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## CHAPTER 38

### SAAD

### (The letter Sad)

### (88 VERSES)

### VERSES 1 – 88

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### Brief Introduction of Saad (38):

Sura Saad (88 verses) was revealed in Makkah.<sup>1</sup>

'From Abu Ja'far<sup>-asws</sup> having said: 'Abu Jahl Bin Hisham, and with him were a group from Quraysh, came over to Abu Talib<sup>-asws</sup>, and they said, 'The son<sup>-saww</sup> of your<sup>-asws</sup> brother<sup>-asws</sup> has harmed us and harmed our gods, therefore instruct him<sup>-as</sup> to restrain from our gods, and we would restrain from his<sup>-saww</sup> God<sup>-azwj</sup>'. Abu Talib<sup>-asws</sup> sent a message to Rasool-Allah<sup>-saww</sup>, to call him<sup>-saww</sup> over.

فلما دخل النبي (صلى الله عليه وآله) لم ير في البيت إلا مشركا، فقال: السلام على من اتبع الهدى، ثم جلس فخبره أبو طالب بما جاؤوا له، فقال: أو هل لهم في كلمة خير لهم من هذا يسودون بها العرب ويظأون أعناقهم ؟

When the Prophet<sup>-saww</sup> came over, he<sup>-saww</sup> did not see in the room except for the Polytheists. He<sup>-saww</sup> said: 'Greetings be upon the one who follows the Guidance!' Then he<sup>-saww</sup> was seated. Abu Talib<sup>-asws</sup> informed him<sup>-saww</sup> with what (proposal) they had come over with to him<sup>-as</sup>. He<sup>-saww</sup> said: 'Or shall I<sup>-saww</sup> give a solution for them in a statement (There is no god except Allah<sup>-azwj</sup>), which is good for them, by which they would be prevailing upon the Arabs and treading on their necks?'

فقال أبو جهل: نعم وما هذه الكلمة ؟ فقال تقولون: لا إله إلا الله،

Abu Jahl said, 'Yes, and what is this statement?' So he<sup>-saww</sup> said: 'You should be saying, 'There is no god except Allah<sup>-azwj</sup>'.

قال: فوضعوا أصابعهم في آذانهم، وخرجوا هرابا وهم يقولون: ما سمعنا بهذا في الملة الآخرة إن هذا إلا اختلاق فأنزل الله في قولهم: " ص \* والقرآن ذي الذكر " إلى قوله: " إلا اختلاق ".

<sup>1</sup> تفسير القمي، ج2، ص: 228

He<sup>-asws</sup> said: 'So they placed their fingers in their ears and went out fleeing, and they were saying, 'We were not made to hear this in the former nations. This is nothing except for a fabrication'. So Allah<sup>-azwj</sup> the Exalted Revealed regarding their words **[38:1] Saad. I Swear by the Quran, full of Remembrance** – up to His<sup>-azwj</sup> Words **[38:7] this is nothing but a fabrication''**.<sup>2</sup>

'From Abu Abdullah<sup>-asws</sup> regarding the words of Suleyman<sup>-as</sup>: **Grant me a kingdom, not befitting for anyone from after me. Surely, You are the Bestower** **[38:35]**. I said, 'Was he<sup>-as</sup> Given that which he<sup>-as</sup> had supplicated for?'

He<sup>-asws</sup> said: 'Yes, and no human being has been Given what the Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup> was Given, from the overcoming the Satans<sup>-la</sup>. He<sup>-saww</sup> punched him to his armpit until it hit his tongue, the hand of Rasool-Allah<sup>-saww</sup>. Rasool-Allah<sup>-saww</sup> said: 'Had Suleyman<sup>-as</sup> not supplicated with it, I<sup>-saww</sup> would have shown it''.<sup>3</sup>

Also, Amir Al-Momineen<sup>-asws</sup> was asked (in a lengthy Hadeeth when Rasool Allah went to Heavens during Ascension): And what is 'Sa'ad' which he<sup>-saww</sup> had been Commanded to wash from it?' He<sup>-asws</sup> said: 'A spring bursting forth from a corner from the corners of the Throne called 'Water of life', and it is what Allah<sup>-azwj</sup> Mighty and Majestic Said: **Saad! By the Quran with the Zikr [38:1]**''.<sup>4</sup>

**Saad! By the Quran with the Zikr [38:1] But, those who commit Kufr are in pride and discord [38:2]**. Faces will be paled! Faces will be paled! Faces will be paled, and the sights will be blinded, and the tongues will be silenced!

O Allah<sup>-azwj</sup>! Make their goodness in front of them and their evil beneath their feet, and seal of Suleyman between their shoulders! **And Allah will Suffice you against them, and He is the Hearing, the Knowing [2:137]**, and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> in their entirety!''<sup>5</sup>

'From Abu Abdullah<sup>-asws</sup> regarding the words of Suleyman<sup>-as</sup>: **Grant me a kingdom, not befitting for anyone from after me. Surely, You are the Bestower** **[38:35]**. I said, 'Was he<sup>-as</sup> Given that which he<sup>-as</sup> had supplicated for?'

He<sup>-asws</sup> said: 'Yes, and no human being has been Given what the Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup> was Given, from the overcoming the Satans<sup>-la</sup>. He<sup>-saww</sup> punched him to his armpit until it hit his tongue, the hand of Rasool-Allah<sup>-saww</sup>. Rasool-Allah<sup>-saww</sup> said: 'Had Suleyman<sup>-as</sup> not supplicated with it, I<sup>-saww</sup> would have shown it''.<sup>6</sup>

'From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> (7<sup>th</sup> Imam) having said: 'By Allah<sup>-azwj</sup>! We<sup>-asws</sup> have been Given what Suleyman<sup>-as</sup> was Given, and what Suleyman<sup>-as</sup> had not been Given, and what no one from the world had been Given.

<sup>2</sup> Bihar Al-Anwaar – V 18, The book of our Prophet<sup>-saww</sup>, P 3 Ch 1 H 82

<sup>3</sup> Bihar Al-Anwaar – V 18, The book of our Prophet<sup>-saww</sup>, P 2 Ch 9 H 7

<sup>4</sup> Bihar Al-Anwaar – V 18, The book of our Prophet<sup>-saww</sup>, P 3 Ch 3 H 72

<sup>5</sup> Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 52 H 2

<sup>6</sup> Bihar Al-Anwaar – V 18, The book of our Prophet<sup>-saww</sup>, P 2 Ch 9 H 7

Allah<sup>-azwj</sup> Mighty and Majestic Said in the story of Suleyman<sup>-as</sup>: ***This is Our Gift, so either confer or withhold, without a Reckoning [38:39]***. And the Mighty and Majestic Said in the story of Muhammad<sup>-saww</sup>: ***And whatever the Rasool gives you, then take it, and whatever he forbids you from, then refrain [59:7]***.<sup>7</sup>

‘During the era of Abu Ja’far<sup>-asws</sup> when he<sup>-asws</sup> passed away, we were in confusion like the sheep having not shepherd for them. We met Salim Bin Abu Jafsa, and he said, ‘O Abu Ubeyda! Who is your Imam<sup>-asws</sup>?’ I said, ‘My Imams<sup>-asws</sup> are the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>’.

He said, ‘You are destroyed and destroying (others). Didn’t I and you hear Abu Ja’far<sup>-asws</sup> and he<sup>-asws</sup> said: ‘One who dies and there isn’t an Imam<sup>-asws</sup> for him, dies a death of the pre-Islamic period?’ I said, ‘Yes, by my life! That has been so’.

Then, after that by three days or so, we entered to see Abu Abdullah<sup>-asws</sup>, and he<sup>-asws</sup> graced the recognition to us. I entered to see him<sup>-asws</sup> and said to him<sup>-asws</sup>, ‘I met Salim’. He<sup>-asws</sup> said to me such and such, and I said to him<sup>-asws</sup> such and such. Abu Abdullah<sup>-asws</sup> said: ‘O woe be to Salim!’ – three times. ‘Doesn’t Salim know what the status of the Imam<sup>-asws</sup> is?’ The Imam<sup>-asws</sup> is more magnificent than what Salim is going towards, and so are the people in their entirety.

O Ubeyda! A dying one from us<sup>-asws</sup> does not pass away until he<sup>-asws</sup> leaves behind from after him<sup>-asws</sup>, one who deals with similar to his<sup>-asws</sup> deeds, and have methods with the like of his<sup>-asws</sup> methods, and calls to the like of that which he<sup>-asws</sup> had called to.

O Abu Ubeyda! Verily, Allah<sup>-azwj</sup> did not Prevent him<sup>-asws</sup> from what He<sup>-azwj</sup> Gave Dawood<sup>-as</sup>, and He<sup>-azwj</sup> Gave Suleyman<sup>-as</sup> superior than what He<sup>-azwj</sup> had Given Dawood<sup>-as</sup>. Then he<sup>-asws</sup> said: ***This is Our Gift, so either confer or withhold, without a Reckoning [38:39]***’.

He (the narrator) said, ‘I said, ‘What has Allah<sup>-azwj</sup> Given him<sup>-asws</sup>? May I be sacrificed for you<sup>-asws</sup>!’ He<sup>-asws</sup> said: ‘O Abu Ubeyda! Surely, when the Qaim<sup>-asws</sup> of the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> rises, he<sup>-asws</sup> would judge by the judgment of Dawood<sup>-as</sup> and Suleyman<sup>-as</sup>. He<sup>-asws</sup> will not ask the people for proof’’.<sup>8</sup>

It was asked from Abu Abdullah<sup>-asws</sup> (6<sup>th</sup> Imam) about the afflictions of Prophet Ayoub<sup>-as</sup>, Imam<sup>-asws</sup> said:

Prophet Ayoub<sup>-as</sup> saw his wife’s hair to have been cut off, and that is because she had asked a people to give her from the food what she could carry to Ayoub<sup>-as</sup>, and her hair was beautiful. They said to her, ‘Sell this hair of yours to us and we shall give you’. So, she cut it off and handed it over to them, and took from them food for Ayoub<sup>-as</sup>. When he<sup>-as</sup> saw her hair cut off, he<sup>-as</sup> was angry and swore to her that he<sup>-as</sup> would hit her a hundred times.

She informed him<sup>-as</sup> that its reason was such and such (devastating hunger). Ayoub<sup>-as</sup> was gloomy from that. Allah<sup>-azwj</sup> revealed to him: ***“And take a green branch in your hand and***

<sup>7</sup> Bihar Al-Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 1

<sup>8</sup> Bihar Al-Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 55

***strike with it and do not break your oath!" [38:44].*** He<sup>-as</sup> grabbed a hundred branches and struck her once and exited from his<sup>-as</sup> oath. Then He<sup>-azwj</sup> Said: ***And We Granted to him, his family and the like of them, along with them, as a Mercy from Us and (for it to be) a Reminder for those who have the understanding [38:43].***

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Returned unto him<sup>-as</sup> his<sup>-as</sup> family, those who had died before the afflictions, and returned unto him<sup>-as</sup> his<sup>-as</sup> family those who had died after what had afflicted them of the affliction. Allah<sup>-azwj</sup> the Exalted Revived all of them for him<sup>-as</sup> and they live with him<sup>-as</sup>.

And Ayoub<sup>-as</sup> was asked after Allah<sup>-azwj</sup> had restored his<sup>-as</sup> health, 'Which thing was the severest upon you<sup>-as</sup> from what has passed upon you<sup>-as</sup>?' He<sup>-as</sup> said: 'Gloating of the enemies'.

Allah<sup>-azwj</sup> Rained upon him<sup>-as</sup> in his<sup>-as</sup> house, butterflies of gold, and he<sup>-as</sup> would gather it, and whenever the wind blew away something from it, he<sup>-as</sup> would go after it and return it. Jibraeel<sup>-as</sup> said to him: 'Are you<sup>-as</sup> not satiated, O Ayoub<sup>-as</sup>?' He<sup>-as</sup> said: 'And who can be satiated from the sustenance of his Lord<sup>-azwj</sup>?'<sup>9</sup> Complete Hadeeth is given in the Appendix I.

'From Abu Abdullah<sup>-asws</sup> (6<sup>th</sup> Imam) has said: 'When the calamities of Ayoub<sup>-as</sup> were prolonged and Iblees<sup>-la</sup> saw his<sup>-as</sup> patience, came to companions of his<sup>-as</sup> who were monks in the mountain and said to them, 'Let us pass by this afflicted servant to ask him<sup>-as</sup> about his<sup>-as</sup> afflictions'.

He<sup>-asws</sup> said: 'They rode and came to him<sup>-as</sup>. When they were nearby him<sup>-as</sup>, their mules fled from them. So, they came closer to each other, then walked to him<sup>-as</sup>, and among them was a young youth, and they greeted unto Ayoub<sup>-as</sup>, and they sat down and said, 'O Ayoub<sup>-as</sup>! If only you<sup>-as</sup> would inform us of your<sup>-as</sup> sin, for we do not see you<sup>-as</sup> being afflicted by these afflictions except for a matter you<sup>-as</sup> are concealing it'.

Ayoub<sup>-as</sup> said: 'By the Mighty of my<sup>-as</sup> Lord<sup>-azwj</sup>! He<sup>-azwj</sup> Knows I<sup>-as</sup> have not eaten a meal at all except and with me<sup>-as</sup> there is an orphan or a guest eating with me<sup>-as</sup>, and no two matters have presented to me<sup>-as</sup>, both being in obedience (to Allah<sup>-azwj</sup>) except and I<sup>-as</sup> took with the severer of the two upon my<sup>-as</sup> body'.

The youth said, 'It is evil of you all deliberating to a Prophet<sup>-as</sup> of Allah<sup>-azwj</sup> chiding him<sup>-as</sup> until he<sup>-as</sup> manifests from worship of his<sup>-as</sup> Lord<sup>-azwj</sup> what he<sup>-as</sup> had concealed'.

During that, he<sup>-as</sup> supplicated to his<sup>-as</sup> Lord<sup>-azwj</sup> and said: ***"(the words of Prophet Ayoub) The Satan has touched me with toil and torment (inflicting wounds on my body)!" [38:41].***

And he<sup>-asws</sup> said: 'It was said to Ayoub<sup>-as</sup> after Allah<sup>-azwj</sup> the Exalted had Healed him<sup>-as</sup>, 'Which thing was the most difficult (from) what passed upon you<sup>-as</sup>?' He<sup>-as</sup> said: 'Gloating of the enemies''<sup>10</sup>

<sup>9</sup> Bihar Al-Anwaar – V 12 The book of Prophet-hood, Ch 10 H 3

<sup>10</sup> Bihar Al-Anwaar – V 12 The book of Prophet-hood, Ch 10 H 21

‘(The narrator says): We were seated in the presence of Rasool-Allah<sup>-saww</sup> when a man came up to him<sup>-saww</sup> and said, ‘O Rasool-Allah<sup>-saww</sup>! Inform me about the Words of Allah<sup>-azwj</sup> Mighty and Majestic to Iblees<sup>-la</sup>: **Were you arrogant or were you from the exalted ones?**” [38:75]. Who are they, O Rasool-Allah<sup>-saww</sup> who are more exalted than the Angels of Proximity?’

Rasool-Allah<sup>-saww</sup> said: ‘I<sup>-saww</sup>, and Ali<sup>-asws</sup>, and (Syeda) Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>. We<sup>-asws</sup> in the Pavilions of the Throne Glorifying Allah<sup>-azwj</sup>. The Angels had been Glorifying by our<sup>-asws</sup> Glorification for two thousand years before Allah<sup>-azwj</sup> created Adam<sup>-as</sup>. When Allah<sup>-azwj</sup> Mighty and Majestic Created Adam<sup>-as</sup>, He<sup>-azwj</sup> Commanded the Angels that they should do Sajdah to him<sup>-as</sup>, and did not Command them for the Sajdah except for our<sup>-asws</sup> sake. All of the Angels did Sajdah except for Iblees<sup>-la</sup>, for he<sup>-la</sup> refused to do Sajdah.

Therefore Allah<sup>-azwj</sup> Blessed and Exalted Said: **“O Iblees! What prevented you from doing Sajdah to what I Created by My Hands? Were you arrogant or were you from the exalted ones?” [38:75].** The ones whose names are Inscribed in the Pavilions of the Throne”.

Thus, we<sup>-asws</sup> are the Doors of Allah<sup>-azwj</sup> which are from Him<sup>-azwj</sup>. It is by us<sup>-asws</sup> that the guided ones are guided by. The one who loves us<sup>-asws</sup> loves Allah<sup>-azwj</sup>, and He<sup>-azwj</sup> will Settle him in His<sup>-azwj</sup> Paradise, and the one who hates us<sup>-asws</sup> hates Allah<sup>-azwj</sup>, and He<sup>-azwj</sup> will Settle him in His<sup>-azwj</sup> Fire. And no one would loves us<sup>-asws</sup> except if he is of a good birth”.<sup>11</sup>

## MERITS

ابن بابويه: بإسناده، عن أبي جعفر (عليه السلام)، قال: «من قرأ سورة (ص) في ليلة الجمعة اعطي من خير الدنيا والآخرة ما لم يعط أحد من الناس إلا نبي مرسل، أو ملك مقرب، و أدخله الله الجنة، و كل من أحب من أهل بيته، حتى خادمه الذي يخدمه و إن لم يكن في حد عياله، و لا في حد من يشفع فيه».

Ibn babuwayh, by his chain,

‘Abu Ja’far<sup>-asws</sup> having said: ‘The one who recites Surah Saad during night of Friday, would be Given from the good of the world and the Hereafter which no one else had been Given from the people except for a Mursil Prophet<sup>-as</sup>, or an Angel of Proximity, and will be Made to enter the Paradise along with every one of his family whom he loves, to the extent of his servant who used to serve him even if he is not within the limits of his relatives, or within the limits of the one for whom he can intercede for’.<sup>12</sup>

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، قال: «من قرأ هذه السورة كان له من الأجر وزن كل جبل سخره الله لداود عشر مرات، و عصمه الله أن يصير على ذنب صغير أو كبير.

And from Khawas Al-Quran –

It has been reported from the Prophet<sup>-saww</sup> having said: ‘The one who recites this Chapter (Surah Saad), would have ten times the Recompense for himself of the weight of every

<sup>11</sup> Bihar Al-Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 19

<sup>12</sup> ثواب الأعمال: 112.

mountain which Allah<sup>-azwj</sup> had Made to be subservient to Dawood<sup>-as</sup>, and Allah<sup>-azwj</sup> would Protect him from being adamant upon sins, be they small or big.

و من كتبها و جعلها تحت قاض أو وال لم يقف الأمر في يده أكثر من ثلاثة أيام، و ظهرت عيوبه، و عزل، و انفض من حوله».

And one who writes it and makes it to be under a judge or a ruler, the matter would not pause in his hands for more than three days, and its faults would become apparent, and it would be isolated, and broken down around him'.<sup>13</sup>

وقال الصادق (عليه السلام): «من كتبها و جعلها في إناء زجاج و أخرقه، و جعلها في موضع قاض، أو موضع شرطة لم يبق عليه ثلاثة أيام إلا و قد ظهرت عيوبه، و تنقص الناس بقدره، و لا ينفذ له أمر بعد ذلك، و يبقى في ضيق و شدة بإذن الله تعالى».

And Al-Sadiq<sup>-asws</sup> said: 'The one who writes it and makes it to be in a container or glass or wood, and makes it to be in a place of a judge, or a place of police, three days would not pass except faults would appear from it, and reduce the ability of the people, and the command would not be established upon him after that, and he (Judge or Police) would remain in constraints and severity, by the Permission of Allah<sup>-azwj</sup>'.<sup>14</sup>

## VERSE 1

### ص ۛ وَالْقُرْآنِ ذِي الذِّكْرِ {1}

#### **Saad! By the Quran with the Zikr [38:1]**

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني فيما كتب إلي على يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثني العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، قال: قلت: لجعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام): يا ابن رسول الله، ما معنى قول الله عز و جل: ص؟

Ibn Babuwayh, from Abu Al-Hassan Muhammad Bin Haroun Al-Zanjany, regarding what he wrote to the hand of Ali Bin Ahmad Al-baghdady, from Ma'az Bin Al-Masny Al-Anbary, from Abdullah Bin Asma', from Juweyria, from Sufyan bin Saeed Al-Sowry who said,

'I said to Ja'far<sup>-asws</sup> bin Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! What is the meaning of the Word of Allah<sup>-azwj</sup>: **Saad!** [38:1]?'

قال: «ص عين تنبع من تحت العرش، و هي التي توضع منها النبي (صلى الله عليه و آله) لما عرج به،

He<sup>-asws</sup> said: 'Saad is a spring which originates from underneath the Throne, and it is the one in which the Prophet<sup>-saww</sup> performed *Wudu* in when he<sup>-saww</sup> went on the Ascension (Mi'raj).

<sup>13</sup> مجمع البيان 8: 723.

<sup>14</sup> خواص القرآن: 48 «مخطوط»



و يدخلها جبرئيل (عليه السلام) كل يوم دخلة، فينغمس فيها، ثم يخرج منها فينفض أجنحته، فليس من قطرة تقطر من أجنحته إلا خلق الله تبارك و تعالى منها ملكا يسبح الله، و يقدس، و يكبره، و يحمده إلى يوم القيامة».

And Jibraeel<sup>-as</sup> enters into it every day, immersing in it, and then comes out from it. So he<sup>-as</sup> shakes his<sup>-as</sup> wings, and there is none from the drops which fall from his<sup>-as</sup> wing except that Allah<sup>-azwj</sup> Blessed and Exalted Creates an Angel from it who Glorifies Allah<sup>-azwj</sup>, and Extols His<sup>-azwj</sup> Holiness, and Exclaims His<sup>-azwj</sup> Greatness, and Praises Him<sup>-azwj</sup> up to the Day of Judgement'.<sup>15</sup>

وعنه، قال: حدثنا محمد بن علي ماجيلويه، عن عمه محمد بن أبي القاسم، عن محمد بن علي الكوفي، عن صباح الحذاء، عن إسحاق بن عمار، قال: سألت أبا الحسن موسى بن جعفر (عليه السلام) - و ذكر صلاة النبي (صلى الله عليه و آله) ليلة المعراج - إلى أن قال: قلت: جعلت فداك، و ما (ص) الذي أمر أن يغتسل منه؟

And from him, from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al-Qasim, from Muhammad Bin Ali Al-Kufy, from Sabah Al-Haza'a, from Is'haq Bin Amaar who said,

'I said to Abu Al-Hassan Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> - and mentioned the Salat of the Prophet<sup>-saww</sup> on the night of the Ascension (Mi'raj), 'May I be sacrificed for you<sup>-asws</sup>! And what is: **Saad! [38:1]** which he<sup>-saww</sup> was Commanded to wash from?'

قال: «عين تنفجر من ركن من أركان العرش، يقال له ماء الحياة، و هو ما قال الله عز و جل: ص وَ الْقُرْآنِ ذِي الذِّكْرِ إنما أمره أن يتوضأ، و يقرأ، و يصلي».

He<sup>-asws</sup> said: 'A spring which gushes out from a part from the parts of the Throne. It is called the 'Water of Life', and it is what Allah<sup>-azwj</sup> Mighty and Majestic Says: **Saad! By the Quran with the Zikr [38:1]**. But rather, he<sup>-saww</sup> was Commanded that he<sup>-saww</sup> should perform the Wudu, and he<sup>-saww</sup> should recite, and he should pray Salat'.<sup>16</sup>

## Qur'an with the Zikr

وَ يَحْدَا الْإِسْنَادِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ هُوَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام)

And by this chain,

'From Abu Ja'far<sup>-asws</sup>, he<sup>-asws</sup> said: 'He<sup>-asws</sup> (the Zikr) is Amir Al-Momineen<sup>-asws</sup>'.<sup>17</sup>

الدلمي، و أبو الحسن محمد بن شاذان، عن زيد بن ثابت، قال: قال رسول الله (صلى الله عليه و آله): «إني تارك فيكم الثقلين: كتاب الله، و علي بن أبي طالب، و علي أفضل لكم من كتاب الله، لأنه مترجم لكم عن كتاب الله».

Al-Dulaymi, and Abu Al-Hassan Muhammad Bin Shazan, from Zayd Bin Sabit who said,

<sup>15</sup> تفسير القمي 2: 228

<sup>16</sup> علل الشرائع: 1 / 334

<sup>17</sup> Al Kafi – H 14880 (Extract)

'Rasool-Allah<sup>-saww</sup> said: 'I<sup>-saww</sup> am leaving behind among you all, the two weighty things – Book of Allah<sup>-azwj</sup> and Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>; and Ali<sup>-asws</sup> is superior for you all than the Book of Allah<sup>-azwj</sup>, because he<sup>-asws</sup> is the interpreter for you of the Book of Allah<sup>-azwj</sup>'.<sup>18</sup>

## VERSES 2 - 7

بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ {2}

**But, those who commit Kufr are in pride and discord [38:2]**

كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوا وَلَا تَحِثِّبْنَا يَوْمَ الْقِيَامَةِ {3}

**How many from the generations did We Destroy before them, so they called out for escape when it was too late? [38:3]**

وَعَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ وَقَالَ الْكَافِرُونَ هَذَا سَاحِرٌ كَذَّابٌ {4}

**And they are wondering if a warner has come from them, and the Kafirs said, 'This one is a lying sorcerer! [38:4]**

أَجْعَلِ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ {5}

**Is he making the gods to be One God? Surely this is a strange thing! [38:5]**

وَانْطَلَقَ الْمَلَأُ مِنْهُمْ أَنْ امْشُوا وَاصْبِرُوا عَلَى آلِهَتِكُمْ إِنَّ هَذَا لَشَيْءٌ يُرَادُ {6}

**And the chiefs from them went (on saying), 'Walk away and be steadfast upon your gods, this is something aimed against you [38:6]**

مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هَذَا إِلَّا اخْتِلَافٌ {7}

**We did not hear of this being in other nations. Surely, this is only a fabrication' [38:7]**

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ أَقْبَلَ أَبُو جَهْلٍ بْنُ هِشَامٍ وَمَعَهُ قَوْمٌ مِنْ قُرَيْشٍ فَدَخَلُوا عَلَى أَبِي طَالِبٍ فَقَالُوا إِنَّ ابْنَ أَخِيكَ قَدْ آذَانَا وَآذَى آلَهُنَا فَادْعُهُ وَمُرْهُ فَلْيَكُفَّ عَنْ آلِهِنَا وَنَكُفَّ عَنْ إِلَهِهِ قَالَ فَبَعَثَ أَبُو طَالِبٍ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَدَعَا

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Muhammad Bin Abu Nasr, from Amro Bin Shimir, from Jabir,

ارشاد القلوب: 378، مائة منقبة: 161 منقبة 86.<sup>18</sup>

'From Abu Ja'far<sup>-asws</sup> having said: 'Abu Jahl Bin Hisham came over to Abu Talib<sup>-asws</sup>, and with him were a group from Quraysh, and they said, 'The son<sup>-saww</sup> of your<sup>-asws</sup> brother<sup>-asws</sup> has harmed us and harmed our gods, therefore instruct him<sup>-saww</sup> to restrain from our gods, and we would restrain from his<sup>-saww</sup> God<sup>-azwj</sup>'. So, Abu Talib<sup>-asws</sup> sent a message to Rasool-Allah<sup>-saww</sup>, to call him<sup>-saww</sup> over.

فَلَمَّا دَخَلَ النَّبِيُّ (صلى الله عليه وآله) لَمْ يَرَ فِي الْبَيْتِ إِلَّا مُشْرِكًا فَقَالَ السَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى ثُمَّ جَلَسَ فَخَبَّرَهُ أَبُو طَالِبٍ بِمَا جَاءُوا لَهُ فَقَالَ أَوَ هَلْ هُمْ فِي كَلِمَةٍ خَيْرٍ هُمْ مِنْ هَذَا يَسْتُوذُونَ بِهَا الْعَرَبَ وَ يَطْلُونُ أَعْنَاقَهُمْ

When the Prophet<sup>-saww</sup> came over, he<sup>-saww</sup> did not see in the room except for the Polytheists. He<sup>-saww</sup> said: 'Greetings be upon the one who follows the Guidance!' Then he<sup>-saww</sup> was seated. Then Abu Talib<sup>-asws</sup> informed him<sup>-saww</sup> with what (proposal) they had come over with to him<sup>-asws</sup>. He<sup>-saww</sup> said: 'Or shall I<sup>-saww</sup> give a solution for them in a statement (There is no god except Allah<sup>-azwj</sup>), which is good for them, by which they would be prevailing upon the Arabs and treading on their necks?'

فَقَالَ أَبُو جَهْلٍ نَعَمْ وَ مَا هَذِهِ الْكَلِمَةُ فَقَالَ تَقُولُونَ لَا إِلَهَ إِلَّا اللَّهُ

Abu Jahl said, 'Yes, and what is this statement?' He<sup>-saww</sup> said: 'You should be saying, 'There is no god except Allah<sup>-azwj</sup>'.

قَالَ فَوَضَعُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَ خَرَجُوا هُرَابًا وَ هُمْ يَقُولُونَ مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هَذَا إِلَّا اخْتِلَافٌ فَأَنْزَلَ اللَّهُ تَعَالَى فِي قَوْلِهِمْ ص وَ الْقُرْآنِ ذِي الذِّكْرِ إِلَى قَوْلِهِ إِلَّا اخْتِلَافٌ .

He<sup>-asws</sup> said: 'But they placed their fingers in their ears and went out fleeing, and they were saying, 'We were not made to hear this in the former nations. This is nothing except a fabrication'. Therefore, Allah<sup>-azwj</sup> the Exalted Revealed regarding their words: **Saad! By the Quran with the Zikr [38:1]** - up to His<sup>-azwj</sup> Words: **Surely this is only a fabrication [38:7]**'.<sup>19</sup>

## Background report

علي بن إبراهيم: قوله: كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوْا وَ لَا تَحِثِّ مَنَاصِي أَي لَيْسَ هُوَ وَقْتُ مَفَرٍ،

Ali Bin Ibrahim –

The Words of the Exalted: **How many from the generations did We Destroy before them, so they called out for escape when it was too late [38:3]**, i.e., they did not have the time to escape.

و قوله: وَ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ، قال: نزلت بمكة، لما أظهر رسول الله (صلى الله عليه وآله) الدعوة بمكة اجتمعت قريش إلى أبي طالب، فقالوا: يا أبا طالب، إن ابن أخيك قد سفه أحلامنا، و سب أهتنا، و أفسد شبانتنا، و فرق جماعتنا، فإن كان الذي يحمله على ذلك العدم حملنا له مالا حتى يكون أغنى رجل في قريش، و نملكه علينا.

<sup>19</sup> Al Kafi V 2 – The Book Of Social Relationships CH 11 H 5

And His<sup>-azwj</sup> Words: ***And they are wondering if a warner has come from them, [38:4]***, said, 'It was revealed at Makkah when Rasool-Allah<sup>-saww</sup> manifested the call (to Al-Islam) at Makkah. The Quraysh gathered to Abu Talib<sup>-asws</sup>, and they said, 'O Abu Talib<sup>-asws</sup>! The son<sup>-saww</sup> of your<sup>-asws</sup> brother<sup>-asws</sup> makes foolishness of our dreams, and insults our gods, and creates discord among our youths, and splits our groups, so if he<sup>-saww</sup> is carried upon that due to him<sup>-saww</sup> having nothing, we would place for him such wealth which would make him<sup>-saww</sup> the richest man in the Quraysh, and we would make him<sup>-saww</sup> our king'.

فأخبر أبو طالب رسول الله (صلى الله عليه وآله) بذلك، فقال: «لو وضعوا الشمس في يميني، والقمر في شمالي ما أردته، ولكن يعطوني كلمة يملكون بها العرب، ويدين لهم بها العجم، و يكونون ملوكا في الآخرة».

Abu Talib<sup>-asws</sup> informed Rasool-Allah<sup>-saww</sup> about that, but he<sup>-saww</sup> said: 'Even if they place the sun in my<sup>-saww</sup> right hand, and the moon in my<sup>-saww</sup> left, I<sup>-saww</sup> would not want these, but just give me<sup>-saww</sup> one statement by which the Arabs would become kings, and the non-Arabs would become indebted by it, and they would become kings in the Hereafter'.

فقال لهم أبو طالب ذلك، فقالوا: نعم، و عشر كلمات. فقال لهم رسول الله (صلى الله عليه وآله): «تشهدون أن لا إله إلا الله، و أني رسول الله».

Abu Talib<sup>-asws</sup> said that to them, and they said, 'Yes, (we will give him<sup>-saww</sup>) ten statements'. So Rasool-Allah<sup>-saww</sup> said to them: 'You will be testifying that there is no god except Allah<sup>-azwj</sup>, and that I<sup>-saww</sup> am Rasool-Allah<sup>-saww</sup>'.

فقالوا: ندع ثلاث مائة و ستين إلها، و نعبد إلها واحدا؟! فأنزل الله تعالى: وَ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ وَ قَالِ الْكَافِرُونَ هَذَا سَاحِرٌ كَذَّابٌ أَ جَعَلَ الْإِلَهَ إِلْهًا وَاحِدًا إِلَى قَوْلِهِ: إِلَّا اخْتِلَافٌ.

But they said, 'We call upon three hundred and sixty gods, and (instead) we should worship one God?' Thus, Allah<sup>-azwj</sup> the Exalted Revealed: ***And they are wondering if a warner has come from them, and the Kafirs said, 'This one is a lying sorcerer! [38:4] Is he making the gods to be One God? [38:5] – up to His<sup>-azwj</sup> Words: Surely, this is only a fabrication [38:7]'***.<sup>20</sup>

### A Miracle performed by Rasool-Allah<sup>-saww</sup>

وعن أمير المؤمنين (عليه السلام) في خطبته القاصعة، قال: «لقد كنت معه (صلى الله عليه وآله) لما أتاه الملائكة من قريش، فقالوا له: يا محمد، إنك قد ادعيت عظيما لم يدعه أبأوك و لا أحد من أهل بيتك، و نحن نسألك أمرا إن أجبتنا إليه و أريناه علمنا أنك نبي و رسول، و إن لم تفعل علمنا أنك ساحر كذاب».

And from Amir Al-Momineen<sup>-asws</sup> in his<sup>-asws</sup> sermon Al-Qas'at, said: 'I<sup>-asws</sup> was with him<sup>-saww</sup> when the chiefs of Quraysh came to him<sup>-saww</sup> and they said to him<sup>-saww</sup>, 'O Muhammad<sup>-saww</sup>! You<sup>-saww</sup> have claimed (something) so big, your<sup>-saww</sup> forefathers<sup>-asws</sup> did not claim, nor did anyone from your<sup>-saww</sup> family, and we ask you<sup>-saww</sup> a matter, if you<sup>-saww</sup> were to answer us to it and show it to us, we would know that you<sup>-saww</sup> are a Prophet<sup>-saww</sup> and a Rasool<sup>-saww</sup>, but if you<sup>-saww</sup> don't do so, we would know that you<sup>-saww</sup> are a lying sorcerer'.

<sup>20</sup> تفسير القمي 2: 228

فقال لهم: و ما تسألون؟ قالوا: تدعو لنا هذه الشجرة حتى تنقلع بعروقها، و تقف بين يديك.

He<sup>-saww</sup> said to them: 'And what are you asking for?' They said, 'Call this tree to come to us until it uproots with its roots and pauses in front of you<sup>-saww</sup>'.

فقال لهم (صلى الله عليه و آله): إن الله على كل شيء قدير، فإن فعل ذلك بكم تؤمنون، و تشهدون بالحق؟ قالوا: نعم. قال: فإني سأريكم ما تطلبون، و إني لأعلم أنكم لا تفيئون إلى خير، و أن فيكم من يطرح في القلب، و من يحزب الأحزاب.

He<sup>-saww</sup> said to them: 'Allah<sup>-azwj</sup> is Able upon all things, so if I<sup>-saww</sup> were to do that with you, will you believe, and testify with the Truth?' They said, 'Yes'. He<sup>-saww</sup> said: Then I<sup>-saww</sup> shall show you what you are seeking, although I<sup>-saww</sup> know you will not be inclining towards good, and among you is one who would chuck into the well, and one who would form an alliance of the confederates'.

ثم قال: أيتها الشجرة، إن كنت تؤمنين بالله و اليوم الآخر، و تعلمين أني رسول الله فانقلعي بعروقك حتى تقفي بين يدي بإذن الله.

Then he<sup>-asws</sup> said: 'O you tree! If you were a believer in Allah<sup>-azwj</sup> and the Last Day, and know that I<sup>-saww</sup> am a Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, then uproot yourself with your roots until you pause in front of me<sup>-saww</sup> by the Permission of Allah<sup>-azwj</sup>'.

و الذي بعثه بالحق لانقلعت بعروقها، و جاءت و لها دوي شديد، و قصف كقصف أجنحة الطير حتى وقفت بين يدي رسول الله (صلى الله عليه و آله) مرفوعة، و ألقت بغصنها الأعلى على رسول الله (صلى الله عليه و آله)، و ببعض أغصانها على منكبي، و كنت عن يمينه (صلى الله عليه و آله)،

By the One<sup>-azwj</sup> Who Sent him<sup>-saww</sup> with the Truth, it uprooted itself with its roots and came over, and for it was a loud noise, and flapping like the wings of the bird until it paused in front of Rasool-Allah<sup>-saww</sup>, raised, and it lowered its top branch upon Rasool-Allah<sup>-saww</sup>, and with one of its branch upon my<sup>-asws</sup> shoulder, and I<sup>-asws</sup> was on his<sup>-saww</sup> right.

فلما نظر القوم إلى ذلك قالوا علوا و استكبارا: فمرها، فليأتك نصفها و يبقى نصفها. فأمرها بذلك، فأقبل إليه نصفها كأعجب إقبال، و أشده دويا، فكادت تلتف برسول الله،

When the people looked at that, they said in haughtiness and pride, 'Order it, so let half of it come to you<sup>-saww</sup>, and half of it should remain'. So he<sup>-saww</sup> ordered it with that, and half of it came to him<sup>-saww</sup> facing strangely, and its noise was loud, and it almost twisted with Rasool-Allah<sup>-saww</sup>.

فقالوا كفرا و عتوا. فمر هذا النصف يرجع إلى نصفه. فأمره (صلى الله عليه و آله)، فرجع،

They said in disbelief and insolence, 'Order this half to return to its (other) half'. He<sup>-saww</sup> ordered it, and it returned.

فقلت أنا: لا إله إلا الله، إني أول مؤمن بك يا رسول الله، و أول من آمن بأن الشجرة فعلت ما فعلت بأمر الله، تصديقا لنبوتك، و إجلالا لكلمتك.

Then I<sup>-asws</sup> said: 'There is no god except Allah<sup>-azwj</sup>! I<sup>-asws</sup> am the first believer in you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>, and the first one to believe that the tree did what it did by the Command of Allah<sup>-azwj</sup>, in ratification of your<sup>-saww</sup> Prophet-hood, and in tribute to your<sup>-saww</sup> statements'.

فَقَالَ الْقَوْمُ: بَلْ سَاحِرٌ كَذَّابٌ، عَجِيبُ السَّحَرِ، خَفِيفٌ فِيهِ، وَ هَلْ يَصْدَقُكَ فِي أَمْرِكَ غَيْرَ هَذَا؟ يَعْنُونِي.

The people said, 'But you<sup>-saww</sup> are a lying sorcerer! Strange is the sorcery. There is lightness (no weight) in it, and does anyone else ratify you<sup>-saww</sup> with regards to your<sup>-saww</sup> matter apart from this one? – meaning me<sup>-asws</sup>'<sup>21</sup>.

## VERSES 8 - 16

أَنْزَلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا ۚ بَلْ هُمْ فِي شَكٍّ مِنْ ذِكْرِي ۖ بَلْ لَمَّا يَذُوقُوا عَذَابٍ {8}

**'Did the Zikr descend unto him from between us?' But they are in doubt from My Zikr. But, when they do taste the Punishment (there would be no doubts) [38:8]**

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ {9}

**Or are there with them Treasures of Mercy of your Lord, the Mighty, the Bestower? [38:9]**

أَمْ لَهُمْ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۖ فَلْيَرْتَقُوا فِي الْأَسْبَابِ {10}

**Or is it for them, the Kingdom of the skies and the earth and what is between them? Then let them ascend by any means [38:10]**

جُنُودٌ مِمَّا هُنَالِكَ مَهْزُومٌ مِنَ الْأَحْزَابِ {11}

**An army what is over there, would defeat many confederates [38:11]**

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ {12}

**They belied before them, the people of Noah, and Aad, and Pharaoh with the pegs [38:12]**

وَتَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ الْأَيْكَةِ ۚ أُولَٰئِكَ الْأَحْزَابُ {13}

**And Samood, and the people of Lut and the companions of the thicket, they were the allied forces [38:13]**

<sup>21</sup> إعلام الوری: 22.

إِنْ كُلُّ إِلَّا كَذَّبَ الرَّسُلَ فَحَقَّ عِقَابُ {14}

***Surely, all of them belied the Rasools, so they were deserving of Punishment [38:14]***

وَمَا يَنْظُرُ هَؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً مَا لَهَا مِنْ فَوَاقٍ {15}

***And they did not wait except for one scream, there being no delay in it [38:15]***

وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ {16}

***And they were saying, 'O our Lord! Hasten on to us our portion before the Day of Reckoning' [38:16]***

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن سلمة بن الخطاب، عن إبراهيم بن محمد الثقفي، عن إبراهيم بن ميمون، عن مصعب، عن سعد، عن الأصبع، عن علي (عليه السلام)، في قول الله عز و جل: وَ قَالُوا رَبَّنَا عَجِّلْ لَنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ، قال: «نصيبهم من العذاب».

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Salmat Bin Al-Khataab, from Ibrahim Bin Muhammad Al-Saqafy, from Ibrahim Bin Maymoun, from mas'ab, from Sa'ad, from Al-Asbagh,

'Ali<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***And they were saying, 'O our Lord! Hasten on to us our portion before the Day of Reckoning [38:16],*** he<sup>-asws</sup> said: 'Their share of the Punishment'.<sup>22</sup>

## VERSES 17 - 19

اصْبِرْ عَلَىٰ مَا يَقُولُونَ وَادْكُرْ عَبْدَنَا دَاوُودَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ {17}

***Be patient upon what they are saying, and remember Our servant Dawood, possessor of the strength, he was penitent [38:17]***

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعِشِيِّ وَالْإِشْرَاقِ {18}

***Surely, We Subjugated the mountains with him, Glorifying at evening and sunrise [38:18]***

وَالطَّيْرِ مَحْشُورَةً كُلُّ لَهُ أَوَّابٌ {19}

***And the birds gathered, all responding to him [38:19]***

معاني الأخبار: 1/225. 22

قال محمد بن العباس رحمه الله: حدثنا أحمد بن القاسم، عن أحمد ابن محمد السيارى، عن محمد بن خالد البرقي، عن علي بن اسباط، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله عليه السلام في قوله تعالى (اصبر على ما يقولون) يا محمد من تكذيبهم إياك، فاني منتقم منهم يرسل منك، وهو قائمي الذي سلطته على دماء الظلمة

Muhammad Bin Al-Abbas, from Ahmad Bin Al-Qasim, from Ahmad Ibn Muhammad Al-Sayaari, from Muhammad Bin Khalid Al-Barqy, from Ali Bin Isbaat, from Ali Bin Abu Hamza, from Abu Baseer,

‘Abu Abdullah<sup>-asws</sup> regarding the Words of the Exalted: **Be patient upon what they are saying**, he<sup>-asws</sup> said: ‘O Muhammad! From their denial of you (Shias), so a man would be exacting revenge from them, and he<sup>-asws</sup> is my<sup>-asws</sup> Qaim<sup>-asws</sup>, who has authority over (avenging) the unjustly spilt blood’.<sup>23</sup>

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رحمه الله)، قال: حدثنا بكر، عن أبي عبد الله البرقي، عن عبد الله بن بحر، عن أبي أيوب الخزاز، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: قال الله: وَ اذْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ. فقال: «اليد في كلام العرب: القوة و النعمة». و تلا الآية.

Ibn babuwayh, from Ali Bin Ahmad Bin Muhammad bin Umran Al-Daqaq, from Bakr, from Abu Abdullah Al-Barqy, from Abdullah Bin Bahr, from Abu Ayoub Al-Khazaz, from Muhammad Bin Muslim,

‘Abu Ja’far<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Said: **and remember Our servant Dawood, possessor of the strength [38:17]**, so he<sup>-asws</sup> said: ‘(الْأَيْدِ) in the speech of the Arabs is the strength and the Bounties’. And he<sup>-asws</sup> recited the Verse.<sup>24</sup>

## VERSE 20

وَشَدَدْنَا مُلْكَهُ وَأَتَيْنَاهُ الْحِكْمَةَ وَ فَصَّلَ الْخِطَابَ {20}

**And We Strengthened his kingdom and We Gave him the Wisdom and Decisive Speech [38:20]**

### The Decisive Speech

ابن بابويه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رضي الله عنه)، قال: حدثنا علي بن إبراهيم ابن هاشم، عن أبي الصلت الهروي، قال: كان الرضا (عليه السلام) يكلم الناس بلغاتهم، وكان و الله أفصح الناس و أعلمهم بكل لسان و لغة، فقلت له يوماً: يا ابن رسول الله، إني لأعجب من معرفتك بهذا اللغات على اختلافها!

Ibn Babuwayh, from Ahmad Bin Ziyad Bin Ja’far Al-hamdany, from Ali Bin Ibrahim Ibn Hisham, from Abu Al-Salt Al-Harawy who said,

‘Al-Reza<sup>-asws</sup> used to speak to the people in their respective languages. By Allah<sup>-azwj</sup> he<sup>-asws</sup> was the most eloquent of the people, and the most knowledgeable of them in every

<sup>23</sup> Taweel Al Ayaat Al Zaahira – CH 38 H 1

<sup>24</sup> التوحيد: 1/153.



language and dialect. So, one day I said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, I am astounded at your<sup>-asws</sup> understanding of these languages and its differences!'

فقال: «يا أبا الصلت، أنا حجة الله على خلقه، و ما كان الله ليتخذ حجة على قوم و هو لا يعرف لغاتهم، أما بلغك ما قال أمير المؤمنين (عليه السلام): و أوتينا فصل الخطاب؟ فهل فصل الخطاب إلا معرفة اللغات؟».

He<sup>-asws</sup> said: 'O Abu Al-Salt! I<sup>-asws</sup> am the Divine Authority of Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> creatures, and Allah<sup>-azwj</sup> was not going to Take a Divine Authority over a people, and he would not understand their language. Has it not reached you what Amir Al-Momineen<sup>-asws</sup> said: 'And I<sup>-asws</sup> have been Given the Decisive Speech?' So is the Decisive Speech except for the understanding of (all) the languages?'<sup>25</sup>

في كتاب كمال الدين وتمام النعمة بإسناده إلى سلمان الفارسي عن النبي صلى الله عليه وآله حديث طويل قال فيه وقد ذكر على بن أبي طالب عليه السلام وفضائله مخاطبا لفاطمة عليهما السلام: وانك يا بنية زوجته وابناه سبطاى حسن وحسين، وهما سبطا أمتي وأمره بالمعروف ونهاه عن المنكر، وان الله عزوجل آتاه الحكمة وفصل الخطاب.

In the book KamaAl-AI-Deen Wa Tamaam Al-N'ama, by his chain going up to

Salman Al-Farsy<sup>-fa</sup>, from the Prophet<sup>-saww</sup>, there is a lengthy Hadeeth in which he<sup>-saww</sup> said mentioning Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and his<sup>-asws</sup> merits, addressing (Syeda) Fatima<sup>-asws</sup>: 'And you<sup>-asws</sup>, O daughter<sup>-asws</sup>! Your<sup>-asws</sup> husband<sup>-asws</sup>, and his<sup>-asws</sup> two sons<sup>-asws</sup> Hassan<sup>-asws</sup> and Husayn<sup>-asws</sup>, and they<sup>-asws</sup> two are the generous ones of my<sup>-saww</sup> community, and would enjoin it for the good and forbid it from the evil, and that Allah<sup>-azwj</sup> Mighty and Majestic has Given them<sup>-asws</sup> the Wisdom and the Decisive Speech'.<sup>26</sup>

## VERSES 21 - 26

وَهَلْ أَتَاكَ نَبَأُ الْخُسْفِ إِذْ تُسَوِّرُوا الْمِحْرَابَ {21}

**And did there come to you news of the litigants when they climbed over the (prayer) Niche? [38:21]**

إِذْ دَخَلُوا عَلَى دَاوُودَ فَفَزِعَ مِنْهُمْ ۖ قَالُوا لَا تَخَفْ ۖ خَصِمَانِ بَعْىٰ بَعْضُنَا عَلَىٰ بَعْضٍ فَاحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَىٰ سَوَاءِ الصِّرَاطِ {22}

**When they came to Dawood, he panicked from them. They said, 'Do not fear! (We are) two litigants. One of us has transgressed upon the other, therefore judge between us with the Truth, and do not be unjust, and guide us to the level path [38:22]**

<sup>25</sup> عيون أخبار الرضا (عليه السلام) 2: 228 / 3.

<sup>26</sup> Tafseer Noor Al Saqalayn – CH 38 H 15

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ  
{23}

***This is my brother. For him are ninety-nine ewes and for me there is one ewe, but he said, 'Hand it over to me', and he prevailed in discourse' [38:23]***

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعَجَتِكَ إِلَىٰ نِعَاجِهِ ۖ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ ۖ وَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ {24}

***He (Dawood) said: 'He has wronged you by asking for your ewe to (be added) to his ewes, and surely most of the partners tend to transgress upon each other except those who believe and do righteous deeds, and they are few'. And Dawood rather thought We had Tried him, so he sought Forgiveness of his Lord and fell down in Ruku and was penitent [38:24]***

فَعَفَرْنَا لَهُ ذَلِكَ ۖ وَإِنَّ لَهُ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ {25}

***Therefore, We Forgave that for him. And surely, for him, in Our Presence, there is Proximity and an excellent resort [38:25]***

يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ ۚ إِنَّ الَّذِينَ يَظْلُمُونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ {26}

***"O Dawood! Surely, We Made you a Caliph in the earth, therefore, judge between the people with the Truth and do not follow the vain desires, for you will stray from the Way of Allah. Surely, those who stray from the way of Allah, for them is a severe Punishment due to their forgetting the Day of Reckoning!" [38:26]***

في اصول الكافي على بن ابراهيم عن أبيه عن ابن أبي عمير عن منصور عن فضيل الاعور عن أبي عبيدة الحذاء عن أبي عبد الله (ع) انه قال: يابا عبيدة إذا قام قائم آل محمد حكم بحكم داود وسليمان، لا يستل [ عن ] بينة،

In Usool Al-Kafi, Ali bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour, from Fazeyl Al-Awr, from Abu Ubeyda Al-Haza'a,

'Abu Abdullah having said: 'O Abu Ubeyda! When the Qaim<sup>-asws</sup> of the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> rises, he<sup>-asws</sup> will judge with the judgement of Dawood<sup>-as</sup> and Suleyman<sup>-as</sup>, not asking for the evidence'.<sup>27</sup>

وعنه: عن أبيه، قال: حدثنا علي بن محمد بن قتيبة، عن حمدان بن سليمان، عن نوح بن شعيب، عن محمد بن إسماعيل، عن صالح، عن علقمة، عن الصادق (عليه السلام)، في حديث قال فيه: «يا علقمة، إن رضى الناس لا يملك، و ألسنتهم لا تضبط، وكيف تسلمون مما لم يسلم منه أنبياء الله و رسله و حججه (عليهم السلام) ألم ينسبوا يوسف (عليه السلام) إلى أنه هم بالزنا؟ ألم ينسبوا أيوب (عليه السلام) إلى أنه ابتلي بذنوبه؟ ألم ينسبوا داود (عليه السلام) إلى أنه تبع الطير، حتى نظر إلى امرأة أوريا فهوهاها، و أنه قدم زوجها أمام التابوت حتى قتل، ثم تزوج بها؟».

And from him, from Ali Bin Muhammad Bin Quteyba, from Hamdan Bin Suleyman, from Nuh Bin Shuayb, from Muhammad Bin Ismail, from Salih, from Alqaman,

'Al-Sadiq<sup>-asws</sup>, in a Hadeeth, said: 'O Alqama! The people are content with what had reached them, and their tongues do not get seized! (if what they is true then) how can you all be safe from what the Prophets<sup>-as</sup> of Allah<sup>-azwj</sup>, and His<sup>-azwj</sup> Rasools<sup>-as</sup>, and His<sup>-azwj</sup> Proofs<sup>-asws</sup> were not safe from?' Are they not attributing to Yusuf<sup>-as</sup> that he<sup>-as</sup> had committed adultery? Are they not attributing to Ayoub<sup>-as</sup> that he<sup>-as</sup> indulged in sins? Are they not attributing to Dawood<sup>-as</sup> that he followed the bird, until he looked at the wife of owriya, so he<sup>-as</sup> desired her, and he<sup>-as</sup> sent her husband to be in front of the Box until he was killed, then married her?'<sup>28</sup>

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: «أي علم، و أناب أي تاب».

Then Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud,

'Abu Ja'far<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **And Dawood rather thought - i.e., knew We had Tried him, so he sought Forgiveness of his Lord and fell down in Ruku and was penitent [38:24] - i.e., repented'**.

و ذكر أن داود كتب إلى صاحبه: أن لا تقدم أوريا بين يدي التابوت، و رده. فلما رجع أوريا إلى أهله مكث ثمانية أيام ثم مات.

And he<sup>-asws</sup> mentioned that Dawood<sup>-as</sup> wrote to the commander of the battalion: 'Do not send Owriya in front of the carriage, and send him back'. So, when Owriya returned to his family, he remained for eighty days, then he died (a natural death)'.<sup>29</sup>

في كتاب الخصال عن الاعمش عن جعفر بن محمد عليهما السلام قال: هذا شرايع الدين إلى ان قال عليه السلام: والانبيا ووصياؤهم لا ذنوب لهم، لانهم معصومون مطهرون.

In the book Al-Khisal, from Al-Amsh,

'Ja'far Bin Muhammad<sup>-asws</sup> has said: 'These are the Laws of the Religion' – until he<sup>-asws</sup> said: 'And the Prophets<sup>-as</sup>, and their<sup>-as</sup> successors<sup>-as</sup>, there are no sins to them, because they<sup>-as</sup> are (all) Infallible, Purified'.<sup>30</sup>

<sup>27</sup> Tafseer Noor Al Saqalayn – CH 38 H 29

<sup>28</sup> أمالي الصدوق: 3 / 91.

<sup>29</sup> تفسير القمي 2: 234.

علي بن إبراهيم: حدثنا محمد بن جعفر، قال: حدثنا محمد بن أحمد، عن محمد بن الحسين، عن علي بن النعمان، عن علي بن أيوب، عن عمر بن يزيد بياع السابري، قال: قلت لأبي عبد الله (عليه السلام): قول الله في كتابه: لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ، قال: «ما كان له ذنب، و لا هم بذنب، و لكن الله حملة ذنوب شيعته ثم غفرها له».

Ali Bin Ibrahim, from Muhammad Bin Ja'far, from Muhammad Bin Ahmad, from Muhammad Bin Al-Husayn, from Ali Bin Al-No'man, from Ali Bin Ayoub, from Umar Bin Yazeed who said,

'I said to Abu Abdullah<sup>-asws</sup>, '(What about) the Words of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> Book **For Allah to Forgive you what has preceded from your sins and what is delayed [48:2]**. He<sup>-asws</sup> said: 'There was no sin on him<sup>-saww</sup>, nor was he<sup>-saww</sup> with a sin, but Allah<sup>-azwj</sup> burdened him<sup>-saww</sup> with the sins of his<sup>-saww</sup> Shias, then Forgave them for his<sup>-saww</sup> sake'.<sup>31</sup>

قال شرف الدين النجفي: و يؤيده ما روي مرفوعا عن أبي الحسن الثالث (عليه السلام): أنه سئل عن قول الله عز و جل: لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ، فقال (عليه السلام): و أي ذنب كان لرسول الله (صلى الله عليه و آله) متقدما أو متأخرا؟ و إنما حملة الله ذنوب شيعة علي (عليه السلام)، من مضى منهم و من بقي، ثم غفرها له».

Sharaf Al-Deen Al-Najafi said,

'And it is supported by what has been reported from Abu Al-Hassan<sup>-asws</sup> the Third having said about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **For Allah to Forgive you what has preceded from your sins and what is delayed [48:2]**, so he<sup>-asws</sup> said: 'And which sin was committed by Rasool-Allah<sup>-saww</sup>, before or after?' But rather, Allah<sup>-azwj</sup> Burdened him<sup>-saww</sup> with the sins of the Shias of Ali<sup>-asws</sup>, from the past among them and the ones who remain, then Forgave them on his<sup>-saww</sup> behalf'.<sup>32</sup>

الطبرسي: روى المفضل بن عمر، عن الصادق (عليه السلام)، قال: سأله رجل، عن هذه الآية، فقال: «و الله ما كان له ذنب، و لكن الله سبحانه ضمن له أن يغفر ذنوب شيعة علي (عليه السلام) ما تقدم من ذنبهم و ما تأخر».

Al-Tabarsy – It has been reported by Al-Mufazzal-Bin Umar,

'A man asked Al-Sadiq<sup>-asws</sup> about this Verse, so he<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>, there was no sin for him<sup>-saww</sup>, but Allah<sup>-azwj</sup> the Glorious, Guaranteed him<sup>-saww</sup> that He<sup>-azwj</sup> would Forgive the sins of the Shias of Ali<sup>-asws</sup>, whatever had preceded from their sins and whatever is to follow'.<sup>33</sup>

## VERSES 27 & 28

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ۚ ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا ۖ فَوَيْلٌ لِلَّذِينَ كَفَرُوا  
مِنَ النَّارِ {27}

<sup>30</sup> Tafseer Noor Al Saqalayn – CH 48 H 19

<sup>31</sup> تفسير القمي 2: 314.

<sup>32</sup> تأويل الآيات 2: 593/4.

<sup>33</sup> مجمع البيان 9: 168.

***And We did not Create the sky and the earth and what is between the two in vain. That is the thinking of those who commit Kufr. So, woe be unto those who commit Kufr, on account of the Fire [38:27]***

**Ahadith, here**

أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ  
{28}

***Or should We Make those who believe and do righteous deeds to be like the mischief-makers in the earth, or Make the pious ones to be like the immoral? [38:28]***

علي بن إبراهيم، قال: حدثنا محمد بن جعفر، قال: حدثني يحيى بن زكرياء اللؤلؤي، عن علي بن حسان، عن عبد الرحمن بن كثير، قال سألت الصادق (عليه السلام) عن قوله: أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ، قال: «أمير المؤمنين (عليه السلام) وأصحابه، كالمُفْسِدِينَ فِي الْأَرْضِ حَبْر، و زريق، وأصحابهما، أَمْ نَجْعَلُ الْمُتَّقِينَ أمير المؤمنين (عليه السلام) وأصحابه كالفُجَّارِ حَبْر، و دلام، وأصحابهما».

Ali Bin Ibrahim, from Muhammad Bin Ja'far, from Yahya Bin Zakariyya Al-Lu'lu'i, from Ali Bin Hisan, from Abdul Rahman Bin Kaseer who said,

'I asked Al-Sadiq<sup>-asws</sup> about His<sup>-azwj</sup> Words: ***Or should We Make those who believe and do righteous deeds [38:28],*** he<sup>-asws</sup> said: 'Amir Al-Momineen<sup>-asws</sup> and his<sup>-asws</sup> companions, ***to be like the mischief-makers in the earth?*** - Hibter (Abu Bakr) and Zareeq (Umar) and the companions of these two, ***or Make the pious ones*** - Amir Al-Momineen<sup>-asws</sup> and his<sup>-asws</sup> companions, ***to be like the immoral?*** Hibter (Abu Bakr), and Dalam (Umar), and the companions of these two'.<sup>34</sup>

محمد بن يعقوب الكليني، قال: حدثني علي بن إبراهيم، عن أبيه، عن ابن فضال، عن حفص المؤذن، عن أبي عبد الله (عليه السلام). و محمد بن إسماعيل بن بزيع، عن محمد بن سنان، عن إسماعيل بن جابر، عن أبي عبد الله (عليه السلام) - في حديث طويل - قال (عليه السلام): «فإنه لا ينبغي لأهل الحق أن ينزلوا أنفسهم منزلة أهل الباطل، لأن الله لم يجعل أهل الحق عنده بمنزلة أهل الباطل، ألم يعرفوا وجه قول الله في كتابه، إذ يقول: أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ؟».

Muhammad Bin Yaqoub Al-Kulayni, from Ali Bin Ibrahim, from his father, from Ibn Fazal, from Hafs Al-Mu'zan. And Muhammad Bin Ismail Bin Bazi'e, from Muhammad Bin Sinan, from Ismail Bin Jabir,

'Abu Abdullah<sup>-asws</sup> – in a lengthy Hadeeth – having said: 'So it does not befit the people of the Truth that they should lower themselves to the level of the people of the Falsehood. Do you not recognise its aspect in the Words of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> Book where He<sup>-azwj</sup> is Saying: ***Or should We Make those who believe and do righteous deeds to be like the mischief-makers in the earth, or Make the pious ones to be like the immoral? [38:28]***'<sup>35</sup>

<sup>34</sup> تفسير القمي 2: 234

<sup>35</sup> الكافي 8: 12.

## VERSE 29

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ {29}

**(It is) a Blessed Book We Revealed to you, so they may ponder over its Signs and the ones of understanding would take heed [38:29]**

علي بن إبراهيم: كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ أمير المؤمنين و الأئمة (عليهم السلام) وَ لِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ فهم أهل الألباب الثاقبة. قال: و كان أمير المؤمنين (عليه السلام) يفتخر بها، و يقول: «ما أعطي أحد قبلي و لا بعدي مثل ما أعطيت».

Ali Bin Ibrahim –

Regarding: **(It is) a Blessed Book We Revealed to you, so they may ponder over its Signs [38:29]** – Amir Al-Momineen<sup>-asws</sup> and the Imams<sup>-asws</sup>, **and the ones of understanding would heed [38:29]**, and they<sup>-asws</sup> are the people of the insight. And Amir Al-Momineen<sup>-asws</sup> used to pride and say: ‘No one has been Given before me<sup>-asws</sup>, nor will he be Given after me<sup>-asws</sup>, like what I<sup>-asws</sup> have been Given’.<sup>36</sup>

## VERSES 30 - 33

وَوَهَبْنَا لِدَاوُودَ سُلَيْمَانَ ۚ نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ {30}

**And We Granted Suleyman to Dawood, the excellent servant. He was penitent [38:30]**

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجِيَادُ {31}

**When there were displayed to him in the evening, the well-bred steeds (horses) [38:31]**

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ {32}

**So, he said: ‘I loved the love of good things from the Zikr of my Lord, until it (sun) disappeared in the veil [38:32]**

رُدُّوْهَا عَلَيَّ ۖ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ {33}

**Return it unto me!’ Then he began to wipe the legs and the necks [38:33]**

ابن بابويه في (الفقيه): بإسناده، قال زرارة و الفضيل: قلنا لأبي جعفر (عليه السلام): أ رأيت قول الله عز و جل: إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا؟

<sup>36</sup> تفسير القمي 2: 234

Ibn babuwayh in Al-Faqih, by his chain, Zurara and Al-Fazeyl said,

'We said to Abu Ja'far<sup>-asws</sup>, 'What is your<sup>-asws</sup> view of the Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***Surely, the Salat was always a timed Ordinance for the Momineen [4:103]?***'

قال: «يعني كتابا مفروضا، و ليس يعني وقت فوتها، إن جاز ذلك الوقت ثم صلاها لم تكن صلاة مؤداة، و لو كان ذلك كذلك لهلك سليمان بن داود (عليه السلام) حين صلاها لغير وقتها، و لكن متى ذكرها صلاها».

He<sup>-asws</sup> said: 'It Means Decreed to be Obligatory, and it does not mean its time would lapse. If that was the case, then if its time lapses, and then it was prayed, it would not count as Salat. And had it been that, Suleyman Bin Dawood<sup>-as</sup> would have perished where he<sup>-as</sup> prayed Salat at other than its time, but when he<sup>-as</sup> remembered it, prayed it'.

روي عن الصادق (عليه السلام) أنه قال: «إن سليمان بن داود (عليه السلام) عرض عليه ذات يوم بالعشي الخيل فاشتغل بالنظر إليها حتى توارت الشمس بالحجاب، فقال للملائكة: ردوا الشمس علي حتى أصلي صلاتي في وقتها.

It has been reported from Al-Sadiq<sup>-asws</sup> having said: 'One day, (war) horses were presented to Suleyman Bin Dawood<sup>-as</sup> in the evening. But he<sup>-as</sup> was pre-occupied in looking at them to the extent that the sun set, so he<sup>-as</sup> said to the Angels: 'Return the sun for me<sup>-as</sup> until I<sup>-as</sup> pray my<sup>-as</sup> Salat at its time'.

فردوها، فقام فمسح ساقيه و عنقه، و أمر أصحابه الذين فاتتهم الصلاة معه بمثل ذلك، و كان ذلك وضوءهم للصلاة، ثم قام فصلى، فلما فرغ غابت الشمس، و طلعت النجوم:

So, it returned, and he<sup>-as</sup> stood up and wiped its legs and its necks, and ordered his<sup>-as</sup> companions who missed the Salat along with him<sup>-as</sup> to do similar to that. And that was their Wudu for the Salat. Then he<sup>-as</sup> stood up and prayed Salat. So, when he<sup>-as</sup> was free from it, the sun set, and the stars were visible.

و ذلك قول الله عز و جل: وَ وَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ إِذْ عَرَضَ عَلَيْهِ بِالْعَشيِّ الصَّافِنَاتُ الْجِيَادُ فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ رُدُّوها عَلَيَّ فَطَفِقَ مَسْحاً بِالسُّوقِ وَ الْأَعْنَاقِ».

And these are the Words of the Mighty and Majestic: ***And We Granted Suleyman to Dawood, the excellent worshipper. He was penitent [38:30] When there were displayed to him in the evening, the well-bred steeds [38:31] So he said: 'I loved the love of good things from the Zikr of my Lord, until it (sun) disappeared in the veil [38:32] Return it unto me!' Then he began to wipe the legs and the necks [38:33]'***<sup>37</sup>

الطبرسي، قال: قال ابن عباس: سألت عليا (عليه السلام) عن هذه الآية، فقال: «ما بلغك فيها، يا ابن عباس؟».

Al-Tabarsy said,

Ibn Abbas said, 'I asked Ali<sup>-asws</sup> about this Verse, so he<sup>-asws</sup> said: 'What has reached you regarding it (from the people), O Ibn Abbas?'

<sup>37</sup> من لا يحضره الفقيه 1: 129 / 606 و 607

قلت: سمعت كعبا يقول: اشتغل سليمان بعرض الأفراس حتى فاتته الصلاة، فقال: ردوها علي - يعني الأفراس، وكانت أربعة عشر فرسا - فضرب سوقها وأعناقها بالسيف، فقتلها، فسلبه الله ملكه أربعة عشر يوما، لأنه ظلم الخيل بقتلها.

I said, 'I heard Ka'ab saying, 'Suleyman<sup>-as</sup> was pre-occupied with the presentation of the horses to the extent that he<sup>-as</sup> missed the Salat. So he<sup>-as</sup> said: 'Return them for me<sup>-as</sup> – meaning the horses – and there were fourteen horses – so he<sup>-as</sup> struck their legs and their necks with the sword, so he<sup>-as</sup> killed them. So Allah<sup>-azwj</sup> Confiscated his<sup>-as</sup> kingdom for forty days, because he<sup>-as</sup> was unjust to the horses by killing them'.

فقال علي (عليه السلام): «كذب كعب، لكن اشتغل سليمان بعرض الأفراس ذات يوم، لأنه أراد جهاد العدو، حتى توارت الشمس بالحجاب، فقال، بأمر الله تعالى للملائكة الموكلين بالشمس: ردوها علي. فردت، فصلى العصر في وقتها. وإن أنبياء الله لا يظلمون، ولا يأمرون بالظلم، لأنهم معصومون، مطهرون».

So Ali<sup>-asws</sup> said: 'Ka'ab has lied. But, Suleyman<sup>-as</sup> was pre-occupied with the horses one day, because he<sup>-as</sup> wanted to fight against the enemies, until the sun disappeared. So he<sup>-as</sup> said, by the Command of Allah<sup>-azwj</sup> the Exalted, to the Angels allocated with the sun: 'Return it for me<sup>-as</sup>!' So, it returned, and he<sup>-as</sup> prayed Al-Asr Salat at its time. And surely, the Prophets<sup>-as</sup> of Allah<sup>-azwj</sup> are not unjust, nor do they order for the injustice, because they<sup>-as</sup> are Infallible, the Purified'.<sup>38</sup>

See Appendix II for additional Ahadeeth on Infallibility of Prophets<sup>-as</sup>.

## VERSE 34

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَداً ثُمَّ أَنَابَ {34}

***And We Tested Suleyman, and We Placed a body upon his throne, then he repented [38:34]***

الطبرسي: روي أن الجن و الشياطين لما ولد لسليمان ابن، قال بعضهم لبعض: إن عاش له ولد لنلقين منه ما لقينا من أبيه من البلاء. فأشفق (عليه السلام) منهم عليه فاسترضعه المزن - و هو السحاب - فلم يشعر إلا و قد وضع على كرسيه ميتا، تنبها على أن الحذر لا ينفع من القدر، و إنما عوقب (عليه السلام) على خوفه من الشياطين.

Al-Tabarsy –

It is reported that when a son was born unto Suleyman<sup>-as</sup>, the Jinn and the Satans<sup>-la</sup> said to each other, 'If a son for him<sup>-as</sup> lives on, we shall face the afflictions from him what, we have faced from his father<sup>-as</sup>. So, he<sup>-as</sup> feared from them for him, and sought for him<sup>-as</sup> to be weaned among the clouds. He<sup>-as</sup> did not realise, except that he (the son) had been placed upon his<sup>-as</sup> chair as dead, being a caution over that the fear does not benefit from that which is Ordained. But rather, he<sup>-as</sup> blamed it on his<sup>-as</sup> own fear from the Satans<sup>-la</sup>'.

قال: و هو المروي عن أبي عبد الله (عليه السلام).

مجمع البيان 8: 741. <sup>38</sup>



He (Tabarsy) said. 'It has been reported from Abu Abdullah<sup>-asws</sup>'<sup>39</sup>.

## VERSES 35 - 38

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ {35}

**He said: 'Lord! Forgive me and Grant me a kingdom, not befitting for anyone from after me. Surely, You are the Bestower' [38:35]**

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ {36}

**Then We Subjugated the wind for him to flow gently by his order, wherever he so directed [38:36]**

وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ {37}

**And (Subjugated) the Satans, being all builders and divers [38:37]**

وآخَرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ {38}

**And others fettered in the chains [38:38]**

ابن بابويه، قال: حدثنا أحمد بن يحيى المكنب، قال: حدثنا أبو الطيب أحمد بن محمد الوراق، قال: حدثنا علي بن هارون الحميري، قال: حدثنا علي بن محمد بن سليمان النوفلي، قال: حدثنا أبي، عن علي بن يقطين، قال: قلت لأبي الحسن موسى بن جعفر (عليه السلام): أ يجوز أن يكون نبي الله عز و جل بخيلاً؟ فقال: «لا». فقلت له: فقول سليمان (عليه السلام): رَبِّ اغْفِرْ لِي وَ هَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي ما وجهه و ما معناه؟

Ibn Babuwayh, from Ahmad Bin Yahya Al-Maktab, from Abu Al-Tayyab Ahmad Bin Muhammad Al-Waraaq, from Ali Bin Haroun Al-Humeyri, from Ali Bin Muhammad Bin Suleyman Al-Nowfaly, from his father, from Ali Bin Yaqteen who said,

'I said to Abu Al-Hassan Al-Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, 'Is it permissible for a Prophet<sup>-as</sup> of Allah<sup>-azwj</sup> Mighty and Majestic to be thrifty?' So he<sup>-asws</sup> said: 'No!' So I said to him<sup>-asws</sup>, 'So (what about) the words of Suleyman<sup>-as</sup>: **He said: 'Lord! Forgive me and Grant me a kingdom, not befitting for anyone from after me. Surely, You are the Bestower [38:35]**, what is its perspective, and what is its Meaning?'

فقال: «الملك ملكان: ملك مأخوذ بالغبلة، و الجور، و اختيار الناس، و ملك مأخوذ من قبل الله تبارك و تعالى، كملك إبراهيم، و ملك طالوت، و ملك ذي القرنين. فقال سليمان (عليه السلام): هب لي ملكا لا ينبغي لأحد من بعدي، أن يقول: إنه مأخوذ بالغبلة، و الجور، و اختيار الناس،

He<sup>-asws</sup> said: 'The kingdoms are of two types – A kingdom which is attained by the overcoming, and the tyranny, and the choice of the people; and a kingdom which is attained

<sup>39</sup> مجمع البيان 8: 741.

from the Presence of Allah<sup>-azwj</sup> Blessed and Exalted, like the kingdom of Ibrahim<sup>-as</sup>, and kingdom of Taloot, and kingdom of Zul Qarnayn. Suleyman<sup>-as</sup> said: **'Grant me a kingdom, not befitting for anyone from after me [38:35]**, that he should be saying, 'It has been attained by the conquering, and the tyranny, and the choice of the people'.

فسخر الله تبارك و تعالى له الريح تجري بأمره رخاء حيث أصاب، و جعل غدوها شهرا، و رواحها شهرا، و سخر له الشياطين كل بناء و غواص، و علم منطق الطير، و مكن في الأرض، فعلم الناس في وقته و بعده أن ملكه لا يشبه ملك الملوك المختارين من قبل الناس، و المالكين بالغلبة و الجور.

Allah<sup>-azwj</sup> Blessed and Exalted: **Then We Subjugated the wind for him to flow gently by his order, wherever he so directed [38:36]**, and Made its going as a month, and its flowing a month, **And (Subjugated) the Satans, being all builders and divers [38:37]**, and Taught him<sup>-as</sup> the language of the birds, and to move in the earth. So, the people knew, during his<sup>-as</sup> time and after him<sup>-as</sup> that his<sup>-as</sup> kingdom does not resemble the kingdoms of the choice of the people, and the kingdoms by conquering and the tyranny'.

قال: فقلت له: فقول رسول الله (صلى الله عليه و آله): «رحم الله أخي سليمان، ما كان أبخله!» فقال (عليه السلام): «لقلوه وجهان: أحدهما: ما كان أبخله بعرضه، و سوء القول فيه! و الوجه الآخر: يقول: ما كان أبخله إن كان أراد ما يذهب إليه الجهال!».

I said to him<sup>-asws</sup>, 'What about the words of Rasool-Allah<sup>-saww</sup>: 'May Allah<sup>-azwj</sup> have Mercy upon my<sup>-saww</sup> brother Suleyman<sup>-as</sup>, how stingy he<sup>-as</sup> was!' He<sup>-asws</sup> said: 'His<sup>-saww</sup> words have two perspectives – One of these is how stingy he<sup>-as</sup> was by his<sup>-as</sup> offer, and evil is the word (of the people) in it! And another perspective is that he<sup>-saww</sup> is saying: 'How stingy he<sup>-as</sup> was that he<sup>-as</sup> did not want it to go (inherited) to the ignorant!'

ثم قال (عليه السلام): «قد- و الله- أوتينا ما أوتي سليمان، و ما لم يؤت سليمان، و ما لم يؤت أحد من العالمين، قال الله عز و جل في قصة سليمان: هذا عطاؤنا فاقبضوا أو أمسكوا بغير حساب، و قال عز و جل في قصة محمد (صلى الله عليه و آله): ما آتاكم الرسول فخذوه و ما نهاكم عنه فانتهوا»

Then he<sup>-asws</sup> said: 'We<sup>-asws</sup> have been Given what Suleyman<sup>-as</sup> had been Given, and what he<sup>-as</sup> had not been Given (as well), and what no one in the Worlds have been Given. Allah<sup>-azwj</sup> Mighty and Majestic has Said in the story of Suleyman<sup>-as</sup>: **This is Our Gift, so either confer or withhold, without a Reckoning [38:39]**. And the Mighty and Majestic Said in the story of Muhammad<sup>-saww</sup>: **And whatever the Rasool gives you, then take it, and whatever he forbids you from, then refrain [59:7]**'.<sup>40</sup>

### The kingdom of Suleyman<sup>-as</sup>

علي بن إبراهيم: و قال الصادق (عليه السلام): جعل الله عز و جل ملك سليمان في خاتمه، فكان إذا لبسه حضرته الجن و الإنس و الشياطين، و جميع الطير، و الوحوش و أطاعوه، فيقعد على كرسيه، و يبعث الله ريحا تحمل الكرسي بجميع ما عليه من الشياطين، و الطير، و الإنس، و الدواب، و الخيل، فتمر بها في الهواء إلى موضع يريد سليمان (عليه السلام).

Ali Bin Ibrahim –

And Al-Sadiq<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic make the kingdom of Suleyman<sup>-as</sup> to be in his<sup>-as</sup> ring. So whenever he<sup>-as</sup> used to wear it, there would present to him<sup>-as</sup> the Jinn, and the Human beings, and the Devils, and all the birds, and the animal, and be obedient to him<sup>-as</sup>. So he<sup>-as</sup> would sit upon his<sup>-as</sup> chair, and Allah<sup>-azwj</sup> would Send a wind which would carry the chain along with all that were upon it from the Satans<sup>-la</sup>, and the birds, and the human beings, and the animals, and the horses. So, they would fly with it in the air to any place that Suleyman<sup>-as</sup> so intended to'.<sup>41</sup>

وروي أن سليمان (عليه السلام) كان يجلس على بساطه و يسير في الهواء، فمر ذات يوم و هو سائر في أرض كربلاء فأدارت الرياح بساطه ثلاث دورات، حتى خافوا السقوط، فسكنت الرياح، و نزل البساط في أرض كربلاء،

And it is reported that Suleyman<sup>-as</sup> was seated upon his<sup>-as</sup> carpet and was travelling in the air. So, one day he<sup>-as</sup> when he<sup>-as</sup> was travelling, passed by the land of Karbala, the wind made the carpet to circle it three times, until he<sup>-as</sup> feared that he<sup>-as</sup> would fall down. So, the wind calmed down, and the carpet descended in the land of Karbala.

فقال سليمان للريح: «لم سكنت؟» فقالت: إن هنا يقتل الحسين (عليه السلام). فقال: «و من يكون الحسين؟» فقالت: هو سبط محمد المختار، و ابن علي الكرار.

Suleyman<sup>-as</sup> said to the wind: 'Why did you calm down?' So it said, 'This is where Al-Husayn<sup>-asws</sup> would be killed'. So, he<sup>-as</sup> said: 'And who will be Al-Husayn<sup>-asws</sup>?' It said, 'He<sup>-asws</sup> would be the grandson of Muhammad<sup>-saww</sup>, the Chosen one, and a son<sup>-asws</sup> of Ali<sup>-asws</sup>, the persistent (الكرار)'.

فقال: «و من قاتله؟». فقالت: يقتله لعين أهل السماوات و الأرض يزيد (لعنه الله). فرجع سليمان يديه و لعنه، و دعا عليه، و أمن على دعائه الإنس و الجن، فهبت الرياح، و سار البساط.

So he<sup>-as</sup> said: 'And who would be killing him<sup>-asws</sup>?' It said, 'He<sup>-asws</sup> would be killed by one cursed by the people of the skies and the earth, Yazeed<sup>-la</sup>'. So Suleyman<sup>-as</sup> raised his<sup>-as</sup> hands and sent curses upon him<sup>-la</sup>, and supplicated against him<sup>-la</sup>, and the Jinn and the human beings said 'Ameen' to his<sup>-as</sup> supplication. So, the wind came and the carpet flew away'.<sup>42</sup>

[ في تفسير علي بن إبراهيم ] [ قال: ] حدثني أبي، عن أبي بصير، عن ابان، عن أبي حمزة، عن الأصمغ بن نباتة، عن أمير المؤمنين (عليه السلام) قال: خرج سليمان بن داود من بيت المقدس ومعه ثلاثمائة ألف كرسي عن يمينه عليها الإنس وثلاثمائة ألف كرسي عن يساره عليها الجن وأمر الطير فأظلتهم وأمر الرياح فحملتهم حتى ورد إيوان كسرى في المدائن ثم رجع فبات فاضطجع ثم غدا فأنتهى إلى مدينة تركاوان (بركاوان)،

In the Tafseer of Ali Bin Ibrahim, said, 'My father narrated to me, from Abu Baseer, from Aban, from Abu Hamza, from Al Asbagh Bin Nabata,

Amir Al-Momineen<sup>-asws</sup> has said: 'Suleyman<sup>-as</sup> Bin Dawood<sup>-as</sup> went out from Bayt Al-Maqdas and with him<sup>-saww</sup> were three hundred thousand chairs on his<sup>-as</sup> right upon which were the human beings, and three hundred thousand chairs on his<sup>-as</sup> left upon which were the Jinn, and he<sup>-as</sup> ordered the birds to shade them, and ordered the wind so it carried them until

<sup>41</sup> تفسير القمي 2: 235

<sup>42</sup> بحار الأنوار 44: 42 / 244

they arrived at the broken palace in Al-Mada'in, then returned. So they slept. Then in the morning they ended up to the city Tarkawaan (Barkawaan).

ثم أمر الريح فحملتهم حتى كادت أقدامهم يصيبها الماء وسليمان على عمود منها فقال بعضهم لبعض: هل رأيتم ملكا قط أعظم من هذا وسمعتهم به فقالوا ما رأينا ولا سمعنا بمثله، فنادى ملك من السماء ثواب تسبيحة واحدة في الله أعظم مما رأيتم.

Then he<sup>-as</sup> ordered the wind, so it carried them until their feet hit the water, and Suleyman<sup>-as</sup> was upon a column from it, so some of them said to the others, 'Have you ever seen a king at all greater than this, and heard of him'. So, they said, 'We have neither seen nor heard the like of him<sup>-as</sup>'. So, an Angel called out from the sky, 'The Reward of one Glorification for the Sake of Allah<sup>-azwj</sup> is greater than what you are seeing'.<sup>43</sup>

محمد بن عبد الحميد، عن أبي جميلة، عن أبي عبد الله عليه السلام في قول سليمان: " هب لي ملكا لا ينبغي لأحد من بعدي إنك أنت الوهاب " قلت: فأعطي الذي دعا به ؟

Muhammad Bin Abdul Hameed, from Abu Jameela,

'From Abu Abdullah<sup>-asws</sup> regarding the words of Suleyman<sup>-as</sup>: **Grant me a kingdom, not befitting for anyone from after me. Surely, You are the Bestower [38:35].** I said, 'What he<sup>-as</sup> Given that which he<sup>-as</sup> supplicated for?'

قال: نعم، ولم يعط بعده إنسان ما أعطي نبي الله عليه السلام من غلبة الشيطان فخنقه إلى أسطوانة حتى أصاب بلسانه يد رسول الله صلى الله عليه وآله، فقال رسول الله: لولا ما دعا به سليمان لأريتكموه.

He<sup>-asws</sup> said: 'Yes, and no human has been Given after him<sup>-as</sup> what the Prophet<sup>-as</sup> of Allah<sup>-azwj</sup> had been Given, from overcoming the Satan<sup>-la</sup>, so he<sup>-as</sup> throttled him<sup>-la</sup> to a pipe (shape) to the extent that he<sup>-la</sup> hit the hand of Rasool-Allah<sup>-saww</sup> with his<sup>-la</sup> tongue. Rasool-Allah<sup>-saww</sup> said: 'Had Suleyman<sup>-as</sup> not supplicated with it, I<sup>-saww</sup> would have shown it to you'.<sup>44</sup>

### Comparison to the kingdom of Amir Al-Momineen<sup>-asws</sup>

وروي عن سلمان الفارسي (رضي الله عنه)، قال: كنا جلوسا مع أمير المؤمنين (عليه السلام) بمنزله لما بوع عمر بن الخطاب، قال: كنت أنا، و الحسن، و الحسين (عليهما السلام)، و محمد بن الحنفية، و محمد بن أبي بكر، و عمار بن ياسر، و المقداد بن الأسود الكندي (رضي الله عنهم):

It has been reported -

From Salman Al-Farsy<sup>-ra</sup> having said, 'We were seated with Amir Al-Momineen<sup>-asws</sup> at his<sup>-asws</sup> house, when allegiance was pledged to Umar Bin Al-Khattab. It was myself<sup>-ra</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and Muhammad Bin Hanafiyya, and Muhammad Bin Abu Bakr, and Ammar Bin Yaasir, and Al-Miqdad Bin Al-Aswad Al-Kindy<sup>-ra</sup>.

قال له ابنه الحسن (عليه السلام): «يا أمير المؤمنين، إن سليمان سأل ربه ملكا لا ينبغي لأحد من بعده، فأعطاه ذلك، فهل ملكت مما ملك سليمان بن داود (عليه السلام)؟»

<sup>43</sup> Tafseer Abu Hamza Al Sumaly - Hadeeth No. 259

<sup>44</sup> Bihar Al-Anwaar- V 14, The book of Prophet-hood, Ch 6 H 2

His-asws son-asws, Al-Hassan-asws said to him-asws: 'O Amir Al-Momineen-asws! Suleyman-as asked his-as Lord-azwj for a kingdom which would not be for anyone from after him-as, so He-azwj Gave that to him-as. So did you-asws attain a kingdom from what Suleyman Bin Dawood-as had attained?'

فقال (عليه السلام): «و الذي فلق الحبة و برأ النسمة، إن سليمان بن داود سأل الله عز و جل الملك و أعطاه، و أن أباك ملك ما لم يملكه بعد جدك رسول الله (صلى الله عليه و آله) أحد قبله، و لا يملكه أحد بعده».

He-asws said: 'By the One Who Split the Seed and Formed the person, Suleyman Bin Dawood-as asked Allah-azwj Mighty and Majestic for the kingdom and was Given it, and your-asws father-asws has a kingdom which no one possessed before him-asws from after your-asws grandfather-saww, nor would anyone possess it after him-asws'.

فقال له الحسن (عليه السلام): «نريد أن ترينا مما فضلك الله تعالى به من الكرامة». فقال (عليه السلام): «أفعل إن شاء الله».

Al-Hassan-asws said to him-asws: 'We would like you-asws to show us, from what Allah-azwj the High has Graced you-asws with, from the prestige'. So he-asws said: 'I-asws will do it, if Allah-azwj so Desires it'.

فقال الحسن (عليه السلام): «يا أمير المؤمنين، إن سليمان ابن داود (عليه السلام) كان مطاعاً بخاتمه، و أمير المؤمنين بماذا يطاع؟» فقال (عليه السلام): «أنا عين الله في أرضه، أنا لسان الله الناطق في خلقه، أنا نور الله الذي لا يطفأ، أنا باب الله الذي يؤتى منه، و حجته على عباده».

Al-Hassan-asws said: 'O Amir Al-Momineen-asws! Suleyman Ibn Dawood-as commanded obedience by his-as ring, and Amir Al-Momineen-asws, by what would he-asws command obedience?' So he-asws said: 'I-asws am the Eyes of Allah-azwj in His-azwj earth, and I-asws am the Speaking Tongue of Allah-azwj among His-azwj creatures, and I-asws am the Light of Allah-azwj which will not be extinguished, and I-asws am the Door of Allah-azwj which (everything) is given out from it, and a divine Authority of Allah-azwj over His-azwj servants'.

ثم قال: «أ تحبون أن أريكم خاتم سليمان بن داود (عليه السلام)؟». قال: «نعم». فأدخل يده إلى جيبه، فأخرج خاتماً من ذهب، فسه من ياقوته حمراء، عليه مكتوب: محمد و علي، فقال (عليه السلام): «تريدون أن أريكم سليمان ابن داود (عليه السلام)؟» فقلنا: نعم.

Then he-asws said: 'Would you all like me-asws to show you the ring of Suleyman Bin Dawood-as?' We said: 'Yes'. So he-asws inserted his-asws hand in his-asws pocket, and brought out a ring of gold, embedded with red sapphire, on which was the inscription: 'Muhammad-saww and Ali-asws'. He-asws said: 'Would you all like me-asws to show you Suleyman Bin Dawood-as?' We said, 'Yes'.

فقام، و نحن معه، فدخل بنا بستاناً ما رأينا أحسن منه، و فيه من جميع الفواكه و الأعناب، و أنهار تجري، و الأطيار يتجاوبن على الأشجار، فحين رآته الأطيار جاءت ترفرف حوله حتى توسطنا البستان، فإذا سرير عليه شاب ملقى على ظهره، واضع يده على صدره،

He-asws stood up, and we arose with him-asws, and we came up to an orchard which we had not seen a more beautiful one than it. And in it were all the fruits and the grapes, and rivers flowing, and birds chirping upon the trees. So, when the birds saw him-asws, they fluttered around him-asws until we were in the middle of the orchard. There was a young man lying on his back, upon a bed, with his hands placed upon his chest.

فأخرج أمير المؤمنين (عليه السلام) الخاتم من جيبه، و جعله في إصبع سليمان (عليه السلام)، فنهض قائما، و قال: «السلام عليك يا أمير المؤمنين، و وصي رسول رب العالمين، أنت و الله الصديق الأكبر، و الفاروق الأعظم، قد أفلح من تمسك بك، و قد خاب و خسر من تخلف عنك، و إني سألت الله تعالى بكم أهل البيت فأعطيت ذلك الملك».

Amir Al-Momineen<sup>-asws</sup> brought out the ring from his<sup>-asws</sup> pocket, and made it to be in the finger of Suleyman<sup>-as</sup>. He<sup>-as</sup> arose standing, and said: 'Peace be upon you<sup>-asws</sup>, O Amir Al-Momineen<sup>-asws</sup>, and successor<sup>-asws</sup> of Rasool<sup>-saww</sup> of the Lord<sup>-azwj</sup> of the Worlds. By Allah<sup>-azwj</sup>! You<sup>-asws</sup> are the Great Truthful (الصدق الأكبر), and the Magnificent Distributor (الفاروق الأعظم). Successful is the one who attaches himself to you<sup>-asws</sup>, and disappointed and in loss is the one who opposes you<sup>-asws</sup>. And I<sup>-as</sup> asked Allah<sup>-azwj</sup> the High, by your<sup>-asws</sup> sake, the People<sup>-asws</sup> of the Household, so I<sup>-as</sup> was Given that kingdom'.

قال سلمان: فلما سمعت كلام سليمان بن داود (عليه السلام) لم أتمالك نفسي، حتى وقعت على أقدام أمير المؤمنين (عليه السلام) أقبلها، و حمدت الله تعالى على جزيل عطائه بمدايته لنا إلى ولاية أهل البيت (عليهم السلام) الذين أذهب الله عنهم الرجس أهل البيت و طهرهم تطهيرا، و فعل أصحابي كما فعلت.

Salman<sup>-ra</sup> said, 'When I<sup>-ra</sup> heard the speech of Suleyman Bin Dawood<sup>-as</sup>, I<sup>-ra</sup> could not control myself<sup>-ra</sup>, until I<sup>-ra</sup> fell upon the feet of Amir Al-Momineen<sup>-asws</sup> and kissed them. And I<sup>-ra</sup> Praised Allah<sup>-azwj</sup> the Exalted that He<sup>-azwj</sup> should Grant us the Guidance to the Wilayah of the People<sup>-asws</sup> of the Household, from whom Allah<sup>-azwj</sup> Kept away the uncleanness and Purified them with a thorough Purifying. And my<sup>-ra</sup> companions (also) did what I<sup>-ra</sup> did'.<sup>45</sup>

قال محمد بن العباس رحمه الله: حدثنا أحمد بن إدريس، عن أحمد ابن محمد بن عيسى، عن الحسين بن سعيد، عن عبد الله بن الحجال، عن ثعلبة بن ميمون، عن زكريا الزجاجي قال: سمعت أبا جعفر عليه السلام يقول: إن عليا عليه السلام كان فيما ولي بمنزلة سليمان بن داود إذ قال [ له ] سبحانه (هذا عطاؤنا فامنن أو أمسك بغير حساب).

Muhammad Bin Al Abbas said, 'It was narrated to us by Ahmad bin Idrees, from Ahmad Ibn Muhammad Bin Isa, from Al Husayn Bin Saeed, from Abdullah Bin Al Hajal, from Sa'alba Bin Maymoun, from Zakariyya Al Zajajy who said,

'I heard Abu Ja'far<sup>-asws</sup> saying: 'Certainly Ali<sup>-asws</sup> was, regarding what he<sup>-asws</sup> ruled, at the status of Suleyman Bin Dawood<sup>-as</sup>, when the Glorious<sup>-azwj</sup> Said to him<sup>-as</sup>: ***This is Our Gift, so either confer or withhold, without a Reckoning [38:39].***

معنى ذلك: أن الذي ولاه أمير المؤمنين عليه السلام من الامامة والخلافة والرياسة العامة على الجن والانس وجميع خلق الله بمنزلة ما وليه سليمان عليه السلام من الملك الموهوب والرياسة العامة على الجن والانس والطير والوحش وغير ذلك،

The meaning of that is – that which Amir Al-Momineen<sup>-asws</sup> ruled over, from the Imamate and the Caliphate, and the government of the general Muslims, upon the Jinn and the human beings, and the birds, and the beasts, and other than that.

وأمير المؤمنين عليه السلام أعطى ما لم يعط سليمان لأنه أعطي كلما أعطى النبي صلى الله عليه وآله، و ما أعطاه الله ما أعطى سليمان وغيره من الانبياء عليهم السلام فصار ما أعطى أمير المؤمنين أعظم مما أعطى سليمان.

المحتضر: 71، بحار الأنوار 27: 33 / 5 45

And Amir Al-Momineen<sup>-asws</sup> was Given what Suleyman was not Given, because he<sup>-asws</sup> was Given all what the Prophet<sup>-saww</sup> was Given, and (also) from what Allah<sup>-azwj</sup> Gave to Suleyman<sup>-as</sup> and others from the Prophets<sup>-as</sup>. Thus, it came to be that whatever Amir Al-Momineen<sup>-asws</sup> was Given was greater than what Suleyman<sup>-as</sup> was Given".<sup>46</sup>

## VERSES 39 & 40

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ {39}

***This is Our Gift, so either confer or withhold, without a Reckoning [38:39]***

أحمد بن يحيى المكتب، عن أحمد بن محمد الوراق، عن علي بن هارون الحميري، عن علي بن محمد بن سليمان النوفلي، عن أبيه، عن علي بن يقطين قال: قلت لأبي الحسن موسى بن جعفر عليه السلام: أيجوز أن يكون نبي الله عزوجل بخيلاً؟ فقال: لا، فقلت له: فقول سليمان: "رب اغفر لي وهب لي ملكاً لا ينبغي لأحد من بعدي" ما وجهه ومعناه؟

Ahmad Bin Yahya Al-Maktab, from Abu Al-Tayyab Ahmad Bin Muhammad Al-Waraaq, from Ali Bin Haroun Al-Humeyri, from Ali Bin Muhammad Bin Suleyman Al-Nowfaly, from his father, from Ali Bin Yaqteen who said,

'I said to Abu Al-Hassan Al-Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, 'Is it permissible for a Prophet<sup>-as</sup> of Allah<sup>-azwj</sup> Mighty and Majestic to be stingy?' He<sup>-asws</sup> said: 'No!' I said to him<sup>-asws</sup>, 'So (what about) the words of Suleyman<sup>-as</sup>: **He said: 'Lord! Forgive me and Grant me a kingdom, not befitting for anyone from after me. Surely, You are the Bestower [38:35],** what is its perspective, and what is its Meaning?'

فقال: الملك ملكان: ملك مأخوذ بالغبلة والجور وإجبار الناس، وملك مأخوذ من قبل الله تعالى ذكره كملك آل إبراهيم وملك طالوت وملك ذي القرنين، فقال سليمان عليه السلام: "هب لي ملكاً لا ينبغي لأحد من بعدي" أن يقول: إنه مأخوذ بالغبلة والجور وإجبار الناس،

He<sup>-asws</sup> said: 'The kingdoms are of two types – A kingdom which is attained by the overcoming, and the tyranny, and the choice of the people; and a kingdom which is attained from the Presence of Allah<sup>-azwj</sup> Blessed and Exalted, like the kingdom of Ibrahim<sup>-as</sup>, and kingdom of Taloot, and kingdom of Zulqarnayn. Suleyman<sup>-as</sup> said: '**Grant me a kingdom, not befitting for anyone from after me [38:35],** that he should be saying, 'It has been attained by the conquering, and the tyranny, and the choice of the people'.

فسخر الله عزوجل له الريح تجري بأمره رخاء حيث أصاب، وجعل غدوها شهراً ورواحها شهراً، وسخر الله عزوجل له الشياطين كل بناء وغواص وعلم منطق الطير، ومكن في الأرض، فعلم الناس في وقته وبعده أن ملكه لا يشبه ملك الملوك المختارين من قبل الناس والمالكين بالغبلة والجور.

Allah<sup>-azwj</sup> Blessed and Exalted: **Then We Subjugated the wind for him to flow gently by his order, wherever he so directed [38:36],** and Made its going as a month, and its flowing a month, **And (Subjugated) the Satans, being all builders and divers [38:37],** and Taught him<sup>-as</sup> the language of the birds, and to move in the earth. So the people knew, during his<sup>-as</sup> time and after him<sup>-as</sup> that his<sup>-as</sup> kingdom does not resemble the kingdoms of the choice of the people, and the kingdoms by conquering and the tyranny'.

<sup>46</sup> Taweel Al Ayaat – H 3



قال: فقلت له: فقول رسول الله صلى الله عليه وآله: رحم الله أخي سليمان بن داود ما كان أبخله ؟ ! فقال: لقوله عليه السلام وجهان: أحدهما ما كان أبخله بعرضه وسوء القول فيه، والوجه الآخر: يقول: ما كان أبخله إن كان أراد ما يذهب إليه الجاهل.

I said to him<sup>-asws</sup>, '(What about) the words of Rasool-Allah<sup>-saww</sup>: 'May Allah<sup>-azwj</sup> have Mercy upon my<sup>-saww</sup> brother Suleyman<sup>-as</sup>, how stingy he<sup>-as</sup> was!' He<sup>-asws</sup> said: 'His<sup>-saww</sup> words have two perspectives – One of these is how stingy he<sup>-as</sup> was by his<sup>-as</sup> offer, and evil is the word (of the people) in it! And another perspective is that he<sup>-saww</sup> is saying: 'How stingy he<sup>-as</sup> was that he<sup>-as</sup> did not want it to go (inherited) to the ignorant!'

ثم قال عليه السلام: قد والله أوتينا ما أوتي سليمان وما لم يؤت أحد من الانبياء، قال الله عزوجل في قصة سليمان: " هذا عطاؤنا فامنن أو أمسك بغير حساب " وقال عزوجل في قصة محمد صلى الله عليه وآله: " ما آتاكم الرسول فخذوه و ما نهاكم عنه فانتهوا " .

Then he<sup>-asws</sup> said: 'We<sup>-asws</sup> have been Given what Suleyman<sup>-as</sup> had been Given, and what he<sup>-as</sup> had not been Given (as well), and what no one in the Worlds have been Given. Allah<sup>-azwj</sup> Mighty and Majestic has Said in the story of Suleyman<sup>-as</sup>: ***This is Our Gift, so either confer or withhold, without a Reckoning [38:39]***. And the Mighty and Majestic Said in the story of Muhammad<sup>-saww</sup>: ***And whatever the Rasool gives you, then take it, and whatever he forbids you from, then refrain [59:7]***'.<sup>47</sup>

وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ {40}

***And Surely, for him (Suleyman), in Our Presence, is a Proximity and an excellent resort [38:40]***

### Limitless Authorisation of Rasool-Allah<sup>-saww</sup> and the Imams<sup>-asws</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَذَبَ نَبِيَّهُ ( صلى الله عليه وآله ) فَلَمَّا انْتَهَى بِهِ إِلَى مَا أَرَادَ قَالَ لَهُ إِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ فَفَوَّضَ إِلَيْهِ دِينَهُ فَقَالَ وَ مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Is'haq Bin Ammar,

From Abu Abdullah<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Blessed and Exalted Educated His<sup>-azwj</sup> Prophet<sup>-saww</sup>. When He<sup>-azwj</sup> Ended up with him<sup>-saww</sup> to what He<sup>-azwj</sup> Wanted, Said to him<sup>-saww</sup>: ***And you are upon magnificent morals [68:4]***. He<sup>-azwj</sup> Authorised to him<sup>-saww</sup> His<sup>-azwj</sup> Religion, and He<sup>-azwj</sup> Said: ***And whatever the Rasool gives you, then take it, and whatever he forbids you from, then refrain [59:7]***.

وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ فَرَضَ الْفَرَائِضَ وَ لَمْ يَقْسِمِ لِلْجَدِّ شَيْئاً وَ إِنَّ رَسُولَ اللَّهِ ( صلى الله عليه وآله ) أَطْعَمَهُ السُّدُسَ فَأَجَازَ اللَّهُ جَلَّ ذِكْرُهُ لَهُ ذَلِكَ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ .

And Allah<sup>-azwj</sup> Mighty and Majestic Necessitated the necessities (of the inheritances) and did not apportion anything for the grandfather, and that Rasool-Allah<sup>-saww</sup> fed (apportioned to) him, the sixth. So Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Mention, Allowed that for him<sup>-saww</sup>, and these

<sup>47</sup> Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 6 H 1



are the Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***This is Our Gift, so either confer or withhold, without a Reckoning [38:39]***.<sup>48</sup>

قَالَ ثُمَّ التَّمَّتْ إِلَيَّ فَقَالَ لِي يَا ابْنَ أَشْيَمَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ فَوَّضَ إِلَيَّ سُلَيْمَانَ بْنَ دَاوُدَ فَقَالَ هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ وَ فَوَّضَ إِلَيَّ نَبِيَّهِ ( صلى الله عليه وآله ) فَقَالَ مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا فَمَا فَوَّضَ إِلَيَّ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) فَقَدْ فَوَّضَهُ إِلَيْنَا .

He said, 'Then he<sup>-asws</sup> turned towards me, so he<sup>-asws</sup> said to me: 'O Ibn Asheym! Allah<sup>-azwj</sup> Mighty and Majestic Authorised to Suleyman<sup>-as</sup> Bin Dawood<sup>-as</sup>, so He<sup>-azwj</sup> Said: ***This is Our Gift, so either confer or withhold, without a Reckoning [38:39]***. And He<sup>-azwj</sup> Authorised to His<sup>-azwj</sup> Prophet<sup>-saww</sup>, so He<sup>-azwj</sup> Said: ***And whatever the Rasool gives you, then take it, and whatever he forbids you from, then refrain [59:7]***. Thus, whatever was Authorised to Rasool-Allah<sup>-saww</sup>, so it has been Authorised to us<sup>-asws</sup>'.<sup>49</sup>

حدثنا يعقوب بن يزيد عن ابن ابي عمير عن منصور عن فضيل الاعور عن ابي عبيدة الخذاء قال كنا زمان ابي جعفر حين مضى عليه السلام نردد كالغنم لاراعى لها فلقينا سالم بن ابي حفصة فقال يا ابا عبيدة من امامك قال ائمتي آل محمد صلى الله عليه وآله

It has been narrated to us by Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Mansour, from Fazeyl Al-Awr, from Abu Ubeyda Al-Hazaa who said:

It was the era of Abu Ja'far<sup>-asws</sup> when he<sup>-asws</sup> had just passed away, and we were like sheep with no shepherd to them. I met Saalam Bin Abu Hafs. He said, 'O Ubeyda, who is your Imam<sup>-asws</sup>?' I said, 'My Imams<sup>-asws</sup> are the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>'.

فقال هلكت واهلكت اما سمعت انا وانت ابا جعفر عليه السلام فهو يقول من مات ليس له امام مات ميتة جاهلية قلت بلى لعمري لقد كان ذلك ثم بعد ذلك بثلت أو نحوها دخلنا على ابي عبد الله عليه السلام فرزق الله لنا المعرفة

He said, 'You have perished and caused others to perish, but I and you have heard from Abu Ja'far<sup>-asws</sup>, who has said: 'One who dies and he has not an Imam<sup>-asws</sup> for him, has died the death of ignorance (Pre-Islamic period)?' I said, 'Yes, by my life, it has been like that, and also (I have heard) a third one (similar to this). But let us go to Abu Abdullah<sup>-asws</sup>, Allah<sup>-azwj</sup> will Give us the sustenance of understanding'.

فدخلت عليه فقلت له لقيت سالما فقال لي كذا وكذا وقلت له كذا وكذا فقال أبو عبد الله عليه السلام يا ويل لسالم ثلث مرات اما يدري سالم ما منزلة الامام

I came to him<sup>-asws</sup> and said to him<sup>-asws</sup>, 'I met Saalam. He said to me such and such, and I said to him such and such'. Abu Abdullah<sup>-asws</sup> said: 'Woe be unto Saalam, Woe be unto Saalam', three times, 'But, does Saalam know what is the status of the Imam<sup>-asws</sup>?'

الامام اعظم مما يذهب إليه سالم والناس اجمعين يا ابا عبيدة انه لم يميت منا ميت حتى يخلف من بعده من يعمل بمثل عمله ويسير مثل سيرته ويدعو إلى مثل الذي دعا إليه يا ابا عبيدة انه لم يمنع الله ما اعطى سليمان افضل ما اعطى ثم قال هذا عطاؤنا فامنن أو امسك بغير حساب

<sup>48</sup> Al Kafi V 1 – The Book Of Divine Authority CH 52 H 6

<sup>49</sup> Al Kafi V 1 – The Book Of Divine Authority CH 52 H 2

The Imam<sup>-asws</sup> is greater than what Saalam takes it to be, and what all the people do. O Abu Ubeyda, he<sup>-asws</sup> from us<sup>-asws</sup> does not pass away until he<sup>-asws</sup> leaves behind one<sup>-asws</sup> after him<sup>-asws</sup> who will act similarly to his<sup>-asws</sup> actions, and walks on the path similar to his<sup>-asws</sup>, and calls to that similar to what he<sup>-asws</sup> called to. O Abu Ubeyda, he<sup>-asws</sup> has not been prevented from what Allah<sup>-azwj</sup> Granted to Suleyman<sup>-as</sup>, in fact higher than what he<sup>-as</sup> was given'. Then he<sup>-asws</sup> recited: ***'This is Our Gift, so either confer or withhold, without a Reckoning [38:39]'***.

قال قلت ما اعطاه الله جعلت فداك قال نعم يا ابا عبيده انه اذا قام قائم آل محمد صلى الله عليه وآله حكم بحكم داود وسليمان لا يستل الله الناس بيعة.

(He (the narrator said), 'I said, 'Whatever Allah<sup>-azwj</sup> Gave?' He<sup>-asws</sup> said: 'Yes, O Abu Ubeyda! When Al-Qaim<sup>-asws</sup> of the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> makes the stand, he<sup>-asws</sup> will judge by the Judgement of Dawood<sup>-as</sup> and Suleyman<sup>-as</sup>. He<sup>-as</sup> will not ask the people for (any) proof (but issue judgements based on Divine Proofs)'.<sup>50</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنِ الْحُسَيْنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ صَنْدَلِ الْخَيَّاطِ عَنْ زَيْدِ الشَّحَامِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِهِ تَعَالَى هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ قَالَ أَعْطَى سُلَيْمَانَ مُلْكًا عَظِيمًا ثُمَّ جَرَتْ هَذِهِ الْآيَةُ فِي رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَكَانَ لَهُ أَنْ يُعْطِيَ مَا شَاءَ مَنْ شَاءَ وَيَمْتَنِعَ مَنْ شَاءَ وَاعْطَاهُ اللَّهُ أَفْضَلَ بِمَا أَعْطَى سُلَيْمَانَ لِقَوْلِهِ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا .

Ali Bin Muhammad, from one of our companions, from Al Husayn Bin Abdul Rahman, from Sandal Al Khayyat, from Zayd Al Shahham who said,

'I asked Abu Abdullah<sup>-asws</sup> regarding the Words of the Exalted: ***This is Our Gift, so either confer or withhold, without a Reckoning [38:39]***. He<sup>-asws</sup> said: 'He<sup>-azwj</sup> Gave Suleyman<sup>-as</sup> a magnificent kingdom. Then this Verse flowed regarding Rasool-Allah<sup>-saww</sup>. Thus, it was for him<sup>-saww</sup> that he<sup>-saww</sup> could give whatever he<sup>-saww</sup> so desired to whoever he<sup>-saww</sup> so desired, and prevent it from the one who he<sup>-saww</sup> so desires to (Without any accountability). And, Allah<sup>-azwj</sup> Gave him<sup>-saww</sup> was what He<sup>-azwj</sup> Gave Suleyman<sup>-as</sup> due to His<sup>-azwj</sup> Words: ***And whatever the Rasool gives you, then take it, and whatever he forbids you from, then refrain [59:7]***'.<sup>51</sup>

### Answers from the Holy Masumeen<sup>-asws</sup> are a gift

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ قَالَ سَأَلْتُ الرِّضَا (عَلَيْهِ السَّلَامُ) فَقُلْتُ لَهُ جُعِلَتْ فِدَاكَ فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha who said,

'I asked Al-Reza<sup>-asws</sup>, so I said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! (What about the Verse): ***therefore ask the people of Al Zikr if you don't know [16:43]'***'

فَقَالَ نَحْنُ أَهْلُ الذِّكْرِ وَ نَحْنُ الْمَسْئُولُونَ قُلْتُ فَأَنْتُمْ الْمَسْئُولُونَ وَ نَحْنُ السَّائِلُونَ قَالَ نَعَمْ قُلْتُ حَقًّا عَلَيْنَا أَنْ نَسْأَلَكُمْ قَالَ نَعَمْ قُلْتُ حَقًّا عَلَيْكُمْ أَنْ تُجِيبُونَا

<sup>50</sup> Basaair Al Darajaat – P 10 CH 18 H 15

<sup>51</sup> Al Kafi V 1 – The Book Of Divine Authority CH 52 H 10

He<sup>-asws</sup> said: 'We<sup>-asws</sup> are **the people of Al Zikr**, and we<sup>-asws</sup> are the ones to be asked'. I said, 'therefore, you (Imams<sup>-asws</sup>) would be answering to (all) of our questions?' He<sup>-asws</sup> said: 'Yes'. I said, 'It is a right (Obligation) upon us that we ask you<sup>-asws</sup> All?' He<sup>-asws</sup> said: 'Yes'. I said, 'Is it a right (Obligation) upon you<sup>-asws</sup> that you<sup>-asws</sup> should answer us?'

قَالَ لَا ذَاكَ إِلَيْنَا إِنْ شِئْنَا فَعَلْنَا وَإِنْ شِئْنَا لَمْ نَفْعَلْ أَمَا تَسْمَعُ قَوْلَ اللَّهِ تَبَارَكَ وَتَعَالَى هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ.

He<sup>-asws</sup> said: 'No. That is up to us<sup>-asws</sup>. If we<sup>-asws</sup> so desire to, we would do so, and if we<sup>-asws</sup> desire, we<sup>-asws</sup> would not do so. Have you not heard the Words of Allah<sup>-azwj</sup> Blessed and Exalted: **This is Our Gift, so either confer or withhold, without a Reckoning [38:39]**?<sup>52</sup>

### Spoils of war are a gift from the Holy Masumeen<sup>-asws</sup>

[العباشي] عن الثمالي، عن أبي جعفر (عليه السلام) \* (يستلونك عن الأنفال) \* قال: ما كان للملوك فهو للإمام، قلت: فانهم يعطون ما في أيديهم أولادهم ونساءهم وذوي قرابتهم وأشرافهم حتى بلغ ذكر من الخصيان فجعلت لا أقول في ذلك شيئاً إلا قال: وذلك، حتى قال يعطى منه ما بين الدرهم إلى المائة والألف ثم قال: هذا عطاؤنا فامنن أو أمسك بغير حساب.

Al Ayyashi, from Al Sumaly,

(It has been narrated) from Abu Ja'far<sup>-asws</sup> regarding **They are asking you about the Anfaal [8:1]** – he<sup>-asws</sup> said: 'Whatever was for the king, so it is for the Imam<sup>-asws</sup>'. I said, 'But, they are giving out whatever is in their hands, to their children, and their women, and their relatives, and their noblemen, until it reached a man from the eunuchs'. So, I make it that I should not be saying anything with regards to that except that he<sup>-asws</sup> said: 'And that'. Until he<sup>-asws</sup> said: 'He gives from it what is between the Dirham to a hundred thousand Dirhams'. Then he<sup>-asws</sup> said: '**This is Our Gift, therefore give out freely or withhold, without measure [38:39]**'.<sup>53</sup>

### The Altered Verse

أَحْمَدُ بْنُ إِدْرِيسَ وَ مُحَمَّدُ بْنُ يَحْيَى عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَعْطِ بِغَيْرِ حِسَابٍ وَ هَكَذَا هِيَ فِي قِرَاءَةِ عَلِيٍّ (عليه السلام)

Ahmad Bin Idrees and Muhammad Bin Yahya, from Al Hassan Bin Ali Al Kufy, from Ubays Bin Hisham, from Abdullah Bin Suleyman,

'From Abu Abdullah<sup>-asws</sup> having said: '**This is Our Gift, so either confer or give without a Reckoning [38:39]** - and like this it is in the recitation of Ali<sup>-asws</sup>'.<sup>54</sup>

<sup>52</sup> Al Kafi V 1 – The Book Of Divine Authority CH 20 H 3

<sup>53</sup> Tafseer Abu Hamza Sumaly – H 110

<sup>54</sup> Al Kafi V 1 – The Book Of Divine Authority CH 110 H 3 (Extract)

**VERSES 41 - 43**

وَاذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ {41}

**And remember Our servant Ayoub, when he called out to his Lord: ‘The Satan has touched me with toil and torment!’ [38:41]**

ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ {42}

**(We Said): “Walk toward it as this would be a cool washing-place and a drink” [38:42]**

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ {43}

**And We Granted to him, his family and the like of them, along with them, as a Mercy from Us and (for it to be) a Reminder for those who have the understanding [38:43]**

**Replacement of Ayoub<sup>-asws</sup>'s children**

يَحْيَىٰ بْنُ عَمْرِانَ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ قُلْتُ وَلَدُهُ كَيْفَ أُوتِيَ مِثْلَهُمْ مَعَهُمْ

Yahya Bin Umraan, from Haroun Bin Kharjat, from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup>. I (Abu Baseer) said, ‘His (Prophet Ayoub<sup>-as</sup>) children, how was he<sup>-as</sup> given the like of them, along with them?’

قَالَ أَحْيَا لَهُ مِنْ وَلَدِهِ الَّذِينَ كَانُوا مَاتُوا قَبْلَ ذَلِكَ بِأَجَالِهِمْ مِثْلَ الَّذِينَ هَلَكُوا يَوْمَئِذٍ.

He<sup>-asws</sup> said: ‘He<sup>-azwj</sup> Revived for him<sup>-as</sup> from his<sup>-as</sup> children who had died before that of natural causes (before the trial in which Iblis killed his<sup>-as</sup> children), and the like (number) of those who had died in those days’.<sup>55</sup>

**The afflictions of Ayoub<sup>-as</sup>**

ابن بابويه، قال: حدثنا محمد بن علي ماجيلويه (رضي الله عنه)، عن عمه محمد بن أبي القاسم، عن أحمد بن أبي عبد الله، عن أبيه، عن محمد بن أبي عمير، عن أبي أيوب، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «إنما كانت بلية أيوب التي ابتلي بها في الدنيا لنعمة أنعم الله بها عليه فأدى شكرها، وكان إبليس في ذلك الزمان لا يحجب دون العرش،

Ibn babuwayh, from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al-Qasim, from Ahmad Bin Abu Abdullah<sup>-asws</sup> from his father, from Muhammad Bin Abu Umeyr, from Abu Ayoub, from Abu Baseer,

<sup>55</sup> Al Kafi – H 14802 (Extract)

'Abu Abdullah<sup>-asws</sup> having said: 'But rather, the affliction of Ayoub which he<sup>-as</sup> was afflicted with in the world was for the Bounties which Allah<sup>-azwj</sup> had Favoured him<sup>-as</sup> with, so he<sup>-as</sup> left its appreciation. And Iblees<sup>-la</sup> during that era was not veiled, below the Throne.

فلما صعد عمل أيوب بأداء شكر النعمة حسده إبليس، فقال: يا رب إن أيوب لم يؤد شكر هذه النعمة إلا بما أعطيته من الدنيا، فلو حلت بينه وبين دنياه ما أدى إليك شكر نعمة، فسلطني على دنياه حتى تعلم أنه لا يؤدي شكر نعمة.

When the deeds of Ayoub<sup>-as</sup> ascended due to his<sup>-as</sup> appreciation for it, Iblees<sup>-la</sup> envied him<sup>-as</sup>, and he<sup>-la</sup> said, 'O Lord<sup>-azwj</sup>! Ayoub<sup>-as</sup> does not leave appreciating for these Bounties except for You<sup>-azwj</sup> having Favoured him<sup>-as</sup> with what You<sup>-azwj</sup> have Given to him<sup>-as</sup> in the world. If You<sup>-azwj</sup> were to dissolve between him<sup>-as</sup> and his<sup>-as</sup> world, he<sup>-as</sup> would not show appreciation for the Bounties. Let me<sup>-la</sup> overcome his<sup>-as</sup> world until You<sup>-azwj</sup> Know that he<sup>-as</sup> does not show appreciation for Your<sup>-azwj</sup> Bounties'.

فقال: قد سلطتك على دنياه. فلم يدع له دنياه، و لا ولدا إلا أهلكه، كل ذلك و هو يحمد الله عز و جل، ثم رجع إليه، فقال: يا رب إن أيوب يعلم أنك سترد عليه دنياه، التي أخذتها منه، فسلطني على بدنه حتى تعلم أنه لا يؤدي شكر نعمة.

He<sup>-azwj</sup> Said: "You<sup>-la</sup> can overcome upon his<sup>-as</sup> world". So he<sup>-la</sup> did not leave for him<sup>-as</sup> his<sup>-as</sup> world, nor children except that he<sup>-la</sup> destroyed it. All that (was taking place) and he<sup>-as</sup> was Praising Allah<sup>-azwj</sup> Mighty and Majestic. Then he<sup>-la</sup> returned to Him<sup>-azwj</sup>, and he<sup>-la</sup> said, 'O Lord<sup>-azwj</sup>! Surely, Ayoub<sup>-as</sup> knows that You<sup>-azwj</sup> will be Returning to him<sup>-as</sup> his<sup>-as</sup> world which I<sup>-la</sup> have taken away from him<sup>-as</sup>, therefore let me<sup>-la</sup> overcome his<sup>-as</sup> body until You<sup>-azwj</sup> Know that he<sup>-as</sup> would not leave appreciation for the Bounties'.

قال الله عز و جل: قد سلطتك على بدنه ما عدا عينيه، و قلبه، و لسانه، و سمعه».

Allah<sup>-azwj</sup> Mighty and Majestic Said: "You<sup>-la</sup> can overcome over his<sup>-as</sup> body, except for his<sup>-as</sup> eyes, and his<sup>-as</sup> heart, and his<sup>-as</sup> tongues, and his<sup>-as</sup> hearing".<sup>56</sup>

وعنه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا الحسن بن علي السكري، قال: حدثنا محمد بن زكريا الجوهري، قال: حدثنا جعفر بن محمد بن عمار، عن أبيه، عن جعفر بن محمد، عن أبيه (عليهما السلام)، قال: إن أيوب (عليه السلام) ابتلي من غير ذنب، و إن الأنبياء لا يذنبون لأنهم معصومون مطهرون، لا يذنبون، و لا يزيغون، و لا يرتكبون ذنبا صغيرا و لا كبيرا».

And from him, from Ahmad Bin Al-Hassan Al-Qataan, from Al-Hassan Bin Ali Al-Sakry, from Muhammad Bin Zakariyya Al-Jowhary, from Ja'far Bin Muhammad Bin Amarat, from his father,

Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Ayoub<sup>-as</sup> was afflicted without him<sup>-as</sup> having sinned, and that the Prophets<sup>-as</sup> do not commit sins because they<sup>-as</sup> are Infallible, Purified, do not commit sins, and do not deviate, and do not ride upon the sins, be it small or big'.

و قال (عليه السلام): «إن أيوب (عليه السلام) مع جميع ما ابتلي به لم تنتن له رائحة، و لا قبحت له صورة، و لا خرجت منه مدة من دم، و لا قريح، و لا استقذره أحد رآه، و لا استوحش منه أحد شاهده، و لا تدود شيء من جسده، و هكذا يصنع الله عز و جل بجميع من يبتليه من أنبيائه و أوليائه المكرمين عليه.

علل الشرائع: 1 / 75 <sup>56</sup>

And he<sup>-asws</sup> said: 'Ayoub<sup>-as</sup> with all that he<sup>-as</sup> was afflicted with, there was no foul odour coming out from his<sup>-as</sup> body, and not deformity in his<sup>-as</sup> face, and no puss or blood came out from him<sup>-as</sup>, nor anything dirty which was seen by anybody, nor was anyone repulsed by what he saw, nor any worms came out from his<sup>-as</sup> body, and this is how Allah<sup>-azwj</sup> Mighty and Majestic Deals with all that He<sup>-azwj</sup> Afflicts with from His<sup>-azwj</sup> Prophets<sup>-as</sup>, and His<sup>-azwj</sup> Guardians<sup>-as</sup> in Proximity to Him<sup>-azwj</sup>'.

و إنما اجتنبه الناس لفقره و ضعفه في ظاهر أمره، لجهلهم بما له عند ربه تعالى من التأييد و الفرج،

But rather, the people kept away from him<sup>-as</sup> due to his<sup>-as</sup> poverty, and the apparent weakness in his<sup>-as</sup> affairs, due to their ignorance of what is for him<sup>-as</sup> in the Presence of his<sup>-as</sup> Lord<sup>-azwj</sup> the Exalted, from the Support and Relief.

و قد قال النبي (صلى الله عليه و آله): أعظم الناس بلاء الأنبياء، ثم الأئمة فالأئمة، و إنما ابتلاه الله عز و جل بالبلاء العظيم الذي يهون معه على جميع الناس، لئلا يدعوا له الربوبية.

And the Prophet<sup>-saww</sup> had said: 'The greatest of the afflictions which befell were upon the Prophets<sup>-as</sup> rather than on the people. But rather, Allah<sup>-azwj</sup> Mighty and Majestic Tries with the afflictions in accordance with how lofty the status of a person is with Him<sup>-azwj</sup> from all the people, so that they would leave the Lordship only for Him<sup>-azwj</sup>'.<sup>57</sup>

### The reason for the afflictions of Ayoub<sup>-as</sup>

الصدوق (قدس سره) في الامالي بإسناده إلى النبي صلى الله عليه وآله قال: إذا كان يوم القيامة زين عرش رب العالمين بكل زينة، ثم يؤتى بمنبرين من نور طولهما مائة ميل، فيوضع أحدهما عن يمين العرش والآخر عن يسار العرش، ثم يؤتى بالحسن والحسين عليهما السلام، فيقوم الحسن على أحدهما والحسين على الآخر، يزين الرب تبارك وتعالى عرشه كما يزين المرأة قرطها.

Al-Sadouq in Al-Amaali, by his chain going up to

The Prophet<sup>-saww</sup> having said: 'When it will be the Day of Judgement, the Throne of the Lord<sup>-azwj</sup> of the Worlds would be Adorned with every adornment. Then two Pulpits of Light would be brought, the lengths of which would be of one hundred miles. So, they would place one of these on the right of the Throne, and the other one on the left of the Throne. Then would come forward, Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>. So, Al-Hassan<sup>-asws</sup> would stand upon one of these, and Al-Husayn<sup>-asws</sup> upon the other one. The Lord<sup>-azwj</sup> Blessed and High would Adorn His<sup>-azwj</sup> Throne, like the woman adorns her ear-rings'.

فقال أمير المؤمنين (عليه السلام): أ تدري ما قصة أيوب، و سبب تغير نعمة الله عليه؟ قال: الله أعلم، و أنت يا أمير المؤمنين.

Amir-ul-Momineen<sup>-asws</sup> said: 'Do you<sup>-ra</sup> know what the story of Ayoub<sup>-as</sup> is, and the reason for the Changing of the Bounties of Allah<sup>-azwj</sup> on him<sup>-as</sup>?' He<sup>-ra</sup> said, 'Allah<sup>-azwj</sup> Knows, and you<sup>-asws</sup> do, O Amir-ul-Momineen<sup>-asws</sup>'.

قال: «لما كان عند الانبعاث للمنطق شك أيوب في ملكي و بكى، فقال: هذا خطب جليل، و أمر جسيم.

He<sup>-asws</sup> said: 'When he<sup>-as</sup> was in the wilderness of logic, Ayoub<sup>-as</sup> doubted regarding my<sup>-asws</sup> kingdom and wept, and he<sup>-as</sup> said: 'This is a grave and serious matter'.

قال الله عز و جل: يا أيوب، أ تشك في صورة أقمته أنا، إني قد ابتليت آدم بالبلاء، فوهبته له و صفحت عنه بالتسليم له بإمرة المؤمنين، و أنت تقول: خطب جليل و أمر جسيم! فو عزتي و جلالتي لأذيقنك من عذابي، أو تتوب إلي بالطاعة لأمر المؤمنين.

Allah<sup>-azwj</sup> Mighty and Majestic Said: "O Ayoub<sup>-as</sup>! You<sup>-as</sup> are doubting with regards to a Face which I<sup>-azwj</sup> have Established? I<sup>-azwj</sup> Tried Adam<sup>-as</sup> with the affliction, so I<sup>-azwj</sup> Granted it for him<sup>-as</sup> and Forgave him<sup>-as</sup> due to his<sup>-as</sup> submission for him<sup>-asws</sup> as Amir-ul-Momineen<sup>-asws</sup>, and you<sup>-as</sup> are saying, 'This is a grave and a serious matter? So, by My<sup>-azwj</sup> Honour and My<sup>-azwj</sup> Majesty, I<sup>-azwj</sup> shall Make you<sup>-as</sup> Taste My<sup>-azwj</sup> Punishment until you<sup>-as</sup> repent to Me<sup>-azwj</sup> by being obedience to Amir-ul-Momineen<sup>-asws</sup>!"

ثم أدركته السعادة بي» يعني أنه تاب إلى الله، و أذعن بالطاعة لأمر المؤمنين.

Then he<sup>-as</sup> realised the happiness by me<sup>-asws</sup>. Meaning he<sup>-as</sup> repented to Allah<sup>-azwj</sup>, and succumbed to the obedience to Amir-ul-Momineen<sup>-asws</sup>.<sup>58</sup>

### Patience of Ayoub<sup>-as</sup>

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمُونِيِّ عَنْ أَنَانَ بْنِ عُمَانَ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ يُقُولُ تُؤْتَى بِالْمَرْأَةِ الْحَسَنَاءِ يَوْمَ الْقِيَامَةِ الَّتِي قَدْ افْتُنَتْ فِي حُسْنِهَا فَتَقُولُ يَا رَبِّ حَسَنْتُ خَلْقِي حَتَّى لَقِيتُ مَا لَقِيتُ فَيُجَاءُ بِمَرْيَمَ (عليها السلام) فَيُقَالُ أَنْتِ أَحْسَنُ أَوْ هَذِهِ قَدْ حَسَنَّاها فَلَمْ يُفْتَنَّ

Humejd Bin Ziyad, from Al-Hassan Bin Muhammad Al-Kindy, from Ahmad Bin Al-Hassan Al-Maysamy, from Aban Bin usman, from Abdul A'la a slave of progeny of Saam who said:

I heard Abu Abdullah<sup>-asws</sup> saying: 'On the Day of Judgement, they will bring a beautiful woman who had done Fitna due to her beauty. So, she will say, 'O Lord<sup>-azwj</sup>! You<sup>-azwj</sup> Created me beautiful until I did what I did. So, they will come with Maryam<sup>-as</sup> and say to her, 'Are you more beautiful or her<sup>-as</sup>? She<sup>-as</sup> had beauty in her<sup>-as</sup> but did not do Fitna'.

و يُجَاءُ بِالرَّجُلِ الْحَسَنِ الَّذِي قَدْ افْتُنَّ فِي حُسْنِهِ فَيَقُولُ يَا رَبِّ حَسَنْتُ خَلْقِي حَتَّى لَقِيتُ مِنَ النِّسَاءِ مَا لَقِيتُ فَيُجَاءُ بِيُوسُفَ (عليه السلام) فَيُقَالُ أَنْتَ أَحْسَنُ أَوْ هَذَا قَدْ حَسَنَّاها فَلَمْ يُفْتَنَّ

And they would come with the handsome man who had done Fitna due to his beauty. So, he will say, 'O Lord<sup>-azwj</sup>! You<sup>-azwj</sup> Created me with beauty until I did with the women what I did. So, they will bring Yusuf<sup>-as</sup> and say, 'Are you more handsome or he<sup>-as</sup> is? He<sup>-as</sup> had beauty but did not do Fitna'.

و يُجَاءُ بِصَاحِبِ الْبَلَاءِ الَّذِي قَدْ أَصَابَتْهُ الْفِتْنَةُ فِي بَلَاءِهِ فَيَقُولُ يَا رَبِّ شَدَدْتَ عَلَيَّ الْبَلَاءَ حَتَّى افْتُنْتُ فَيُؤْتَى بِأَيُّوبَ (عليه السلام) فَيُقَالُ أَ بَلِيَّتُكَ أَشَدُّ أَوْ بَلِيَّتُهُ هَذَا فَقَدْ ابْتُلِيَ فَلَمْ يُفْتَنَّ.

<sup>58</sup> Taweel Al-Ayaat Al-Zaahira – CH 38 H 5



And they will come with the afflicted person who had been involved in Fitna due to his afflictions. So, he will say, 'O Lord<sup>-azwj</sup>! The intensity of the afflictions upon me were such that I did Fitna (mischief)'. So, they would come with Ayoub<sup>-as</sup>, and they would say, 'Were your afflictions more severe or his<sup>-as</sup> afflictions? He<sup>-as</sup> was in afflictions but did not do Fitna'.<sup>59</sup>

## VERSE 44

وَحُذِّ بِيَدِكَ ضِعْفًا فَاضْرِبْ بِهِ وَلَا تَحْنُثْ إِنََّّا وَجَدْنَاهُ صَابِرًا نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ {44}

**(We Said): "And take a green branch in your hand and strike with it and do not break your oath!" We Found him to be patient, the excellent servant. He was penitent [38:44]**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ ابْنِ حُبُوبٍ وَ مُحَمَّدٌ بْنُ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ يَحْيَى بْنِ عَبْدِ الْمَكِّيِّ قَالَ قَالَ لِي سُفْيَانُ الثَّوْرِيُّ إِنِّي أَرَى لَكَ مِنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) مَنْزِلَةً فَسَلُّهُ عَنْ رَجُلٍ زَنَى وَ هُوَ مَرِيضٌ إِنْ أَقِيمَ عَلَيْهِ الْحُدُّ مَاتَ مَا تَقُولُ فِيهِ فَسَأَلْتُهُ فَقَالَ هَذِهِ الْمَسْأَلَةُ مِنْ تَلْقَاءِ نَفْسِكَ أَوْ قَالَ لَكَ إِنْسَانٌ أَنْ تَسْأَلَنِي عَنْهَا فَقُلْتُ سُفْيَانُ الثَّوْرِيُّ سَأَلَنِي أَنْ أَسْأَلَكَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub and Muhammad Bin Ismail Bin Bazie, from Hanan Bin Sudeyr, from Yahya Bin Abbad Al Makky who said,

'Sufyan said to me, 'I see for you having a status from Abu Abdullah<sup>-asws</sup>, so ask him<sup>-asws</sup> about a man who commits adultery and he is sick. If the Legal penalty (*Hadd*) were to be established upon him, he would die. What are you<sup>-asws</sup> saying with regards to it?' So, I asked him<sup>-asws</sup>, so he<sup>-asws</sup> said: 'Is this from yourself or a person told you to ask me<sup>-asws</sup> about it?' So, I said, 'Sufyan Al-Sowry asked me that I should ask you<sup>-asws</sup>'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) إِنَّ رَسُولَ اللَّهِ ( صلى الله عليه وآله ) أُنِيَ بِرَجُلٍ اخْتَبَنَ مُسْتَسْقِيَ الْبَطْنِ قَدْ بَدَتْ عُزُوقُ فَخَذَيْهِ وَ قَدْ زَنَى بِامْرَأَةٍ مَرِيضَةٍ فَأَمَرَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) بِعَذَابٍ فِيهِ مِائَةٌ شِئْرًا فَضُرِبَ بِهِ الرَّجُلُ ضَرْبَةً وَ ضُرِبَتْ بِهِ الْمَرْأَةُ ضَرْبَةً ثُمَّ خَلَّى سَبِيلَهُمَا ثُمَّ قَرَأَ هَذِهِ الْآيَةَ وَ حُذِّ بِيَدِكَ ضِعْفًا فَاضْرِبْ بِهِ وَلَا تَحْنُثْ .

So, Abu Abdullah<sup>-asws</sup> said: 'They came with a man to Rasool-Allah<sup>-saww</sup> who suffered from illness of the belly and the veins of his thighs were visible, and he had committed adultery with a sick woman. So Rasool-Allah<sup>-saww</sup> ordered a palm branch which had a hundred stalks to it, so the man was whipped with it by one lash, and the woman was whipped with it with one lash, then he<sup>-saww</sup> freed both their ways. Then he<sup>-saww</sup> recited this Verse: **(We Said): "And take a green branch in your hand and strike with it and do not break your oath!"**'.<sup>60</sup>

## VERSES 45 - 48

وَاذْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِي الْأَيْدِي وَالْأَبْصَارِ {45}

<sup>59</sup> Al Kafi – H 14739

<sup>60</sup> Al Kafi – V 7 – The Book of Legal Penalties Ch 49 H 1



**And remember Our servants Ibrahim and Is'haq and Yaqoub, possessors of strength and insight [38:45]**

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ {46}

**We Chose them for the exclusive Zikr of the House (of the Hereafter) [38:46]**

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: أُولَى الْأَيْدِي وَ الْأَبْصَارِ: «يعني أُولَى الْقُوَّة فِي الْعِبَادَةِ، وَ الْبَصَر فِيهَا،

(Ali Bin Ibrahim) said, 'And in a report of Abu Al-Jaroud,

'Abu Ja'far<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **possessors of strength and insight [38:45]**, he<sup>-asws</sup> said: 'The ones with the strength in the worship, and the insight regarding it'.

و قوله: إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ يقول: إن الله اصطفاهم بذكر الآخرة، و اختصهم بها».

And His<sup>-azwj</sup> Words: **We Chose them for the exclusive Zikr of the House (of the Hereafter) [38:46]**, he<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Chose them<sup>-as</sup> for the Zikr of the Hereafter, and Specialised them with it'.<sup>61</sup>

وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ {47}

**And they, in Our Presence, are from the best of the Selected ones [38:47]**

وَإِذْ ذُكِّرَ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِنَ الْأَخْيَارِ {48}

**And remember Ismail and Al-Ya'sa and Zulkifl, and each was from the best ones [38:48]**

عن الطالقاني، عن أحمد بن قيس، عن أحمد بن محمد بن أبي البهلول، عن الفضل بن نفيس، عن الحسن بن شجاع، عن سليمان بن الربيع، عن بارح بن أحمد، عن مقاتل بن سليمان، عن عبد الله بن سعد، عن عبد الله بن عمر قال: سئل رسول الله صلى الله عليه وآله فقليل له: ما كان ذو الكفل ؟ فقال: كان رجل من حضرموت واسمه عويديا بن ادرهم، قال: من يلي أمر الناس بعدي على أن لا يغضب ؟

Al Sadouq, from Al Altaqany, from Ahmad Bin Qays, from Ahmad Bin Muhammad Bin Abu Al Bahloul, from Al Fazl Bin Nafees, from Al hassan bin Shuja'a, from Suleyman Bin Al Rabie, from Barah Bin Ahmad, from Maqatal Bin Suleyman, from Abdullah Bin Saeed, from Abdullah Bin Umar who said,

'Rasool-Allah<sup>-saww</sup> was asked, being said to him<sup>-saww</sup>, 'Who was Zulkifl?' He<sup>-saww</sup> said: 'He<sup>-as</sup> was a man from Hazramout and his<sup>-as</sup> name was Aweyda Bin Idreem. He<sup>-as</sup> said: 'Who will follow up the command of the people after me<sup>-as</sup> upon (a condition) that he will not get angry?'

تفسير القمي 2: 242. 61

قال: فقام فتى فقال: أنا، فلم يلتفت إليه، ثم قال كذلك فقام الفتى، فمات ذلك النبي، وبقي ذلك الفتى وجعله الله نبيا، وكان الفتى يقضي أول النهار، فقال إبليس لاتباعه: من له؟ فقال واحد منهم يقال له الابيض: أنا، فقال إبليس: فاذهب إليه لعلك تغضبه،

He<sup>-saww</sup> said: 'A youth stood up and said, 'I will!' But he<sup>-as</sup> did not turn to him. Then he said like that, and the youth stood up. Then, that Prophet<sup>-as</sup> died, and that youth remained and Allah<sup>-azwj</sup> Made him a Prophet<sup>-as</sup>. And the youth used to set forth at the beginning of the day. Iblees<sup>-la</sup> said to his<sup>-la</sup> followers, 'Who is for him?' One of the called Al-Abyaz said to him<sup>-la</sup>, 'I am'. Iblees<sup>-la</sup> said, 'Then go to him, perhaps you can make him angry'.

فلما انتصف النهار جاء الابيض إلى ذي الكفل وقد أخذه مضجعه فصاح وقال: إني مظلوم، فقال: قل له: تعال فقال: لا أنصرف،

When it was midday, Al-Abyaz came to Zulkifl<sup>-as</sup>, and he<sup>-as</sup> taken to his<sup>-as</sup> bed. He<sup>-as</sup> sighed and said, 'I am oppressed!' He<sup>-la</sup> said, 'Say to him<sup>-as</sup>, 'Come''. He<sup>-as</sup> said: 'No, leave!'

قال: فاعطاه خاتمه، فقال: اذهب وايتني بصاحبك، فذهب حتى إذا كان من الغد جاء تلك الساعة التي أخذ هو مضجعه، فصاح: إني مظلوم، وإن خصمي لم يلتفت إلى خاتمك، فقال له الحاجب: ويحك دعه ينم، فإنه لم ينم البارحة ولا أمس،

He<sup>-saww</sup> said: 'So he<sup>-la</sup> gave him his<sup>-la</sup> ring and said, 'Go and come to me<sup>-la</sup> with your companion'. He went until when it was from the morning, that time came in which he<sup>-as</sup> would take to lying down, he<sup>-as</sup> sighed and said, 'I am oppressed, and if you contend me, <sup>-as</sup> I<sup>-as</sup> will not turn to your ring'. The guard said to him, 'Woe be unto you! Leave him to sleep, for he<sup>-as</sup> has neither slept last night nor yesterday'.

قال: لا أدعه ينام وأنا مظلوم، فدخل الحاجب وأعلمه فكتب له كتابا وختمه و دفعه إليه، فذهب حتى إذا كان من الغد حين أخذ مضجعه جاء فصاح فقال: ما التفت إلى شيء من أمرك، ولم يزل يصيح حتى قام وأخذ بيده في يوم شديد الحر لو وضعت فيه بضعة لحم على الشمس لنضجت،

He said, 'I will not leave him<sup>-as</sup> sleeping and I am oppressed. So, the guard entered and let him<sup>-as</sup>, and he<sup>-as</sup> wrote a letter to him and sealed it, and handed it over to him. He went until when it was the morning, when he<sup>-as</sup> took to lying down and sighed and said, 'I<sup>-as</sup> will not turn to anything from your matter', and he<sup>-as</sup> did not stop sighing until he grabbed him<sup>-as</sup> by his<sup>-as</sup> hand during a day of severe heat, if a piece of meat would be placed to the sun, it would be roasted.

فلما رأى الابيض ذلك انتزع يده من يده ويثس منه أن يغضب، فأنزل الله تعالى جل وعلا قصته على نبيه ليصبر على الاذى كما صبر الانبياء عليهم السلام على البلاء.

When Al Abyaz saw that, he removed his hand from his<sup>-as</sup> hand and despaired from him from being angered. Allah<sup>-azwj</sup> the Exalted and Majestic Narrated his<sup>-as</sup> story upon His<sup>-azwj</sup> Prophet<sup>-saww</sup> to be patient upon the harm just as the Prophets<sup>-as</sup> had been patient upon the afflictions".<sup>62</sup>

الصدوق، عن الدقاق، عن الاسدي، عن سهل، عن عبد العظيم الحسيني قال: كتبت إلى أبي جعفر الثاني عليه السلام أسأله عن ذي الكفل ما اسمه؟ وهل كان من المرسلين؟

<sup>62</sup> Bihar Al-Anwaar – V 13, The book of Prophet-hood, Ch 17 H 1

Al Sadouq, from Al Daqaq, from Al Asady, from Sahl, from Abdul Azeem Al Hasny who said,

'I wrote to Abu Ja'far<sup>-asws</sup> the 2<sup>nd</sup> asking him<sup>-asws</sup> about Zulkifl<sup>-as</sup>, 'What is his<sup>-as</sup> name? And was he<sup>-as</sup> from the Messengers<sup>-as</sup>'.

فكتب صلوات الله وسلامه عليه: بعث الله تعالى جلي ذكره مائة ألف نبي وأربعة وعشرين ألف نبياء، المرسلون منهم ثلاثمائة وثلاثة عشر رجلا، وإن ذا الكفل منهم صلوات الله عليهم، وكان بعد سليمان بن داود عليه السلام، وكان يقضي بين الناس كما كان يقضي داود، ولم يغضب إلا الله عز وجل، وكان اسمه عويديا وهو الذي ذكره الله تعالى جلست عظمته في كتابه حيث قال: "واذكر إسماعيل واليسع وذا الكفل وكل من الأخيار."

He<sup>-asws</sup> wrote: 'Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Mention, Sent one hundred and twenty-four thousand Prophets<sup>-as</sup>. The Messengers<sup>-as</sup> from them<sup>-as</sup> were thirteen men, and that Zulkifl<sup>-as</sup> was from them<sup>-as</sup>, and he<sup>-as</sup> was after Suleyman Bin Dawood<sup>-as</sup>. He<sup>-as</sup> used to judge between the people just as Dawood<sup>-as</sup> had judged, and did not get angry except for Allah<sup>-azwj</sup> Mighty and Majestic; and his<sup>-as</sup> name was 'Oweydiya', and he<sup>-as</sup> is the one whom Allah<sup>-azwj</sup> the Exalted, Majestic is His<sup>-azwj</sup> Magnificence, Mentioned in His<sup>-azwj</sup> Book where He<sup>-azwj</sup> Says: **And remember Ismail and Al-Ya'sa and Zulkifl, and each was from the best [38:48]**'.<sup>63</sup>

## VERSE 49

هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ {49}

**This one is Zikr, and surely for the pious, there is an excellent resort [38:49]**

وَبَهَذَا الْإِسْنَادِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ هُوَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام)

And by this chain,

'From Abu Ja'far<sup>-asws</sup>, he<sup>-asws</sup> said: 'He<sup>-asws</sup> (the Zikr) is Amir Al-Momineen<sup>-asws</sup>'.<sup>64</sup>

محمد بن يعقوب: عن محمد بن علي بن معمر، عن محمد بن علي بن عكاية التميمي، عن الحسين بن النضر الفهري، عن أبي عمرو الأوزاعي، عن عمرو بن شمر، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، عن أمير المؤمنين (عليه السلام)، في خطبة الوسيلة، قال أمير المؤمنين (عليه السلام) فِي مَنَاقِبِ لَوْ ذَكَرْتُهَا لَعَظُمَ بِهَا الْإِرْتِفَاعُ فَطَالَ لَهَا الْإِسْتِمَاعُ وَ لَعِنَ تَقَمُّصَهَا دُونِي الْأَشْقِيَانِ وَ نَارَعَانِي فِيمَا لَيْسَ لَهَا بِحَقٍّ وَ رَكِبَهَا ضَلَالَةً وَ اعْتَقَدَاهَا جَهَالَةً فَلَبِئْسَ مَا عَلَيْهِ وَرَدًا وَ لَبِئْسَ مَا لَانْتَفُسِيهَا مَهْدًا

Muhammad Bin Yaquoub, from Muhammad Bin Al-Bin Mo'mar, from Muhammad Bin Ali Bin Akayat Al-Tameemi, from Al-Husayn Al-Nazar Al-Fahry, from Abu Amro Al-Awza'ie, from Amro Bin Shimr, from Jabir Bin Yazeed,

Abu Ja'far<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup> in Sermon of the Means (خطبة الوسيلة), Amir Al-Momineen<sup>-asws</sup> said: 'If I<sup>-asws</sup> were to mention my<sup>-asws</sup> merits, its loftiness would be great, and it's listening prolonged. And about me<sup>-asws</sup>, two miserable ones (Abu Bakr and Umar) before me<sup>-asws</sup> disputed with me<sup>-asws</sup> regarding that in which they had no right over it, and they both

<sup>63</sup> Bihar Al-Anwaar – V 13, The book of Prophet-hood, Ch 17 H 2

<sup>64</sup> Al Kafi – H 14880 (Extract)

rode its misguidance, and believed in the ignorance. So evil is what was to them both, what they both returned to, and evil is what they both made as a cradle for themselves.

فَأَنَا الذِّكْرُ الَّذِي عَنْهُ ضَلَّ وَ السَّبِيلُ الَّذِي عَنْهُ مَالَ وَ الْإِيمَانُ الَّذِي بِهِ كَفَرَ وَ الْقُرْآنُ الَّذِي إِيَّاهُ هَجَرَ وَ الدِّينُ الَّذِي بِهِ كَذَبَ وَ الصِّرَاطُ الَّذِي عَنْهُ نَكَبَ

I<sup>-asws</sup> am the Zikr from which he went astray, and the *Sabeel* from which he deviated, and the Eman which he denied, and the Quran from which he forsook, and the Religion which he belied, and the Path from which he digressed!

وَ لَئِنْ رَتَعَا فِي الْخُطَامِ الْمُنْصَرِمِ وَ الْعُرُورِ الْمُنْقَطِعِ وَ كَانَا مِنْهُ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ لَهْمَا عَلَى شَرِّ وُرُودٍ فِي أَحْيَبِ وُفُودٍ وَ أَلْعَنِ مَوْرُودٍ يَتَصَارَخَانِ بِاللُّعْنَةِ وَ يَتَنَاعَقَانِ بِالْحُسْرَةِ مَا لَهُمَا مِنْ رَاحَةٍ وَ لَا عَنْ عَذَابِهِمَا مِنْ مَنَدُوحَةٍ

And the debris which they lived upon in their constant pride, they were on it on the verge of the Fire (prepared) for them - an evil return among the wicked group, to a condemned destination. They will be shouting curses at each other grumbling with regret. There will be no rest for these two (Abu Bakr and Umar), nor any respite from their inevitable Punishment.<sup>65</sup>

كش، رجال الكشي خَلَفَ بُوَ حَمَّارٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ قَالَ: قُلْتُ لِأَبِي الْحُسَيْنِ الرِّضَا ع إِنِّي تَرَكْتُ ابْنَ قِيَامَا مِنْ أَغْدَى خَلْقِ اللَّهِ لَكَ قَالَ ذَلِكَ شَرٌّ لَهُ قُلْتُ مَا أَعْجَبَ مَا أَسْمَعُ مِنْكَ جُعِلْتُ فِدَاكَ

Khalaf Bin Hamar, from Sahl Bin Ziyad, from Ali Bin Asbat, from Al Husayn Ibn Al Hassan who said,

‘I said to Abu Al-Hassan Al-Reza<sup>-asws</sup> (8<sup>th</sup> successor of the Prophet) ‘I left Ibn Qayama as one of the most inimical of the creatures of Allah<sup>-azwj</sup> to you<sup>-asws</sup>’. He (Al-Reza<sup>-asws</sup>) said: ‘That is evil for him?’ I said, ‘How strange what I hear from you<sup>-asws</sup> (without any defence strategy) may I be sacrificed for you<sup>-asws</sup>?’

قَالَ أَعْجَبَ مِنْ ذَلِكَ إِنْ لَيْسَ كَانَ فِي جَوَارِ اللَّهِ عَزَّ وَ جَلَّ فِي الْقُرْبِ مِنْهُ فَأَمْرُهُ فَأَتَى وَ تَعَزَّزَ وَ كَانَ مِنَ الْكَافِرِينَ فَأَمَلَى اللَّهُ لَهُ وَ اللَّهُ مَا عَذَّبَ اللَّهُ بِشَيْءٍ أَشَدَّ مِنَ الْإِمْلَاءِ وَ اللَّهُ يَا حُسَيْنُ مَا عَذَّبَهُمُ اللَّهُ بِشَيْءٍ أَشَدَّ مِنَ الْإِمْلَاءِ.

He<sup>-asws</sup> said: ‘Stranger than that is Iblees<sup>-la</sup> (*Satan*) He<sup>-la</sup> was in the vicinity of Allah<sup>-azwj</sup> Might and Majestic, in the nearness from Him<sup>-azwj</sup>, so He<sup>-azwj</sup> Commanded him<sup>-la</sup>, but he<sup>-la</sup> refused and was arrogant, and he<sup>-la</sup> was from the *Kafirs*, and Allah<sup>-azwj</sup> Respited for him<sup>-la</sup>. By Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> does not Punish with something severer than the respite. By Allah<sup>-azwj</sup>, O Husayn! Allah<sup>-azwj</sup> does not Punish them with anything severer than the respite’.<sup>66</sup>

## VERSES 50 - 54

جَنَّاتٍ عَدْنٍ مُمْتَتِحَةً لَهُمُ الْأَبْوَابُ {50}

<sup>65</sup> الكافي 8: 27 / 4

<sup>66</sup> Bihar Al-Anwaar – V 5, The book of Justice, Ch 8 H 3

**Gardens of Eden, the doors have been Opened for them [38:50]**

مُتَكِّينَ فِيهَا يَدْعُونَ فِيهَا بِفَاكِهَةٍ كَثِيرَةٍ وَشَرَابٍ {51}

**Reclining in these, calling therein for many fruits and drinks [38:51]**

وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ أَتْرَابٌ {52}

**And in their presence shall be restrainers of the eyes, equals in age [38:52]**

هَذَا مَا تُوْعَدُونَ لِيَوْمِ الْحِسَابِ {53}

**This is what you are Promised for the Day of Reckoning [38:53]**

إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ {54}

**Indeed! This is Our sustenance, there being no depletion for it [38:54]**

و عنه: بهذا الإسناد، عن أبي جعفر (عليه السلام)، قال: «إن أهل الجنة جرد مرد، مكحلين مكللين، مطوقين مسرورين محتمين، ناعمين محبورين مكرمين، يعطى أحدهم قوة مائة رجل في الطعام و الشراب و الشهوة و الجماع و يجد لذة غدائه مقدار أربعين سنة، و لذة عشائه مقدار أربعين سنة، قد ألبس الله وجوههم النور، و أجسادهم الحرير، بيض الألوان، صفر الحلبي، خضر الثياب».

And from him, by this chain,

‘Abu Ja’far<sup>-asws</sup> having said: ‘The inhabitants of Paradise will be beardless, tireless, blissful, joyful, dignified. Each one of them will be Given the strength of a hundred men for eating and drinking and desires and copulation, and the pleasure of his lunch will remain for a measure of forty years, and the pleasure of his dinner will last for a measure of forty years. Allah<sup>-azwj</sup> will Cover their faces with the Light, and their bodies with silk, white in colour, yellow ornaments, and green clothes.’<sup>67</sup>

و عنه: بهذا الإسناد، عن أبي جعفر (عليه السلام)، قال: «إن أهل الجنة يحيون فلا يموتون أبدا، و يستيقظون فلا ينامون أبدا، و يستغنون فلا يفتقرون أبدا، و يفرحون فلا يحزنون أبدا، و يضحكون فلا يبكون أبدا، و يكرمون فلا يهانون أبدا، و يفكهون و لا يقطبون أبدا، و يجبرون و يسرون أبدا، و يأكلون فلا يجوعون أبدا،

And from him, by this chain,

‘Abu Ja’far<sup>-asws</sup>, said: ‘The inhabitants of Paradise will be living and will not die ever, will be keeping awake and will not sleep ever, will be self-sufficient and will not lack ever, and will be happy and will not grieve ever, will smile and will not weep ever, will be prestigious and

<sup>67</sup> الاختصاص: 358

will not be humiliated ever, will be humorous and will not be grumpy ever, and will be in delight forever, and they will be eating and will not be hungry ever.

و يروون فلا يظمؤون أبدا، و يكسون فلا يعرون أبدا، و يركبون و يتزاورون أبدا، يسلم عليهم الولدان المخلدون أبدا، بأيديهم أباريق الفضة و آنية الذهب أبدا، متكئين على سرر أبدا، على الأرائك ينظرون أبدا، تأتيهم التحية و التسليم من الله أبدا، نسأل الله الجنة برحمته، إنه على كل شيء قدير».

They will be narrating and will not be condemning ever, and will be riding and visiting each other forever, will be saluted by the eternal youths (servants) forever, in whose hands will be the pitchers of silver and the goblets of gold forever, reclining on couches forever, on the thrones they shall gaze forever, Greetings from Allah<sup>-azwj</sup> will be delivered to them forever. We<sup>-asws</sup> ask Allah<sup>-azwj</sup> for the Paradise by His<sup>-azwj</sup> Mercy, for He<sup>-azwj</sup> has Power over all matters.’<sup>68</sup>

## VERSES 55 - 57

هَذَا وَإِنَّ لِلطَّاغِينَ لَشَرَّ مَآبٍ {55}

***This (shall be so). And surely for the tyrants is in an evil resort [38:55]***

جَهَنَّمَ يَصْلَوْنَهَا فَبئْسَ الْمِهَادُ {56}

***Hell-Fire. They would be arriving to it, and it is the evil habitation [38:56]***

هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ {57}

***This (shall be so). So let them be tasting scalding (water) and waste discharge [38:57]***

فس: " فليذوقوه حميم وغساق " قال: الغساق واد في جهنم، وذكر مثله وازد فيه: في كل بيت أربعون زاوية، في كل زاوية شجاع، في كل شجاع ثلاثمائة وثلاثون عقربا.

***This (shall be so). So let them be tasting scalding (water) and waste discharge [38:57],*** he said, 'Al-Gasaaq is a valley in Hell, and mentioned similar to it and increased in it, 'In every house there are forty corners, in every corner there would be a huge serpent, inside every serpent would be three hundred and thirty scorpions’<sup>69</sup>.

<sup>68</sup> الاختصاص: 358.

<sup>69</sup> Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 24 H 90

## VERSES 58 - 61

وَأَخْرُ مِنْ شَكْلِهِ أَزْوَاجٍ {58}

**And other (Punishments) of its type, paired [38:58]**

هَذَا فَوْجٌ مُقْتَحِمٌ مَعَكُمْ لَا مَرْحَبًا بِهِمْ ۖ إِنَّهُمْ صَالُوا النَّارِ {59}

**This is a multitude rushing blindly with you. There would be no welcome for them. They would be arriving to the Fire [38:59]**

قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ ۖ أَنْتُمْ قَدْ مَتَمُّوهُ لَنَا ۖ فَبِئْسَ الْقَرَارُ {60}

**They (the misled ones) will say, 'But there is no welcome for you. You brought it upon us, so evil is the settlement' [38:60]**

قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ {61}

**They (misled ones) will say, 'Our Lord! The ones who brought this upon us, increase for him additional punishment in the Fire [38:61]**

و قال علي بن إبراهيم: ثم ذكر من كان من بعدهم من غصب آل محمد حقهم، فقال: وَ أَخْرُ مِنْ شَكْلِهِ أَزْوَاجٍ هَذَا فَوْجٌ مُقْتَحِمٌ مَعَكُمْ وَ هم بنو العباس،

And Ali Bin Ibrahim said,

Then He<sup>-azwj</sup> Mentions the ones from after them, from the ones who usurped the rights of the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, so He<sup>-azwj</sup> Said: **And other (Punishments) of its type, paired [38:58] This is a multitude rushing blindly with you [38:59]** - and they are the Clan of Abbas.

فيقول بنو امية: لَا مَرْحَبًا بِهِمْ ۖ إِنَّهُمْ صَالُوا النَّارِ فيقول بنو فلان: بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ أَنْتُمْ قَدْ مَتَمُّوهُ لَنَا، وَ بدأتُم بظلم آل محمد فَبِئْسَ الْقَرَارُ،

So, the clan of Umayya (also written as Umayyads) would be saying, **There would be no welcome for them. They would be arriving to the Fire [38:59]**. So, the clan of so and so would be saying, **They (the misled) will say, 'But there is no welcome for you. You brought it upon us [38:60]** - and they had begun the injustice upon the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, **so evil is the settlement'. [38:60]**

ثم يقول بنو امية: رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ يعنون الأولين.

Then the clan of Umayya would be saying, ***They (misled ones) will say, 'Our Lord! The ones who brought this upon us, increase for him additional Punishment in the Fire' [38:61], meaning the first ones (Abu Bakr, Umar, and Usman).'***<sup>70</sup>

## VERSES 62 - 64

وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ {62}

***And they will say, 'What is the matter with us, we do not see men whom we used to count as being from the evil ones?' [38:62]***

أَتَّخَذْنَاهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ {63}

***Did we take them in scorn or are the visions turned away from them? [38:63]***

إِنَّ ذَلِكَ لَحَقُّ تَخَاصُّمِ أَهْلِ النَّارِ {64}

***Indeed, that is the Truth – wrangling of the inhabitants of the Fire [38:64]***

وَبِإِسْنَادٍ عَنْ أَبِي مُحَمَّدٍ الْفَحَّامِ قَالَ:

And by the chain, from Abu Muhammad Al Fahham who said,

دَخَلَ سَمَاعَةُ بْنُ مِهْرَانَ عَلَى الصَّادِقِ ع فَقَالَ يَا سَمَاعَةُ مَنْ شَرُّ النَّاسِ؟

Sama'at Bin Mihran came over to Al-Sadiq<sup>-asws</sup>, so he<sup>-asws</sup> said: 'O Sama'at! Who are the most evil of the people?' He said, 'We are, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>!'

قَالَ تَحْنُ يَا ابْنَ رَسُولِ اللَّهِ قَالَ فَعَضِبَ ع حَتَّى احْمَرَّتْ وَجَنَّتَاهُ ثُمَّ اسْتَوَى جَالِسًا وَكَانَ مُتَكِنًا وَقَالَ يَا سَمَاعَةُ مَنْ شَرُّ النَّاسِ عِنْدَ النَّاسِ؟ فَقُلْتُ وَاللَّهِ لَا كَذِبْتُكَ يَا ابْنَ رَسُولِ اللَّهِ تَحْنُ شَرُّ النَّاسِ عِنْدَ النَّاسِ لِأَنَّهُمْ سَمَّوْنَا كُفَّارًا وَرَافِضَةً

He<sup>-asws</sup> got angered to the extent that his<sup>-asws</sup> cheeks turned red, then he<sup>-asws</sup> sat straight, and he<sup>-asws</sup> was reclining, and he<sup>-asws</sup> said: 'O Sama'at! Who is the most evil of the people in the presence of the people?' So, I said, 'By Allah<sup>-azwj</sup>! I am not lying to you<sup>-asws</sup>, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! We (Shias) are the most evil of the people in the presence of the people, because there are naming us a kafirs and rejecters (رَافِضَةً).'

فَنَظَرَ إِلَيَّ ثُمَّ قَالَ كَيْفَ بِكُمْ إِذَا سَبَقَ بِكُمْ إِلَى الْجَنَّةِ وَ سَبَقَ بِكُمْ إِلَى النَّارِ فَيَنْظُرُونَ إِلَيْكُمْ فَيَقُولُونَ مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ

He<sup>-asws</sup> looked at me, then said: 'How would be with you (Shias) when they usher you to the Paradise and usher them to the Fire? Then they would be looking at you all: ***And they will***

<sup>70</sup> تفسير القمي 2: 242



**say, 'What is the matter with us, we do not see men whom we used to count as being from the evil ones?' [38:62].**

يَا سَمَاعَةَ بْنَ مِهْرَانَ إِنَّهُ وَاللَّهِ مِنْ أَسَاءَةٍ مِنْكُمْ إِسَاءَةٌ مِثْلَيْنَا إِلَى اللَّهِ تَعَالَى يَوْمَ الْقِيَامَةِ بِأَقْدَامِنَا فَتَشْفَعُ فِيهِ فَيُشَفِّعُنَا وَاللَّهُ لَا يَدْخُلُ النَّارَ مِنْكُمْ عَشْرَةُ رِجَالٍ

O Sama'at Bin Mihran! It is so, by Allah<sup>-azwj</sup>, the one from you who has been abused with an abuse would be walking with us<sup>-asws</sup> to Allah<sup>-azwj</sup> the Exalted on the Day of Judgement, by our<sup>-asws</sup> feet (walk), and we<sup>-asws</sup> shall intercede for him and our<sup>-asws</sup> intercession for him would be Accepted, and Allah<sup>-azwj</sup> will not be Entering into the Fire (even) ten men from you.

وَاللَّهُ لَا يَدْخُلُ النَّارَ مِنْكُمْ خَمْسَةُ رِجَالٍ وَاللَّهُ لَا يَدْخُلُ النَّارَ مِنْكُمْ ثَلَاثَةُ رِجَالٍ وَاللَّهُ لَا يَدْخُلُ النَّارَ مِنْكُمْ رَجُلٌ وَاحِدٌ فَتَنَافَسُوا فِي الدَّرَجَاتِ وَأَكْمِلُوا عَدُوَّكُمْ بِالْوَرَعِ.

By Allah<sup>-azwj</sup>! There will not be entering the Fire (even) five men from you. By Allah<sup>-azwj</sup>! There will not be entering the Fire (even) three men from you. By Allah<sup>-azwj</sup>! There will not be entering the Fire (even) one man from you all. Therefore, be competing regarding the Levels and grieve your enemies with the devoutness (by being devout)".<sup>71</sup>

الطبرسي، قال: روى العياشي، بإسناده إلى جابر الجعفي، عن أبي عبد الله (عليه السلام)، أنه قال: «إن أهل النار يقولون: ما لنا لا نرى رجالاً كنا نَعُدُّهُمْ مِنَ الْأَشْرَارِ. يعنونكم، و يطلبونكم فلا يرونكم في النار، والله لا يرون أحداً منكم في النار».

Al-Tabarsy said, 'Al-Ayyashi has reported by his chain going up to Jabir Al-Ju'fy, from

Abu Abdullah<sup>-asws</sup> having said: 'The people of the Fire would be saying: **'What is the matter with us, we do not see men whom we used to count as being from the evil ones?' [38:62].** They would be meaning you (Shias) by it, and they would be seeking you all, but they will not be seeing you in the Fire. By Allah<sup>-azwj</sup>! They will not be seeing even one of you in the Fire'.<sup>72</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ عَنَبَسَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا اسْتَقَرَّ أَهْلُ النَّارِ فِي النَّارِ يَفْقِدُونَكُمْ فَلَا يَرَوْنَ مِنْكُمْ أَحَدًا فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ مَا لَنَا لَا نَرَى رَجُلًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ أَتَّخَذْنَاهُمْ سِحْرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Mansour Bin Yunus, from Anbasat, who has narrated the following:

Abu Abdullah<sup>-asws</sup> said: 'When the inhabitants of the Fire settle down in the Fire, they will not be able to find you (Shias). So, (when) they will not see any one from you (therein), some of them will say to the others, **'What is the matter with us, we do not see men whom we used to count as being from the evil ones?' [38:62] Did we take them in scorn or are the visions turned away from them? [38:63]'**

قَالَ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ يَتَخَاصِمُونَ فِيكُمْ فِيمَا كَانُوا يَقُولُونَ فِي الدُّنْيَا.

<sup>71</sup> Bashaarat Al Mustafa<sup>saww</sup> Li Shia Al Murtaza<sup>asws</sup> - P 5 H 12

<sup>72</sup> مجمع البيان 8: 755

He<sup>-asws</sup> said: 'And these are the words of Allah<sup>-azwj</sup> Mighty and Majestic: **Indeed, that is the Truth – wrangling of the inhabitants of the Fire [38:64]**. They will be disputing with each other regarding you (Shias) with regards to what they had been saying about you (Shias) in the world'.<sup>73</sup>

## VERSES 65 & 66

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ {65}

**Say: 'But rather, I am a warner, and there is no god except Allah, the One, the Subduer (of all) [38:65]**

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ {66}

**Lord of the skies and the earth and what is between them, the Mighty, the Forgiving' [38:66]**

حدثنا محمد بن علي ماجيلويه رضى الله عنه قال: حدثنا عمي محمد بن أبي القاسم عن أحمد بن أبي عبد الله، عن أبي الحسن علي بن الحسين الرقي، عن عبد الله بن جبلة، عن معاوية بن عمار، عن الحسن بن عبد الله بن أبيه عن جده الحسن بن علي بن أبي طالب "ع" قال: جاء نفر من اليهود إلى رسول الله صلى الله عليه وآله فسأله أعلمهم فيما سأله فقال لاي شيء سميت محمد وأحمد وأبا القاسم وبشيرا ونذيرا وداعيا؟

Muhammad Bin Ali Majaylawiya narrated to us, from an uncle of Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah, from Abu Al Hassan Ali Bin Al Husayn Al Barqy, from Abdullah Bin Jabala, from Muawiyah, from Amaar, from Al Hassan Bin Abdullah, from his forefathers,

(It has been narrated) from his grandfather<sup>-asws</sup> Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> having said: 'There came a number of Jews to Rasool-Allah<sup>-saww</sup>. So, they asked him<sup>-saww</sup>, and he<sup>-saww</sup> let them know with regards to what they had asked him<sup>-saww</sup>. So (one of them) asked, 'For which thing (reason) have you<sup>-saww</sup> been named as 'Muhammad', and 'Ahmad', and 'Abu Al-Qasim', and 'Bashir', and 'Nazir', and 'Da'aiy'?'

فقال النبي صلى الله عليه وآله أما محمد فإني محمود في الأرض وأما أحمد فإني محمود في السماء وأما أبو القاسم فإني الله عز وجل يقسم يوم القيامة قسمة النار فمن كفرني من الأولين والآخرين ففي النار ويقسم قسمة الجنة فمن آمن بي وأقر بنبوتي ففي الجنة وأما الداعي فإني أدعوا الناس إلى دين ربي عز وجل وأما النذير فإني أنذر بالنار من عصائي وأما البشير فإني أبشر بالجنة من أطاعني.

The Prophet<sup>-saww</sup> said: 'As for 'Muhammad', so I<sup>-saww</sup> am the praised one in the earth; and as for 'Ahmad', so I<sup>-saww</sup> am the praised one in the sky; and as for 'Abu Al-Qasim', so Allah<sup>-azwj</sup> Mighty and Majestic would Divide the Fire on the Day of Judgement, so the one who rejected me<sup>-saww</sup>, from the former ones and the later ones, so he would be in the Fire. And He<sup>-azwj</sup> would Divide a division of the Paradise, so the one who believe in me<sup>-saww</sup>, and accepted with my<sup>-saww</sup> Prophet-hood, so he would be in the Paradise. And as for 'Al-Da'aiy', so I<sup>-saww</sup> call the people to the Religion of my<sup>-saww</sup> Lord<sup>-azwj</sup> Mighty and Majestic. And as for

<sup>73</sup> Al Kafi – V 8 h 14552

‘Al-Nazir’, so I<sup>-saww</sup> warn of the Fire to the one who disobeys me<sup>-saww</sup>. And as for ‘Al-Basheer’, so I<sup>-saww</sup> give the glad tidings of the Paradise to the one who obeys me<sup>-saww</sup>.<sup>74</sup>

## VERSES 67 & 68

قُلْ هُوَ نَبَأٌ عَظِيمٌ {67}

**Say: ‘It is a Magnificent News, [38:67]**

أَنْتُمْ عَنْهُ مُعْرِضُونَ {68}

**(And) you are turning away from it’ [38:68]**

حدثنا احمد بن محمد عن ابن ابي عمير وغيره عن محمد بن الفضيل عن ابي حمزة الثمالي عن ابي جعفر عليه السلام قال كان امير المؤمنين يقول ما لله آية اكبر مني ولا لله من نبأ عظيم اعظم مني ولقد عرضت ولايتي على الامم الماضية فابت ان تقبلها قال قلت له قل هو نبأ عظيم انتم عنه معرضون قال هو والله امير المؤمنين عليه السلام.

Narrated to us Ahmad Bin Muhammad, from Ibn Abu Umeyr and another one, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Sumaly, who has said:

Abu Ja’far<sup>-asws</sup> said: ‘Amir Al-Momineen<sup>-asws</sup> used to say: ‘There is no greater Sign of Allah<sup>-azwj</sup> than I<sup>-asws</sup>, and no Magnificent News Came from Allah<sup>-azwj</sup> than I<sup>-asws</sup>, and my<sup>-asws</sup> Wilayah was presented to the bygone communities, they refused to accept it, **Say: ‘It is a Magnificent News, [38:67] (And) you are turning away from it [38:68]**, He<sup>-asws</sup>, by Allah<sup>-azwj</sup>, it Magnificent News) is Amir Al-Momineen<sup>-asws</sup>.<sup>75</sup>

حدثنا عباد بن سليمان عن ابيه سليمان عن سدير عن ابي عبد الله عليه السلام قال قلت له قول الله تبارك وتعالى بل هو آيات بينات في صدور الذين اوتوا العلم قال هم الائمة وقوله تعالى قل هو نبأ عظيم انتم عنه معرضون قال الذين اوتوا العلم الائمة والنباء الائمة.

It has been narrated to us by Abaad Bin Suleyman, from his father, from Sudeyr, who has said the following:

Abu Abdullah<sup>-asws</sup> replied when I asked from him<sup>-asws</sup> about the Statement of Allah<sup>-azwj</sup> Blessed and Exalted: **Say: ‘It is a Magnificent News, [38:67] (And) you are turning away from it [38:68]**, those who are Granted the Knowledge are the Imams<sup>-asws</sup> and the Magnificent News (نبأ عظيم) is the Imamate’.<sup>76</sup>

[الصفار القمي] حدثنا أحمد بن محمد، عن ابن أبي عمير وغيره، عن محمد بن الفضيل، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام) قال: قلت له: \* (قل هو نبأ عظيم أنتم عنه معرضون) \* قال: هو والله أمير المؤمنين.

Al Saffar Al Qummy – Ahmad Bin Muhammad narrated to us, from Ibn Abu Umeyr and others, from Muhammad Bin Al Fazeyl, from Abu Hamza Al Sumaly who said,

<sup>74</sup> Al Illal Al Sharaie – V 1 Ch 106 H 1

<sup>75</sup> Basaair Al-Darajaat – P 2 CH 10 Rare H 3 (extract)

<sup>76</sup> Basaair Al Darajaat – P 4 CH 1 Rare H 1

'I said to Abu Ja'far<sup>-asws</sup>, **'Say: 'It is a Magnificent News, [38:67] (And) you are turning away from it [38:68].** He<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! It (Magnificent News) is Amir Al-Momineen<sup>-asws</sup>'.<sup>77</sup>

## VERSES 69 & 70

مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَأِ الْأَعْلَى إِذْ يَخْتَصِمُونَ {69}

**'There was no knowledge for me with the Exalted assembly when they contended [38:69]**

إِنْ يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ {70}

**'It is Revealed unto me (Rasool Allah), except rather, I am a clear warner' [38:70]**

ثم قال علي بن إبراهيم: حدثني خالد، عن الحسن بن محبوب، عن محمد بن سنان، عن أبي مالك الأسدي، عن إسماعيل الجعفي، قال: كنت في المسجد الحرام قاعدا، و أبو جعفر (عليه السلام) في ناحية، فرفع رأسه فنظر إلى السماء مرة، و إلى الكعبة مرة، ثم قال: سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا خَوْلَهُ، و كرر ذلك ثلاث مرات، ثم التففت إلي، فقال: «أي شيء يقول أهل العراق في هذه الآية، يا عراقي؟»

Then Ali Bin Ibrahim said, 'Khalid narrated to me, from Al Hassan Bin Mahboub, from Muhammad Bin Sinan, from Abu Malik Al Asady, from Ismail Al Ju'fy who said,

'I was seated in the Sacred Masjid, and Abu Ja'far<sup>-asws</sup> was in a corner, so he<sup>-asws</sup> raised his<sup>-asws</sup> head and looked towards the sky once, and to the Kabah once, then said: **'Glorified is He Who Journeyed His Servant on a night from the Sacred Masjid to Masjid Al-Aqsa Which We have Blessed its precincts [17:1]'**, and he<sup>-asws</sup> repeated that three times. Then he<sup>-asws</sup> turned towards me and said: 'Which thing are the people of Al-Iraq saying regarding this Verse?'

قلت: يقولون أسرى به من المسجد الحرام إلى البيت المقدس. فقال: «ليس كما يقولون، و لكنه أسرى به من هذه إلى هذه» - و أشار بيده إلى السماء - و قال: «ما بينهما حرم»

I said, 'They are saying, he<sup>-saww</sup> was ascended with from the Sacred Masjid to Bayt Al-Maqdas'. So he<sup>-asws</sup> said: 'It isn't as they are saying. But, he<sup>-saww</sup> was ascended with from this to these' - and he<sup>-asws</sup> indicated by his<sup>-asws</sup> hand towards the sky, and said: 'There is no Sanctuary (Harrum) between the two'.

قال: «فلما انتهى به إلى سدة المنتهى تخلف عنه جبرئيل، فقال رسول الله (صلى الله عليه و آله): يا جبرئيل في هذا الموضع تخذلي؟ فقال: تقدم أمامك، فو الله لقد بلغت مبلغا لم يبلغه أحد من خلق الله قبلك،

He<sup>-asws</sup> said: 'So when he<sup>-saww</sup> was ended with to Sidrat Al-Muntaha, Jibraeel<sup>-as</sup> stayed back from him<sup>-saww</sup>. Rasool-Allah<sup>-saww</sup> said: 'O Jibraeel<sup>-as</sup>! You<sup>-as</sup> are abandoning me<sup>-saww</sup> in this

<sup>77</sup> Tafseer Abu Hamza Al Sumaly - Hadeeth No. 260

place?’ He<sup>-as</sup> said: ‘Proceed in front of you<sup>-saww</sup>, for, by Allah<sup>-azwj</sup>, you<sup>-saww</sup> have reached a place not reached by anyone from the creatures of Allah<sup>-azwj</sup> before you<sup>-saww</sup>’.

قال: فرأيت من نور ربي و حال بيني و بينه السبحة».

He<sup>-saww</sup> said: So I<sup>-saww</sup> saw from a Light of My<sup>-azwj</sup> Lord<sup>-azwj</sup>, and ‘Al-Sab’hat’ formed a barrier between me<sup>-saww</sup> and Him<sup>-azwj</sup>’.

قال: قلت: و ما السبحة، جعلت فداك؟ فأومأ بوجهه إلى الأرض، و أومأ بيده إلى السماء، و هو يقول: «جلال ربي جلال ربي» ثلاث مرات.

He (the narrator) said, ‘I said, ‘And what is ‘Al-Sab’hat’? May I be sacrificed for you<sup>-asws</sup>!’ So he<sup>-asws</sup> gestured by his<sup>-asws</sup> face towards the ground, and gestured by his<sup>-asws</sup> hand towards the sky, and he<sup>-asws</sup> was saying: ‘جلال ربي جلال ربي’ ‘Majesty of my<sup>-asws</sup> Lord<sup>-azwj</sup>! Majesty of my<sup>-asws</sup> Lord<sup>-azwj</sup>!’ – three times.

[قال: «قال: يا محمد، قلت: لبيك يا رب، قال: فيم اختصم الملائ الأعلى؟ قلت: سبحانه لا علم لي إلا ما علمتني،

He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Said: “O Muhammad<sup>-saww</sup>!” I<sup>-saww</sup> said: ‘Here I<sup>-saww</sup> am, O Lord<sup>-azwj</sup>!’ He<sup>-azwj</sup> Said: “Regarding what did the exalted Assembly wrangle?” I<sup>-saww</sup> said: ‘Glory be to You<sup>-azwj</sup>! There is no knowledge for me<sup>-saww</sup> except what You<sup>-azwj</sup> Teach me<sup>-saww</sup>’.

قال: فوضع يده- أي يد القدرة- بين ثديي، فوجدت بردها بين كتفي، [قال:]: فلم يسألني عما مضى، و لا عما بقي إلا أعلمته، قال: يا محمد فيم اختصم الملائ الأعلى؟ قال: قلت: يا رب، في الدرجات، و الكفارات، و الحسنات،

He<sup>-saww</sup> said: ‘So He<sup>-azwj</sup> Placed His<sup>-azwj</sup> Hand – i.e., the Hand of Power – in between my<sup>-saww</sup> chest, and I<sup>-saww</sup> found its coolness between my<sup>-saww</sup> shoulders. So He<sup>-azwj</sup> did not Ask me<sup>-saww</sup> about what is past, nor about what remains except I<sup>-saww</sup> knew it. He<sup>-azwj</sup> said: “O Muhammad<sup>-saww</sup>! Regarding what did the Exalted Assembly wrangle?” I<sup>-saww</sup> said: ‘O Lord<sup>-azwj</sup>! Regarding the Levels, and the expiations, and the good deeds’.

فقال: يا محمد، قد انقضت نبوتك، و انقطع أجلك، فمن وصيك؟ [قلت: يا رب، قد بلوت خلقك، فلم أر من خلقك أحدا أطوع لي من علي. فقال: ولي يا محمد].

He<sup>-azwj</sup> Said: “O Muhammad<sup>-saww</sup>! Your<sup>-saww</sup> Prophet-hood has expired, and your<sup>-saww</sup> term is terminated, so who is your<sup>-saww</sup> successor<sup>-asws</sup>?” So I<sup>-saww</sup> said: ‘O Lord<sup>-azwj</sup>! I<sup>-saww</sup> surveyed Your<sup>-azwj</sup> creatures, and I<sup>-saww</sup> did not find anyone from Your<sup>-azwj</sup> creatures more obedient to me<sup>-saww</sup> than Ali<sup>-asws</sup>’. So He<sup>-azwj</sup> Said: “And to Me<sup>-azwj</sup>, O Muhammad<sup>-saww</sup>!”

و قلت: يا رب، إني قد بلوت خلقك، فلم أر في خلقك أحدا أشد حبا لي من علي، قال: و لي يا محمد، بشره بأنه راية الهدى، و إمام أوليائي، و نور لمن أطاعني، و الكلمة التي ألزمتمها المتقين، من أحبه أحبني، و من أبغضه أبغضني، مع ما أني أخصه بما لم أخص به أحدا،

And I<sup>-saww</sup> said: ‘O Lord<sup>-azwj</sup>! I<sup>-saww</sup> have surveyed Your<sup>-azwj</sup> creatures, and I<sup>-saww</sup> did not find anyone more intense in love for me<sup>-saww</sup> than Ali<sup>-asws</sup>’. He<sup>-azwj</sup> Said: “And for Me<sup>-azwj</sup>, O Muhammad<sup>-saww</sup>! Therefore, give him<sup>-asws</sup> the glad tidings that he<sup>-asws</sup> is the Flag of Guidance, and Imam<sup>-asws</sup> of My<sup>-azwj</sup> friends, and a Light for the ones who obey Me<sup>-azwj</sup>, and the Word

which I<sup>-azwj</sup> have Necessitated for the Momineen. One loves him<sup>-asws</sup>, Loves Me<sup>-azwj</sup>, and one who hates him<sup>-asws</sup>, hates Me<sup>-azwj</sup>, along with what I<sup>-azwj</sup> have Specialised him<sup>-asws</sup> with what I<sup>-azwj</sup> have not Specialised anyone (else) with”.

ففقلت: يا رب، أخي و صاحبي و وزيري و وارثي».

So I<sup>-saww</sup> said: ‘O Lord<sup>-azwj</sup>! My<sup>-saww</sup> brother, and my<sup>-saww</sup> companion, and my<sup>-saww</sup> Vizier, and my<sup>-saww</sup> inheritor”<sup>78</sup> Replace it,

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إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ طِينٍ {71}

**When your Lord said to the Angels: “I am going to Create a human being from clay [38:71]**

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ {72}

**So, when I Complete him and Blow My spirit into him, then fall down to him in Sajdah!” [38:72]**

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ {73}

**So, the Angels performed Sajdah, all of them altogether [38:73]**

إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ {74}

**Except for the Iblees. He was arrogant, and he was from the Kafirs [38:74]**

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي ۖ اسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ {75}

**He said: “O Iblees! What prevented you from doing Sajdah to what I Created by My Hands? Were you arrogant or were you from the exalted ones?” [38:75]**

و عنه: قال جعفر الصادق (عليه السلام): «و أبى إبليس (لعنه الله) من أن يسجد لآدم (عليه السلام) استكبارا و حسدا، فقال الله تعالى: ما مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي ۖ اسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَ خَلَقْتَهُ مِنْ طِينٍ و النار تأكل الطين،

And from him (author of Tohfah al Ikhwan), who said,

<sup>78</sup> تفسير القمي 2: 243

Ja'far Al-Sadiq<sup>-asws</sup> said: 'And Iblees<sup>-la</sup> refused from doing Sajdah to Adam<sup>-as</sup> out of arrogance and envy, so Allah<sup>-azwj</sup> the Exalted Said: ***What prevented you from doing Sajdah to what I Created by My Hands? Were you arrogant or were you from the exalted ones?***' [38:75] ***He said, 'I am better than him. You Created me from fire and Created him from clay'*** [38:76], and the fire consumes the clay.

و أنا الذي عبدتك دهرا طويلا قبل أن تخلقه، و أنا الذي كسوتني الريش و النور، و أنا الذي عبدتك في أكناف السماوات مع الكروبيين و الصافين و المسبحين و الروحانيين و المقربين.

And I<sup>-la</sup> and the one who worshipped You<sup>-azwj</sup> for a long time before You<sup>-azwj</sup> had even Created him<sup>-as</sup>, I<sup>-la</sup> am the one whom You<sup>-azwj</sup> Clothed in feathers and light, and I<sup>-la</sup> am the one who worshipped You<sup>-azwj</sup> in the horizons of the skies along with the ones of Proximity, and the ones arranged in rows, and the Glorifying ones, and the spiritual ones, and the close ones'.

قال الله تعالى: لقد علمت في سابق علمي من ملائكتي الطاعة و منك المعصية، فلم ينفعك طول العبادة لسابق العلم فيك، و قد أبليستك من الخير كله إلى آخر الأبد، و جعلتك مذموما مدحورا شيطانا رجيمنا لعينا.

Allah<sup>-azwj</sup> the Exalted Said: "I<sup>-azwj</sup> have Known in the preceding of My<sup>-azwj</sup> Knowledge, ones of My<sup>-azwj</sup> Angels of the obedience, and the disobedience from you<sup>-la</sup>, therefore the prolonged worship of yours<sup>-la</sup> will not benefit you<sup>-la</sup> due to the preceding Knowledge about you<sup>-la</sup>, and you<sup>-la</sup> have (now) despaired from the goodness, all of it up to the last, forever, and I<sup>-azwj</sup> hereby Make you<sup>-la</sup> to be Condemned, Expelled, Satan, Pelted, Accursed!"

فعند ذلك تغيرت خلقته الحسنة إلى خلقه كريهة مشوهة، فوثب عليه الملائكة بحراجه و هم يلعنونه، و يقولون له: رجيم ملعون، رجيم ملعون.

Therefore, during that, his<sup>-la</sup> beautiful appearance changed to abhorrent appearance, a deformed one. So, the Angels leapt upon him with their bayonets and they were cursing him<sup>-la</sup>, and were saying to him<sup>-la</sup>: 'Pelted, Accursed! Pelted, Accursed!'

فأول من طعنه جبرئيل، ثم ميكائيل، ثم إسرافيل، ثم عزرائيل، ثم جميع الملائكة، من كل ناحية و هو هارب من بين أيديهم، حتى ألقوه في البحر المسجور، فبادرت إليه الملائكة بحراب من نار، فلم يزالوا يطعنونه حتى بلغوه القرار، و غاب عن عيون الملائكة،

The first one to stab him<sup>-la</sup> was Jibraeel<sup>-as</sup>, then Mikaeel<sup>-as</sup>, then Israfeel<sup>-as</sup>, then Azraeel<sup>-as</sup>, then the entirety of the Angels, from every corner, and he<sup>-la</sup> was fleeing from their hands, until they threw him into the swelling sea. So, the Angels rushed towards him<sup>-la</sup> with bayonets of fire, and they did not cease stabbing him<sup>-la</sup> until he<sup>-la</sup> reached the bottom, and disappeared from the eyes of the Angels.

و الملائكة في اضطراب و السماوات في رجفان من جرأة إبليس اللعين و عصيانه أمر الله.

And the Angels were in turmoil, and the skies were in tremors from the audacity of Iblees<sup>-la</sup> the Accursed and his<sup>-la</sup> disobedience to the Command of Allah<sup>-azwj</sup>.<sup>79</sup>

تحفة الإخوان: 65 «مخطوط». <sup>79</sup>



محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن عيسى، عن ابن أبي عمير، عن ابن أذينة، عن الأحول، قال: سألت أبا عبد الله (عليه السلام)، عن الروح التي في آدم (عليه السلام) قوله: **فَإِذَا سَوَّيْتُهُ وَ نَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ**، قال: «هذه روح مخلوقة، و الروح التي في عيسى (عليه السلام) مخلوقة».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Ibn Azina, from Al-Ahowl who said,

‘I asked Abu Abdullah<sup>-asws</sup> about the Spirit which was in Adam<sup>-as</sup> in His<sup>-azwj</sup> Words: ***So when I Complete him and Breath from My spirit into him, then fall down to him in Sajdah!*** [38:72], he<sup>-asws</sup> said: ‘This is a Created Spirit, and the Spirit which was in Isa<sup>-as</sup> (was also) a Created being’.<sup>80</sup>

وعنه، قال: حدثنا محمد بن محمد بن عصام الكليني، قال: حدثنا محمد بن يعقوب الكليني، قال: حدثنا أحمد بن إدريس، عن أحمد بن محمد بن عيسى، عن علي بن سيف، عن محمد بن عبيد، قال: سألت الرضا (عليه السلام) عن قول الله عز و جل لإبليس: **مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي؟** قال: «يعني بقدرتي [و قوتي]».

And from him, from Muhammad Bin Muhammad Bin Asaam Al-kulayni, from Muhammad Bin Yaqoub Al-Kulayni, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Sayf, from Muhammad Bin Ubeyd who said,

‘I asked Al-Reza<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup> Mighty and Majestic to Iblees<sup>-la</sup>: ***What prevented you from doing Sajdah to what I Created by My Hands? Were you arrogant or were you from the exalted ones?*** [38:75]. He<sup>-asws</sup> said: ‘He<sup>-azwj</sup> Means – By My<sup>-azwj</sup> Power and My<sup>-azwj</sup> Strength’.<sup>81</sup>

ابن بابويه: عن عبد الله بن محمد بن عبد الوهاب، عن أبي الحسن محمد بن أحمد القواريري، عن أبي الحسن محمد بن عمار، عن إسماعيل بن توبة، عن زياد بن عبد الله البكائي، عن سليمان الأعمش، عن أبي سعيد الخدري، قال: كنا جلوسا عند رسول الله (صلى الله عليه و آله) إذ أقبل إليه رجل، فقال: يا رسول الله، أخبرني عن قول الله عز و جل لإبليس: **أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ** من هم يا رسول الله الذين هم أعلى من الملائكة المقربين؟

Ibn babuwayh, from Abdullah Bin Muhammad Bin Abdul Wahaab, from Abu Al-Hassan Muhammad Bin Ahmad Al-Qawariry, from Abu Al-Hassan Muhammad Bin Amaar, from Ismail Bin Towbat, from Ziyad Bin Abdullah Al-Bakai'e, from Suleyman Al-Amsh, from Abu Saeed Al-Khudry who said,

‘We were seated in the presence of Rasool-Allah<sup>-saww</sup> when a man came up to him<sup>-saww</sup> and said, ‘O Rasool-Allah<sup>-saww</sup>! Inform me about the Words of Allah<sup>-azwj</sup> Mighty and Majestic to Iblees<sup>-la</sup>: ***Were you arrogant or were you from the exalted ones?*** [38:75]. Who are they, O Rasool-Allah<sup>-saww</sup> who are more exalted than the Angels of Proximity?’

فقال رسول الله (صلى الله عليه و آله): «أنا و علي و فاطمة و الحسن و الحسين، كنا في سرادق العرش نسبح الله، فسبحت الملائكة بتسبيحنا قبل أن يخلق الله آدم (عليه السلام) بألفي عام. فلما خلق الله عز و جل آدم (عليه السلام)، أمر الملائكة أن يسجدوا له، و لو يؤمروا بالسجود إلا لأجلنا، فسجدت الملائكة كلهم أجمعون إلا إبليس فإنه أبى أن يسجد.

Rasool-Allah<sup>-saww</sup> said: ‘I<sup>-saww</sup>, and Ali<sup>-asws</sup>, and (Syeda) Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>. We<sup>-asws</sup> in the Pavilions of the Throne Glorifying Allah<sup>-azwj</sup>. The Angels had been

<sup>80</sup> الكافي 1: 103.

<sup>81</sup> التوحيد: 153/2.



Glorifying by our<sup>-asws</sup> Glorification for two thousand years before Allah<sup>-azwj</sup> created Adam<sup>-as</sup>. So, when Allah<sup>-azwj</sup> Mighty and Majestic Created Adam<sup>-as</sup>, He<sup>-azwj</sup> Commanded the Angels that they should do Sajdah to him<sup>-as</sup>, and did not Command them for the Sajdah except for our<sup>-asws</sup> sake. So, all of the Angels did Sajdah except for Iblees<sup>-la</sup>, for he<sup>-la</sup> refused to do Sajdah.

فقال الله تبارك و تعالى: يا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإَيْدِي أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ قال: من هؤلاء الخمسة المكتوبة أسماءهم في سرادق العرش،

Therefore, Allah<sup>-azwj</sup> Blessed and Exalted Said: ***“O Iblees! What prevented you from doing Sajdah to what I Created by My Hands? Were you arrogant or were you from the exalted ones?” [38:75].*** The ones whose names are Inscribed in the Pavilions of the Throne”.

فنحن باب الله الذي يؤتى منه، بنا يهتدي المهتدون، فمن أحبنا أحبه الله، و أسكنه جنته، و من أبغضنا أبغضه الله، و أسكنه ناره، و لا يحينا إلا من طاب مولده».

Thus, we<sup>-asws</sup> are the Doors of Allah<sup>-azwj</sup> which are from Him<sup>-azwj</sup>. It is by us<sup>-asws</sup> that the guided ones are guided by. The one who loves us<sup>-asws</sup> loves Allah<sup>-azwj</sup>, and He<sup>-azwj</sup> will Settle him in His<sup>-azwj</sup> Paradise, and the one who hates us<sup>-asws</sup> hates Allah<sup>-azwj</sup>, and He<sup>-azwj</sup> will Settle him in His<sup>-azwj</sup> Fire. And no one would loves us<sup>-asws</sup> except if he is of a good birth<sup>82</sup>.

قَالَ: إِنَّ اللَّهَ تَعَالَى لَمَّا خَلَقَ آدَمَ، وَ سَوَّاهُ، وَ عَلَّمَهُ أَسْمَاءَ كُلِّ شَيْءٍ وَ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ، جَعَلَ مُحَمَّدًا وَ عَلِيًّا وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ ع أَشْبَاحًا خَمْسَةً فِي ظَهْرِ آدَمَ، وَ كَانَتْ أَنْوَارُهُمْ تُضِيءُ فِي الْأَفَاقِ - مِنَ السَّمَاوَاتِ وَ الْحُجُبِ وَ الْجِنَانِ وَ الْكُرْسِيِّ وَ الْعَرْشِ،

He<sup>-asws</sup> (Imam Hassan Al-Askari<sup>-asws</sup>) said: ‘Allah<sup>-azwj</sup> The Exalted, when He<sup>-azwj</sup> Created Adam<sup>-as</sup> and Made him<sup>-as</sup> complete, and Informed him<sup>-as</sup> the names of all things and presented them to the Angels, Made Muhammad<sup>-saww</sup> and Ali<sup>-asws</sup> and (Syeda) Fatima<sup>-asws</sup> and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> as five resemblances in the back of Adam<sup>-as</sup>, and it was so that their<sup>-asws</sup> Lights were shining in the horizons of the skies, and the Veils, and the Gardens (of Paradise) and the Chair, and the Throne.

فَأَمَرَ اللَّهُ تَعَالَى الْمَلَائِكَةَ بِالسُّجُودِ لِآدَمَ، تَعْظِيمًا لَهُ أَنَّهُ قَدْ فَضَّلَهُ بِأَنْ جَعَلَهُ وَعَاءَ لِبَلِّكَ الْأَشْبَاحِ - الَّتِي قَدْ عَمَّ أَنْوَارُهَا الْأَفَاقَ.

Allah<sup>-azwj</sup> the Exalted Commanded the Angels with the *Sajdah* to Adam<sup>-as</sup> as a reverence for him<sup>-as</sup>, as he<sup>-as</sup> had been Graced by him<sup>-as</sup> having been made a receptacle for those resemblances the light of which had prevailed the horizons.

فَسَجَدُوا [لِآدَمَ] إِلَّا إِبْلِيسَ أَبَى أَنْ يَتَوَاضَعَ لِجَلَالِ عَظَمَةِ اللَّهِ، وَ أَنَّ يَتَوَاضَعَ لِأَنْوَارِنَا أَهْلِ الْبَيْتِ، وَ قَدْ تَوَاضَعَتْ لَهَا الْمَلَائِكَةُ كُلُّهَا وَ اسْتَكْبَرَ، وَ تَرَفَّعَ وَ كَانَ بِإِبَائِهِ ذَلِكَ وَ تَكْبَرِهِ مِنَ الْكَافِرِينَ.

***So, the Angels performed Sajdah [38:73] – to Adam<sup>-as</sup> – Except Iblees [38:73].*** He<sup>-la</sup> refused to be humble to the Majesty of the Magnificence of Allah<sup>-azwj</sup>, and to humble to our<sup>-asws</sup> Lights of the People<sup>-asws</sup> of the Household, and the Angels had humbled to it, all of them,

and **He was arrogant**, and raised (considered himself<sup>-la</sup> higher), **and he was**, due to that refusal of his<sup>-la</sup> and his arrogance, (became) **from the Kafirs [38:74]**.<sup>83</sup>

وعنه، قال: حدثنا علي بن الحسن، قال: حدثنا أبو محمد هارون بن موسى، قال: حدثني محمد بن همام، قال: حدثني عبد الله بن جعفر الحميري، قال: حدثني عمر بن علي العبدي، عن داود بن كثير الرقي، عن يونس بن ظبيان، قال: دخلت على الصادق جعفر بن محمد (عليه السلام)، فقلت: يا ابن رسول الله، إني دخلت على مالك وأصحابه، فسمعت بعضهم يقول: إن الله وجهها كالوجه، وبعضهم يقول: له يدان، واحتجوا في ذلك بقوله تعالى: **يَبْدِي أَسْتَكْبَرْتُ**، وبعضهم يقول: هو كالشباب من أبناء ثلاثين سنة، فما عندك في هذا، يا ابن رسول الله؟!

And from him, from Ali Bin Al-Hasaan, from Abu Muhammad Haroun Bin Musa, from Muhammad Bin Hamaam, from Abdullah Bin Ja'far Al-Humeyri, from Umar bin Ali Al-Abdy, from Dawood Bin Kaseer Al-Raqy, from Yunus Bin Zibyan who said,

'I came up to Al-Sadiq Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, so I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I went to Maalik and his companions and I heard some of them saying, 'Allah<sup>-azwj</sup> has a Face like the faces', and some of them were saying, 'He<sup>-azwj</sup> has Hands', and they were arguing that by the Words of the Exalted: **by My Hands? Were you arrogant [38:75]**, and some of them were saying, 'He<sup>-azwj</sup> is like a youth like a thirty year old son'. So what is with you<sup>-asws</sup> regarding this, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>?'

قال: و كان متكئا، فاستوى جالسا، و قال: «اللهم عفوك عفوك». ثم قال: «يا يونس من زعم أن الله وجهها كالوجه فقد أشرك، و من زعم أن الله جوارحا كجوارح المخلوقين فهو كافر بالله،

He<sup>-asws</sup> said, and he<sup>-asws</sup> had been reclining, so he<sup>-asws</sup> sat upright and said: 'May Allah<sup>-azwj</sup> Pardon you, Pardon you!' Then he<sup>-asws</sup> said: 'O Yunus! The one who alleges that there is a Face for Allah<sup>-azwj</sup> like the faces, so he has associated, and the one who alleges that Allah<sup>-azwj</sup> has organs like the organs of the creatures, so he is a Kafir with Allah<sup>-azwj</sup>.

فلا تقبلوا شهادته، و لا تأكلوا ذبيحته، تعالى الله عما يصفه المشبهون بصفة المخلوقين، فوجه الله أنبيأوه و أوليأوه،

Thus, neither accept his testimony, nor eat his slaughtered (meat). Allah<sup>-azwj</sup> is more Elevated than what they are describing Him<sup>-azwj</sup> with the description of the creatures, for the Face of Allah<sup>-azwj</sup> are His<sup>-azwj</sup> Prophets<sup>-as</sup>, and His<sup>-azwj</sup> Guardians<sup>-asws</sup>.

و قوله تعالى: **خَلَقْتُ يَدَيَّ أَسْتَكْبَرْتُ** فاليد القدرة، كقوله تعالى: **وَ أَتَدْرِكُم بِنَصْرِهِ**

And the Words of the Exalted: **by My Hands? Were you arrogant [38:75]**, so the Hand is the Power, just like the Words of the Exalted: **and Supported you with His Help [8:26]**.

فمن زعم أن الله في شيء، أو على شيء، أو تحول من شيء إلى شيء، أو يخلو من شيء، أو يشغل به شيء، فقد وصفه بصفة المخلوقين، و الله خالق كل شيء، لا يقاس بالمقياس، و لا يشبه بالناس، و لا يخلو منه مكان، و لا يشغل به مكان، قريب في بعده، بعيد في قربه،

So, the one who alleges that Allah<sup>-azwj</sup> is inside something, or upon something, or transfers from something to something, or empty from something, or pre-occupied by something, so he would have Described Him<sup>-azwj</sup> with the description of the creatures. And Allah<sup>-azwj</sup> is the

<sup>83</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 101

Creator of everything, not being compared by analogies, and not resembling the people, and no place is empty from Him<sup>-azwj</sup>, nor is a place occupied by Him<sup>-azwj</sup>. He<sup>-azwj</sup> is near in His<sup>-azwj</sup> remoteness, and remote in His<sup>-azwj</sup> nearness.

ذلك الله ربنا لا إله غيره، فمن أراد الله و أحبه بهذه الصفة، فهو من الموحدين، و من أحبه بغير هذه الصفة فالله منه بريء، و نحن منه برآء.

That is our Lord<sup>-azwj</sup>, there is not god apart from Him<sup>-azwj</sup>. So, the one who intends Allah<sup>-azwj</sup> and Loves Him<sup>-azwj</sup> with these Attributes, so he is from the Monotheists, and the one who Loves Him<sup>-azwj</sup> with other than these Attributes, so Allah<sup>-azwj</sup> is Disavowed from him, and we<sup>-asws</sup> are also disavowed from him’.

ثم قال: «يا يونس، إذا أردت العلم الصحيح فعندنا أهل البيت، فإننا ورثناه، و أوتينا شرح الحكمة، و فصل الخطاب». فقلت: يا ابن رسول الله، و كل من كان من أهل البيت، و رث كما ورثتم من علي و فاطمة (عليهما السلام)؟

Then he<sup>-asws</sup> said: ‘O Yunus! If you want the correct Knowledge, so it is with us<sup>-asws</sup> the People<sup>-asws</sup> of the Household, for we<sup>-asws</sup> are its inheritors, and we<sup>-asws</sup> have been Given the explanation of the Wisdom, and the Decisive Speech’.

فقال: ما ورثه إلا الأئمة الإثنا عشر.

I said, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! And does everyone from the People<sup>-asws</sup> of the Household inherit like you<sup>-asws</sup> have inherited from Ali<sup>-asws</sup> and (Syeda) Fatima<sup>-asws</sup>?’ So he<sup>-asws</sup> said: ‘It does not get inherited except by the twelve Imams<sup>-asws</sup>’.

فقلت: سمعهم يا ابن رسول الله؟ فقال: «أولهم علي بن أبي طالب و بعده الحسن، و بعده الحسين، و بعده علي ابن الحسين، و بعده محمد بن علي، ثم أنا، و بعدي موسى ولدي، و بعد موسى علي ابنه، و بعد علي محمد، و بعد محمد علي، و بعد علي الحسن، و بعد الحسن الحجة، اصطفانا الله و طهرنا و آتانا ما لم يؤت أحدا من العالمين».

I said, ‘Name them, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>’. So he<sup>-asws</sup> said: ‘The first of them<sup>-asws</sup> is Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and after him<sup>-asws</sup> is Al-Hassan<sup>-asws</sup>, and after him<sup>-asws</sup> is Al-Husayn<sup>-asws</sup>, and after him<sup>-asws</sup> is Ali Ibn Al-Husayn<sup>-asws</sup>, and after him<sup>-asws</sup> is Muhammad Bin Ali<sup>-asws</sup>, then myself<sup>-asws</sup>, and after me<sup>-asws</sup> is Musa<sup>-asws</sup> my<sup>-asws</sup> son<sup>-asws</sup>, and after Musa<sup>-asws</sup> is Ali<sup>-asws</sup> his<sup>-asws</sup> son<sup>-asws</sup>, and after Ali<sup>-asws</sup> is Muhammad<sup>-asws</sup>, and after Muhammad<sup>-asws</sup> is Ali<sup>-asws</sup>, and after Ali<sup>-asws</sup> is Al-Hassan<sup>-asws</sup>, and after Al-Hassan<sup>-asws</sup> is The Divine Authority (الحجة). Allah<sup>-azwj</sup> has Chosen us<sup>-asws</sup>, and Purified us<sup>-asws</sup>, and Gave us<sup>-asws</sup> what no one from the Worlds has been Given’.

ثم قلت: يا ابن رسول الله، إن عبد الله بن سعد دخل عليك بالأمس، فسألك عما سألتك، فأجبتة بخلاف هذا؟!

Then I said, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Abdullah Bin Sa’d came up to you<sup>-asws</sup> yesterday, and he asked you<sup>-asws</sup> about what I asked you<sup>-asws</sup>, but you<sup>-asws</sup> answered him differently to this?’

فقال: «يا يونس، كل امرئ و ما يحتمله، و لكل وقت حديثه، و إنك لأهل لما سألت، فاكتمه إلا عن أهله، و السلام».

He<sup>-asws</sup> said: 'O Yunus! Each person is with what he can bear, and for each time is its Hadeeth, and you are deserving of what you have asked, therefore conceal it, except from its deserving ones. Greetings!'<sup>84</sup>

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رحمه الله)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا محمد بن إسماعيل، قال: حدثنا الحسين بن الحسن، قال: حدثنا بكر، عن أبي عبد الله البرقي، عن عبد الله بن بحر، عن أبي أيوب الخزاز، عن محمد بن مسلم، قال: سألت أبا جعفر (عليه السلام) فقلت: قوله عز وجل: يا إيليس ما منعك أن تسجد لما خلقت بيدي؟

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

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

فقال: «اليد في كلام العرب القوة و النعمة. قال: وَ اذْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ وَ قال: وَ السَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ أَيْ بِقُوَّةٍ وَ إِنَّا لَمُوسِعُونَ وَ قال: وَ أَيْدَهُمْ يُرْجِعُ مِنْهُ أَيُّ قَوَاهِمِهِ. وَ يقال: لفلان عندي يد بيضاء، أي نعمة.» -

So he<sup>-asws</sup> said: 'The 'hand' in the speech of the Arabs is (means) the strength and the favour. He<sup>-azwj</sup> Said: **and remember Our servant Dawood, the possessor of the hand (strength) [38:17].** And Said: **And the sky, We Built it by Hand** – i.e. by Strength **and We are the Expanders [51:47].** And Said: **and He Supported them with a Spirit from Him [58:22],** i.e. Strengthened them. And it is said, 'For so and so there is a white hand with me', i.e. a favour'.<sup>85</sup>

## VERSE 76

قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ {76}

**He said, 'I am better than him. You Created me from fire and Created him from clay' [38:76]**

## Prohibition of analogy

وعنه: عن علي بن إبراهيم، عن أبيه، عن أحمد بن عبد الله العقيلي، عن عيسى بن عبد الله القرشي، قال: دخل أبو حنيفة على أبي عبد الله (عليه السلام)، فقال له: «يا أبا حنيفة، بلغني أنك تقيس؟» قال: نعم. قال: «لا تقس، فإن أول من قاس إبليس حين قال: خَلَقْتَنِي مِنْ نَارٍ وَ خَلَقْتَهُ مِنْ طِينٍ،

And from him, from Ali Bin Ibrahim, from his father, from Ahmad Bin Abdullah Al-Aqeyli, from Isa Bin Abdullah Al-Qarshy who said,

<sup>84</sup> 255 كفاية الأثر: (Extract)

<sup>85</sup> معاني الأخبار: 8/15، التوحيد: 1/153

'Abu Hanifa came up to Abu Abdullah<sup>-asws</sup>, so he<sup>-asws</sup> said to him: 'O Abu Hanifa! It has reached me<sup>-asws</sup> that you are using analogy?' He said, 'Yes'. He<sup>-asws</sup> said: 'Do not use analogy, for the first one who used analogy was Iblees<sup>-la</sup> where he<sup>-la</sup> said: **You Created me from fire and Created him from clay**' [38:76].

فَقَاسَ مَا بَيْنَ النَّارِ وَالطِّينِ، وَ لَوْ قَاسَ نُورِيَّةَ آدَمَ بِنُورِيَّةِ النَّارِ، عَرَفَ فَضْلَ مَا بَيْنَ النُّورَيْنِ، وَ صَفَاءَ أَحَدِهِمَا عَلَى الْآخَرِ».

Thus, he<sup>-la</sup> compared what was between the fire and the clay, and had he<sup>-la</sup> compared the radiance of Adam<sup>-as</sup> with the radiance of the fire, he<sup>-la</sup> would have recognised the preference of what is between the two radiances, and the clarity of one over the other'.<sup>86</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ يَقُطِينٍ عَنِ الْحُسَيْنِ بْنِ مِيَّاحٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ إِبْلِيسَ قَاسَ نَفْسَهُ بِآدَمَ فَقَالَ خَلَقْتَنِي مِنْ نَارٍ وَ خَلَقْتَهُ مِنْ طِينٍ وَ لَوْ قَاسَ الْجَوْهَرَ الَّذِي خَلَقَ اللَّهُ مِنْهُ آدَمَ بِالنَّارِ كَانَ ذَلِكَ أَكْثَرَ نُورًا وَ ضِيَاءً مِنَ النَّارِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Yaqteen, from Al Husayn Bin Mayyah, from his father,

'From Abu Abdullah<sup>-asws</sup> having said: 'Iblees<sup>-la</sup> analogised himself<sup>-la</sup> with Adam<sup>-as</sup>, so **He said, 'I am better than him. You Created me from fire and Created him from clay**' [38:76]. And had he<sup>-la</sup> compared the essence which Allah<sup>-azwj</sup> Created Adam<sup>-as</sup> from, with the fire (he<sup>-la</sup> would not have said so), as that was of more light and illumination than the fire'.<sup>87</sup>

## Iblees<sup>-la</sup> was Created from clay

في تفسير علي بن ابراهيم حدثني أبي عن سعد بن أبي سعيد عن اسحاق ابن جرير قال: قال أبو عبد الله عليه السلام: أي شيء يقول اصحابك في قول إبليس (خلقتني من نار وخلقته من طين) ؟ قلت: جعلت فداك قد قال ذلك وذكره الله في كتابه،

In the commentary of Ali Bin Ibrahim, 'It has been narrated to me from Abu Saeed from Is'haq Ibn Jareer who said that,

'Abu Abdullah<sup>-asws</sup> said: 'Which thing are your companions saying regarding the words of Iblees<sup>-la</sup>: **You Created me from fire and Created him from clay**' [38:76]? I said, 'May I be sacrificed for you<sup>-asws</sup>, that is what he<sup>-la</sup> said, and Allah<sup>-azwj</sup> Mentioned it in His<sup>-azwj</sup> Book.'

قال: كذب إبليس يا اسحاق ما خلقه الا من طين، ثم قال: قال الله (الذى جعل لكم من الشجر الاخضر نارا فإذا أنتم منه توقدون) خلقه الله من ذلك النار ومن تلك الشجرة، والشجرة أصلها من طين.

He<sup>-asws</sup> said: 'Iblees<sup>-la</sup> lied, O Is'haq, what was his<sup>-la</sup> creation except from clay? Then said: 'Allah<sup>-azwj</sup> Says: **He Who Made fire for you from the green tree, so then you are igniting**

<sup>86</sup> الكافي 1: 20 / 47.

<sup>87</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 18

*from it' [36:80].'* Allah<sup>-azwj</sup> Created him<sup>-la</sup> from that fire and from that tree, and the tree originated from clay.<sup>'88</sup>

## VERSE 77

قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ رَجِيمٌ {77}

**He Said: "Then Exit from it, for you are Pelted! [38:77]**

ابن بابويه، قال: حدثنا محمد بن أحمد الشيباني (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا سهل بن زياد، عن عبد العظيم بن عبد الله الحسيني، قال: سمعت أبا الحسن علي بن محمد العسكري (عليه السلام) يقول: «معنى الرجيم أنه مرجوم باللعن، مطرود من مواضع الخير، لا يذكره مؤمن إلا لعنه، وإن في علم الله السابق أنه إذا خرج القائم (عليه السلام) لا يبقى مؤمن في زمانه إلا رجمه بالحجارة كما كان قبل ذلك مرجوما باللعن».

Ibn babuwayh, from Muhammad Bin Ahmad Al-Shaybani, from Muhammad Bin Abu Abdullah Al-Kufy, from Sahl Bin Ziyad, from Abdul Azaam Bin Abdullah Al-Hasny who said,

'I heard Abu Al-Hassan Ali<sup>-asws</sup> Bin Muhammad Al-Askari<sup>-asws</sup> saying: 'The Meaning of: **Pelted! [38:77]**, is that he<sup>-la</sup> is being pelted with the Curses, and as one having been expelled from places of the good. The Momin would not mention him<sup>-la</sup> except with the Curses. And it has already preceded in the Knowledge of Allah<sup>-azwj</sup>, that when Al-Qaim<sup>-asws</sup> comes out, there would not remain a Momin in his<sup>-asws</sup> era except that he would pelt him<sup>-la</sup> with the stones just as he<sup>-la</sup> had been pelted with the Curses before that'.<sup>89</sup>

## VERSE 78

وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ {78}

**And surely upon you is My curse up to the Day of Religion (Reckoning)!" [38:78]**

علي بن إبراهيم، قال: حدثني أبي، عن محمد بن أبي عمير، عن النضر بن سويد، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله: وَ قَالُوا يَا وَيْلَنَا هَذَا يَوْمُ الدِّينِ: «يعني يوم الحساب».

Ali Bin Ibrahim said, 'My father narrated to me, from Muhammad Bin Abu Umeyr, from Al-Nazar Bin Suweyd, from Abu Baseer, who has narrated:

'Abu Abdullah<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **And they shall say, 'O woe be unto us! This is the Day of Religion!' (Reckoning) [37:20]**, he<sup>-asws</sup> said: 'Meaning the Day of the Reckoning'.<sup>90</sup>

<sup>88</sup> Tafseer Noor Al Saqalayn – CH 36 H 90

<sup>89</sup> معاني الأخبار: 1/139

<sup>90</sup> تفسير القمي 1: 28.

## VERSES 79 - 81

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ {79}

**He said, 'Lord! Then respite me up to the Day (when) they would be Resurrected' [38:79]**

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ {80}

**He Said: "So you are of the Respited ones [38:80]**

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ {81}

**Up to the Day of the known time!" [38:81]**

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد، عن محمد بن يونس، عن رجل، عن أبي عبد الله (عليه السلام) في قول الله تبارك و تعالى: فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ.

Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Muhammad Bin Yunus, from a man,

'Abu Abdullah<sup>-asws</sup> regarding the Words of the Blessed and Exalted: **Then respite me up to the Day they would be Resurrected' [38:79] He Said: "So you are of the Respited ones [38:80] Up to the Day of the known time!" [38:81]**.

قال: «يوم الوقت المعلوم، يوم يذبحه رسول الله (صلى الله عليه و آله) على الصخرة التي في بيت المقدس».

He<sup>-asws</sup> said: 'The **Day of the known time!" [38:81]** - the day in which Rasool-Allah<sup>-saww</sup> would slaughter him<sup>-la</sup> upon the rock which is in Bayt Al-Maqdas'.<sup>91</sup>

عن وهب بن جميع مولى إسحاق بن عمار، قال: سألت أبا عبد الله (عليه السلام) عن قول إبليس: رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ قَالَ لَهُ وَهْب: جعلت فداك، أي يوم هو؟

From Wahab Bin Jami'e, a slave of Is'haq in Amaar who said,

'I asked Abu Abdullah<sup>-asws</sup> about the words of Iblees<sup>-la</sup>: **'Lord! Then respite me up to the Day they would be Resurrected' [38:79] He Said: "So you are of the Respited ones [38:80] Up to the Day of the known time!" [38:81]**. Wahab said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! Which day is this?'

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

تفسير القمي 2: 245. 91

He<sup>-asws</sup> said: 'O Wahab! Do you reckon that it is the Day in which Allah<sup>-azwj</sup> would Resurrect the people? Allah<sup>-azwj</sup> Respited him<sup>-la</sup> to a day in which He<sup>-azwj</sup> Send our<sup>-asws</sup> Qaim<sup>-asws</sup>. So when Allah<sup>-azwj</sup> Sends our Qaim<sup>-asws</sup>, in the Masjid of Al-Kufa, and Iblees<sup>-la</sup> would come until he<sup>-la</sup> would be kneeling in front of him<sup>-asws</sup> upon his<sup>-la</sup> knees, and he<sup>-la</sup> would be saying, 'O woe it is from this day!' So he<sup>-asws</sup> would grab him<sup>-la</sup> and strike his<sup>-la</sup> neck. Thus, that day, it is the known time".<sup>92</sup>

## VERSES 82 - 85

قَالَ فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَ {82}

**He (Iblees) said, 'Then (I swear) by Your Honour! I will divert them all [38:82]**

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ {83}

**Except Your servants from among them, the sincere ones' [38:83]**

قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ {84}

**He said: "So the Truth (it is) and the Truth do I Speak [38:84]**

لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ {85}

**That I will fill Hell from you and from the ones from them who follow you, altogether!" [38:85]**

علي بن إبراهيم، قال: هو استفهام، لأن الله وعد النار أن يملأها، فتمتلئ النار فيقول لها: هل امتلأت؟ و تقول: هل من مزيد؟ على حد الاستفهام، أي ليس في مزيد،

Ali Bin Ibrahim (Tafseer Qummi), said,

'This is a question, because Allah<sup>-azwj</sup> Promised the Fire that He<sup>-azwj</sup> would Fill it. So, the Fire would be filled, and He<sup>-azwj</sup> will Say to it: **On the Day that We will say to Hell: "Are you filled up?" And it will say: 'Are there any more?' [50:30]** - upon the limit of the questioning, i.e., it is nor regarding the increase.

قال: فتقول الجنة: يا رب وعدت النار أن تملأها، و وعدتني أن تملأني، فبم تملأني و قد ملأت النار؟ قال: فيخلق الله يومئذ خلقاً يملأ بهم الجنة

So, the Paradise will say: 'O Lord<sup>-azwj</sup>! You<sup>-azwj</sup> Promised the Fire that You<sup>-azwj</sup> will Fill it, and Promised me that You<sup>-azwj</sup> will Fill me. So, what would You<sup>-azwj</sup> be Filling me with and You<sup>-azwj</sup>

<sup>92</sup> تفسير العياشي 2: 14 / 242



have already Filled the Fire?’ On that Day Allah<sup>-azwj</sup> would Create creatures by whom He<sup>-azwj</sup> will Fill the Paradise’.

قال أبو عبد الله (عليه السلام): «طوبى لهم [إنهم] لم يروا هموم الدنيا و غمومها».

Abu Abdullah<sup>-asws</sup> said: ‘Blessings for the ones who do not see the worries of the world and its grief’.<sup>93</sup>

## VERSES 86 - 88

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ {86}

**Say (Allah Asks His Rasool to Say to Muslims): ‘I do not ask you for any recompense over it, nor am I from the pretenders [38:86]**

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ {87}

**Surely, He (Zikr) is only a Zikr to the worlds [38:87]**

وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ {88}

**And you will come to know his (Zikr/Al-Qaim) News after a while [38:88]**

وَبَدَا الْإِسْنَادُ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِهِ عَزَّ وَ جَلَّ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ قَالَ هُوَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام)

And by this chain,

‘From Abu Ja’far<sup>-asws</sup> regarding the Words of the Mighty and Majestic: **Say: ‘I do not ask you for any recompense over it, nor am I from the pretenders [38:86] Surely, he is only a Zikr to the worlds [38:87].** He<sup>-asws</sup> said: ‘He<sup>-asws</sup> (the Zikr) is Amir Al-Momineen<sup>-asws</sup>’.

وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ قَالَ عِنْدَ خُرُوجِ الْقَائِمِ (عليه السلام)

**And you will come to know his News after a while [38:88] - He<sup>-asws</sup> said: ‘During the coming out (appearance) of Al-Qaim<sup>-asws</sup>’.**<sup>94</sup>

تأويله: ما رواه الشيخ محمد بن يعقوب (رحمه الله)، عن علي بن محمد عن علي بن العباس، عن الحسن بن عبد الرحمن، عن عاصم بن حميد، عن أبي حمزة، عن أبي جعفر عليه السلام في قوله عزوجل (قل ما أسألكم عليه من أجر وما أنا من المتكلفين إن هو إلا ذكر للعالمين ولتعلمن نبأه بعد حين) قال: ذاك أمير المؤمنين (ولتعلمن نبأه بعد حين) قال: عند خروج القائم عليه السلام. يعني أن ذكر العالمين أمير المؤمنين عليه السلام.

<sup>93</sup> تفسير القمي 2: 326

<sup>94</sup> Al Kafi – H 14880 (Extract)

Its explanation is what has been reported by Al-Sheykh Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Ali Bin Al-Abbas, from Al-Hassan Bin Abdul Rahmaan, from Aasim Bin Hameed, from Abu Hamza,

‘Abu Ja’far<sup>-asws</sup> regarding the Words of the Mighty and Majestic: **Say: ‘I do not ask you for any recompense over it, nor am I from the pretenders [38:86] Surely he is only a Zikr to the worlds [38:87] And you will come to know his News after a while [38:88]**, he<sup>-asws</sup> said: ‘That is Amir Al-Momineen<sup>-asws</sup>, during the coming out of Al-Qaim<sup>-asws</sup>. Meaning, that **Zikr to the worlds [38:87]** - is Amir Al-Momineen<sup>-asws</sup>.

" ونبأه " أي خبره وشأنه وفضله، وأنه حجة الله، هو وولده المعصومون على العالمين إذا قام القائم من ولده بالسيف، أي ذلك الاوان تعلمون نبأه بالمشاهدة والعيان.

And **his News**, i.e., his<sup>-asws</sup> information, and his<sup>-asws</sup> glory, and his<sup>-asws</sup> merits, and that he<sup>-asws</sup> is the Divine Authority of Allah<sup>-azwj</sup>, him<sup>-asws</sup> and his<sup>-asws</sup> sons<sup>-asws</sup> are Infallible over all the worlds. When Al-Qaim<sup>-asws</sup> from his<sup>-asws</sup> sons<sup>-asws</sup> rises, at that time you would come to know **his News**, by the observation and the sight’.<sup>95</sup>

عَلَيْ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) وَ قَالَ لِأَعْدَاءِ اللَّهِ أَوْلِيَاءِ الشَّيْطَانِ أَهْلِ التَّكْذِيبِ وَ الْإِنْكَارِ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَ مَا أَنَا مِنَ الْمُتَكَلِّفِينَ يَقُولُ مُتَكَلِّفًا أَنْ أَسْأَلُكُمْ مَا لَسْتُمْ بِأَهْلِهِ

Ali Bin Muhammad, from Ali Bin Al-Abbas, from Ali Bin Hammad, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far<sup>-asws</sup>: ‘And he<sup>-saww</sup> said to the enemies of Allah<sup>-azwj</sup>, the friends of Satan<sup>-la</sup>, the people of the belying and the denial: **Say: ‘I do not ask you for any recompense over it, nor am I from the pretenders [38:86]**. He<sup>-saww</sup> is saying; ‘I<sup>-saww</sup> would be a pretender if I<sup>-saww</sup> were to ask you what you are not deserving of’.

فَقَالَ الْمُنَافِقُونَ عِنْدَ ذَلِكَ بَعْضُهُمْ لِبَعْضٍ أَمَا يَكْفِي مُحَمَّدًا أَنْ يَكُونَ قَهْرًا عِشْرِينَ سَنَةً حَتَّى يُرِيدَ أَنْ يُحْمَلَ أَهْلَ بَيْتِهِ عَلَى رِقَابِنَا

The hypocrites said to each other, with regards to that, ‘But it did not suffice Muhammad<sup>-saww</sup> after having conquered us for twenty years, to the extent that he<sup>-saww</sup> now wants to burden us with the People<sup>-asws</sup> of his<sup>-saww</sup> Household upon our necks’.

فَقَالُوا مَا أَنْزَلَ اللَّهُ هَذَا وَ مَا هُوَ إِلَّا شَيْءٌ يَتَقَوَّلُهُ يُرِيدُ أَنْ يَرْفَعَ أَهْلَ بَيْتِهِ عَلَى رِقَابِنَا وَ لَئِنْ قُتِلَ مُحَمَّدٌ أَوْ مَاتَ لَنَنْزِعَنَّهَا مِنْ أَهْلِ بَيْتِهِ ثُمَّ لَا نُعِيدُهَا فِيهِمْ أَبَدًا

And they said, ‘Allah<sup>-azwj</sup> has not Revealed this, nor is it anything except for his<sup>-saww</sup> words, intending to raise the People<sup>-asws</sup> of his<sup>-saww</sup> Household upon our necks, and if Muhammad<sup>-saww</sup> were to be killed or dies, we would take it (rule) away from the People<sup>-asws</sup> of his<sup>-saww</sup> Household, then we would not let it return to be among them ever’.<sup>96</sup>

<sup>95</sup> Taweel Al Ayaat Al Zaahira – CH 38 H 13

<sup>96</sup> الكافي 8: 574 / 379

## The Pretenders

عن أبي عبد الله عليه السلام حديث طويل يقول فيه: ومن العلماء من يضع نفسه للفتاوى ويقول: سلوني ولعله لا يصيب حرفا واحدا، والله لا يحب المتكلفين، فذاك في الدرك السادس من النار.

From Abu Abdullah<sup>-asws</sup> – There is a lengthy Hadeeth in which he<sup>-asws</sup> is saying: ‘And from the scholars (Mujtahids) is one who places himself for the Verdicts (Fatwas) and he is saying, ‘Ask me’, and perhaps he does not even get one statement correct, and Allah<sup>-azwj</sup> does not like the pretenders, so that one would be in the sixth level of the Fire’.<sup>97</sup>

فِي جَوَامِعِ الْجَامِعِ وَعَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لِلْمُتَكَلِّفِ ثَلَاثُ عِلَامَاتٍ يُنَازِعُ مَنْ فَوْقَهُ، وَتَتَعَاطَى مَا لَا يَنْأَلُ، وَ يَقُولُ مَا لَا يَعْلَمُ.

In (the book) Jawami’e Al-Jami’a –

‘And from the Prophet<sup>-saww</sup>: ‘For the pretenders there are three signs – he argues with the one above him, and he deals with what he cannot attain, and he says what he does not know’.<sup>98</sup>

## Appendix I: The Narration of Prophet Ayoub<sup>-as</sup>

أبي، عن ابن فضال، عن عبد الله بن بحر، عن ابن مسكان، عن أبي بصير عن أبي عبد الله عليه السلام قال: سألته عن بلية أيوب عليه السلام التي ابتلي بها في الدنيا لاي علة كانت ؟

My father, from Ibn Fazal, from Abdullah Bin Bahr, from Ibn Muskan, from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup>, he (narrator) said, ‘I asked him<sup>-asws</sup> about the afflictions of Ayoub<sup>-as</sup> which Ayoub<sup>-as</sup> was afflicted with in the world, for which reason were it?’

قال: لنعمة أنعم الله عليه بها في الدنيا وأدى شكرها، وكان في ذلك الزمان لا يحجب إبليس عن دون العرش، فلما صعد ورأى شكر نعمة أيوب حسده إبليس فقال: يا رب إن أيوب لم يؤد إليك شكر هذه النعمة إلا بما أعطيته من الدنيا، ولو حرمته دنياه ما أدى إليك شكر نعمة أبدا، فسلطني على دنياه حتى تعلم أنه لا يؤدي إليك شكر نعمة أبدا،

He<sup>-asws</sup> said: ‘Due to the Bounties Allah<sup>-azwj</sup> had Favoured upon him<sup>-as</sup> with in the world, and he<sup>-as</sup> gave its thanks; and it was so during that era, Iblees<sup>-la</sup> was not barred from below the Throne. When he<sup>-la</sup> ascended and saw the thanks of Ayoub<sup>-as</sup> of the favours, Iblees<sup>-la</sup> envied him<sup>-as</sup> and said, ‘O Lord<sup>-azwj</sup>! Ayoub<sup>-as</sup>, did not give thanks to You<sup>-azwj</sup> of these Bounties except due to what You<sup>-azwj</sup> Gave him<sup>-as</sup> from the world, and if You<sup>-azwj</sup> were to Prohibit his<sup>-as</sup> world, he<sup>-as</sup> would not give thanks for any Bounty ever! Allow me<sup>-la</sup> to overcome upon his<sup>-as</sup> world until You<sup>-azwj</sup> Know that he<sup>-as</sup> will not give thanks to You<sup>-azwj</sup> for any Bounty, ever!’

فقبل له: قد سلطتك على ماله وولده،

He<sup>-azwj</sup> Said to him<sup>-la</sup>: “I<sup>-azwj</sup> hereby (let you<sup>-la</sup> overcome upon his<sup>-as</sup> wealth and his<sup>-as</sup> children”.

<sup>97</sup> Tafseer Noor Al Saqalayn – CH 38 H 99

<sup>98</sup> H 100 – تفسير نور الثقلين، ج4، ص: 474

قال: فانحدر إبليس فلم يبق له مالا ولا ولدا إلا أعطبه، فازداد أيوب لله شكرا وحمدا،

He<sup>-asws</sup> said: 'Iblees<sup>-la</sup> rolled down, and there did not remain any wealth, nor any child except he<sup>-as</sup> ruined it, but Ayoub<sup>-as</sup> increased thanking and praising Allah<sup>-azwj</sup>'.

فقال: فسلطني على زرعه يا رب، قال: قد فعلت،

He<sup>-la</sup> said: '(Allow) me<sup>-la</sup> to overcome upon his<sup>-as</sup> farm, O Lord<sup>-azwj</sup>!' He<sup>-azwj</sup> Said: "I<sup>-azwj</sup> have Done so!"

فجاء مع شياطينه فنفخ فيه فاحترق، فازداد أيوب لله شكرا وحمدا،

He<sup>-as</sup> came along with his<sup>-as</sup> satans<sup>-la</sup> and blew into it, and it was incinerated, but Ayoub<sup>-as</sup> increased thanking and praising Allah<sup>-azwj</sup>.

فقال: يا رب سلطني على غنمه، فسلطه على غنمه فأهلكها فازداد أيوب لله شكرا وحمدا،

He<sup>-la</sup> said: 'O Lord<sup>-azwj</sup>! (Allow) me<sup>-la</sup> to overcome upon his<sup>-as</sup> sheep'. He<sup>-la</sup> destroyed it, but Ayoub<sup>-as</sup> increased thanking and praising Allah<sup>-azwj</sup>.

فقال: يا رب سلطني على بدنه، فسلطه على بدنه ماخلا عقله وعينيه فنفخ فيه إبليس فصار قرحة واحدة من قرنه إلى قدمه، فبقي في ذلك دهرًا طويلا يحمد الله ويشكره حتى وقع في بدنه الدود، وكانت تخرج من بدنه فيردها ويقول لها: ارجعي إلى موضعك الذي خلقتك الله منه، وبتن حتى أخرجه أهل القرية من القرية وألقوه على المزبلة خارج القرية،

He<sup>-la</sup> said, 'O Lord<sup>-azwj</sup>! (Allow me<sup>-la</sup>) to overcome upon his<sup>-as</sup> body'. He<sup>-la</sup> overcame upon his<sup>-as</sup> body apart from his<sup>-as</sup> intellect and his<sup>-as</sup> eyes. Iblees<sup>-la</sup> blew into him<sup>-as</sup>, and there became a single ulcer from his<sup>-as</sup> head to his<sup>-as</sup> feet, and he<sup>-as</sup> remain in that for a long time, praising Allah<sup>-azwj</sup> and thanking Him<sup>-azwj</sup> until the insect occurred in his<sup>-as</sup> body, and used to come out from his<sup>-as</sup> body. He<sup>-as</sup> would return it and was saying to it: 'Return to your place which Allah<sup>-azwj</sup> Created you from, and he<sup>-as</sup> stank to the extent that the people of the town expelled him<sup>-as</sup> from the town and threw him<sup>-as</sup> upon the rubbish dump outside the town.

وكانت امرأته رحمة بنت يوسف بن يعقوب بن إسحاق بن إبراهيم خليل الله صلى الله عليهم وعليها تتصدق من الناس وتأتيه بما تجده.

And his<sup>-as</sup> wife was Rahmat daughter of Yusuf<sup>-as</sup> Bin Yaqoub<sup>-as</sup> Bin Ibrahim<sup>-as</sup> Friend of Allah<sup>-azwj</sup>, and upon her were the charitable donations from the people, and she would come to him<sup>-as</sup> with whatever she could find.

قال: فلما طال عليه البلاء ورأى إبليس صبره أتى أصحابا له كانوا رهبانا في الجبال وقال لهم: مروا بنا إلى هذا العبد المبتلى فنسأله عن بليته، فركبوا بغالا شهبًا وجاؤوا، فلما دنوا منه نفرت بغالهم من نتن ريحه،

He<sup>-asws</sup> said: 'When the afflictions were prolonged upon him<sup>-as</sup> and Iblees<sup>-la</sup> saw his<sup>-as</sup> patience, he<sup>-la</sup> came to companions of his<sup>-as</sup> who were monks in the mountain and said to them, 'Come, let us pass by this afflicted servant and ask him<sup>-as</sup> about his<sup>-as</sup> afflictions'. So,

they rode grey mules and came to him<sup>-as</sup>. When they were near him<sup>-as</sup>, their mules fled from the stench of his<sup>-as</sup> smell.

فقرنوا بعضا إلى بعض ثم مشوا إليه، وكان فيهم شاب حدث السن فقعدوا إليه فقالوا: يا أيوب لو أخبرتنا بذنبك لعل الله كان يهلكنا إذا سألناه وما نرى ابتلاءك بهذا البلاء الذي لم يتبل به أحد إلا من أمر كنت تستره،

They joined up with each other then walked towards him<sup>-as</sup>; and among them was a youth of young age and they sat down to him<sup>-as</sup> and said, 'O Ayoub<sup>-as</sup>! If you<sup>-as</sup> could inform us of your<sup>-as</sup> sin lest Allah<sup>-azwj</sup> were to Destroy us (if we do the same) when we ask Him<sup>-azwj</sup>, and what we see you<sup>-as</sup> afflictions which no one has been afflicted with except from a matter he would veil it'.

فقال أيوب: وعزة ربي إنه ليعلم أنني ما أكلت طعاما إلا ويقيم أو ضعيف يأكل معي، وما عرض لي أمران كلاهما طاعة لله إلا أخذت بأشدهما على بدني،

Ayoub<sup>-as</sup> said: 'By the Mighty of my<sup>-as</sup> Lord<sup>-azwj</sup>! He<sup>-azwj</sup> Knows I<sup>-as</sup> did not eat any meal except and an orphan or a guest ate with me<sup>-as</sup>, and not two matters were presented to me<sup>-as</sup>, both of them beginning obedience to Allah<sup>-azwj</sup>, except I<sup>-as</sup> took with the severer of two upon my<sup>-as</sup> body'.

فقال الشاب: سوأة لكم عمدتم إلى نبي الله فغيرتموه حتى أظهر من عبادة ربه ما كان يسترها ؟

The youth said, 'It is evil of you all! You deliberated to a Prophet<sup>-as</sup> of Allah<sup>-azwj</sup> and faulting him<sup>-as</sup> until he<sup>-as</sup> manifested from the worship of his<sup>-as</sup> Lord<sup>-azwj</sup> what he<sup>-as</sup> used to veil it?'

فقال أيوب: يا رب لو جلست مجلس الحكم منك لادليت بحجتي، فبعث الله إليه غمامة فقال: يا أيوب أدلني بحجتك فقد أقعدتك مقعد الحكم وها أناذا قريب ولم أزل،

Ayoub<sup>-as</sup> said: 'O Lord<sup>-azwj</sup>! If I<sup>-as</sup> were to sit in the gathering of the Judgment from You<sup>-azwj</sup>, I<sup>-as</sup> would deal out justice by my<sup>-as</sup> arguments'. Allah<sup>-azwj</sup> Sent a cloud to him<sup>-as</sup> and Said: "O Ayoub<sup>-as</sup>! Indicate to Me<sup>-azwj</sup> by your<sup>-as</sup> arguments, for I<sup>-azwj</sup> have Seated you<sup>-as</sup> in the seat of the judgment, and here I<sup>-azwj</sup> am with nearness and do not cease to be!"

فقال: يا رب إنك لتعلم أنه لم يعرض لي أمران قط كلاهما لك طاعة إلا أخذت بأشدهما على نفسي، ألم أحمدك ؟ ألم أشكرك ؟ ألن اسبحك ؟

He<sup>-as</sup> said: 'O Lord<sup>-azwj</sup>! You<sup>-azwj</sup> Know that no two matters are presented to me<sup>-as</sup> at all, both of them being in Your<sup>-azwj</sup> obedience, except I<sup>-as</sup> have always taken with the severer of the two upon myself<sup>-as</sup>, did I<sup>-as</sup> not praise You<sup>-azwj</sup>? Did I<sup>-as</sup> not thank You<sup>-azwj</sup>? Did I<sup>-as</sup> not glorify You<sup>-azwj</sup>?'

قال: فنودي من الغمامة بعشرة آلاف لسان: يا أيوب من صيرك تعبد الله والناس عنه غافلون ؟ وتحمدوه وتسبحوه وتكبره والناس عنه غافلون ؟ أتمن على الله بما لله المن فيه عليك ؟.

He<sup>-asws</sup> said: 'There was a Call from the cloud in ten thousand tongues (languages): "O Ayoub<sup>-as</sup>! Who can be (like) you<sup>-as</sup> worshipping Allah<sup>-azwj</sup> while the people are heedless from

Him<sup>-azwj</sup>? And you<sup>-as</sup> praise Him<sup>-azwj</sup> and glorify Him<sup>-azwj</sup> and extol His<sup>-azwj</sup> Greatness while the people are heedless from him? Are you<sup>-as</sup> conferring (favour) upon Allah<sup>-azwj</sup> with what is the Favour of Allah<sup>-azwj</sup> upon you<sup>-as</sup> in it?"

قال: فأخذ أيوب التراب فوضعه في فيه، ثم قال: لك العتي يا رب أنت الذي فعلت ذلك بي،

He<sup>-asws</sup> said: 'Ayoub<sup>-as</sup> took some soil and placed it in his<sup>-as</sup> mouth, then said: 'For You<sup>-azwj</sup> is the Pleasure, O Lord<sup>-azwj</sup>! You<sup>-azwj</sup> are the One<sup>-azwj</sup> Who Did that with me<sup>-as</sup>'.

قال: فأنزل الله عليه ملكا فركض برجله فخرج الماء فغسله بذلك الماء، فعاد أحسن ما كان وأطرا، وأنبث الله عليه روضة خضراء، ورد عليه أهله وماله وولده وزرعه، وقعد معه الملك يحدثه ويؤنس،

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Sent down an Angel and he kicked with his leg and the water came out, and he<sup>-as</sup> bathed with that water. His<sup>-as</sup> beauty returned to what it used to be and the aroma, and Allah<sup>-azwj</sup> Grew a green garden upon it, and Returned upon him<sup>-as</sup>, his<sup>-as</sup> family, and his<sup>-as</sup> wealth, and his<sup>-as</sup> children, and his<sup>-as</sup> farm, and the Angel sat with him<sup>-as</sup>, discussing with him<sup>-as</sup> and comforting him<sup>-as</sup>.

فأقبلت امرأته ومعها الكسر فلما انتهت إلى الموضع إذا الموضع متغير وإذا رجالان جالسان، فبكت وصاحت وقالت: يا أيوب ما دهاك ؟ فناداها أيوب فأقبلت فلما رآته وقد رد الله عليه بدنه ونعمته سجدت لله شكرا،

His<sup>-as</sup> wife came and with her was the meaty bone (as food). When she ended up to the place, found the place to have changed and there were two men seated. She cried and shouted and said, 'O Ayoub<sup>-as</sup>! What happened to you<sup>-as</sup>?' Ayoub<sup>-as</sup> called out at her, and she came back. When she saw him<sup>-as</sup>, and Allah<sup>-azwj</sup> had returned to him<sup>-as</sup> his<sup>-as</sup> (previous) body, and his<sup>-as</sup> bounties, she did Sajdah of thanks to Allah<sup>-azwj</sup>.

فرأى ذوائبها مقطوعة، وذلك أنها سألت قوما أن يعطوها ما تحملها إلى أيوب من الطعام وكانت حسنة الذؤابة فقالوا لها: تبعينا ذؤابتك هذه حتى نعطيك، فقطعتها ودفعتها إليهم، وأخذت منهم طعاما لا يوب، فلما رآها مقطوعة الشعر غضب وحلف عليها أن يضربها مائة،

He<sup>-as</sup> saw her hair to have been cut off, and that is because she had asked a people to give her from the food what she could carry to Ayoub<sup>-as</sup>, and her hair was beautiful. They said to her, 'Sell this hair of yours to us and we shall give you'. So, she cut it off and handed it over to them, and took from them food for Ayoub<sup>-as</sup>. When he<sup>-as</sup> saw her hair cut off, he<sup>-as</sup> was angry and swore to her that he<sup>-as</sup> would hit her a hundred times.

فأخبرته أنه كان سببه كبت وكبت فاغتم أيوب من ذلك، فأوحى الله إليه: " وخذ بيدك ضغثا فاضرب به ولا تحنث " فأخذ مائة شمراخ فضربها ضربة واحدة، فخرج من بينه. ثم قال: " ووهبنا له أهله ومثلهم معهم رحمة منا وذكرى لأولي الالباب "

She informed him<sup>-as</sup> that its reason was such and such. Ayoub<sup>-as</sup> was gloomy from that. Allah<sup>-azwj</sup> revealed to him: **"And take a green branch in your hand and strike with it and do not break your oath!" [38:44].** He<sup>-as</sup> grabbed a hundred branches and struck her once, and exited from his<sup>-as</sup> oath. Then He<sup>-azwj</sup> Said: **And We Granted to him, his family and the like of them, along with them, as a Mercy from Us and (for it to be) a Reminder for those who have the understanding [38:43].**

قال: فرد الله عليه أهله الذين ماتوا قبل البلية، ورد عليه أهله الذين ماتوا بعد ما أصابهم البلاء كلهم أحياهم الله تعالى له فعاشوا معه.

He-asws said: 'Allah-azwj Returned unto him-as his-as family, those who had died before the afflictions, and returned unto him-as his-as family those who had died after what had afflicted them of the affliction. Allah-azwj the Exalted Revived all of them for him-as and they live with him-as.

وسئل أيوب بعد ما عافاه الله: أي شيء كان أشد عليك مما مر عليك؟ قال: شتاتة الأعداء،

And Ayoub-as was asked after Allah-azwj had restored his-as health, 'Which thing was the severest upon you-as from what has passed upon you-as?' He-as said: 'Gloating of the enemies'.

قال فأمر الله عليه في داره فراش الذهب وكان يجمعه فإذا ذهب الريح منه بشيء عدا خلفه فردّه، فقال له جبرئيل: ما تشبع يا أيوب؟ قال: ومن يشبع من رزق ربه؟.

Allah-azwj Rained upon him-as in his-as house, butterflies of gold, and he-as would gather it, and whenever the wind blew away something from it, he-as would go after it and return it. Jibraeel-as said to him: 'Are you-as not satiated, O Ayoub-as?' He-as said: 'And who can be satiated from the sustenance of his Lord-azwj?'<sup>99</sup>

## Appendix II: The Debate of Imam Ali-asws ibn Musa Al-Reza-asws with Muslim scholars on infallibility of Prophet-as

حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه و الحسين بن إبراهيم بن أحمد بن هشام المكتوب و علي بن عبد الله الوراق رضي الله عنهم قالوا حدثنا علي بن إبراهيم بن هاشم قال حدثنا القاسم بن محمد البرمكي قال حدثنا أبو الصلت الهروي قال لما جمع المأمون لعلني بن موسى الرضا ع أهل المقالات من أهل الإسلام و الديانات من اليهود و النصارى و المجوس و الصابئين و سائر أهل المقالات فلم يبق أحد إلا و قد ألزمه حجته كأنه ألقي حجرًا قام إليه علي بن محمد بن الجهم فقال له يا ابن رسول الله أ تقول بعصمة الأنبياء قال نعم قال فما تعمل في قول الله عز و جل و عصى آدم ربه فَعَوَى و في قوله عز و جل و ذا النون إذ ذهب مغاضبًا فظنَّ أنَّ لَنْ نَقْدِرَ عَلَيْهِ و في قوله عز و جل في يوسف ع و لَقَدْ هَمَّتْ بِهِ وَ هَمَّ بِهَا وَ في قوله عز و جل في داود طَلَّ دَاوُدُ أَمَّا فَتَنَّاهُ و قوله تعالى في نبيه محمد ص وَ نُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ فقال الرضا ع ويحك يا علي اتق الله و لا تنسب إلى أنبياء الله الفواحش و لا تتأول كتاب الله برأيك فإن الله عز و جل قد قال وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ و أما قوله عز و جل في آدم عصى آدم ربه فَعَوَى فإن الله عز و جل خلق آدم حجة في أرضه و خليفة في بلاده لم يخلقه للجنة و كانت المعصية من آدم في الجنة لا في الأرض و عصمته تجب أن يكون في الأرض ليتم مقادير أمر الله فلما أهبط إلى الأرض و جعل حجة و خليفة عصم بقوله عز و جل إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ و أما قوله عز و جل وَ ذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنَّ لَنْ نَقْدِرَ عَلَيْهِ إِنَّمَا ظَنَ بِمَعْنَى اسْتَيْقَنَ أَنَّ اللَّهَ لَنْ يَضِيقَ عَلَيْهِ رِزْقَهُ أَلَا تَسْمَعُ قَوْلَ اللَّهِ عز و جل وَ أَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ أَلَا يَضِيقُ عَلَيْهِ رِزْقَهُ وَ لَوْ ظَنَّ أَنَّ اللَّهَ لَا يَقْدِرُ عَلَيْهِ لَكَانَ قَدْ كَفَرَ و أما قوله عز و جل في يوسف وَ لَقَدْ هَمَّتْ بِهِ وَ هَمَّ بِهَا فَأَنهَا هَمَّتْ بِالْمَعْصِيَةِ وَ هَمَّ يُوسُفُ بِقَتْلِهَا إِنْ أَجْبَرَتْهُ لِعَظَمِ مَا تَدَاخَلَ فَصَرَفَ اللَّهُ عَنْهُ قَتْلَهَا وَ الْفَاحِشَةَ وَ هُوَ قَوْلُهُ عز و جل كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَ الْفَحْشَاءَ يَعْنِي الْقَتْلَ وَ الزَّوَاجَ و أما داود ع فما يقول من قبلكم فيه فقال علي بن محمد بن الجهم يقولون إن داود ع كان في محرابه يصلي فتصور له إبليس على صورة طير أحسن ما يكون من الطيور ففزع داود صلاته و قام ليأخذ الطير فخرج الطير إلى الدار فخرج الطير إلى السطح فصعد في طلبه فسقط الطير في دار أوريا بن حنان فاطلع داود في أثر الطير فإذا بامرأة أوريا تغتسل فلما نظر إليها هواها و كان قد أخرج أوريا في بعض غزواته فكتب إلى صاحبه أن قدم أوريا أمام التابوت فقدم فظفر أوريا بالمشركين فصعب ذلك على داود

<sup>99</sup> Bihar Al-Anwaar – V 12 The book of Prophet-hood, Ch 10 H 3

فكتب إليه ثانية أن قدمه أمام التابوت فقتل أوريا فتزوج داود بامرأته قال فضرب الرضا ع بيده على جبهته و قال إنا لله و إنا إليه راجعون لقد نسبتم نبيا من أنبياء الله إلى التهاون بصلاته حتى خرج في أثر الطير ثم بالفاحشة ثم بالقتل فقال يا ابن رسول الله فما كان خطيئته فقال ويحك إن داود إنما ظن أن ما خلق الله عز و جل خلقا هو أعلم منه فبعث الله عز و جل إليه الملكين فتسورا الحراب فقالا خَصْمَانِ بَعَى بَعْضُنَا عَلَى بَعْضٍ فَأَحْكُم بَيْنَنَا بِالْحَقِّ وَ لَا تُشْطِطْ وَ اهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَ تِسْعُونَ نَعْجَةً وَ لِي نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَ عَزَّنِي فِي الْخِطَابِ فَعَجَلَ داود ع على المدعى عليه فقال لَقَدْ ظَلَمَكَ بِسْؤَالِ نَعَجَتِكَ إِلَى نَعَاجِهِ وَ لم يسأل المدعى البينة على ذلك و لم يقبل على المدعى عليه فيقول له ما تقول فكان هذا خطيئة رسم الحكم لا ما ذهبتم إليه أ لا تسمع الله عز و جل يقول يا داودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَ لَا تَتَّبِعِ الْهَوَىٰ إِلَىٰ آخِرِ الْآيَةِ فَقَالَ يا ابن رسول الله فما قصته مع أوريا فقال الرضا ع إن المرأة في أيام داود ع كانت إذا مات بعلمها أو قتل لا تتزوج بعده أبداً و أول من أباح الله له أن يتزوج بامرأة قتل بعلمها كان داود ع فتزوج بامرأة أوريا لما قتل و انقضت عدتها منه فذلك الذي شق على الناس من قبل أوريا و أما محمد ص و قول الله عز و جل وَ تُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَ تَخْشَى النَّاسَ وَ اللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ عَرَفَ نَبِيَّهَ صُ أَسْمَاءَ أَزْوَاجِهِ فِي دَارِ الدُّنْيَا وَ أَسْمَاءَ أَزْوَاجِهِ فِي دَارِ الْآخِرَةِ وَ إِنَّمَنْ أَمَهَاتِ الْمُؤْمِنِينَ وَ إِحْدَاهُنَّ مِنْ سَمِيٍّ لَهُ زَيْنَبُ بِنْتُ جَحْشٍ وَ هِيَ يَوْمَئِذٍ تَحْتَ زَيْدِ بْنِ حَارِثَةَ فَأَخْفَى اسْمَهَا فِي نَفْسِهِ وَ لم يبيده لكيلا يقول أحد من المنافقين إنه قال في امرأة في بيت رجل إنما إحدى أزواجه من أمهات المؤمنين و خشي قول المنافقين فقال الله عز و جل وَ تَخْشَى النَّاسَ وَ اللَّهُ أَحَقُّ أَنْ تَخْشَاهُ يَعْنِي فِي نَفْسِكَ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ مَا تَوَلَّى تَزْوِيجَ أَحَدٍ مِنْ خَلْقِهِ إِلَّا تَزْوِيجَ حَوَاءَ مِنْ آدَمَ ع وَ زَيْنَبُ مِنَ رَسُولِ اللَّهِ ص بقوله فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاهَا الْآيَةَ وَ فاطمة من علي ع قال فبكي علي بن محمد بن الجهم فقال يا ابن رسول الله أنا تائب إلى الله عز و جل من أن أنطق في أنبياء الله ع بعد يومي هذا إلا بما ذكرته

Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may Allah<sup>-azwj</sup> be Pleased with him, Al-Hussein ibn Ibrahim ibn Ahmad ibn Hisham al-Mokattib and Ali ibn Abdullah al-Warraq -may Allah<sup>-azwj</sup> be Pleased with them, narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of Al-Qasim ibn Muhammad al-Barmaki on the authority of Abu Salt al- Harawi:

'When Al-Ma'mun gathered together the rhetoricians and men of religions from the Jews, the Christians, the Magi, the Sabians, and other scholars around Ali<sup>-asws</sup> ibn Musa Al-Reza<sup>-asws</sup>, each person stood up to ask a question, got a firm answer, and received such an answer that he got quiet as if they had put a stone in his mouth.

Then Ali ibn Muhammad ibn Al-Jahm stood up and asked, 'O son of the Prophet of Allah<sup>-asws</sup>! Do you believe in the Infallibility of the Prophets<sup>-as</sup>?' 'Yes,' replied the Imam<sup>-asws</sup>.

He said, 'Then what do you have to say about the following Verses? what do you have to say about what the Honourable the Exalted Allah<sup>-azwj</sup> said, ' ... **Thus did Adam disobey his Lord, and allow himself to be seduced (20:121);** and about what the Honourable the Exalted Allah<sup>-azwj</sup> said, '**And remember Thun-nun (Yunus-Jonah), when he departed in wrath: He imagined that We had no power over him! (21:87),** and about what the Honourable the Exalted Allah<sup>-azwj</sup> Told Joseph<sup>-as</sup>, '**And (with passion) did she desire him, and he would have desired her .(12:24)**

And about what the Honourable the Exalted Allah<sup>-azwj</sup> told David (s), '**and David gathered that We had tried him .(38:24)..** , and about what the Sublime (Allah<sup>-azwj</sup>) told His Prophet Muhammad<sup>-saww</sup> ' ... **But thou didst hide in thy heart that which Allah was about to make manifest ... (33:37)**

Al-Reza<sup>-asws</sup> said, 'Woe be to you! Fear Allah<sup>-azwj</sup>. Do not ascribe transgressions to the Prophets<sup>-as</sup>, and do not interpret Allah<sup>-azwj</sup>'s Book according to your own opinion. Indeed the Honourable the Exalted Allah<sup>-azwj</sup> said, ' ... **but no one knows its hidden meanings except Allah<sup>-azwj</sup>. And those who are firmly grounded in knowledge ... ,(3:7)** And regarding His<sup>-azwj</sup>



Words about Adam, ‘... **Thus did Adam disobey his Lord, and allow himself to be seduced** **,(20:121)** it must be noted that the Honourable the Exalted Allah<sup>-azwj</sup> Created Adam<sup>-as</sup> as His<sup>-azwj</sup> Proof on Earth, and as His<sup>-azwj</sup> Successor in the towns.

However, Allah<sup>-azwj</sup> had not created Adam for Paradise and Adam<sup>-as</sup>’s act of disobedience occurred in Paradise, not on the Earth. Adam<sup>-as</sup>’s being Infallible was a must for him<sup>-as</sup> to fully implement the Decrees of Allah<sup>-azwj</sup>. Once he<sup>-as</sup> was sent down to the Earth as Allah<sup>-azwj</sup>’s Proof and Successor, he<sup>-as</sup> was Infallible according to what the Honourable the Exalted Allah<sup>-azwj</sup> said, ‘**Allah did Choose Adam and Noah, the family of Abraham, and the family of Imran above all people. (3:33)** And regarding the Honourable the Exalted Allah<sup>-azwj</sup>’s Words, ‘**And remember Thun-noon (Jonah), when he departed in wrath: He imagined that We had no power over him! (21:87)**

Here what is meant by ‘imagine’ is ‘to be sure.’ That means ‘We will not restrict his sustenance.’ Have you not heard the Honourable the Exalted Allah<sup>-azwj</sup>’s Words, ‘**But when He tried him, restricting his subsistence for him ... (89:16)**. This means Allah<sup>-azwj</sup> will Restrict his sustenance. Had Yunus thought that Allah had no power over him, he would certainly have turned into an atheist.

And regarding what the Honourable the Exalted Allah<sup>-azwj</sup> said about Joseph<sup>-as</sup>, ‘**And (with passion) did she desire him, and he would have desired her ...**’ This means that he<sup>-as</sup> got upset and decided that if she tries to force him to commit sin, he would try to kill her. Then Allah<sup>-azwj</sup> Changed his (Joseph’s) mind and turned him away from killing her and all shameful deeds. This is what is meant by the Honourable the Exalted Allah’s words, • **... thus (did We order) that We might turn away from him (all) evil and shameful deeds ... (12:24)** meaning killing and adultery.

The Imam<sup>-asws</sup> said, ‘And regarding David<sup>-as</sup>, what do the people on your side say about him? Ali ibn Muhammad ibn Al-Jahm said, ‘They say that David<sup>-as</sup> was in his praying niche when Satan appeared in front of him in the form of a very beautiful bird. David<sup>-as</sup> stopped praying and stood up to go catch the bird. The bird left the room and went into the courtyard. Then it flew up to the top of the house. David climbed up to the roof looking for it. Then the bird flew into the house of Uryah ibn Hannan. David followed the bird with his eyes, and suddenly saw Uryah’s wife who was making major ritual ablutions. Once he looked at her, he fell in love with her. As for Uryah, he had been sent to a battle. David<sup>-as</sup> wrote to his commander, ‘Place Uryah in front of the coffin.’ Thus he was placed in front of it. Uryah defeated the pagans. That was hard on David, so he wrote to his commander again and ordered him to place Uryah ahead of the coffin. Then Uryah was placed ahead of it and was killed. Then David<sup>-as</sup> married his wife.’

The narrator added, ‘Al-Reza<sup>-asws</sup> hit himself on the forehead and said, ‘From Allah<sup>-azwj</sup> we are, and unto Him<sup>-azwj</sup> is our return! You have ascribed neglecting prayers and going out and looking for the bird’s tracks, fornication and killing to one of the Prophets of Allah<sup>-azwj</sup>.’” Ali ibn Al-Jahm said, ‘O son of the Prophet of Allah<sup>-asws</sup>! Then what was his sin?’

The Imam<sup>-asws</sup> said, ‘Woe be to you! David thought that the Honourable the Exalted Allah<sup>-azwj</sup> had not Created anyone more learned than himself. Therefore, the Honourable the Exalted

Allah<sup>-azwj</sup> sent two angels towards him<sup>-as</sup> who climbed up the walls of the prayer niche and said, '... ***Fear not: we are two disputants, one of whom has wronged the other: Decide now between us with truth, and treat us not with injustice, but guide us to the even Path. This man is my brother: He has nine and ninety ewes, and I have (but) one: Yet he says, 'commit her to my care,' and is (moreover) harsh to me in speech. (38:22-23)***

Then David turned to the one against whom a claim was made and said, '***He (Dawood) said: 'He has wronged you by asking for your ewe to (be added) to his ewes, ... (38:24)*** He did not turn to the claimant to ask him for any evidence. Thus, this was just a fault in the way he judged, not a fault in the way you think about it. Have you ever heard that the Honourable the Exalted Allah<sup>-azwj</sup> said, "***O Dawood! Surely, We Made you a Caliph in the earth, therefore judge between the people with the Truth and do not follow the vain desires, for you will stray from the Way of Allah. Surely, those who stray from the way of Allah, for them is a severe Punishment due to their forgetting the Day of Reckoning!***" (38:26)

He then asked: 'O son of the Prophet of Allah<sup>-asws</sup>! What was behind the story of Uryah?'

Al-Reza<sup>-asws</sup> said, 'When a woman's husband died or got killed during the time of David<sup>-as</sup>, she never married again. The first man who was permitted to marry a widow whose husband was killed was David<sup>-as</sup>. He married Uryah's wife when after Uryah's husband got killed and after her waiting period was over. This was what was hard on the people regarding Uryah.'

And regarding Muhammad<sup>-saww</sup> and the Honourable the Exalted Allah<sup>-azwj</sup>'s Words, '***and you concealed within yourself what Allah would be Manifesting, and you feared the people while Allah is more deserving that you fear Him. (33:37)***

The Honourable the Exalted Allah<sup>-azwj</sup> had already informed His Prophet<sup>-saww</sup> about the names of his wives in this world, and the names of his wives in the Hereafter, and that they will be the mothers of the believers. One of them was called Zaynab - the daughter of Jahsh who was married to Zayd ibn Haritha at that time. The Prophet<sup>-saww</sup> kept her name a secret to himself and did not say anything fearing that the hypocrites might say that Muhammad<sup>-saww</sup> considers a married woman to be his own wife and one of the mothers of the believers.

He<sup>-saww</sup> feared what the hypocrites might say. The Honourable the Exalted Allah<sup>-azwj</sup> said, '***and you concealed within yourself what Allah would be Manifesting, and you feared the people while Allah is more deserving that you fear Him (33:37)*** meaning in himself. And the Honourable the Exalted Allah<sup>-azwj</sup> has not Taken charge of marrying off any of His<sup>-azwj</sup> creatures Himself except for the marriage of Eve with Adam, and Zaynab with Allah's Prophet<sup>-saww</sup> as He<sup>-azwj</sup> said, '... ***Then when Zayd had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to you . ' (33:37) So did We<sup>-azwj</sup> Join (the Blessed Lady) Fatima<sup>-asws</sup> in marriage to Ali<sup>-asws</sup>.***

The narrator added, 'Then Ali ibn Muhammad ibn Al-Jahm cried and said, 'O son of the Prophet of Allah<sup>-asws</sup>! I turn to the Honourable the Exalted Allah<sup>-azwj</sup> in repentance and from

now on will never say anything about the Prophets<sup>-as</sup> of Allah<sup>-azwj</sup> other than what you have mentioned.<sup>100</sup>

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<sup>100</sup> عيون أخبار الرضا (ع) ج 1 : ص 192 : 100