، قال: حدثنا أبي، عن جعفر بن أحمد، قال: حدثنا العمري بن علي، عن يعقوب بن يزيد، عن أحمد بن عبدوس الخنجي، عن محمد بن دادنة، عن محمد ابن الفرج، أنه كتب إلى الرجل الرجل يسأله عما يقرأ في الفرائض، وعن أفضل ما يقرأ به فيها، فكتب إليه: إن أفضل ما يقرأ في الفرائض *﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ﴾* و *﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾*.

٢. وروى العياشي بإسناده، عن زرارة، عن عبد الواحد بن المختار الأنصاري، قال: سألت أبا جعفر عليه السلام عن ليلة القدر، قال: في ليلتين؛ ليلة ثلاث وعشرين، وإحدى وعشرين. فقلت: أفرد لي إحداهما. فقال: وما عليك أن تعمل في ليلتين هي إحداهما.

٣. وروى بالإسناد عن شهاب بن عبد ربّه، قال: قلت لأبي عبد الله عليه السلام: أخبرني بليلة القدر. فقال: ليلة إحدى وعشرين، وليلة ثلاث وعشرين.

٤. وبالإسناد عن حماد بن عثمان، عن حسان بن أبي علي، قال: سألت أبا عبد الله عليه السلام عن ليلة القدر، قال: اطلبها في تسع عشرة، وإحدى وعشرين، وثلاث وعشرين.

Rivalry for More

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سورة التكاثر

102. Rivalry for More

1. 'Ayyāshī reported with his chain of transmission, as part of a longer narration, in which he said, 'Abū Ḥanīfa asked Abū 'Abd Allāh عليه السلام about this verse: ﴿Then on that Day, you will be asked about your blessings.﴾ So he asked him in turn, "What do you consider these blessings to be, O Nu'mān?" He replied, "One's daily provision of food and cold water." So he said, "So when God makes you stand before Him on the Day of Judgment to ask you about every food that you have eaten and every drink that you have consumed, you will be standing there before Him for a very long time indeed."

He asked, "May I be your ransom – what are these blessings then?" He replied, "We, the Ahl al-Bayt, are the blessings that God uses to bestow upon His servants. It is through us that they draw close together after having been at loggerheads, and it is through us that God reconciles their hearts and makes them as brothers after they had been each other's enemies. It is through us that God guides them to Islam; this is the blessing that never cuts off, and God will ask them about the right of that blessing through which He bestowed upon them, and that is the Prophet ﷺ and His progeny." [102:8]

١. روى العياشي، بإسناده - في حديث طويل - قال: سأل أبو حنيفة أبا عبد الله عليه السلام، عن هذه الآية [﴿ثُمَّ لَنَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ﴾]، فقال له: ما النعيم عندك يا نعمان؟ قال: القوت من الطعام والماء البارد. فقال: لئن أوقفك الله يوم القيامة بين يديه حتى يسألك عن كل أكلة أكلتها، وشربة شربتها، ليطولن وقوفك بين يديه.

قال: فما النعيم، جعلت فداك؟ قال: نحن أهل البيت النعيم الذي أنعم الله بنا على العباد، وبنا اتلفوا بعد أن كانوا مختلفين، وبنا ألف الله بين قلوبهم وجعلهم إخواناً بعد أن كانوا أعداءً، وبنا هداهم الله للإسلام، وهي النعمة التي لا تنقطع، والله سائلهم عن حق النعيم الذي أنعم الله به عليهم، وهو النبي ﷺ وعترته.

The Slanderer

104. The Slanderer

1. 'Ayyāshī reported with his chain of transmission from Muḥammad b. al-Nu'mān al-Aḥwal, from Ḥumrān b. A'yan, from Abū Ja'far (عليه السلام) who said, 'The disbelievers and the polytheists will revile the monotheists from among the inmates of the Fire saying, "We do not see that your monotheism has availed you at all – we are all in the same boat now."

So the Lord, most High, will feel disdain on their account and tell the angels: "Intercede!" So they will intercede on behalf of whomever God wills. Then He will tell the prophets: "Intercede!" They too will intercede on behalf of whomever God wills. Then He will tell the believers to intercede, and they too will intercede on behalf of whomever God wills. Then God will say, "I am the most compassionate of all. Come out of there by My Mercy the way butterflies rush out."

He said, 'Then Abū Ja'far (عليه السلام) continued, "After that it will close in on them in towering columns, and by God, then it will remain thus for eternity."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سورة الهُمزة

١. روى العياشي، بإسناده عن محمد بن النعمان الأحول، عن حمران بن أعين، عن أبي جعفر (عليه السلام)، قال: إن الكفار والمشركين يُعَيَّرُونَ أهل التوحيد في النار، ويقولون: ما زى توحيدكم أغنى عنكم شيئاً، وما نحن وأنتم إلا سواء.

قال: فيأنف لهم الربّ تعالى، فيقول للملائكة: اشْفَعُوا فَيَشْفَعُونَ لمن شاء الله ثم يقول للنبيين: اشْفَعُوا فَيَشْفَعُونَ لمن شاء الله ثم يقول لله: أنا أرحم الراحمين، اخرجوا برحمتي كما يخرج الفَرَّاش.

قال: ثم قال أبو جعفر (عليه السلام): ثم مُدَّت العَمَد، وأُصِدَّت عليهم، وكان والله الخُلُود.

The Elephants

105. The Elephants

1. 'Ayyāshī reported with his chain of transmission from Hishām b. Sālim, from Abū 'Abd Allāh عليه السلام who said, 'God sent down birds such as swifts and the like to attack the army of the elephant. It would hold a stone the size of a lentil in its beak, aim directly downwards at the man's head, then throw the stone, which would then come out of his backside. They did that with all of them until they had destroyed them all.'

He continued, 'A man from among them managed to escape and began telling people the story; and whilst he was telling them he spotted a bird and said, "There! That is one of them!" So it aimed at him, threw it on his head, and it came out of his backside.'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سورة الفيل

1. روى العياشي، بإسناده عن هشام بن سالم، عن أبي عبد الله عليه السلام، قال: أرسل الله على أصحاب الفيل طيراً مثل الخُطّاف ونحوه، في منقاره حجر مثل العدسة، فكان يُحاذي رأس الرجل فيرميه بالحجارة فتخرج من دبره، فلم تزل بهم حتى أتت عليهم.
قال: فأفلت رجل منهم، فجعل يُخبر الناس بالقصة، فبينما هو يُخبرهم إذ أبصر طيراً فقال: هذا هو منها. قال: فخاذى به، فطرحه على رأسه، فخرج من دبره.

Quraysh

106. Quraysh

1. 'Ayyāshī reported with his chain of transmission from al-Mufaḍḍal b. Ṣāliḥ, from Abū 'Abd Allāh عليه السلام. He said, 'I heard him say, "Do not recite two chapters together in a single unit of prayer, except the Chapter of the Morning Brightness (*sūrat al-ḍuḥā*) with the Chapter of the Expanding (*sūrat al-sharḥ*), and the Chapter of the Elephant (*sūrat al-fil*) with the Chapter of Quraysh (*sūra quraysh*).'
2. 'Ayyāshī also reported, from Abū al-'Abbās, from one of the two [al-Bāqir or al-Ṣādiq] who said, '[The chapters of] *'Alam tara kayfa* and *Li ilāfi Quraysh* count as one Chapter (*sūra*).'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سورة قريش

١. روى العياشي، بإسناده عن المفضل بن صالح، عن أبي عبد الله عليه السلام، قال: سَمِعُهُ يَقُولُ:
لَا تَجْمَعُ بَيْنَ سَوْرَتَيْنِ فِي رَكْعَةٍ وَاحِدَةٍ إِلَّا الضُّحَى وَالْمُنَشَّرَ، وَالْمُنَشَّرَ وَلَا يَلَانِ
قُرَيْشٍ.

٢. وروى العياشي، عن أبي العباس، عن أحدهما عليهما السلام، قال: أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ
وَلَا يَلَا ف قُرَيْشٍ سُوْرَةٌ وَاحِدَةٌ.



Common Kindness

107. Common Kindness

1. 'Ayyāshī reported with a chain of transmission from Yūnus b. 'Ammār, from Abū 'Abd Allāh عليه السلام who was asked regarding the verse: ﴿So woe to those who pray but are heedless of their prayer﴾ – does this refer to Shayṭān's whisperings? So he replied, 'No, that is something that everyone experiences. This, however, is when he is neglectful of it and delays praying it on time.' [107: 4-5]
2. From Abū Usāma Zayd al-Shahhām who said, 'I asked Abū 'Abd Allāh عليه السلام about the verse of God, Mighty and Exalted: ﴿but are heedless of their prayer﴾. He replied, "It is to abandon it and to take it lightly."
3. From Muḥammad b. al-Fuḍayl, from Abū al-Ḥasan عليه السلام who said, 'It is to let the time for it pass by without praying.'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سورة الماعون

١. روى العياشي بالإسناد عن يونس بن عمار، عن أبي عبد الله عليه السلام، في قوله تعالى: ﴿الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ﴾ أهى وسوسة الشيطان؟ فقال: لا، كُلُّ أَحَدٍ يُصِيبُهُ هَذَا، وَلَكِنْ أَنْ يَغْفُلَهَا وَيَدَّعَ أَنْ يُصَلِّيَ فِي أَوَّلِ وَقْتِهَا.
٢. وعن أبي أسامة زيد الشحام، قال: سألت أبا عبد الله عليه السلام عن قول الله عز وجل: ﴿الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ﴾، قال: هو التَّرك لها والتواني عنها.
٣. وعن محمد بن الفضيل، عن أبي الحسن عليه السلام، قال: هو التضييع لها.

People

114. People

1. 'Ayyāshī reported with his chain of transmission from Abān b. Taghlib, from Ja'far b. Muḥammad عليه السلام who said, 'The Messenger of God ﷺ said, "Every single believer's heart in his chest has a pair of ears: an ear in which the angel blows and an ear in which the whispering of the slinking devil blows. So God boosts the believer with the angel, as per His verse – Glory be to Him: *and whom He has strengthened with a spirit from Himself.*" (58:22)'''

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سورة الناس

١. روى العياشي، بإسناده عن أبان بن تغلب، عن جعفر بن محمد عليهما السلام، قال: قال رسول الله ﷺ: ما من مؤمنٍ إلا ولقلبه في صدره أذنان: أذن ينفثُ فيها الملك، وأذن ينفثُ فيها الوسواس الخناس، فيؤيد الله المؤمن بالملك، وهو قوله سبحانه ﴿وَأَيَّدَهُم بِرُوحٍ مِنْهُ﴾.

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