

MUḤAMMAD B. MAS'ŪD  
AL-'AYYĀSHĪ

# Tafsīr al-'Ayyāshī

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

تفسير الغياشي

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*Yūnus*

## 10. Yūnus

1. From Abān b. ‘Uthmān, from Muḥammad who said, ‘Abū Ja‘far عليه السلام said, “Recite.”  
I asked, “What shall I recite from?”  
He said, “[Recite] from the Seventh Chapter.”  
He said, “So I began to look for it.”  
Then he said, “Recite the Chapter of Jonah.”  
So I recited it until I reached: ﴿Those who did well will have the best reward and more besides. Neither darkness nor shame will cover their faces﴾<sup>(10:26)</sup>.  
He said, “That is enough. God’s Messenger ﷺ said, ‘It amazes me how my hair does not turn white whenever I recite the Qur’an.’” [10:26]
2. From Fuḍayl al-Rassān<sup>1</sup>, from Abū ‘Abd Allāh عليه السلام who said, ‘Whoever recites the Chapter of Jonah (*sūra Yūnus*) once every two or three months need not fear about being categorised among the ignorant ones. On the Day of Judgement, he will be among those who are in the proximity of God.’
3. From Yūnus, from whoever mentioned it regarding God’s verse ﴿and give glad news to those who believe, that they are on a sure footing with their Lord﴾ : ‘[This refers to] authority (*walāya*).’ [10:2]
4. From Yūnus b. ‘Abd al-Raḥmān, from Abū ‘Abd Allāh عليه السلام who said regarding His verse ﴿and give glad news to those who believe, that they are on a sure footing with their Lord﴾ : ‘[This refers to] authority (*walāya*).’ [10:2]

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1 Fuḍayl b. al-Zubayr al-Rassān, a companion of the fifth and sixth Imams. See Khū‘ī, *Mu‘jam*, 14:346–7 (nr. 9430).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## من سورة يونس

١. عن أبان بن عثمان، عن محمد، قال: قال أبو جعفر عليه السلام: اقرأ.  
قلت: من أي شيء أقرأ؟ قال: اقرأ من السورة السابعة، قال: فجعلت أتمسها، فقال:  
اقرأ سورة يونس، فقرأت حتى انتهيت إلى ﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ  
وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ﴾ ثم قال: حسبك، قال رسول الله صلى الله عليه وآله: «إني لأعجب كيف  
لا أشيب إذا قرأت القرآن».
٢. عن فضيل الرسان، عن أبي عبد الله عليه السلام، قال: من قرأ سورة يونس في كل شهرين أو  
ثلاثة، لم يخف أن يكون من الجاهلين، وكان يوم القيامة من المقربين.
٣. عن يونس، عن ذكره، في قول الله: ﴿وَبَشِّرِ الَّذِينَ آمَنُوا﴾ إلى آخر الآية، قال عليه السلام:  
الولاية.
٤. عن يونس بن عبد الرحمن، عن أبي عبد الله عليه السلام، في قوله: ﴿وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ  
قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ﴾، قال: الولاية.

5. From Ibrāhīm b. ‘Umar, from whoever mentioned it from Abū ‘Abd Allāh عليه السلام who said regarding God’s verse ﴿and give glad news to those who believe, that they are on a sure footing with their Lord﴾ : ‘This is the Messenger of God ﷺ.’ [10:2]
6. From Abū Ja‘far, from a man from Abū ‘Abd Allāh عليه السلام who said, ﴿Your Lord is God who created the heavens and earth in six Days﴾ – so six days are missing from the year.’ [10:3]
7. From al-Ṣabbāḥ b. Sayāba, from Abū Ja‘far عليه السلام who said, ‘God created the months to be twelve, equaling three hundred and sixty days in total. Then He subtracted six of those days within which He created the heavens and the earth, so some months were shorter than others.’ [10:3]
8. From Jābir, from Abū Ja‘far عليه السلام who said, ‘The Commander of the Faithful عليه السلام said, “God – exalted be His mention and sanctified His Names – created the earth before the sky, then He established Himself on the Throne to govern everything.”’ [10:3]
9. From Zayd al-Shaḥḥām, from Abū ‘Abd Allāh عليه السلام. He said, ‘I asked him about the glorification, so he replied, “It is one of the Names of God and the imploration of the people of the Garden.”’ [10:3]
10. From al-Thumālī, from Abū Ja‘far عليه السلام regarding God’s verse ﴿When Our clear revelations are recited to them, those who do not expect to meet with Us say, ‘Bring [us] a different Qur’an, or change it.’ [Prophet], say, ‘It is not for me to change it of my own accord; I only follow what is revealed to me﴾ : ‘They said, “Change ‘Alī’s position for Abū Bakr or ‘Umar so that we may follow them instead.”’ [10:15]

٥. عن إبراهيم بن عمر، عمن ذكره، عن أبي عبد الله عليه السلام، في قول الله تعالى: ﴿وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ﴾، قال هو رسول الله صلى الله عليه وآله.
٦. عن أبي جعفر، عن رجل، عن أبي عبد الله عليه السلام، قال: إن الله خلق السماوات والأرض في ستة أيام، فالسنة تنقص ستة أيام.
٧. عن الصباح بن سيابة، عن أبي جعفر عليه السلام، قال: إن الله خلق الشهور اثنا عشر شهراً، وهي ثلاثمائة وستون يوماً، فحجر منها ستة أيام، خلق فيها السماوات والأرض، فمن ثم تقاصرت الشهور.
٨. عن جابر، عن أبي جعفر عليه السلام، قال: قال أمير المؤمنين عليه السلام: إن الله جلّ ذكره وتقدّست أسماؤه خلق الأرض قبل السماء، ثم استوى على العرش لتدبير الأمور.
٩. عن زيد الشحام، عن أبي عبد الله عليه السلام، قال: سألتُه عن التسبيح، فقال: هو اسم من أسماء الله، ودعوى أهل الجنة.
١٠. عن الثمالي، عن أبي جعفر عليه السلام، فيقول الله تعالى: ﴿وَإِذَا تُسَلَّى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا إِنَّتِ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تَلْقَاءِ نَفْسِي إِنْ أَتَّبَعُ إِلَّا مَا يُوْحَىٰ إِلَيَّ﴾ قالوا: لو بُدِّل مكان عليّ أبو بكر أو عمر اتبعناه.

11. From Abū al-Safātij, from Abū ‘Abd Allāh ﷺ regarding God’s verse: ﴿Bring [us] a different Qur’an, or change it﴾, ‘It means the Commander of the Faithful ﷺ.’ [10:15]
12. From Manṣūr b. Ḥāzim, from Abū ‘Abd Allāh ﷺ who said, ‘The Messenger of God ﷺ continuously used to say ﴿I fear the torment of an awesome Day, if I were to disobey my Lord﴾ until the Chapter of the Victory (*sūrat al-fath*) was revealed, after which he never again repeated those words.’ [10:15]
13. From Manṣūr b. Yūnus, from Abū ‘Abd Allāh ﷺ: ‘Three things backfire against their perpetrators: treachery, rebellion and deception. God says: ﴿Your outrageous behaviour only works against yourselves.﴾’ [10:23]
14. From al-Fuḍayl b. Yasār who said, ‘I said to Abū Ja‘far ﷺ, “May I be your ransom – we talk about the family of Ja‘far having a flag [of governorship] and the family of so-and-so having a flag, so does that have any significance?”

So he replied, “As for the family of Ja‘far having a flag, no. The flag of Banū so-and-so, however, they have a lagging kingdom, where what once seemed far-off is now slowly approaching; and they are only delaying what is imminent. Their government is full of hardship not ease, and they have no markers of goodness in their authority at all. They are gripped by deep anxieties, all of which are manifest. And even though they may consider themselves safe from God’s plot and secure from His chastisement, they will soon come to know that they are as bad as the disbelievers. There will only be a single blast to smite them after which not even a street-caller will remain to listen to them or join them.

This is the purport of God’s words: ﴿But when the earth has taken on its finest appearance, and adorns itself, and its people think they have power over it, then the fate We commanded comes to it, by night or by day, and We reduce it to stubble, as if it had not flourished just the day before. This is the way We explain the revelations for those who reflect.﴾ Usually, tyrannical rulers have some remnants left after them, but not the family of so-and-so: they will have no remnant.”

He said, ‘May I be your ransom – they will not have any remnants?’

١١. عن أبي السفاتج، عن أبي عبد الله عليه السلام، فيقول الله: ﴿آتِ بَقْرَانَ غَيْرِ هَذَا أَوْ  
بَدَلَهُ﴾ يعني أمير المؤمنين عليه السلام.

١٢. عن منصور بن حازم، عن أبي عبد الله عليه السلام، قال: لم يَزَلْ رسول الله صلى الله عليه وآله يقول: ﴿إِنِّي  
أَخَافُ أَنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ﴾ حتى نزلت سورة الفتح، فلم يُعَدْ  
إلى ذلك الكلام.

١٣. عن منصور بن يونس، عن أبي عبد الله عليه السلام، قال: ثلاث يرجعن على صاحبهِنَّ: النكث،  
والبغي، والمكر، قال الله: ﴿يَا أَيُّهَا النَّاسُ إِنَّمَا بَغَيْكُمْ عَلَى أَنْفُسِكُمْ﴾.

١٤. عن الفضيل بن يسار، قال: قلت لأبي جعفر عليه السلام: جُعِلَتْ فِدَاكَ، إِنْ تَحَدَّثَ أَنْ لَالَ  
جعفر راية، ولال فلان راية، فهل في ذلك شيء؟

فقال: أَمَا لَالَ جعفر فلا، وأَمَا راية بني فلان، فَإِنَّ لَهُمْ مَلَكًا مَبْطُغًا، يُقَرَّبُونَ فِيهِ الْبَعِيدَ،  
وَيُبْعَدُونَ فِيهِ الْقَرِيبَ، وَسُلْطَانُهُمْ عَسْرٌ لَيْسَ فِيهِ يُسْرٌ، لَا يَعْرِفُونَ فِي سُلْطَانِهِمْ مِنْ أَعْلَامِ  
الْخَيْرِ شَيْئًا، تَصِيبُهُمْ فِيهِ فُرْعَاتٌ، كُلُّ ذَلِكَ يَتَجَلَّى عَنْهُمْ، حَتَّى إِذَا أَمِنُوا مَكْرَ اللَّهِ وَأَمِنُوا  
عَذَابَهُ، وَظَنُّوا أَنََّّهُمْ قَدْ اسْتَقَرُّوا، صَبَحَ فِيهِمْ صَبِيحَةٌ، لَمْ يَكُنْ لَهُمْ فِيهَا مَنَادٌ يَسْمَعُهُمْ وَلَا  
يَجْمَعُهُمْ، وَذَلِكَ قَوْلُ اللَّهِ: ﴿حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا﴾ إِلَى قَوْلِهِ ﴿لِقَوْمٍ  
يَتَفَكَّرُونَ﴾ أَلَا إِنَّهُ لَيْسَ أَحَدٌ مِنَ الظُّلَمَةِ إِلَّا وَلَهُمْ بَقِيَا إِلَّا آلُ فُلَانٍ، فَإِنَّهُمْ لَا بَقِيَا لَهُمْ.  
قال: جُعِلَتْ فِدَاكَ، أَلَيْسَ لَهُمْ بَقِيَا؟ قال: بلى، وَلَكِنَّهُمْ يُصِيبُونَ مَنًّا دَمًّا، فَيُظْلِمُهُمْ  
نَحْنُ وَشِيعَتُنَا، وَمَنْ يَظْلِمُهُ نَحْنُ وَشِيعَتُنَا فَلَا بَقِيَا لَهُ.

He replied, “No. They will instead be killed off and obliterated by us, and whomever we and our followers (*shīʿa*) obliterate have no remnants left.” [10:24]

15. From al-Fuḍayl b. Yasār who said, ‘I heard Abū Jaʿfar عليه السلام say, “The Messenger of God ﷺ said, ‘Any servant of God whose eyes overflow with tears, God will prohibit the Fire from touching his body; and no sooner does an eye well up with tears from the awe of God than neither darkness nor shame will ever cover that face.’” [10:27]
  
16. From Muḥammad b. Marwān<sup>2</sup>, from a man from Abū Jaʿfar عليه السلام who said, ‘Every single thing has a [proportionate] weight and reward except for tears, for a single tear drop can extinguish seas of Fire; and when one’s eyes overflow with tears, God, Mighty and Exalted, will prohibit the Fire from touching even the rest of his body. If the tears flow onto his cheeks, his face will never be covered with darkness nor shame. And if a servant were to cry for an entire community, God would have mercy on it.’ [10:27]
  
17. From Abū Baṣīr, from Abū ‘Abd Allāh عليه السلام who said regarding God’s verse: ﴿as though their faces were covered with veils cut from the darkness of the night﴾: ‘Have you not seen how at night, it is darker inside the house than outside? Similarly, their faces will be intensely dark.’ [10:27]
  
18. From ‘Amr b. al-Qāsim<sup>3</sup> who said, ‘I heard Abū ‘Abd Allāh عليه السلام while mentioning the companions of the Prophet ﷺ, reciting: ﴿Is someone who shows the way to the Truth more worthy to be followed, or someone who cannot find the way unless he himself is shown? What is the matter with you? How do you judge?﴾ So we asked, ‘May God grant you the best – who is it referring to?’ He replied, “We have heard that it is ‘Alī [b. Abī Ṭālib].” [10:35]

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2 Muḥammad b. Marwān al-Ḥannāt of Medina was a reliable but infrequent narrator of Imam al-Bāqir’s traditions. See Ḥillī, *Khulāṣat al-aqwāl*, 262 (nr. 920).

3 There are at least three individuals by this name in Khūʿī’s *Muʿjam*: ‘Amr b. al-Qāsim, ‘Amr b. al-Qāsim al-Majāshīʿī and ‘Amr b. al-Qāsim al-Najāshī – all of whom were companions of Imam Jaʿfar al-Ṣādiq. See Khūʿī, *Muʿjam*, 14:133 (nr. 8980, 8981, 8982).

١٥. عن الفضيل بن يسار، قال سمعتُ أبا جعفر عليه السلام يقول: قال رسول الله صلى الله عليه وآله: ما من عبدٍ اغرورقت عيناه بمائها إلا حرم الله ذلك الجسد على النار، وما فاضت عينٌ من خشية الله إلا لم يرهق ذلك الوجه قترٌ ولا ذلّةٌ.

١٦. عن محمد بن مروان، عن رجال، عن أبي جعفر عليه السلام، قال: ما من شيءٍ إلا وله وزر أو ثوابٌ إلا الدموع، فإن القطرة تطفئ البحار من النار، فإذا اغرورقت عيناه بمائها حرم الله عز وجل سائر جسده على النار، وإن سالت الدموع على خديه لم يرهق وجهه قترٌ ولا ذلّةٌ، ولو أن عبدًا بكى في أمة لرحمها الله.

١٧. عن أبي بصير، عن أبي عبد الله عليه السلام، في قول الله: ﴿كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِنَ اللَّيْلِ مُظْلِمًا﴾، قال: أما ترى البيت إذا كان الليل كان أشد سوادًا من خارج؟ فكذلك وجوههم تزداد سوادًا.

١٨. عن عمرو بن القاسم، قال: سمعتُ أبا عبد الله عليه السلام وذكر أصحاب النبي صلى الله عليه وآله، ثم قرأ ﴿أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ﴾ إلى قوله ﴿تَحْكُمُونَ﴾ فقلنا: مَنْ هو، أصلحك الله؟ فقال: بلغنا أن ذلك علي عليه السلام.

19. From Mas'ada b. Ṣadaqa, from Abū 'Abd Allāh ﷺ. He said, 'He was asked about significant events in the future that have not yet taken place, so he said, "It is not yet time to disclose them, as per God's words: ﴿But they are denying what they cannot comprehend – its prophecy has yet to be fulfilled for them.﴾" [10:39]
  
20. From Ḥumrān who said, 'I asked Abū Ja'far ﷺ about significant events such as the return (*al-raj'a*) and the like, so he said, "Now is not the time to disclose such matters. God says: ﴿But they are denying what they cannot comprehend – its prophecy has yet to be fulfilled for them.﴾" [10:39]
  
21. From Abū al-Safātij who said, 'Abū 'Abd Allāh ﷺ said, "There are two verses in the Qur'an wherein God restrains people from speaking about that which they do not know; God's verse: ﴿Was a pledge not taken from them, written in the Scripture, to say nothing but the truth about God?﴾<sup>(7:169)</sup> and His verse: ﴿But they are denying what they cannot comprehend – its prophecy has yet to be fulfilled for them.﴾" [10:39]
  
22. From Ishāq b. 'Abd al-'Azīz [=Abū al-Safātij] who said, 'I heard Abū 'Abd Allāh ﷺ say, "God has specifically addressed this community with two verses from His Book: (1) that they should not speak about that which they do not know (2) nor reject what they have no knowledge thereof." Then he recited: ﴿Was a pledge not taken from them, written in the Scripture, to say nothing but the truth about God?﴾ and His verse: ﴿But they are denying what they cannot comprehend – its prophecy has yet to be fulfilled for them. In the same way, those before them refused to believe – see what was the end of those evildoers!﴾ [10:39]
  
23. From Jābir, from Abū Ja'far ﷺ. He said, 'I asked him about the interpretation of this verse: ﴿Every community is sent a messenger, and when their messenger comes, they will be judged justly; they will not be wronged.﴾' He said, 'Its inward meaning is that every generation from this community has a messenger from the family of Muḥammad, who comes to the specific generation for whom he is [designated as] a messenger; they are the vicegerents (*awliyā'*) and they are the messengers.

١٩. عن مسعدة بن صدقة، عن أبي عبد الله عليه السلام، قال: سئل عليه السلام عن الأمور العظام التي تكون مما لم يكن، فقال: لم يئن أوان كشفها بعد، وذلك قوله: ﴿بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ﴾.

٢٠. عن حمران، قال: سألت أبا جعفر عليه السلام عن الأمور العظام من الرجعة وغيرها؟ فقال: إن هذا الذي تسألوني عنه لم يأت أوانه، قال الله تعالى: ﴿بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ﴾.

٢١. عن أبي السفاح، قال: قال أبو عبد الله عليه السلام: آيتان في كتاب الله حصر الله الناس ألا يقولوا ما لا يعلمون، قول الله: ﴿أَلَمْ يُوْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ﴾، وقوله: ﴿بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ﴾.

٢٢. عن إسحاق بن عبد العزيز، قال: سمعت أبا عبد الله عليه السلام يقول: إن الله خص هذه الأمة بآيتين من كتابه: ألا يقولوا ما لا يعلمون، وألا يردوا ما لا يعلمون، ثم قرأ: ﴿أَلَمْ يُوْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ﴾ الآية، وقوله: ﴿بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ﴾ إلى قوله ﴿الظَّالِمِينَ﴾.

٢٣. عن جابر، عن أبي جعفر عليه السلام، قال: سألته عن تفسير هذه الآية ﴿وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ﴾.

As for His words: ﴿and when their messenger comes, he will judge equitably between them﴾ – it means that the messengers judge equitably and never wrong anyone as God said.’ [10:47]

24. From Ḥumrān who said, ‘I asked Abū ‘Abd Allāh عليه السلام about God’s verse: ﴿There is an appointed term for every community, and when it is reached they can neither delay nor hasten it, even for a moment.﴾ He said, ‘This is what is dictated to the Angel of Death on the Night of Decree.’ [10:49]
  
25. From Yaḥyā b. Sa‘īd, from Abū ‘Abd Allāh عليه السلام on his father’s authority regarding God’s verse: ﴿They ask you [Prophet], ‘Is it true?’ Say, ‘Yes, by my Lord, it is true.﴾ He said, ‘The people of Mecca ask you, O Muḥammad, about ‘Alī b. Abī Ṭālib – is he really the Imam? Say, ﴿Yes, by my Lord, it is true.﴾’ [10:53]
  
26. From Ḥammād b. ‘Īsā, from whoever narrated it from Abū ‘Abd Allāh عليه السلام. He said, ‘He was asked about God’s verse: ﴿When they see the punishment, they will repent in secret.﴾ He said, ‘He was asked, “What use will a secret repentance be if they are already being punished?” He replied, “To avoid the malicious gloating of their enemies.”’ [10:54]
  
27. From al-Sakūnī, from Abū ‘Abd Allāh عليه السلام on his father’s authority عليه السلام who said, ‘A man complained to the Prophet ﷺ of a pain in his chest [heart] so he said, ‘Seek a cure with the Qur’an; for God says: ﴿a healing for what is in [your] hearts.﴾’ [10:57]

قال: تفسيرها في الباطن أن لكل قرنٍ من هذه الأمة رسولاً من آل محمد صلّى الله عليه وآله يخرج إلى القرن الذي هو إليهم رسول، وهم الأولياء، وهم الرسل .  
وأما قوله: ﴿فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُم بِالْقِسْطِ﴾، قال: معناه أن الرسل يقضون بالقسط ﴿وَهُمْ لَا يُظْلَمُونَ﴾ كما قال الله .

٢٤ . عن حمران، قال: سألت أبا عبد الله عليه السلام عن قول الله ﴿إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ﴾ . قال: هو الذي سُمّي لملك الموت صلّى الله عليه وآله في ليلة القدر .

٢٥ . عن يحيى بن سعيد، عن أبي عبد الله عليه السلام عن أبيه، في قول الله: ﴿وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ﴾ قال: يستنبئك — يا محمد — أهل مكة عن علي بن أبي طالب عليه السلام إمامٌ هو؟ ﴿قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ﴾ .

٢٦ . عن حماد بن عيسى، عن رواه، عن أبي عبد الله عليه السلام، قال: سُئِلَ عليه السلام عن قول الله تعالى: ﴿وَأَسْكُرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ﴾، قال: قيل له: وما ينفعهم إسرار الندامة وهم في العذاب؟ قال: كرهوا شامة الأعداء .

٢٧ . عن السكوني، عن أبي عبد الله عليه السلام، عن أبيه عليه السلام، قال: شكا رجلٌ إلى النبي صلّى الله عليه وآله وجعاً في صدره، فقال: استشف بالقرآن، لأن الله يقول: ﴿وَشَفَاءٌ لِمَا فِي الصُّدُورِ﴾ .

28. From al-Aṣḡagh b. Nubāta, from the Commander of the Faithful عليه السلام who said regarding God's verse: ﴿Say [Prophet], 'In God's grace and mercy let them rejoice: these are better than all they accumulate'﴾, 'Let our followers (*shī'a*) rejoice; this is better than the gold and silver that our enemies have been given.' [10:58]
29. From Abū Ḥamza, from Abū Ja'far عليه السلام. He said, 'I asked about: ﴿Say [Prophet], 'In God's grace and mercy let them rejoice: these are better than all they accumulate.﴾' So he replied, "Attesting to the prophethood of Muḥammad, peace be upon him and his family, and taking the Commander of the Faithful عليه السلام as an Imam is better than all that these people can accumulate in their worldly existence." [10:58]
30. From 'Abd al-Raḥmān b. Sālim al-Ashall<sup>4</sup>, from one of the jurists who said, 'The Commander of the Faithful said, ﴿But for those who are on God's side there is no fear, nor shall they grieve.﴾' Then he said, "Do you know who the ones on God's side are?"  
 They retorted, "Who are they, O the Commander of the Faithful?"  
 He replied, "They are us and our followers. So whoever follows us even after our passing then it is a pleasure for us, a joy indeed! And a joy for them too, though their joy will be greater than ours."  
 He was asked, "Why would their joy exceed the joy we experience now? Are we not on the same footing as them?"  
 He replied, "No, because they will have to bear burdens that you have not been made to bear, and they will master what you have not mastered." [10:62]
31. From Burayd al-'Ijlī, from Abū Ja'far عليه السلام who said, 'We found written in 'Alī b. al-Ḥusayn's book: ﴿But for those who are on God's side there is no fear, nor shall they grieve.﴾' He said, "When they fulfill what God has made obligatory, adopt the practices of God's Messenger, remain aloof from God's prohibitions and abstain from the fleeting embellishments of this world, desiring

4 'Abd al-Raḥmān b. Sālim b. 'Abd al-Raḥmān al-Ashall, a frequent narrator of the fifth and sixth Imams and from Abū Baṣīr, is deemed weak and unreliable in his narrations. See Ḥillī, *Khulāṣat al-aqwāl*, 375 (nr. 1394).

٢٨ . عن الأصبع بن نباتة، عن أمير المؤمنين عليه السلام، في قول الله تعالى: ﴿قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا﴾. قال: فليفرح شيعتنا هو خير مما أُعطي عدونا من الذهب والفضة.

٢٩ . عن أبي حمزة، عن أبي جعفر عليه السلام، قال: قلت: ﴿قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ﴾؟ فقال: الإقرار بنبوة محمد عليه وآله السلام، والائتمام بأمر المؤمنين عليه السلام هو خير مما يجمع هؤلاء في دنياهم.

٣٠ . عن عبد الرحمن بن سالم الأشلّ، عن بعض الفقهاء، قال: قال أمير المؤمنين عليه السلام: ﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾، ثمّ قال: تدرّون من أولياء الله؟ قالوا: من هم يا أمير المؤمنين؟ فقال: هم نحن وأتباعنا، فمن تبعنا من بعدنا، طوبى لنا، وطوبى لهم أفضل من طوبى لنا.

قيل يا أمير المؤمنين: ما شأن طوبى لهم أفضل من طوبى لنا؟ ألسنا نحن وهم على أمر؟ قال: لا، إنهم حملوا ما لم تحمّلوا عليه، وأطاقوا ما لم تُطيقوا.

٣١ . عن بُريد العجلي، عن أبي جعفر عليه السلام، قال: وجدنا في كتاب عليّ ابن الحسين عليه السلام: ﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ إذا أدّوا فرائض الله، وأخذوا بسُنن رسول الله صلى الله عليه وآله، وتورّعوا عن محارم الله، وزهدوا في عاجل زهرة الدنيا، ورغبوا فيما عند الله، واكتسبوا الطيب من رزق الله، لا يُريدون به التفاخر والتكاثر، أنفقوا فيما

only what is with God while earning a wholesome livelihood from God's sustenance, wanting to neither compete for excess nor vainglory and spending on the dues incumbent upon them – then those are people whom God blesses in whatever they earn, and who are rewarded for whatever they send forth for their life hereafter.” [10:62]

32. From ‘Abd al-Raḥīm who said, ‘Abū Ja‘far عليه السلام said, “Indeed, when the Angel of Death descends upon any of you and your soul reaches right here [pointing to his throat], he will say to him, “I am going to give you all that you are hoping for, and keep you safe from all that you fear.” Then he will open a door to his house in the Garden, and he will be told, “Behold your dwelling place in the Garden! See – there’s the Messenger of God, there are ‘Alī, al-Ḥasan, and al-Ḥusayn, peace be upon them, your comrades.” This is God’s statement: ﴿For those who believe and are conscious of God, for them there is good news in this life and in the Hereafter.﴾” [10:63–64]

33. From ‘Uqba b. Khālīd<sup>5</sup> who said, ‘Mu‘allā and I went in to visit Abū ‘Abd Allāh عليه السلام, so he said, “Uqba, on the Day of Resurrection, God will accept naught from His servants except this creed which you adhere to; and the only thing keeping you from actually seeing that which will delight your eyes is for your soul to reach here,” pointing to his jugular vein.

Then he leant back, and Mu‘allā squeezed my arm and urged me to ask him further. So I said, “O son of God’s Messenger! So when his soul does reach this point, what will he see exactly?”

So he said, “He will see...” and I persisted asking some ten or twelve times, “What will he see?”

Finally he said, “Uqba!”

I replied, “At your service!”

He continued, “Will you not give up until you know?”

I replied, “Yes, O son of God’s Messenger. My creed is my life, and if I were to lose my creed, I might as well be dead, so how must it be for you, O son of God’s Messenger.”

<sup>5</sup> ‘Uqba b. Khālīd, about whom there is scant information. See Ḥillī, *Khulāṣat al-aqwāl*, 221 (nr. 732); Modarressi, *Tradition and Survival*, 388–9 (nr. 212).

يَلْزَمُهُمْ مِنْ حُقُوقٍ واجِبَةٍ، فأولئك الذين بارك الله لهم فيما اكتسبوا، ويثابون على ما قدّموا  
لآخرتهم.

٣٢. عن عبد الرحيم، قال: قال أبو جعفر عليه السلام: إنّما أحدكم حين تبلغ نفسه هاهنا، فينزل عليه  
ملك الموت، فيقول له: أمّا ما كنت ترجو فقد أعطيت، وأمّا ما كنت تخافه فقد أمنت منه؛  
ويُفتح له باب إلى منزله من الجنة، ويقال له: انظر إلى مسكنك من الجنة، وانظر هذا  
رسول الله وعليّ والحسن والحسين عليهم السلام رُفقاؤك، وهو قول الله: ﴿الَّذِينَ آمَنُوا وَكَانُوا  
يَتَّقُونَ﴾ لهم البشرى في الحياة الدنيا وفي الآخرة.

٣٣. عن عُقبة بن خالد، قال: دخلتُ أنا والمُعَلّيّ على أبي عبد الله عليه السلام، فقال: يا عُقبة، لا يقبل  
الله من العباد يوم القيامة إلّا هذا الدين الذي أنتم عليه، وما بين أحدكم وبين أن يرى ما  
تقرّ به عينه إلّا أن يبلغ نفسه إلى هذه، وأوماً بيده إلى الوريد ثم اتكأ.  
وغمرني المُعلّيّ أن سلّه، فقلتُ: يا بن رسول الله، إذا بلغت نفسه إلى هذه، فأيّ شيء  
يرى؟ فقال: يرى، فقلت له بضع عشر مرة: أيّ شيء يرى؟

فقال في آخرها: يا عُقبة. فقلت: ليّك وسعديك، فقال: أبيت إلّا أن تعلم؟ فقلتُ:  
نعم يا بن رسول الله، إنّما ديني مع دمي، فإذا ذهب ديني كان ذلك، فكيف بك يا بن رسول  
الله كلّ ساعة؟ وبكى فرق لي، فقال: يراها والله. فقلت: بأبي وأمي، من هما؟ فقال:  
رسول الله صلّى الله عليه وآله وعليّ عليه السلام، يا عُقبة، لن تموت نفس مؤمنة أبداً حتّى تراهما.

Then I began weeping, so he had pity on me, and said, “By God, he will see the two of them.”

I asked, “I would give up my father and mother for you – who are these two?”

So he said, “The Messenger of God ﷺ and ‘Alī ﷺ. ‘Uqba, no believing soul shall die without seeing them both.”

I asked, “And when the believer sees them both, does he return to life in this world?”

He replied, “No. It will flash before him. When he sees them both, it will flash before him.”

I asked him, “May I be your ransom – will they say anything to him?”

So he replied, “Yes they will both come to see the believer. The Messenger of God ﷺ will sit by his head and ‘Alī ﷺ at his feet and the Messenger of God ﷺ will come very close to his face and say, ‘O friend of God, rejoice at the fact that I am God’s Messenger. I am better for you than everything that you are leaving behind in the world.’ Then the Messenger of God, peace be upon him and his family, will get up and ‘Alī ﷺ will stand and move in closer to his face saying, ‘O friend of God, rejoice at the fact that I am ‘Alī b. Abī Ṭālib whom you used to love. Indeed, I will be of benefit to you.’

Then he said, “This is actually in God’s Book.”

I said, “May I be your ransom – where in God’s Book?”

He replied, “In the Chapter of Jonah (*sūra Yūnus*): ﴿For those who believe and are conscious of God, for them there is good news in this life and in the Hereafter – there is no changing the promises of God – that is truly the supreme triumph.﴾’ [10:63–64]

34. From Abū Ḥamza al-Thumālī who said, ‘I asked Abū Ja‘far ﷺ, “What will happen to a person at the time of death?”

He replied, “By God, Abū Ḥamza, the only thing keeping any of you from seeing his status with God and his relationship with us, which will delight his eyes, is for his soul to reach here” – pointing to his throat. “Shall I give you glad tidings, Abū Ḥamza?”

I replied, “Of course! May I be your ransom.”

So he said, “When that is the case, the Messenger of God ﷺ will come to him along with ‘Alī ﷺ. He will sit by his head and when it happens [i.e. death] the Messenger of God ﷺ will say to him, ‘Do you not recognise me?

قلت: فإذا نظر إليهما المؤمن، أيرجع إلى الدنيا؟ قال: لا يمضي أمامه، إذا نظر إليهما مضى أمامه.

فقلتُ له: يقولان له شيئاً، جعلتُ فداك؟ فقال: نعم، يدخلان جميعاً على المؤمن، فيجلس رسول الله ﷺ عند رأسه، وعليّ ﷺ عند رجله، فيكبّ عليه رسول الله ﷺ ويقول: يا وليّ الله، أبشّر بآتي رسول الله، إني خيرٌ لك ممّا تركت من الدنيا؛ ثمّ ينهض رسول الله عليه وآله السلام فيقوم عليّ ﷺ حتى يكبّ عليه، فيقول: يا وليّ الله، أبشّر أنا عليّ بن أبي طالب الذي كنت تُحِبُّني، أما لأنفعنك. ثمّ قال: أما إنّ هذا في كتاب الله. قلتُ: جعلتُ فداك، أين في كتاب الله؟ قال: في يونس: ﴿الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ﴾ لهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ﴿إِلَى قَوْلِهِ: ﴿الْعَظِيمُ﴾.

٣٤. عن أبي حمزة الثمالي، قال: قلتُ لأبي جعفر ﷺ: ما يُصْنَعُ بأحد عند الموت؟ قال: أما والله يا أبا حمزة، ما بين أحدكم وبين أن يرى مكانه من الله ومكانه ممّا إلا أن تبلغ نفسه هاهنا — ثمّ أهوى بيده إلى نحّره — ألا أبشرك يا أبا حمزة، فقلتُ: بلي، جعلتُ فداك؟ فقال: إذا كان ذلك أتاه رسول الله ﷺ وعليّ ﷺ معه، فقعدا عند رأسه، فقال له إذا كان ذلك رسول الله ﷺ: أما تعرفني؟ أنا رسول الله، هلمّ إلينا، فما أملك خيرٌ لك ممّا خلّفت، أمّا ما كنت تخاف فقد أمنت، وأمّا ما كنت ترجو فقد هجّمت عليه، أيتها الروح اخرجي إلى روح الله ورضوانه، ويقول له عليّ ﷺ مثل قول رسول الله ﷺ، ثمّ قال: يا أبا حمزة، ألا أخبرك بذلك من كتاب الله؟ قوله تعالى: ﴿الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ﴾ الآية.

I am God's Messenger. Come to us. What lies ahead of you is better than all that you are leaving behind. You are now safe from all that you feared, and you are about to be immersed into all that you had anticipated. O soul, come out to God's Spirit and His good pleasure.' Then 'Alī عليه السلام will say the same as what the Messenger of God صلى الله عليه وسلم had said.'

Then he said, 'Abū Ḥamza, shall I tell you where that is in God's Book?' His words: ﴿ *For those who believe and are conscious of God, for them there is good news in this life and in the Hereafter – there is no changing the promises of God – that is truly the supreme triumph.* ﴾ [10:63–64]

35. From Zurāra and Ḥumrān, from Abū Ja'far عليه السلام and Abū 'Abd Allāh عليه السلام who said, 'God originated all creatures and sent to them His Messenger, Muḥammad صلى الله عليه وسلم, while they were still shadows. Some of them believed in him and some rejected him. Then He sent him to the final phase of creation; so those who had believed in him previously as shadows believed in him, and those who had rejected him then rejected him now.' Then he said: ﴿ *But they would not believe in anything they had already rejected.* ﴾ [10:74]
36. From Abū Baṣīr, from Abū 'Abd Allāh عليه السلام who said with respect to His verse: ﴿ *Then, after him, We sent messengers to their peoples bringing them clear signs. But they would not believe in anything they had already rejected* ﴾, 'God sent messengers to His creatures when they were still in the loins of men and in the wombs of women. So whoever believed in them at that time believed in them after that too; and whoever rejected them at that time, rejected them after that.' [10:74]
37. From 'Abd Allāh b. Muḥammad al-Ju'fī, from Abū 'Abd Allāh عليه السلام who said, 'God originated all creation, creating those whom He loved from that which He loved, which was the clay of the Garden. And He created those whom He despised from that which He despised, namely the clay of Hellfire. Then he sent them to the shadows.'

So I asked, 'What are the shadows?'

He replied, 'Do you not see your shadow in the sunlight, how it is something yet nothing at the same time? So He sent prophets to them, calling them to attest to God. Some attested and others refused. Then the prophets called them towards adherence to our authority, and by God, those whom

٣٥. عن زُرارة وحران، عن أبي جعفر وأبي عبد الله عليهما السلام، قالَا: إِنَّ اللَّهَ خَلَقَ الْخَلْقَ وَهُمْ أَظْلَمَ، فَأَرْسَلَ رَسُولَهُ مُحَمَّدًا صلى الله عليه وآله، فَمِنْهُمْ مَنْ آمَنَ بِهِ، وَمِنْهُمْ مَنْ كَذَّبَهُ، ثُمَّ بَعَثَهُ فِي الْخَلْقِ الْآخَرَ، فَأَمَّنَ بِهِ مَنْ كَانَ آمَنَ بِهِ فِي الْأُظْلَمِ، وَحَدَّاهُ مِنْ جَدِّهِ يَوْمئِذٍ، فَقَالَ: ﴿فَكَانُوا يُؤْمِنُونَ بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ﴾.

٣٦. عن أبي بصير، عن أبي عبد الله عليه السلام، في قوله: ﴿ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رَسُولًا إِلَى قَوْمِهِمْ﴾ إِلَى ﴿بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ﴾، قَالَ: بَعَثَ اللَّهُ الرَّسُلَ إِلَى الْخَلْقِ وَهُمْ فِي أَصْلَابِ الرِّجَالِ وَأَرْحَامِ النِّسَاءِ، فَمَنْ صَدَّقَ حِينَئِذٍ صَدَّقَ بَعْدَ ذَلِكَ، وَمَنْ كَذَّبَ حِينَئِذٍ كَذَّبَ بَعْدَ ذَلِكَ.

٣٧. عن عبد الله بن محمد الجعفي، عن أبي عبد الله عليه السلام، قَالَ: إِنَّ اللَّهَ خَلَقَ الْخَلْقَ، فَخَلَقَ مِنْ أَحَبِّ مَا أَحَبَّ، وَكَانَ مَا أَحَبَّ أَنْ يَخْلُقَهُ مِنْ طِينَةٍ مِنَ الْجَنَّةِ، وَخَلَقَ مِنْ أَبْغَضِ مَا أَبْغَضَ، وَكَانَ مَا أَبْغَضَ أَنْ يَخْلُقَهُ مِنْ طِينَةِ النَّارِ، ثُمَّ بَعَثَهُمْ فِي الظُّلَالِ.

فَقُلْتُ: وَأَيُّ شَيْءٍ الظُّلَالُ؟ فَقَالَ: أَمَا تَرَى ظِلَّكَ فِي الشَّمْسِ شَيْءٌ وَلَيْسَ بِشَيْءٍ، ثُمَّ بَعَثَ فِيهِمُ النَّبِيِّينَ يَدْعُونَهُمْ إِلَى الْإِقْرَارِ بِاللَّهِ، فَأَقَرَّ بَعْضُهُمْ وَأَنْكَرَ بَعْضٌ، ثُمَّ دَعَوْهُمْ إِلَى وَلَايَتِنَا فَأَقَرَّ بِهَا وَاللَّهُ مِنْ أَحَبِّ اللَّهِ، وَأَنْكَرَهَا مِنْ أَبْغَضِ اللَّهِ، وَهُوَ قَوْلُهُ: ﴿فَكَانُوا يُؤْمِنُونَ بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ﴾ ثُمَّ قَالَ أَبُو جَعْفَرٍ عليه السلام: كَانَ التَّكْذِيبُ ثُمَّ.

God loved attested to it, and those whom He despised rejected it. This is [the purport of] His words: ﴿ *But they would not believe in anything they had already rejected.* ﴾

Then Abū Ja‘far عليه السلام said, ‘The rejection had already occurred from before.’ [10:74]

38. From Zurāra, Ḥumrān and Muḥammad b. Muslim, from Abū Ja‘far and Abū ‘Abd Allāh, peace be upon them both, who said regarding His verse: ﴿ *Lord! Do not make us an object of persecution for the oppressors* ﴾: ‘Do not allow them to dominate us, thereby using us as objects of their persecution.’ [10:85]
39. From Abū Rāfi‘ who said, ‘The Messenger of God ﷺ addressed the people, saying, “O people, God commanded Mūsā and Hārūn to house their people in Egypt and not to spend the night in a state of ritual impurity in their mosque, nor go near their women therein, with the exception of Hārūn and his progeny. Similarly, ‘Alī is to me as Hārūn and his progeny were to Mūsā. No one, therefore, is allowed to go near their women in my mosque nor spend the night in a state of impurity therein, apart from ‘Alī and his progeny. Those who violate that will end up right there,’ pointing towards Shām.”’ [10:87]
40. From Hishām b. Sālīm, from Abū ‘Abd Allāh عليه السلام who said, ‘Between the time of God’s saying: ﴿ *Your prayers are answered* ﴾ and the time of Pharaoh’s downfall there was a span of forty years.’ [10:89]
41. From Ibn Abī ‘Umayr, from one of our associates who, without mentioning his source, cited an infallible عليه السلام as having said, ‘When Mūsā went into the sea, Pharaoh and his army followed him, but Pharaoh’s horse was too frightened to go into the sea. So Jibra’īl appeared mounted on a mare, and when Pharaoh’s horse saw the mare it followed it into the sea along with its fellow horses, and they all drowned.’ [10:90]
42. From Muḥammad b. Sa‘īd al-Azdī that Mūsā b. Muḥammad b. al-Riḍā عليه السلام informed him that Yaḥyā b. Aktham wrote to him, asking him about some issues saying: “Tell me about God’s verse: ﴿ *So if you [Prophet] are in doubt*”

٣٨ . عن زُرارة وحران ومحمد بن مسلم، عن أبي جعفر وأبي عبد الله عليهما السلام، في قوله تعالى: ﴿رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ﴾، قالوا: لَا تُسَلِّطْهُمْ عَلَيْنَا فَتَفْتِنَهُمْ بِنَا.

٣٩ . عن أبي رافع، قال: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خطب الناس فقال: أَيُّهَا النَّاسُ، إِنَّ اللَّهَ أَمَرَ موسى وهارون عليهما السلام أَنْ يَبْنِيَا لِقَوْمَهُمَا بِمِصْرَ بَيْوتًا، وَأَمَرَهُمَا أَنْ لَا يَبْنِيَا فِي مَسْجِدِهِمَا جُنُبًا، وَلَا يَقْرَبَ فِيهِ النِّسَاءُ إِلَّا هَارُونَ وَذُرِّيَّتُهُ، وَإِنِّي عَلِيًّا مَنِّي بِمَنْزِلَةِ هَارُونَ وَذُرِّيَّتِهِ مِنْ مُوسَى، فَلَا يَحِلُّ لِأَحَدٍ أَنْ يَقْرَبَ النِّسَاءَ فِي مَسْجِدِي، وَلَا يَبْنِيَا فِيهِ جُنُبًا إِلَّا عَلِيٌّ وَذُرِّيَّتُهُ، فَمَنْ سَاءَ ذَلِكَ فَهَاهُنَا، وَأَشَارَ بِيَدِهِ نَحْوَ الشَّامِ.

٤٠ . عن هشام بن سالم، عن أبي عبد الله عليه السلام، قال: كَانَ بَيْنَ قَوْلِهِ تَعَالَى: ﴿قَالَ كَذَّابًا أَجِيبْتَ دَعْوَتَكُمْ﴾ وَبَيْنَ أَنْ أَخَذَ فِرْعَوْنَ أَرْبَعُونَ سَنَةً.

٤١ . عن ابن أبي عمير، عن بعض أصحابنا، يرفعه، قال: لَمَّا صَارَ مُوسَى فِي الْبَحْرِ أَتَبَعَهُ فِرْعَوْنَ وَجُنُودُهُ، قَالَ: فَتَهَيَّبَ فِرْسُ فِرْعَوْنَ أَنْ يَدْخُلَ الْبَحْرَ فَمَثَلَ لَهُ جَبْرِئِيلُ عليه السلام عَلَى رَمَكَةٍ، فَلَمَّا رَأَى فِرْسُ فِرْعَوْنَ الرَّمَكَةَ أَتَبَعَهَا، وَدَخَلَ الْبَحْرَ هُوَ وَأَصْحَابُهُ فَغَرِقُوا.

٤٢ . عن محمد بن سعيد الأزدي: إِنَّ مُوسَى بْنَ مُحَمَّدٍ بْنِ الرِّضَا عليه السلام أَخْبَرَهُ أَنَّ يَحْيَى بْنَ أَكْثَمَ كَتَبَ إِلَيْهِ يَسْأَلُهُ عَنْ مَسَائِلَ: أَخْبَرَنِي عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى: ﴿فَإِنْ كُنْتُمْ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ﴾ مِنَ الْمُخَاطَبِ بِالْآيَةِ،

*about what We have revealed to you, ask those who have been reading the scriptures before you* ﴿﴾ – who is the addressee of the verse? If it is being addressed to the Prophet, then he would surely not have doubted in what God revealed. If it addresses someone else, then how can it be that the Book was revealed to someone other than him?”

Mūsā said, ‘I asked my brother about that. He said, “As for His verse: ﴿So if you [Prophet] are in doubt about what We have revealed to you, ask those who have been reading the scriptures before you﴾ – the addressee is the Messenger of God ﷺ. However it was not that he doubted in what God had revealed to him. The ignorant pagans were saying: ‘Why did He not send us one of the angels as a prophet. He should have distinguished him as a prophet by making him needless of food, drink and transacting in the markets.’ So God revealed to his Prophet: ﴿ask those who have been reading the scriptures before you﴾ in the presence of these ignorant pagans, as if to say: ‘Has God ever sent a messenger before you who did not eat, drink and transact in the markets, so that you could take him as a role model?’ He only said: ﴿So if you [Prophet] are in doubt﴾ so that they would follow him and not because he was actually [in doubt].

Similarly, He says elsewhere: ﴿Say, ‘Come, let us gather our sons and your sons, our women and your women, ourselves and yourselves, and let us pray earnestly and invoke God’s rejection on those of us who are lying.﴾<sup>(3:61)</sup> Had he merely said, “Come let us pray earnestly and invoke God’s rejection on you,” they would never have come for the contest. He knew that your Prophet had conveyed His Message and was definitely not one of the liars, and so did the Prophet ﷺ know that he was truthful in everything he said; but he wanted to be equitable in his own self [by proposing that].” [10:94]

43. From ‘Abd al-Ṣamad b. Bashīr, from Abū ‘Abd Allāh ﷺ who said regarding God’s verse: ﴿So if you [Prophet] are in doubt about what We have revealed to you, ask those who have been reading the scriptures before you﴾: ‘When the Prophet ﷺ was taken on the Night Journey and he had finished conversing with his Lord, he returned to the Oft-visited House (*bayt al-ma’mūr*), which is a house directly above the Ka’ba in the fourth heaven. God gathered all the prophets, messengers and angels together and requested Jibra’īl to sound the call for prayer (*adhān*) and announce its commencement (*iqāma*).

فإن كان المخاطب بها النبي ﷺ أليس قد شك فيما أنزل الله، وإن كان المخاطب بها غيره فعلى غيره إذا أنزل الكتاب؟

قال موسى: فسألت أخي علي بن محمد السكيت عن ذلك، قال: فأما قوله: ﴿فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ﴾ فإنَّ المخاطب بذاك رسول الله ﷺ، ولم يك في شك مما أنزل الله، ولكن قالت الجهلة: كيف لم يبعث إلينا نبياً من الملائكة؟ إنه لم يفرق بين نبيه وبين غيره في الاستغناء عن المأكَل والمشرب والمشى في الأسواق. فأوحى الله إلى نبيه: ﴿فَاسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ﴾ بمحض الجهلة: هل بعث الله رسولا قبلك إلا وهو يأكل الطعام ويشرب ويمشي في الأسواق؟ ولك بهم أسوة، وإنما قال: ﴿فَإِنْ كُنْتَ فِي شَكٍّ﴾ ولم يكن، ولكن ليتبعهم، كما قال له ﷺ: ﴿قُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ﴾ ولو قال: تعالوا نبتهل فنجعل لعنة الله عليكم، لم يكونوا يجيئون للباهلة، وقد عرف أن نبيه مؤدِّ عنه رسالته، وما هو من الكاذبين، وكذلك عرف النبي ﷺ أنه صادق فيما يقول: ولكن أحب أن ينصف من نفسه.

٤٣. عن عبد الصمد بن بشير، عن أبي عبد الله السكيت، في قول الله تعالى: ﴿فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ﴾.

قال: لما أُسري بالنبي ﷺ ففرغ من مناجاة ربه، رُدَّ إلى البيت المعمور - وهو بيت في السماء الرابعة بجذء الكعبة - فجمع الله النبيين والرُّسل والملائكة، وأمر جبرئيل فأذن

Then he [i.e. the Prophet] stepped forward and led them all in prayer. When he had completed it, he turned towards him and said: ﴿ *So ask those who have been reading the scriptures before you. The Truth has come to you from your Lord, so be in no doubt and do not deny God's signs.* ﴾ [10:94]

44. From Abū 'Ubayda al-Ḥadhdhā', from Abū Ja'far عليه السلام. He said, 'I heard him say, "We found written in one of the Commander of the Faithful's books that he said, 'The Messenger of God صلى الله عليه وآله narrated to me that Jibra'īl narrated to him that Yūnus b. Muttā عليه السلام was sent to his people when he was thirty years old. He was a short-tempered man, of little patience and affability with his people. Unable to shoulder the weights of the great burdens and banners of prophethood, he buckled under them just as a trunk buckles under the weight of its load of fruit. He stayed and preached among them for thirty-three years, calling them to have faith in God, to believe in him and to follow him, but no one from his community believed in him nor followed him save two people. The first one was called Ruwaybil and the second Tanūkhā.

Ruwaybil hailed from a household that valued knowledge, prophethood and wisdom, and was an old friend of Yūnus b. Muttā's from before God had sent him as a prophet. Tanūkhā was a meek, abstemious man completely devoted to worship but devoid of knowledge and wisdom. Ruwaybil owned some sheep, which he herded and lived off, whereas Tanūkhā was a wood-gatherer who would carry the firewood on his head for a living. Ruwaybil's position with respect to Yūnus was different to Tanūkhā's position in his eyes, due to Ruwaybil's knowledge and wisdom, and because of his old friendship with him.

So when Yūnus found that his people were neither responding to him nor believing in him, he became exasperated and felt himself losing patience with them. He, therefore, complained to his Lord saying, "My Lord, You sent me to my people when I was thirty years old. I have stayed with them for the last thirty-three years, calling them to have faith in you and to believe in my message, threatening them with Your punishment and vengeance. But they have belied me and have not believed me. They rejected my prophethood, and made a mockery of my message and have even threatened me to the extent that I fear for my life. So send Your punishment down unto them for they are indeed people who will not believe."

وأقام، فتقدم فصلّى بهم، فلما فرغ التفت إليه فقال: ﴿فَاسْأَلِ الَّذِينَ يَقرءُونَ الْكِتَابَ مِنْ قَبْلِكَ﴾ إلى قوله ﴿مِنَ الْمُتَرِّينَ﴾.

٤٤. عن أبي عبيدة الحذاء، عن أبي جعفر عليه السلام، قال: سمعته يقول: وجدنا في بعض كتب أمير المؤمنين عليه السلام، قال: حدثني رسول الله صلّى الله عليه وآله أن جبرئيل عليه السلام حدثه: أن يونس بن متى عليه السلام بعثه الله إلى قومه وهو ابن ثلاثين سنة، وكان رجلاً تعثر به الحدة، وكان قليل الصبر على قومه والمداواة لهم، عاجزاً عما حُمِّلَ من ثقل حمل أوقار النبوة وأعلامها، وأنه تفسخ تحتها كما تفسخ الجذع تحت حمله، وأنه أقام فيهم يدعوهم إلى الإيمان بالله والتصديق به واتباعه ثلاثاً وثلاثين سنة، فلم يؤمن به ولم يتبعه من قومه إلا رجلان، اسم أحدهما رويل، واسم الآخر تنوخا.

وكان رويل من أهل بيت العلم والنبوة والحكمة، وكان قديم الصُحبة ليونس بن متى من قبل أن يبعثه الله بالنبوة، وكان تنوخا رجلاً مستضعفاً عابداً زاهداً منهمكاً في العبادة وليس له علم ولا حُكم، وكان رويل صاحب غنم يرعاها ويتقوّت منها، وكان تنوخا رجلاً حظاًباً محتطباً على رأسه، ويأكل من كسبه، وكان لرويل منزلة من يونس عليه السلام غير منزلة تنوخا، لعلم رويل وحكمته وقديم صحبته.

فلما رأى يونس عليه السلام أن قومه لا يُجيبونه ولا يؤمنون ضجر، وعرف من نفسه قلة الصبر، فشكا ذلك إلى ربه، وكان فيما شكّا أن قال: «يا رب، إنك بعثتني إلى قومي ولي ثلاثون سنة، فلبثت فيهم أدعوهم إلى الإيمان بك والتصديق برسالاتك، وأخوفهم عذابك

He continued, ‘So God informed Yūnus that, “There are pregnant women, fetuses, children, old men, weak women, helpless and disabled people among them, and I am the all-Wise, the Just. My compassion precedes My wrath, and I would never chastise the youth for the sins of the elders of your community. Yūnus, they are My servants after all, My creatures, beings belonging to me that subsist in My lands and on My sustenance. I love to give them time and be gentle with them and to await their repentance. I have only sent you to your people that you may be a protector over them, showing compassion to them liberally and munificently, and giving them time by virtue of the gentleness of prophethood. So have patience with them with the clemency that comes with the message. Let your comportment among them be as a knowledgeable doctor who administers medicine to his patients. You have instead breached their trust; you have not treated their hearts gently nor dealt with them with the diplomacy befitting messengers. Then you ask Me to punish them due to your own low opinion of them, resulting from your lack of patience with them. My servant Nūḥ endured much more than you from his people and was more affable and affectionately patient in My consideration. He had more of an excuse [than you] so I displayed My wrath when he became angry with Me, and I answered him when he called Me.”

So Yūnus replied, “My Lord, I only became angry with them on Your account, and only invoked Your wrath on them when they disobeyed You. So by Your Honour, I will never be affectionate towards them nor treat them kindly nor regard them with good counsel and favour after their rebellion, their disbelief in me and their rejection of my prophethood. So send Your punishment down on them for they are certainly never going to believe.”

So God said, “Yūnus, there are more than a hundred thousand of My creatures who inhabit My lands and who give birth to My servants. I love to let them take their time to come towards that which I already know about them and you. My decree and My plan are different to your knowledge and your estimation of things. You are a messenger whereas I am the Wise Lord, and My knowledge about them, Yūnus, is hidden in the non-manifest whose limits are unbeknownst, whereas your knowledge about them is superficial with no inward aspect. Yūnus, I will respond to your request of Me to send punishment down onto them, but know that this will neither increase in your lot with Me nor enhance your position in My regard. The punishment

ونقمته ثلاثاً وثلاثين سنة، فكذبوني ولم يؤمنوا بي، وحذوا نبؤتي، واستخفوا برسالاتي، وقد تواعدوني، وخفت أن يقتلوني، فأنزل عليهم عذابك، فإنهم قوم لا يؤمنون» .

قال: فأوحى الله إلى يونس عليه السلام: أن فيهم الحمل والجنين والطفل، والشيخ الكبير، والمرأة الضعيفة، والمستضعف المهين، وأنا الحكم العدل، سبقت رحمتي غضبي، لا أُعذب الصغار بذنوب الكبار من قومك، وهم — يا يونس — عبادي وخلقِي وبريِّي في بلادي، وفي عيلتي، أحب أن أأنأهم وأرفق بهم، وأتظر توبتهم، وإنما بعثتُك إلى قومك لتكون حفيظاً عليهم، تعطف عليهم بسجال الرحمة الماسة منهم، وتتأنأهم برأفة النبوة، وتصبر معهم بأحلام الرسل وتكون لهم كهينة الطيب المداوي العالم بمداواة الداء، فخرقت بهم، ولم تستمل قلوبهم بالرفق، ولم تسسهم بسياسة المرسلين، ثم سألتني مع سوء نظرك العذاب لهم عند قلة الصبر منك، وعبدِي نوح كان أصبر منك على قومه، وأحسن صُحبةً، وأشدَّ تأنيافاً في الصبر عندي، وأبلغ في العذر، فغضبت له حين غضب لي، وأجبتُه حين دعاني .

فقال يونس عليه السلام: يا رب، إنما غَضِبْتُ عليهم فيك، وإنما دعوتُ عليهم حين عَصَوْكَ، فَوَعَرْتُكَ لا أتعطف عليهم برأفة أبداً، ولا أنظر إليهم بنصيحة شفيق بعد كفرهم وتكذيبهم إياي، وحذهم نبؤتي، فأنزل عليهم عذابك فإنهم لا يؤمنون أبداً .

فقال الله تعالى: يا يونس، إنهم مائة ألف أو يزيدون من خلقي، يعمرُون بلادي، ويلدُون عبادي، ومحبتِي أن أأنأهم للذي سبق من عليي فيهم وفيك، وتقديرِي وتديري غيرِ علمك وتقديرِك، وأنت المرسل وأنا الرب الحكيم، وعليي فيهم يا يونس باطنٌ في الغيب عندي لا يُعلم ما مُنتهاه، وعلمُك فيهم ظاهرٌ لا باطن له .

will befall them on Wednesday in the middle of the month of Shawwāl after sunrise, so inform them of that.”

This gladdened Yūnus and did not upset him, as he had no clue what his own consequence would be. So Yūnus set off to Tanūkhā, the worshipper, and informed him about what God had revealed to him about the descent of punishment on the appointed day. He said to him, “Go and inform them of what God has revealed to me about the descent of the punishment.”

So Tanūkhā said, “Just leave them immersed in their disobedience until God punishes them.”

So Yūnus said to him, “Let us go and meet Ruwaybil first and consult him, for he is a knowledgeable and wise man descended from a household of prophethood.”

So they set off to meet Ruwaybil, and Yūnus informed him about what God had revealed to him about the descent of the punishment on his people on a Wednesday in the middle of Shawwāl after sunrise.

So he said to him, “What do you think about coming with us so we can tell them about that?”

So Ruwaybil said to him, “Go back to your Lord as a wise prophet and a noble messenger, and request him to avert the punishment away from them, for surely He has no need to punish them; for He is One who loves to be kind to His servants. Furthermore, this will not harm your position or stance with Him. Moreover, your people might just believe one day, even after all the rejection and rebellion that you have experienced from them. So be patient with them and give them time.”

So Tanūkhā said to him, “Woe betide you, Ruwaybil, for what you are advising and telling Yūnus to do even after their disbelief in God, their rejection of His prophet, their belying him, their expelling him from his home, and their threats to stone him to death.”

So Ruwaybil said to Tanūkhā, “Be quiet for you are a mere worshipper who does not know anything.” Then he approached Yūnus and said, “Yūnus, when God descends His punishment on your people, do you know whether it is going to destroy them all or whether some will be destroyed and others left alone?”

Yūnus replied, “It will destroy them all since that is what I asked Him for. I felt no compassion for them at the time, so I had better go back to God and ask Him to avert it from them.”

يا يونس، قد أُجبتُك إلى ما سألت من إنزال العذاب عليهم، وما ذلك يا يونس بأوفر لحظك عندي، ولا أجمل لشأنك، وسيأتيهم العذاب في شوال يوم الأربعاء وسط الشهر بعد طلوع الشمس، فأعلمهم ذلك .

قال: فسَرَّ ذلك يونس، ولم يسوئه، ولم يدر ما عاقبته، وانطلق يونس عليه السلام إلى تنوخا العابد، فأخبره بما أوحى الله تعالى إليه من نزول العذاب على قومه في ذلك اليوم، وقال له: أنطلق حتى أعلمهم بما أوحى الله إليّ من نزول العذاب .

فقال تنوخا: فدعهم في غمرتهم ومعصيتهم حتى يُعذبهم الله .

فقال له يونس عليه السلام: بل نلقى روبيل فنشاوره، فإنه رجلٌ عالمٌ حكيمٌ من أهل بيت النبوة؛ فانطلقا إلى روبيل، فأخبره يونس عليه السلام بما أوحى الله إليه من نزول العذاب على قومه في شوال يوم الأربعاء في وسط الشهر بعد طلوع الشمس، فقال له: ما ترى؟ انطلق بنا حتى أعلمهم ذلك .

فقال له روبيل: ارجع إلى ربك رجعة نبيّ حكيمٍ ورسولٍ كريمٍ، واسأله أن يصرف عنهم العذاب، فإنه غنيٌّ عن عذابهم، وهو يُحبُّ الرِّقَّ بعباده وما ذلك بأضرّ لك عنده، ولا أسوأ لمنزلتك لديه، ولعلّ قومك بعد ما سمعت ورأيت من كفرهم وجُودهم يؤمنون يوماً، فصابرهم وتأتمهم .

فقال له تنوخا: ويحك يا روبيل! ما أشرت على يونس وأمرته به بعد كفرهم بالله وجمدهم لنيته، وتكذيبهم إياه، وإخراجهم إياه من مساكنه، وما همّوا به من رجعه .

So Ruwaybil said to him, “Yūnus, do you know that if God does indeed send down punishment upon them and they sense it coming they may repent to Him and seek His forgiveness, upon which He will have mercy on them for He is indeed the most Compassionate of all. He will avert the punishment from them even after you have told them about God descending His punishment upon them on Wednesday. In that case, you will be considered a liar by them.”

Tanūkhā then said to him, “Woe betide you, Ruwaybil! How dare you say such a grave thing? The emissary and prophet himself is telling you what God has revealed to him about the punishment that is to descend and you are disputing God’s Word and doubting Him as well as His messenger’s statement? Go away for your deeds are null and void!”

So Ruwaybil said to Tanūkhā, “Your opinion is invalid.” Then he went to Yūnus and said, “When God’s revelation and His command about them descends just as news of the descent of His punishment on them came down to you – and His Word is true – have you considered the consequences of what might happen if all your people are destroyed and their village ruined? Will God not efface your name from prophethood and nullify your bearing of His message, and you will simply be another weak human being? More than one hundred thousand people will perish because of you.”

Yūnus refused to take his advice, however, and left with Tanūkhā, and they withdrew themselves away to a place not too far. Then Yūnus returned to his people to inform them what God had revealed to him: that He was going to punish them on Wednesday in the middle of the month of Shawwāl after sunrise; but they rejected his words, belied him and forcefully drove him out of their village.

So Yūnus, accompanied by Tanūkhā, left the village and retreated to a place not too far from there, and sat waiting for the punishment.

Meanwhile, Ruwaybil stayed with his people in their village until the month of Shawwāl set in, when he shouted out from the top of the mountain to his people: “I am Ruwaybil. I feel for you and I care about you. This month of Shawwāl has now set in, and Yūnus, your prophet and the messenger sent to you from your Lord has informed you of God’s revelation to him about the descent of punishment upon you after sunrise on Wednesday in the middle of Shawwāl. God will never break his promise to his prophets, so think about what you are going to do.”

فقال روبيل لتنوخا: اسكُت فإنك رجلٌ عابدٌ لا علم لك؛ ثم أقبل على يونس عليه السلام، فقال: أرايت يا يونس، إذا أنزل الله العذاب على قومك، أينزله فيهلكهم جميعاً، أو يهلك بعضاً ويبقي بعضاً؟ فقال له يونس عليه السلام: بل يهلكهم الله جميعاً، وكذلك سألته، ما دخلتني لهم رحمة تعطف فأراجع الله فيهم وأسأله أن يصرفه عنهم.

فقال له روبيل: أتدري يا يونس، لعل الله إذا أنزل عليهم العذاب فأحسّوا به، أن يتوبوا إليه، ويستغفروه فيرحمهم، فإنه أرحم الراحمين، ويكشف عنهم العذاب من بعد ما أخبرتهم عن الله أنه ينزل عليهم العذاب يوم الأربعاء، فتكون بذلك عندهم كذّاباً. فقال له تنوخا: ويحك يا روبيل، لقد قلت عظيماً، يُخبرك النبي المرسل أن الله أوحى إليه بأنّ العذاب ينزل عليهم، فتردّ قول الله، وتشتك فيه وفي قول رسوله؟! اذهب فقد حبط عملك.

فقال روبيل لتنوخا: لقد فشِل رأيك، ثم أقبل على يونس عليه السلام فقال: إذا نزل الوحي والأمر من الله فيهم على ما أنزل عليك فيهم من إنزال العذاب عليهم، وقوله الحق، أرايت إذا كان ذلك فهلك قومك كلّهم وخربت قريتهم، أليس يمحوا الله اسمك من النبوة، وتبطل رسالتك، وتكون ك بعض ضعفاء الناس، ويهلك على يديك مائة ألف أو يزيدون من الناس؟

فأبى يونس أن يقبل وصيته، فانطلق ومعه تنوخا من القرية، وتحميا عنهم غير بعيد، ورجع يونس إلى قومه، فأخبرهم أنّ الله أوحى إليه أنه مُنزل العذاب عليكم يوم الأربعاء في شوال في وسط الشهر بعد طلوع الشمس، فردّوا عليه قوله، وكذبوه وأخرجوه من

His words alarmed them and the reality of the descent of this punishment penetrated into their hearts, so they urgently rushed to Ruwaybil and said to him, “What is it that you are trying to indicate to us, Ruwaybil? You are indeed a knowledgeable and wise man whom we have always known to be kind and compassionate to us. We did indeed hear what you were saying about Yūnus regarding us. So tell us what you think now and show us what to do.”

So Ruwaybil said to them, “I will tell you what I think and will show you what to do – you must wait and plan for when the sun rises on Wednesday in the middle of the month. You must separate the children from their mothers and take them to the foot of the mountain down in the valleys. Let the mothers stand on the flat plateau of the mountain. Separate all the cattle from their young too. All this must be done before sunrise. When you see a yellow wind emerging from the east, both young and old from among you should wail and cry loudly, screaming and crying and beseeching God, repenting to Him and seeking His forgiveness. Lift your heads up to the sky and say, ‘Our Lord, we have indeed wronged ourselves and rejected Your prophet. We repent to You of our sins. If You do not forgive us and have mercy on us, then we will surely be punished losers. So accept our repentance and have mercy on us, O most compassionate of all.’ Do not stop crying, wailing and beseeching God and repenting to Him until God averts the punishment away from you before the sun comes out fully.”

His whole community unanimously agreed to do as Ruwaybil had advised them.

So when the Wednesday on which they were expecting the punishment came, Ruwaybil retreated to a place away from the village from where he would still be able to hear their wails and see the punishment if it descended. So when dawn broke on Wednesday, Yūnus’s people did as they had been told to do by Ruwaybil. When the sun rose, a dark, gusty, yellow wind rose up, howling, whistling and roaring. When they saw it approaching they all began to wail and scream and cry, beseeching God in repentance and seeking His forgiveness. The children cried with loud voices for their mothers, the lambs bleated insistently searching for their mothers’ udders, and the cattle mooed looking for pasture. Meanwhile, Yūnus and Tanūkhā could hear their moans and screams, and invoked God’s curse on them, praying for the punishment on them to be intensified; whilst Ruwaybil could hear

قريتهم إخراجاً عنيماً. فخرج يونس عليه السلام ومعه تنوخا من القرية، وتحميا عنهم غير بعيد، وأقاما ينتظران العذاب.

وأقام روپيل مع قومه في قريتهم، حتى إذا دخل عليهم شؤال صرخ روپيل بأعلى صوته في رأس الجبل إلى القوم: أنا روپيل، شفيقٌ عليكم، رحيمٌ بكم، هذا شؤال قد دخل عليكم، وقد أخبركم يونس نبيكم ورسول ربكم أن الله أوحى إليه أن العذاب ينزل عليكم في شؤال في وسط الشهر يوم الأربعاء بعد طلوع الشمس، ولن يخلف الله وعده رُسَلَه، فانظروا ما أنتم صانعون، فأفرعهم كلامه، ووقع في قلوبهم تحقيق نزول العذاب، فأجفلوا نحو روپيل، وقالوا له: ماذا أنت مُشيرٌ به علينا يا روپيل؟ فإِنَّكَ رجلٌ عالمٌ حكيمٌ، لم نزل نعرفك بالبرقة علينا، والرحمة لنا، وقد بلغنا ما أشرت به على يونس فينا، فُمرنا بأمرِكَ، وأشير علينا برأيِكَ.

فقال لهم روپيل: فَإِنِّي أرى لكم وأشير عليكم أن تتظروا وتعمدوا إذا طلع الفجر يوم الأربعاء في وسط الشهر أن تعزلوا الأطفال عن الأمهات في أسفل الجبل في طريق الأودية، وتوقفوا النساء في سَفح الجبل، ويكون هذا كله قبل طلوع الشمس، فإذا رأيتم رجلاً صفراء أقبلت من المشرق، فعجبوا عجباً، الكبير منكم والصغير بالصُراخ والبكاء، والتضرُّع إلى الله، والتوبة إليه، والاستِغفار له، وارفَعُوا رؤوسكم إلى السماء، وقولوا: «ربنا ظلمنا أنفسنا، وكذبنا نبيك، وثبنا إليك من ذُنوبنا، وإن لا تغفر لنا وترحمنا لنكوننَّ من الخاسرين المُعذَّبين، فاقبل توبتنا وارحمنا يا أرحم الراحمين». ثم لا تملّوا من البكاء والصُراخ والتضرُّع إلى الله والتوبة إليه حتى تُورى الشمس بالحجاب، أو يكشف الله عنكم العذاب قبل ذلك. فأجمع رأي القوم جميعاً على أن يفعلوا ما أشار به عليهم روپيل.

their screams and wailing from where he was and he could see what was coming, and supplicated God to remove the punishment from them.

When the sun was high in the sky, the doors of the heavens were wide open, and the Lord's wrath had subsided, the most Compassionate One had mercy on them and responded to their pleas. He accepted their repentance and dismissed their offences. God revealed to Isrāfil saying, "Go down to Yūnus's people, for they are wailing and crying, beseeching Me. They have repented to Me and sought My forgiveness, so I have turned to them mercifully, for I am God, the Oft-pardoning and the all-Merciful. I rush to accept My servant's repentance when he is remorseful. My messenger and servant, Yūnus, had asked Me to send punishment down on his people so I did send it down upon them, for I am God, the Truest One to His promise; I did indeed send it down upon them. However, when Yūnus asked Me to send punishment down on them, he did not specify that I should destroy them. So go down and avert from them My punishment that has befallen them."

So Isrāfil said, "My Lord, Your punishment is already touching their backs and may almost ruin them. From what I can see, it has already descended in their midst, so where can I avert it to?"

So God said, "No! I have commanded My angels to halt it and to prevent it to descend upon them until My resolve and command to do so is issued to them. So go down, Isrāfil, and avert it from them. Move it away to the mountains, onto the waterfalls and gushing streams on the side of the tall, overbearing and high mountains that tower over all the others, so crush them and soften them thereby until they can be moulded into hard iron."

So Isrāfil went down to them, spread his wings over them and drove the punishment away from them until he struck it against the mountains that God had told him to move it away to.

Abū Ja'far عليه السلام continued, "These are the mountains that lie near Mosul today, and they have been turned into iron until the Day of Judgement. When Yūnus's people saw that the punishment had moved away from them, they climbed down from the mountaintops to their homes and embraced their women and children, and their possessions. They praised God for having averted it from them.

Yūnus and Tanūkhā woke up on Thursday morning in the same place where they were staying, with no doubt in their minds that the punishment had indeed befallen them and destroyed them all when the sound of their

فلما كان يوم الأربعاء الذي توقعوا العذاب، تنحى روبيل عن القرية، حيث يسمع صراخهم، ويرى العذاب إذا نزل، فلما طلع الفجر يوم الأربعاء، فعل قوم يونس ما أمرهم روبيل به، فلما بزغت الشمس أقبلت ريحٌ صفراءٌ مظلمةٌ مُسرعةٌ لها صريرٌ وحفيفٌ وهديرٌ، فلما رأوها عجزوا جميعاً بالصراخ والبكاء والتضرع إلى الله، وتابوا إليه واستغفروه، وصرخت الأطفال بأصواتها تطلب أمهاتها، وعجت سِخال البهائم تطلب الثدي، وعجت الأنعام تطلب الرعي، فلم يزالوا بذلك ويونس وتوخا يسمعان ضجيجهم وصراخهم، ويدعوان الله عليهم بتغليظ العذاب عليهم، وروبيل في موضعه يسمع صراخهم وعجيجهم، ويرى ما نزل، وهو يدعو الله بكشف العذاب عنهم.

فلما أن زالت الشمس، وفُتحت أبواب السماء، وسكن غضب الربّ تعالى، رَحِمهم الرحمن، فاستجاب دعاءهم، وقَبِل توبتهم، وأقالهم عثرتهم، فأوحى الله إلى إسرَافيل عليه السلام: أن اهبط إلى قوم يونس، فإنهم قد عجزوا إليّ بالبكاء والتضرع، وتابوا إليّ واستغفروني، فَرَحِمْتهم وثَبْتُ عليهم، وأنا الله التواب الرحيم، أُسرِع إلى قبول توبة عبدي التائب من الذنوب، وقد كان عبدي يونس ورسولي سألني نزول العذاب على قومه، وقد أنزلته عليهم، وأنا الله أحق من وفي بعهد، وقد أنزلته عليهم، ولم يكن اشترط يونس حين سألني أن أنزل عليهم العذاب أن أهلكهم، فأهبط إليهم، فأصْرِف عنهم ما قد نزل بهم من عذابي.

فقال إسرَافيل: يا ربّ، إنّ عذابك قد بلغ أكثفهم، وكاد أن يهلكهم، وما أراه إلا وقد نزل بساحتهم، فإلى أين أصرفه؟

voices had subsided. So they made their way towards the village on Thursday at sunrise to see what had become of the people. When they neared the people, however, and were met by the sight of the woodcutters, the donkey-drivers and the shepherds herding their sheep, and saw the villagers safe and sound, Yūnus said to Tanūkhā, “Tanūkhā, the revelation proved me wrong, and my promise to my community has turned out to be false! No, by My Lord’s Honour! I can never again face them after the revelation has proved me wrong.”

So Yūnus turned on his heels and ran away towards the sea of Ayla, angry on account of his Lord, disguised and fleeing from there before any of his people could see him and call him a liar. That is why God says: ﴿And remember the man with the whale, when he went off angrily, thinking We could not restrict him, but then he cried out in the deep darkness, ‘There is no God but You, glory be to You, I was wrong.’﴾ (21:87)

Tanūkhā returned to the village and met Ruwaybil. He said to him, “Tanūkhā, so which suggestion turned out to be the correct and worthier one of being followed? Mine or yours?”

So Tanūkhā replied, “Your suggestion was correct of course, and you were indeed pointing out the opinion of intelligent and wise people.”

Tanūkhā continued, “I used to consider myself better than you for my abstemiousness and by virtue of my worship, until your superiority became evident due to the virtue of your knowledge and the wisdom that God, your Lord, has bestowed upon you; along with the fact that God-consciousness is better than abstemiousness and worship without knowledge.”

So they remained friends and continued to live with their people, while Yūnus had turned his face away from them in anger on account of his Lord. That is what God informs us about in His Book saying: ﴿and when they believed, We relieved them of the punishment of disgrace in the life of this world, and let them enjoy life for a time﴾ and it is all part of his story.’

Abū ‘Ubayda said, ‘I asked Abū Ja‘far عليه السلام, “How long had Yūnus been away from his people until he returned to them as a prophet and a messenger and they finally believed in him and attested to him?”

He replied, “Four lots of seven, of which it took him seven to get to the sea, and seven to come back again to his people.”

So I asked him, “So these four lots of seven – are they months, days or hours?”

فقال الله: كَلَّا إِنِّي قَدْ أَمَرْتُ مَلَائِكَتِي أَنْ يَصْرِفُوهُ، وَلَا يَنْزِلُوهُ عَلَيْهِمْ حَتَّى يَأْتِيَهُمْ أَمْرِي فِيهِمْ وَعِزِّمَتِي، فَاهْبِطْ — يَا إِسْرَافِيلُ — عَلَيْهِمْ وَأَصْرِفْهُ عَنْهُمْ، وَأَصْرِفْ بِهِ إِلَى الْجِبَالِ بِنَاحِيَةِ مَفَائِضِ الْعَيُونِ وَمَجَارِي السُّيُولِ فِي الْجِبَالِ الْعَاتِيَةِ الْمُسْتَطِيلَةِ عَلَى الْجِبَالِ، فَأَذِلَّهَا بِهِ وَلَيِّنْهَا حَتَّى تَصِيرَ مَلْتَمَعَةً حَدِيدًا جَامِدًا.

فَهَبَطَ إِسْرَافِيلُ عَلَيْهِمْ، فَنَشَرَ أَجْنَحَتَهُ، فَاسْتَقْبَلَ بِهَا ذَلِكَ الْعَذَابَ، حَتَّى ضَرَبَ بِهَا تِلْكَ الْجِبَالَ الَّتِي أَوْحَى اللَّهُ إِلَيْهِ أَنْ يَصْرِفَ إِلَيْهَا — قَالَ أَبُو جَعْفَرٍ الْعَلَيْهِ السَّلَامُ: وَهِيَ الْجِبَالُ الَّتِي بِنَاحِيَةِ الْمَوْصِلِ الْيَوْمَ — فَصَارَتْ حَدِيدًا إِلَى يَوْمِ الْقِيَامَةِ، فَلَمَّا رَأَى قَوْمُ يُونُسَ أَنَّ الْعَذَابَ قَدْ صُرِفَ عَنْهُمْ، هَبَطُوا إِلَى مَنَازِلِهِمْ مِنْ رُؤُوسِ الْجِبَالِ، وَضَمُّوا إِلَيْهِمْ نِسَاءَهُمْ وَأَوْلَادَهُمْ وَأَمْوَالَهُمْ، وَحَمِدُوا اللَّهَ عَلَى مَا صَرَفَ عَنْهُمْ.

وَأَصْبَحَ يُونُسُ وَتَنُوحًا يَوْمَ الْخَمِيسِ فِي مَوْضِعِهِمَا الَّذِي كَانَا فِيهِ، لَا يَشُكَّانَ أَنَّ الْعَذَابَ قَدْ نَزَلَ بِهِمْ وَأَهْلَكَهُمْ جَمِيعًا، لَمَّا خَفِيَ أَصْوَاتُهُمْ عَنْهُمَا، فَأَقْبَلَا نَاحِيَةَ الْقَرْيَةِ يَوْمَ الْخَمِيسِ مَعَ طُلُوعِ الشَّمْسِ يَنْظُرَانِ إِلَى مَا صَارَ إِلَيْهِ الْقَوْمُ، فَلَمَّا دَنَوْا مِنَ الْقَوْمِ وَاسْتَقْبَلَهُمُ الْخَطَّابُونَ وَالْحَمَّارَةُ وَالرُّعَاةُ بِأَغْنَامِهِمْ. وَنَظَرُوا إِلَى أَهْلِ الْقَرْيَةِ مُطْمَئِنِّينَ، قَالَ يُونُسُ لَتَنُوحًا: يَا تَنُوحَا، كَذَّبَنِي الْوَحْيُ، وَكَذَّبْتَ وَعْدِي لِقَوْمِي، لَا وَعْزَةَ رَبِّي لَا يَرَوْنَ لِي وَجْهًا أَبَدًا بَعْدَ مَا كَذَّبَنِي الْوَحْيُ.

فَانْطَلَقَ يُونُسُ هَارِبًا عَلَى وَجْهِهِ، مُغَاضِبًا لِرَبِّهِ، نَاحِيَةَ بَحْرِ أَيْلَةَ مُتَنَكِّرًا. فَارًا مِنْ أَنْ يَرَاهُ أَحَدٌ مِنْ قَوْمِهِ، فَيَقُولُ لَهُ: يَا كَذَّابٌ، فَلذَلِكَ قَالَ اللَّهُ: ﴿وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ﴾ الْآيَةُ.

He replied, “Abū ‘Ubayda, the punishment descended on them on Wednesday in the middle of Shawwāl and was averted on the same day, at which Yūnus became angry and left. So seven days passed from Thursday until he reached the sea; then seven days in the belly of the whale, seven days under the gourd tree exposed to the elements, and seven days making his way back to his people. So a total of twenty-eights days passed between his having left and his return. Then he came to them and they believed in him, attested to his prophethood and followed him. That is why God has said: ﴿If only a single town had believed and benefited from its belief! Only Yūnus’s people did so, and when they believed, We relieved them of the punishment of disgrace [...]﴾ [10:98]

وَرَجَعَ تَنَوُّخًا إِلَى الْقَرْيَةِ، فَلَقِيَ رُوَيْلًا، فَقَالَ لَهُ: يَا تَنَوُّخُ، أَيُّ الرَّأْيَيْنِ كَانَ أَصُوبَ وَأَحَقُّ أَنْ يُتَّبَعَ، رَأْيِي أَوْ رَأْيُكَ؟ فَقَالَ لَهُ تَنَوُّخٌ بَلْ رَأْيُكَ كَانَ أَصُوبَ، وَلَقَدْ كُنْتُ أَشْرْتُ بِرَأْيِ الْحُكَمَاءِ وَالْعُلَمَاءِ.

وَقَالَ لَهُ تَنَوُّخُ: أَمَّا إِنِّي لَمْ أَزَلْ أَرَى أَيُّ أَفْضَلٍ مِنْكَ لِرُهْدِي وَفَضْلِ عِبَادَتِي، حَتَّى اسْتَبَانَ فَضْلُكَ بِفَضْلِ عِلْمِكَ، وَمَا أَعْطَاكَ اللَّهُ رَبُّكَ مِنَ الْحِكْمَةِ مَعَ التَّقْوَى أَفْضَلُ مِنَ الرُّهْدِ وَالْعِبَادَةِ بِلَا عِلْمٍ؛ فَاصْطَحِبَا فَلَمْ يَزَالَا مُقِيمَيْنِ مَعَ قَوْمِهِمَا، وَمَضَى يُونُسُ عَلَيْهِ السَّلَامُ عَلَى وَجْهِهِ مُغَاضِبًا لِرَبِّهِ، فَكَانَ مِنْ قِصَّتِهِ مَا أَخْبَرَ اللَّهُ بِهِ فِي كِتَابِهِ إِلَى قَوْلِهِ: ﴿فَاكْمُنُوا فَمَتَّعْنَاهُمْ إِلَى حِينٍ﴾.

قَالَ أَبُو عُبَيْدَةَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: كَمْ كَانَ غَابَ يُونُسُ عَنْ قَوْمِهِ حَتَّى رَجَعَ إِلَيْهِمْ بِالنَّبُوءَةِ وَالرَّسَالَةِ فَأَمَّنُوا بِهِ وَصَدَّقُوهُ؟ قَالَ: أَرْبَعَةٌ أَسَابِيعَ، سَبْعًا مِنْهَا فِي ذِهَابِهِ إِلَى الْبَحْرِ، وَسَبْعًا مِنْهَا فِي رُجُوعِهِ إِلَى قَوْمِهِ.

فَقُلْتُ لَهُ: وَمَا هَذَا الْأَسَابِيعُ، شُهُورٌ، أَوْ أَيَّامٌ، أَوْ سَاعَاتٌ؟ فَقَالَ: يَا أَبَا عُبَيْدَةَ، إِنَّ الْعَذَابَ أَتَاهُمْ يَوْمَ الْأَرْبَعَاءِ فِي النِّصْفِ مِنْ شَوَّالٍ، وَصُرِفَ عَنْهُمْ مِنْ يَوْمِهِمْ ذَلِكَ، فَاِنْطَلَقَ يُونُسُ مُغَاضِبًا، فَضَى يَوْمَ الْخَمِيسِ سَبْعَةَ أَيَّامٍ فِي مَسِيرِهِ إِلَى الْبَحْرِ، وَسَبْعَةَ أَيَّامٍ فِي بَطْنِ الْحَوْتِ، وَسَبْعَةَ أَيَّامٍ تَحْتَ الشَّجَرَةِ بِالْعَرَاءِ، وَسَبْعَةَ أَيَّامٍ فِي رُجُوعِهِ إِلَى قَوْمِهِ، فَكَانَ ذِهَابَهُ وَرُجُوعَهُ مَسِيرَ ثَمَانِيَةِ وَعِشْرِينَ يَوْمًا، ثُمَّ أَتَاهُمْ فَأَمَّنُوا بِهِ وَصَدَّقُوهُ وَاتَّبَعُوهُ، فَلِذَلِكَ قَالَ اللَّهُ: ﴿فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَفَعَلَهَا إِيْمَانُهَا إِلَّا قَوْمَ يُونُسَ لَكَا آمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ﴾.

45. From Abū Baṣīr, from Abū ‘Abd Allāh عليه السلام who said, ‘When the punishment loomed over Yūnus’s people, they beseeched God so He averted it from them.’ I asked, ‘How can that be?’ He replied, ‘He already knew that He would avert it from them.’ [10:98]

46. From al-Thumālī, from Abū Ja‘far عليه السلام who said, ‘When Yūnus’s people harassed him, he invoked God’s curse upon them, so they woke up on the first day with pale faces and on the second day with blackened faces.’

He continued, ‘God had threatened to punish them, so the punishment came to them which they tried to avert with their spears. Then they separated the women from their children and the cows from their calves; they wore fur and wool, tied ropes around their necks, poured dirt on their heads, and all pleaded in unison with their Lord. They said, “We believe in Yūnus’s God.”

He continued, ‘So God averted the punishment away from them to the Āmid mountain range. Yūnus woke up assuming that they had been destroyed but found them to be alive and well, so he became angry and left *in a rage* as God has stated, until he boarded a boat in which were two men.

The boat was capsizing so the captain said, “There must be a wanted man on my boat.”

So Yūnus said, “Yes, it is I.” So he stood up to throw himself overboard, but he saw a fish with its mouth wide open. Terrified of it, he held on to the two men. So they said to him, “There is only one of you and two of us.”

So he requested them to draw lots, which they did, and the lots were not in his favour. The custom at the time was that is lots were drawn three times [with the same result], there was no mistake about it. So he threw himself overboard, and the fish swallowed him up, swimming around the seven seas until it ended up in the ever-filled sea, which was the same one being used to chastise Qārūn. Qārūn heard an echoing sound and asked the angel about it, so he informed him that it was Yūnus and that God had imprisoned him in the belly of the fish.

So Qārūn asked him, “Would you permit me to speak to him?”

So he gave him permission, and he asked him about Mūsā.

So he told him that he had died, at which he wept.

Then he asked him about Hārūn, and again he informed him of his death, so the latter wept and became very grieved.

٤٥. عن أبي بصير، عن أبي عبد الله عليه السلام، قال: لما أظَلَّ قوم يونس العذاب، دَعَوْا اللَّهَ فَصَرَفَهُ عَنْهُمْ. قلت: كيف ذلك؟ قال: كان في الْعِلْمِ أَنَّهُ يُصْرَفُ عَنْهُمْ.

٤٦. عن الثَّالِي، عن أبي جعفر عليه السلام، قال: إِنَّ يونس عليه السلام لما آذاه قومه دعا اللَّهَ عَلَيْهِمْ، فَأَصْبَحُوا أَوَّلَ يَوْمٍ وَوُجُوهُهُمْ صُفْرٌ، وَأَصْبَحُوا الْيَوْمَ الثَّانِي وَوُجُوهُهُمْ سُودٌ، قَالَ: وَكَانَ اللَّهُ وَاعِدُهُمْ أَنْ يَأْتِيَهُمُ الْعَذَابُ، فَأَتَاهُمُ الْعَذَابُ حَتَّى نَالُوهُ بِرِمَاحِهِمْ، ففَرَّقُوا بَيْنَ النِّسَاءِ وَأَوَّلَا دِهْنٍ، وَالبقر وأولادها، وَلَبَسُوا الْمُسُوحَ وَالصُّوفَ، وَوَضَعُوا الْحِبالَ فِي أَعْنَاقِهِمْ، وَالرَّمَادَ عَلَى رُؤُوسِهِمْ، وَضَجُّوا ضَجَّةً وَاحِدَةً إِلَى رَبِّهِمْ؛ وَقَالُوا: آمَنَّا بِاللَّهِ يونس.

قال: فَصَرَفَ اللَّهُ عَنْهُمْ الْعَذَابَ إِلَى جَبالِ آمِدٍ، قال: وَأَصْبَحَ يونس عليه السلام وَهُوَ يُظَنُّ أَنَّهُمْ هَلَكُوا، فوجدهم في عافية، فغَضِبَ وَخَرَجَ، كما قال اللَّهُ تعالى: ﴿مُغاضِبًا﴾ حَتَّى رَكِبَ سَفِينَةً فِيهَا رِجَالانَ، فَاضْطَرَبَتِ السَّفِينَةُ، فَقَالَ الْمَلَّاحُ: يَا قَوْمُ، فِي سَفِينَتِي مَطْلُوبٌ، فَقَالَ يونس عليه السلام: أَنَا هُوَ: وَقَامَ لِيُلْقِيَ نَفْسَهُ، فَأَبْصَرَ السَّمَكَةَ وَقَدْ فَتَحَتْ فَاها فَهَابَهَا، وَتَعَلَّقَ بِهِ الرَّجُلانَ، وَقَالَ لَهُ: أَنْتَ وَحْدَكَ وَنَحْنُ رِجَالانَ، فَسَاهَمَهُمْ فَوَقَعَتِ السِّهَامُ عَلَيْهِ، فَجَرَتِ السُّنَّةُ بِأَنَّ السِّهَامَ إِذَا كَانَتْ ثَلَاثَ مَرَّاتٍ أَتَاهَا لَا تُخْطِئُ، فَأَلْقَى نَفْسَهُ فَالْتَقَمَهُ الْحَوْتُ، فَطَافَ بِهِ الْبَحَارُ السَّبْعَةَ، حَتَّى صَارَ إِلَى الْبَحْرِ الْمَسْجُورِ، وَبِهِ يُعَذِّبُ قَارُونُ، فَسَمِعَ قَارُونُ دَوِيًّا، فَسَأَلَ الْمَلِكَ عَنْ ذَلِكَ فَأَخْبَرَهُ أَنَّهُ يونس عليه السلام، وَأَنَّ اللَّهَ قَدْ حَبَسَهُ فِي بَطْنِ الْحَوْتُ، فَقَالَ لَهُ قَارُونُ: أَتَأْذَنُ لِي أَنْ أَكَلِّمَهُ، فَأَذِنَ لَهُ، فَسَأَلَهُ عَنْ مُوسَى عليه السلام فَأَخْبَرَهُ أَنَّهُ مَاتَ وَبَكَى، ثُمَّ سَأَلَهُ عَنْ هَارُونَ عليه السلام فَأَخْبَرَهُ أَنَّهُ مَاتَ، فَبَكَى وَجَزَعَ جَزَعًا شَدِيدًا،

Then he asked about his sister Kaltham who had been betrothed to him, so he informed him of her death too. So he exclaimed, “How intense my grief over the family of ‘Imrān!”

He said, ‘So God revealed to the angel in charge of him to absolve him of his punishment for the remainder of his days on earth because of his affection for his relatives.’ [10:98]

47. From Ma‘mar who said, ‘Abū al-Ḥasan al-Riḍā عليه السلام said, “When the command of God came to Yūnus and he informed his people about it and the punishment loomed over them, they separated themselves from their children, and separated the cattle from their young, then beseeched and pleaded to God. God removed the punishment from them, after which Yūnus left them in his rage, and the fish subsequently swallowed him up and swam around in the sea for seven days.”

I asked him, “How long did he stay in the belly of the fish?”

He replied, “Three days, then the fish spat him out. His skin and hair had dissolved, so God made a gourd tree grow which shaded him [from the sun]. When he became stronger, it began to wither, so he said, “My Lord, the tree that shaded me is withering away!”

So God revealed to him, saying, “Yūnus, you are upset about a tree that shaded you but were not upset about punishment befalling more than one hundred thousand people?”” [10:98]

48. From ‘Alī b. ‘Uqba, on his father’s authority who said, ‘I heard Abū ‘Abd Allāh عليه السلام say, “Entrust this matter of yours [i.e. the Imamate] to God and not to the people, for what is dedicated to God is truly God’s and what is done for people does not reach God. Do not dispute with the people about your creed, for dispute makes the heart fall sick. God said to His Prophet: ‘Muḥammad, *﴿ You cannot guide everyone you love to the truth; it is God who guides whoever He wills ﴾*<sup>(28:56)</sup> and: *﴿ So can you [Prophet] compel people to believe? ﴾* Leave the people, for the people have learned but from other people, whereas you have learned from none other than God’s Messenger صلى الله عليه وآله and ‘Alī عليه السلام. I have heard my father عليه السلام say, ‘When God decrees for a servant to enter under the banner of this authority, then it materialises for him faster than a bird can fly to its nest.’” [10:99]

وسأله عن أخيه كَلَّمَ - وكانت مُسمّاة له - فأخبره أنّها ماتت، فَبَكَى وَجَرَعاً شديداً، قال: فأوحى الله إلى الملك الموكّل به: أن ارفع عنه العذاب بقيّة الدنيا، لِرِقّة على قرابته.

٤٧. عن معمر قال: قال أبو الحسن الرضا عليه السلام إنّ يونس عليه السلام لما أمره الله بما أمره، فأعلم قومه، فأظلمهم العذاب، ففرّقوا بينهم وبين أولادهم وبين البهائم وأولادها، ثمّ عجّوا إلى الله وضجّوا، فكفّ الله العذاب عنهم، فذهب يونس مُغاضباً، فالتقمه الحوت، فطاف به سبعة في البحر.

فقلتُ له: كم بقي في بطن الحوت؟ قال: ثلاثة أيّام، ثمّ لفظه الحوت، وقد ذهب جلده وشعره، فأثبت الله عليه شجرةً من يقطين فأصلّته، فلما قوي أخذت في اليُبس، فقال: يا ربّ شجرة أظلتني يُبست، فأوحى الله إليه: يا يونس، تَجَرّع لشجرة أظلتك، ولا تَجَرّع لمائة ألف أو يزيدون من العذاب؟

٤٨. عن عليّ بن عتبة، عن أبيه، قال: سمعتُ أبا عبد الله عليه السلام يقول: اجعلوا أمركم هذا لله، ولا تجعلوه للناس، فإنّه ما كان لله فهو لله، وما كان للناس فلا يصعدُ إلى الله، ولا تُخاصموا الناس بدينكم، فإنّ الخصومة مرضةٌ للقلب، إنّ الله قال لنبيّه صلى الله عليه وآله: يا محمد ﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾ وقال ﴿أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ﴾ ذرّوا النَّاسَ، فإنّ الناس أخذوا من الناس، وإنّكم أخذتم من رسول الله وعليّ عليه السلام، ولا سِواء، إنّي سمعتُ أبي عليه السلام هو يقول: إنّ الله إذا كتب إلى عبدٍ أن يدخل في هذا الأمر، كان أسرع إليه من الطير إلى وكره.

49. From ‘Abd Allāh b. Yaḥyā al-Kāhili, from Abū ‘Abd Allāh عليه السلام. He said, ‘I heard him say, “When the Messenger of God – peace be upon him and his family – was taken on the Night Journey, Jibra’īl عليه السلام brought al-Burāq to him which he mounted and went to the Holy Sanctuary (*al-bayt al-muqaddas*). There he met with [his brothers from among] the previous prophets. Then he returned, and when he awoke he told his companions, ‘I went to the Holy Sanctuary last night and met my brothers from among the prophets.’

So they said, ‘O Messenger of God, how can you have gone to the Holy Sanctuary last night?’

So he replied, ‘Jibra’īl عليه السلام brought me al-Burāq which I rode. The evidence of it is that I passed by one of Abū Sufyān’s caravans at the oasis of so-and-so, and they were looking for a camel of theirs that they had lost.’

He continued, “So people began saying to each other, ‘He could have ridden extremely fast. However, you people who have just come from Shām and know it well, ask him about its marketplaces, its gates and its traders [to test him thereby].’”

He said, “So they quizzed him, saying, ‘O Messenger of God, what is Shām like? What are its marketplaces like?’

The Messenger of God صلى الله عليه وسلم was such that whenever he was asked about something that he did not know, he became anxious and it would show on his face.”

He continued, “He was barely in that state when Jibra’īl عليه السلام came to him saying, ‘O Messenger of God, behold Shām that has been raised up here for you.’

The Messenger of God – peace be upon him and his family – looked up and there he was in Shām with its gates and its traders. So he asked, ‘Where is the man who asked about Shām?’

They, in turn, asked him, ‘Where is so-and-so’s house?’ and ‘Where is such and such a place?’

He answered every single thing that they asked him about, but very few of them believed. This is the purport of God’s words: ﴿But what use are signs and warnings to people who will not believe?﴾ We seek refuge in God from disbelieving in God and His Messenger. We believe in God and His Messenger, we believe in God and His Messenger.” [10:101]

٤٩ . عن عبد الله بن يحيى الكاهلي، عن أبي عبد الله عليه السلام، قال: سمعته يقول: لما أُسري برسول الله عليه وآله السلام آتاه جبرئيل عليه السلام بالبراق فركبها، فأتى بيت المقدس، فلقي من لقي من إخوانه من الأنبياء، ثم رجع فأصبح يحدث أصحابه: إني أتيت بيت المقدس الليلة، ولقيت إخواني من الأنبياء، فقالوا: يا رسول الله، وكيف أتيت بيت المقدس الليلة؟ فقال: جاءني جبرئيل عليه السلام بالبراق فركبته، وآية ذلك أني مررتُ بعير لأبي سفيان على ماء بني فلان، وقد أضلوا جملاً لهم، وهو في طلبه.

قال: فقال القوم بعضهم لبعض: إنما جاء راكباً سريعاً، ولكنكم قد أتيتم الشام وعرفتوها، فسلوه عن أسواقها وأبوابها وتجارها، قال: فسألوه، فقالوا: يا رسول الله، كيف الشام وكيف أسواقها؟ وكان رسول الله عليه السلام إذا سُئِلَ عن الشيء لا يعرفه شق عليه حتى يرى ذلك في وجهه.

قال: فينا هو كذلك إذ آتاه جبرائيل عليه السلام، فقال: يا رسول الله، هذه الشام قد رُفعت لك؛ فالتفت رسول الله عليه السلام فإذا هو بالشام، وأبوابها، وتجارها، فقال: أين السائل عن الشام؟ فقالوا: أين بيت فلان ومكان فلان؟ فأجابهم في كل ما سألوه عنه.

قال: فلم يؤمن منهم إلا قليل، وهو قول الله: ﴿وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ﴾ فنعوذ بالله أن لا نؤمن بالله ورسوله، آمنا بالله وبرسوله صلوات الله عليه.

50. From Muḥammad b. al-Fuḍayl, from Abū al-Ḥasan al-Riḍā عليه السلام. He said, ‘I asked him something about the relief [when the Mahdī reappears], so he replied, “Don’t you know that waiting for that relief is relief in itself? God says: ﴿*Wait then, I am waiting too.*﴾’ [10:102]
51. From Maṣqala al-Ṭaḥḥān<sup>6</sup>, from Abū ‘Abd Allāh عليه السلام who said, ‘What stops you from bearing witness that whosoever dies from amongst you having adhered to this authority is indeed deserving of the Garden? God Himself says: ﴿*We take it upon Ourselves to save the believers.*﴾’ [10:103]

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<sup>6</sup> Maṣqala al-Ṭaḥḥān, about whom there is scant information, is listed by Barqī as a companion of Imam Ja‘far al-Ṣādiq. See Khū‘ī, *Mu‘jam*, 19:194 (nr. 12419).

٥٠. عن محمد بن الفضيل، عن أبي الحسن الرضا عليه السلام، قال: سألتُه عن شيءٍ في الفرج، فقال: أو ليس تعلم أنَّ انتظار الفرج من الفرج، إنَّ الله يقول: ﴿فانتظروا إني معكم من المنتظرين﴾.

٥١. عن مصقلة الطحان، عن أبي عبد الله عليه السلام، قال: ما يمنعكم أن تشهدوا على من مات منكم على هذا الأمر أنه من أهل الجنة، إنَّ الله يقول: ﴿كذلك حقا علينا نج المؤمنين﴾.