

TABLE OF CONTENTS

CHAPTER 38	2
SAAD	2
(88 VERSES)	2
MERITS.....	2
VERSES 1 - 16	3
VERSES 17 - 26	6
VERSE 27 & 28.....	11
VERSE 29.....	12
VERSES 30 - 33	12
VERSES 34 - 38	14
VERSE 39.....	18
VERSES 40 - 44	21
VERSES 45 - 54	26
VERSES 55 - 64	27
VERSES 65 - 70	30
VERSES 71 - 75	31
VERSES 76 & 77	35
VERSES 78 - 81	37
VERSES 82 - 85	38
VERSES 86 - 88	39

CHAPTER 38

SAAD

(88 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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^{asws} having said: 'The one who recites *Surah Saad* (38) 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^{as}, 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'.¹

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 يصر على ذنب صغير أو كبير. 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 from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (38), would have ten times the Recompense for himself of the weight of every mountain which Allah^{azwj} Made to be subservient to Dawood^{as}, and Allah^{azwj} would Protect him from being adamant upon sins, be it small or big. And the 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'.²

وقال الصادق (عليه السلام): «من كتبها و جعلها في إناء زجاج و أخرقه، و جعلها في موضع قاض، أو موضع شرطة لم يقم 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^{asws} 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

¹ ثواب الأعمال: 112.

² مجمع البيان 8: 723.

(Judge or Police) would remain in constraints and severity, by the Permission of Allah^{azwj, 3}

VERSES 1 - 16

ص وَالْقُرْآنِ ذِي الذِّكْرِ {1} بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ {2} كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادُوا وَايَاتٍ حِينَ مَنَاصٍ {3} وَعَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ وَقَالَ الْكَافِرُونَ هَذَا سَاحِرٌ كَذَّابٌ {4} أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ {5} وَأَنْطَلِقَ الْمَلَأُ مِنْهُمْ أَنْ امْشُوا وَاصْبِرُوا عَلَى آلِهَتِكُمْ إِنَّ هَذَا لَشَيْءٌ يُرَادُ {6} مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هَذَا إِلَّا اخْتِلَافٌ {7} أَنْزَلَ عَلَيْهِ الذِّكْرَ مِنْ بَيْنِنَا بَلْ هُمْ فِي شَكٍّ مِنْ ذِكْرِي بَلْ لَمَّا يَدُوقُوا عَذَابَ {8} أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ {9} أَمْ لَهُمْ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا فِي الْأَسْبَابِ {10} جُنْدٌ مَا هُنَاكَ مَهْزُومٌ مِنَ الْأَحْزَابِ {11} كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ {12} وَثَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ الْأَيْكَةِ أُولَئِكَ الْأَحْزَابُ {13} إِنْ كُلِّ إِلَّا كَذَّبَ الرَّسُلَ فَحَقَّ عِقَابُ {14} وَمَا يَنْظُرُ هُوَ إِلَّا صَيْحَةً وَاحِدَةً مَا لَهَا مِنْ فِوَاقٍ {15} وَقَالُوا رَبَّنَا عَجَلْنَا لَنَا قِطْعًا قَبْلَ يَوْمِ الْحِسَابِ {16}

[38:1] Saad. I Swear by the Quran, full of Remembrance [38:2] But, those who disbelieve are in pride and discord [38:3] How many did We Destroy before them of the generations, then they cried out when there was no escape [38:4] And they wonder that there has come to them a warner from among themselves, and the disbelievers say: This is a sorcerer, a liar [38:5] He is making the gods to be a single God? Surely this is a strange thing!

[38:6] And their leaders turned towards them saying: Walk away and stick to your gods; this is a thing designed against you [38:7] We never heard of this in the former nations; this is nothing but a fabrication: [38:8] Has the Reminder been Revealed unto him from among us? But, they are in doubt as to My Reminder. Nay! They have not yet tasted My Punishment!

[38:9] Or is it that they have the Treasures of the Mercy of your Lord, the Mighty, the Bestower? [38:10] Or is it that theirs is the Kingdom of the skies and the earth and what is between the two? Then let them ascend by any means [38:11] A host of of the parties shall be here made to flee [38:12] The people of Nuh and Ad, and Pharaoh, the lord of the pegs, belied before them [38:13] And Samood and the people of Lut and the dwellers of the forest; these were the parties [38:14] There was none of them but called the Rasools as liars, so they were deserving of the retribution [38:15] Nor do these await for but a single Shriek, there being no delay in it [38:16] And they say: O our Lord! Hasten on to us our portion before the Day of Reckoning

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 العبدي، 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 وجل: 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,

³ خواص القرآن: 48 «مخطوط»

'I said to Ja'far^{asws} bin Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! What is the meaning of the Word of Allah^{azwj} [38:1] Saad (ص)?'

قال: «ص عين تنبع من تحت العرش، و هي التي توضع منها النبي (صلى الله عليه و آله) لما عرج به، 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 يقده، و يكبره، و يحمده إلى يوم القيامة».

He^{asws} said: 'Saad is a spring which originates from underneath the Throne, and it is the one in which the Prophet^{saww} performed ablution in when he^{saww} went on the Ascension. And Jibraeel^{as} enters into it every day, immerses in it, and then comes out from it. So he^{as} shakes his^{as} wings, and there is none from the drops which fall from his^{as} wing except that Allah^{azwj} Blessed and High Creates an Angel from it who Glorifies Allah^{azwj}, and Extols His^{azwj} Holiness, and Exclaims His^{azwj} Greatness, and Praises Him^{azwj} up to the Day of Judgement'.⁴

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؟ قال: «عين تتفجر من ركن من أركان العرش، يقال له ماء الحياة، و هو ما قال الله عز و جل: ص وَ الْقُرْآنِ ذِي الذِّكْرِ إِنَّمَا أَمْرُهُ أَنْ يَتَوَضَّأَ، و يقرأ، و يصلي».

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 Biin Amaar who said,

'I said to Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws} - and mentioned the Prayer of the Prophet^{saww} on the night of the Ascension, 'May I be sacrificed for you^{asws}! And what is [38:1] Saad (ص) which he^{saww} was Commanded to wash from it?' He^{asws} 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^{azwj} Mighty and Majestic Says [38:1] Saad. I Swear by the Quran, full of Remembrance. But rather, he^{saww} was Commanded that he^{saww} should perform the ablution, and he^{saww} should recite, and he should Pray'.⁵

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن ابن أذينة، عن أبي عبد الله (عليه السلام) - و ذكر حديث الإسراء - إلى أن قال: «قال رسول الله (صلى الله عليه و آله): ثم أوحى الله إلي: يا محمد، ادن من صاد، فاغسل مساجدك، و طهرها، و صل لربك. فدنا رسول الله (صلى الله عليه و آله) من صاد، و هو ماء يسيل من ساق العرش الأيمن» و ذكر الحديث.

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina,

'Abu Abdullah^{asws} - mentioned the Hadeeth of the Ascension - until he^{asws} said: 'Rasool-Allah^{saww} said: 'Then Allah^{azwj} Revealed unto me^{saww}: "O Muhammad^{saww}! Approach Saad, so wash your^{saww} (body parts for) Prostration, and purify them, and Pray to your^{saww} Lord^{azwj}". So Rasool-Allah^{saww} approached Saad, and it is a water which flows from the Right Leg of the Throne' - and mentioned the Hadeeth'.⁶

⁴ تفسير القمي 2: 228

⁵ علل الشرائع: 1 / 334

⁶ الكافي 3: 482

وعنه: عن أبي علي الأشعري، عن محمد بن سالم، عن أحمد بن النضر، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام)، قال: «أقبل أبو جهل بن هشام و معه قوم من قريش، فدخلوا على أبي طالب. فقالوا: إن ابن أخيك قد أذانا، و أذى آلهتنا، فادعه و مره فليكف عن آلهتنا، و نكف عن إلهه. قال: فبعث أبو طالب إلى رسول الله (صلى الله عليه و آله)، فدعاه، فلما دخل النبي (صلى الله عليه و آله) لم ير في البيت إلا مشركا، فقال: السلام على من اتبع الهدى.

And from him, from Abu Ali Al-Ashary, from Muhammad Bin Salim, from Ahmad Bin Al-Nazar, from Amro Bin Shimr, from Jabir,

'Abu Ja'far^{asws} having said: 'Abu Jahl Bin Hisham came up along with a group of Qureysh, to Abu Talib^{as}. So they said, 'The son^{saww} of your^{as} brother^{as} is harming us, and harming our gods. So tell him^{saww} that he^{saww} should refrain from our gods, and we will refrain from his^{saww} God'. So Abu Talib^{as} sent for to Rasool-Allah^{saww}. When The Prophet^{saww} entered into the house he^{saww} did not see except the Polytheists, so he^{saww} said: 'Peace be unto the one who follows the Guidance!'

ثم جلس، فخبيره أبو طالب بما جاءوا له، فقال: فهل لهم في كلمة خير لهم من هذا، يسودون بها العرب و يطؤون أعناقهم؟ فقال أبو جهل: نعم، و ما هذه الكلمة؟ فقال: تقولون: لا إله إلا الله.

Then he^{saww} sat down, and Abu Talib^{as} informed him^{saww} of what had (proposal) they had come with. So he^{saww} said: 'So shall I^{saww} give to them, a word which is better for them than this, due to which they will prevail over the Arabs and tread upon their necks?' So Abu Jahl said, 'Yes, And what is this word?' So he^{saww} said: 'You should be saying, 'There is no god except for Allah^{azwj}'.

قال: فوضعوا أصابعهم في آذانهم، و خرجوا هرابا، و هم يقولون: ما سمعنا بهذا في الملة الآخرة، إن هذا إلا اختلاق. فأنزل الله تعالى في قولهم: ص وَ الْقُرْآنِ ذِي الذِّكْرِ إِلَى قَوْلِهِ: إِلَّا اخْتِلَاقٌ».

He^{asws} said: 'So they placed their fingers in their ears, and went out hurriedly, and they were saying **[38:7] We never heard of this in the former nations; this is nothing but a fabrication**'. Thus Allah^{azwj} Revealed regarding their words **[38:1] Saad. I Swear by the Quran, full of Remembrance – up to His^{azwj} Words [38:7] (they say) this is nothing but a fabrication**'.⁷

علي بن إبراهيم: قوله: كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوا وَ لَاتَ حَيْرَ مَنَاصٍ أَي لَيْسَ هُوَ وَقْتُ مَفْرٍ، وَ قَوْلُهُ: وَ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ، قَالَ: نَزَلَتْ بِمَكَّةَ، لَمَّا أَظْهَرَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آله) الدَّعْوَةَ بِمَكَّةَ اجْتَمَعَتْ قَرِيشٌ إِلَى أَبِي طَالِبٍ، فَقَالُوا: يَا أَبَا طَالِبٍ، إِنَّ ابْنَ أَخِيكَ قَدْ سَفَهَ أَحْلَامَنَا، وَ سَبَّ آلَهُنَا، وَ أَفْسَدَ شِبَانَنَا، وَ فَرَّقَ جَمَاعَتَنَا، فَإِنْ كَانَ الَّذِي يَحْمِلُهُ عَلَى ذَلِكَ الْعَدَمِ حَمَلْنَا لَهُ مَا لَا حَتَّى يَكُونَ أَغْنَى رَجُلٍ فِي قَرِيشٍ، وَ نَمْلِكُهُ عَلَيْنَا.

Ali Bin Ibrahim –

The Words of the High **[38:3] How many did We Destroy before them of the generations, then they cried out when there was no escape**, i.e., they did not have the time to escape. And His^{azwj} Words **[38:4] And they wonder that there has come to them a warner from among themselves**, said, 'It was revealed at Makka when Rasool-Allah^{saww} made apparent the Call (to Al-Islam) at Makka, the Qureysh gathered to Abu Talib^{as}, so they said, 'O Abu Talib^{as}! The son^{saww} of your^{as} brother^{as} makes foolishness of our dreams, and insults our gods, and creates discord among our youths, and splits our groups, so if he^{saww} is carrying on upon that for nothing, we

⁷ الكافي 2: 474 / 5.

would place for him such wealth which would make him^{saww} the richest man in the Qureysh, and we would make him^{saww} our king’.

فأخبر أبو طالب رسول الله (صلى الله عليه و آله) بذلك، فقال: «لو وضعوا الشمس في يميني، و القمر في شمالي ما أردته، و لكن يعطونني كلمة يملكون بها العرب، و يدين لهم بها العجم، و يكونون ملوكا في الآخرة». فقال لهم أبو طالب ذلك، فقالوا: نعم، و عشر كلمات. فقال لهم رسول الله (صلى الله عليه و آله): «تشهدون أن لا إله إلا الله، و أني رسول الله».

So Abu Talib^{as} informed Rasool-Allah^{saww} about that, so he^{saww} said: ‘Even if they place the sun in my^{saww} right hand, and the moon in my^{saww} left, I^{saww} would not want these, but just give me^{saww} one word by which the Arabs would become kings, and the non-Arabs would become indebted by it, and they would become kings in the Hereafter’. So Abu Talib^{as} said it to them, so they said, ‘Yes, ten words’. So Rasool-Allah^{saww} said to them: ‘You will be testifying that there is no God except for Allah^{azwj}, and that I^{saww} am Rasool-Allah^{saww}’.

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

So they said, ‘We call upon three hundred and sixty gods, and we should worship one God?’ Thus, Allah^{azwj} the High Revealed **[38:4] And they wonder that there has come to them a warner from among themselves, and the disbelievers say: This is a sorcerer, a liar [38:5] He is making the gods to be a single God? – up to His^{azwj} Words [38:7] this is nothing but a fabrication**.⁸

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 الأصبغ، عن علي (عليه السلام)، في قول الله عز و جل: وَ قَالُوا رَبُّنَا عَجَلٌ لَنَا قِطْنَا قَبْلَ يَوْمِ الْحِسَابِ، قال: «نصيبيهم 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^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[38:16] And they say: O our Lord! Hasten on to us our portion before the Day of Reckoning**, he^{asws} said: ‘Their share of the Punishment’.⁹

VERSES 17 - 26

اصْبِرْ عَلَىٰ مَا يَقُولُونَ وَادْكُرْ عَبْدَنَا دَاوُودَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ {17} إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإشْرَاقِ {18} وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَهُ أَوَّابٌ {19} وَشَدَدْنَا مُلْكَهُ وَآتَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ الْخُطَابِ {20} وَهَلْ أَتَاكَ نَبَأُ الْخَضَمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ {21} إِذْ دَخَلُوا عَلَىٰ دَاوُودَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصِمَانِ بَعْغِي بَعْضُنَا عَلَىٰ بَعْضٍ فَاحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَىٰ سَوَاءِ الصِّرَاطِ {22} إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفُلْنِيهَا وَعَزَّنِي فِي الْخُطَابِ {23} قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعِيجِكَ إِلَيَّ نَعِيجَهُ وَإِنَّ كَثِيرًا مِنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَا هُمْ وَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿۲۴﴾ فَغَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ ﴿۲۵﴾ يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ﴿۲۶﴾

⁸ تفسير القمي 2: 228

⁹ معاني الأخبار: 1/225.

[38:17] Observe patience over what they are saying, and remember Our servant Dawood, the possessor of strength; surely he was frequent in turning (to Allah) [38:18] Surely We made the mountains Glorify (Allah) in unison with him at the evening and the sunrise [38:19] And the birds gathered together; all joined in with him [38:20] And We Strengthened his kingdom and We Gave him Wisdom and a Decisive Speech [38:21] And has there come to you the story of the litigants, when they climbed over into the (Prayer) Niche? [38:22] When they came up to Dawood, so he was scared of them, they said: Fear not; two litigants, of whom one has acted wrongfully towards the other, therefore decide between us with the Truth, and do not be unjust, and guide us to the Straight Path

[38:23] This is my brother; he has ninety-nine ewes and I have a single ewe; but he said: Make it over to me, and he has prevailed against me in discourse [38:24] He said: Surely he has been unjust to you in demanding your ewe (to add) to his own ewes; and many of the partners act wrongfully towards one another, save those who believe and do good, and very few are they; and Dawood thought that We had Tried him, so he sought the Forgiveness of his Lord and he fell down bowing and turned time after time (to Him) [38:25] Therefore We Forgave this for him, and most surely he had a nearness to Us and an excellent resort [38:26] O Dawood ! Surely We have Made you a ruler in the land; so judge between men with the Truth and do not follow desire, lest it should lead you astray from the Way of Allah; (as for) those who go astray from the Way of Allah, they shall surely have a severe Punishment because they forgot the Day of Reckoning

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 يرجل 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^{asws} regarding the Words of the High **[38:17] Observe patience over what they are saying**, he^{asws} said: ‘O Muhammad! From their denial of you (Shias), so a man would be exacting revenge from them, and he^{asws} is my^{asws} Qaim^{asws}, who has authority over (avenging) the unjust blood’.¹⁰

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 أذْكَرُ عِبْدَنَا 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,

¹⁰ Taweel Al Ayaat Al Zaahira – CH 38 H 1

'Abu Ja'far^{asws} said: 'Allah^{azwj} Said [38:17] and remember Our servant Dawood, the possessor of strength, so he^{asws} said: '(الأيد) in the speech of the Arabs is the strength and the Bounties'. And he^{asws} recited the Verse.¹¹

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 والله أفصح الناس وأعلمهم بكل لسان ولغة، فقلت له يوماً: يا ابن رسول الله، إنني لأعجب من معرفتك بهذا اللغات على اختلافها! فقال: «يا أبا الصلت، أنا حجة الله على خلقه، وما كان الله ليتخذ حجة على قوم وهو لا يعرف لغاتهم، أما بلغك ما قال أمير المؤمنين (عليه السلام): و أوتينا فصل الخطاب؟ فهل فصل الخطاب إلا معرفة اللغات؟».

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^{asws} used to speak to the people in their language. By Allah^{azwj} he^{asws} was the most eloquent of the people, and the most knowledgeable of them in every language and dialect. So one day I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}, I am astounded at your^{asws} understanding of these languages and its differences!' So he^{asws} said: 'O Abu Al-Salt! I^{asws} am the Proof of Allah^{azwj} upon His^{azwj} creatures, and Allah^{azwj} was not going to Take a Proof over a people, and he would not understand their language. Has it not reached you what Amir-ul-Momineen^{asws} said: 'And I^{asws} have been Given the Decisive Speech (فصل الخطاب)?' So is the Decisive Speech except for the understanding of (all) the languages?¹²

في كتاب كمال الدين وتمام النعمة باسناده إلى سلمان الفارسي عن النبي صلى الله عليه واله حديث طويل قال فيه وقد ذكر على بن أبي طالب عليه السلام وفضائله مخاطباً لفاطمة عليهما السلام: وانك يا بنية زوجته وابناه سبطاي 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 AI-N'ama, by his chain going up to

Salman Al-Farsy^{ar}, from the Prophet^{saww}, a lengthy Hadeeth in which he^{saww} said mentioning Ali^{asws} Bin Abu Talib^{asws} and his^{asws} merits, addressing Fatima^{asws}: 'And you^{asws}, O daughter^{asws}! Your^{asws} husband^{asws}, and his^{asws} two sons^{asws} Hassan^{asws} and Husayn^{asws}, and they^{asws} two are the generous ones of my^{saww} community, and would enjoin it for the good and forbid it from the evil, and that Allah^{azwj} Mighty and Majestic has Given them^{asws} the Wisdom and the Decisive Speech (فصل الخطاب)'.¹³

قال: فضرب الرضا (عليه السلام) بيده على جبهته، وقال: «إنا لله و إنا إليه راجعون، لقد نسبتم نبيا من أنبياء الله (عليهم السلام) إلى التهاون بصلاته، حتى خرج في أثر الطير، ثم بالفاحشة، ثم بالقتل».

He^{asws} said: 'Al-Reza^{asws} hit his^{asws} forehead with his^{asws} hand and said: 'We are for Allah^{azwj} and to Him^{azwj} we are returning! You have attributed a Prophet^{as} from the Prophets^{as} of Allah^{azwj} with complacency in his^{as} Prayers, to the extent that he^{as} went out following the bird, then with the immorality, then with the murder!'

¹¹ التوحيد: 1/153.

¹² عيون أخبار الرضا (عليه السلام) 2: 228/3.

¹³ Tafseer Noor Al Saqalayn – CH 38 H 15

فقال: يا بن رسول الله، فما كانت خطيئته؟ قال: «ويحك، إن داود (عليه السلام) إنما ظن أن ما خلق الله عز و جل خلقاً هو أعلم منه، فبعث الله عز و جل إليه الملكين، فتسورا المحراب، فقالا: خَصْمَانِ بَغَى 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 أَكْفُلْنِيهَا، وَ عَزَّنِي فِي الْخِطَابِ،

So he said, 'O son^{asws} of Rasool-Allah^{sawww}! So what was his^{as} mistake?' He^{asws} said: 'Woe be unto you! But rather, Dawood^{as} thought that Allah^{azwj} Mighty and Majestic had not Created a creature who was more knowledgeable than himself^{as}, so Allah^{azwj} Mighty and Majestic Sent two Angels who climbed over into the Prayer Niche, so they said **[38:22] two litigants, of whom one has acted wrongfully towards the other, therefore decide between us with the Truth, and do not be unjust, and guide us to the Straight Path [38:23] This is my brother; he has ninety-nine ewes and I have a single ewe; but he said: Make it over to me, and he has prevailed against me in discourse.**

فعجل داود (عليه السلام) على المدعى عليه، فقال: لقد ظلمك بسؤال نعجتك إلى نعاجه. و لم يسأل المدعي البينة على ذلك، و لم يقبل علي المدعى عليه، فيقول له: ما تقول؟ فكان هذا خطيئة رسم الحكم، لا ما ذهبتم إليه، ألا تسمع الله عز و جل يقول: يا داودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَأَحْكُم بَيْنَ النَّاسِ بِالْحَقِّ، إلى آخر الآية؟».

So Dawood^{as} hurriedly said to the claimant **[38:24] He said: Surely he has been unjust to you in demanding your ewe (to add) to his own ewes**, and he^{as} did not ask the claimant for the evidence upon that, and did not accept against the other one'. So they said to him^{asws}, 'What are you^{asws} saying about this? So this was a mistake in the procedure of the Judging (of matters), not what you are going with against him^{as}. Have you not heard Allah^{azwj} Mighty and Majestic Saying **[38:26] O Dawood ! Surely We have Made you a ruler in the land; so judge between men with the Truth** – up to the end of the Verse'.

فقال: يا بن رسول الله، فما كانت قصته مع أوريا؟ قال الرضا (عليه السلام): «إن المرأة في أيام داود (عليه السلام) كانت إذا مات بعلها، أو قتل لا تتزوج بعده أبداً، فأول من أباح الله له أن يتزوج بامرأة قتل بعلها داود (عليه السلام)، فتزوج بامرأة أوريا لما قتل و انقضت عدتها منه، فذلك شق على [الناس من قيل] أوريا».

So he said, 'O son^{asws} of Rasool-Allah^{sawww}! So what was the story with Owriya?' Al-Reza^{asws} said: 'During the era of Dawood^{as}, when the husband of a woman died, or was killed, did not remarry ever. So the first one whom Allah^{azwj} Permitted to marry whose husband had been killed, was Dawood^{as}. So he^{as} married the wife of Owriya, when he was killed, and her waiting period had passed from her. So that is a split from the people before Owriya'.¹⁴

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

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,

¹⁴ عيون أخبار الرضا (عليه السلام) 1: 1/191

'Abu Abdullah having said: 'O Abu Ubeyda! When the Qaim^{asws} of the Progeny^{asws} of Muhammad^{saww} rises, he^{asws} will judge with the judgement of Dawood^{as} and Suleyman^{as}, not asking for the evidence',¹⁵

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، و كيف 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 فهواها، 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^{asws}, 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^{as} of Allah^{azwj}, and His^{azwj} Rasools^{as}, and His^{azwj} Proofs^{asws} were not safe from?' Are they not attributing to Yusuf^{as} that he^{as} had committed adultery? Are they not attributing to Ayoub^{as} that he^{as} indulged in sins? Are they not attributing to Dawood^{as} that he followed the bird, until he looked at the wife of owriya, so he^{as} desired her, and he^{as} sent her husband to be in front of the Box until he was killed, then married her?'¹⁶

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

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

'Abu Ja'far^{asws} regarding His^{azwj} Words [38:24] and Dawood thought i.e., knew **that We had Tried him, so he sought the Forgiveness of his Lord and he fell down bowing and turned time after time (to Him) 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^{asws} mentioned that Dawood^{as} wrote to the commander of the battalion: 'Do not send Owriya in front of the Box, and send him back'. So when Owriya returned to his family, he remained for eighty days, then died'¹⁷.

في كتاب المناقب لابن شهر آشوب عن زين العابدين عليه السلام حديث طويل وقد كتب بتمامه عند قوله تعالى: (وان يونس لمن المرسلين) وفيه ان حوت يونس عليه السلام قال له: ان الله تعالى لم يبعث نبيا من آدم إلى أن صار جدك محمد صلى الله عليه واله الا وقد عرض عليه ولايتكم أهل البيت، فمن قبلها من الانبياء سلم وتخلص ومن توقف عنها و تتعتع في حملها لقي ما لقي آدم من المصيبة، وما لقي نوح من الغرق، وما لقي ابراهيم من النار وما لقي يوسف من الجب، وما لقي أيوب من البلاء، وما لقي داود من الخطيئة إلى أن بعث الله يونس.

In the Book Al-Manaaqib of Ibn Shehr Ashub,

¹⁵ Tafseer Noor Al Saqalayn – CH 38 H 29

¹⁶ أمالي الصدوق: 3/91.

¹⁷ تفسير القمي 2: 234.

(It has been narrated) from Zayn Al-Abideen^{asws}, a lengthy Hadeeth, and it has been written in its complete form for the Words of Allah^{azwj} the High **[37:139] And Yunus was most surely of the Messengers**, and in it the whale of Yunus^{as} said to him^{asws}, 'Allah^{azwj} the High never Sent a Prophet^{as}, from Adam^{as} until it came to your^{asws} grandfather^{saww}, Muhammad^{saww}, except that there was presented to them^{as} your^{asws} Wilayah, the People^{asws} of the Household. So the one who accepted it, from the Prophets^{as}, was safe and sincere. And the one who paused from it and hesitated in bearing it, faced what was faced by Adam^{as} from the disobedience, and what was faced by Noah^{as} from the drowning, and what was faced by Ibrahim^{as} from the Fire, and what was faced by Yusuf^{as} from the well, and what was faced by Ayoub^{as} from the afflictions, and what was faced by Dawood^{as} from the error, until Allah^{azwj} Sent Yunus^{as}.¹⁸

VERSE 27 & 28

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ۗ ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا ۖ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ {27} أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ {28}

[38:27] And We did not Create the sky and the earth and what is between them in vain; That is the conjecture of those who disbelieve, so woe to those who disbelieve on account of the Fire. [38:28] Shall We Make those who believe and do good to be like the mischief-makers in the earth? Or shall We Make those who are pious to be like the immoral?

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، كَالْمُفْسِدِينَ فِي الْأَرْضِ حَبْتَر، و زريق، و أصحابهما، أَمْ نَجْعَلُ الْمُتَّقِينَ أمير المؤمنين (عليه السلام) و أصحابه كَالْفُجَّارِ حَبْتَر، و دلام، و أصحابهما».

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

'I asked Al-Sadiq^{asws} about His^{azwj} Words **[38:28] Shall We Make those who believe and do good**, he^{asws} said: 'Amir-ul-Momineen^{asws} and his^{asws} companions **to be like the mischief-makers in the earth?** Hibter¹⁹ and Zareeq²⁰ and the companions of these two **Or shall We Make those who are pious** Amir-ul-Momineen^{asws} and his^{asws} companions **to be like the immoral?** Hibter, and Dalam²¹, and the companions of these two'.²²

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

¹⁸ Tafseer Noor Al Saqalayn – CH 38 H 26

¹⁹ No.1

²⁰ No. 2

²¹ No. 2

²² تفسير القمي 2: 234

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^{asws} – 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^{azwj} in His^{azwj} Book where He^{azwj} is Saying **[38:28] Shall We Make those who believe and do good to be like the mischief-makers in the earth? Or shall We Make those who are pious to be like the immoral?**²³

VERSE 29

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

[38:29] (It is) a Book We have Revealed to you, Blessed, that they may ponder over its Signs, and that those endowed with understanding may be mindful.

علي بن إبراهيم: كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ أُولُو الْأَلْبَابِ فَهَمِ أُولُو الْأَلْبَابِ الثَّاقِبَةُ. قَالَ: وَكَانَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) يَفْتَخِرُ بِهَا، وَيَقُولُ: «مَا أُعْطِيَ أَحَدٌ قَبْلِي وَلَا بَعْدِي مِثْلَ مَا أُعْطِيَ».

Ali Bin Ibrahim –

Regarding **[38:29] (It is) a Book We have Revealed to you, Blessed, that they may ponder over its Signs – Amir-ul-Momineen^{asws} and the Imams^{asws} and that those endowed with understanding may be mindful** so they are the people of the insight. And Amir-ul-Momineen^{asws} used to pride over and saying: 'No one has been Given before me^{asws}, nor will he be Given after me^{asws}, what I^{asws} have been Given'.²⁴

VERSES 30 - 33

وَوَهَبْنَا لِذَاوُودَ سُلَيْمَانَ نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ {30} إِذْ عَرَضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجِيَادُ {31} فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَلَى ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ {32} رُدُّوهَا عَلَيَّ طِفْطَفًا مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ {33}

[38:30] And We gave to Dawood, Sulaiman, most excellent the servant! Surely he was frequent in returning (to Allah). [38:31] When there were brought to him in the evening (horses) still when standing, swift when running [38:32] Then he said: Surely I preferred the good things to the remembrance of my Lord - until the sun disappeared [38:33] Bring it back for me; so he began to wipe (his hand) over the legs and the necks.

ابن بابويه في (الفتية): بإسناده، قال زرارة و الفضيل: قلنا لأبي جعفر (عليه السلام): أ رأيت قول الله عز و جل: إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا؟ قال: «يعني كتابا مفروضا، و ليس يعني وقت فوتها، إن جاز ذلك الوقت ثم

²³ الكافي 8: 12.

²⁴ تفسير القمي 2: 234

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».

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

'We said to Abu Ja'far^{asws}, 'Do you^{asws} see the Words of Allah^{azwj} Mighty and Majestic **[4:103] surely prayer is a timed ordinance for the Believers?**' He^{asws} 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 lapse, then it was Prayed, it would not count as Prayer. And had it been that, Suleyman Bin Dawood^{as} would have perished where he^{as} Prayed at other than its time, but when 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^{asws} having said: 'One day, (war) horses were presented to Suleyman Bin Dawood^{as} in the evening. So he^{as} was pre-occupied in looking at them to the extent that the sun set, so he^{as} said to the Angels: 'Return the sun for me^{as} until I^{as} Pray my^{as} Prayer 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: و ذلك قول الله عز و جل: وَ هَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجِيَادُ فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَن ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ رُدُّوهَا عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوقِ وَ الْأَعْنَاقِ».

So it returned. So he^{as} stood up and wiped its legs and its necks, and ordered his^{as} companions who missed the Prayer along with him^{as} to do similar to that. And that was their ablution for the Prayer. Then he^{as} stood up and Prayed. So when he^{as} was free from it, the sun disappeared, and the stars came out. And these are the Words of the Mighty and Majestic **[38:30] And We gave to Dawood, Sulaiman, most excellent the servant! Surely he was frequent in returning (to Allah). [38:31] When there were brought to him in the evening (horses) still when standing, swift when running [38:32] Then he said: Surely I preferred the good things to the remembrance of my Lord - until the sun disappeared [38:33] Bring it back for me; so he began to wipe (his hand) over the legs and the necks'**.²⁵

الطبرسي، قال: قال ابن عباس: سألت عليا (عليه السلام) عن هذه الآية، فقال: «ما بلغك فيها، يا ابن عباس؟». قلت: سمعت كعبا يقول: اشتغل سليمان بعرض الأفراس حتى فاتته الصلاة، فقال: ردوها علي- يعني الأفراس، و كانت أربعة عشر فرسا- فضرب سوقها و أعناقها بالسيف، فقتلها، فسلبه الله ملكه أربعة عشر يوما، لأنه ظلم الخيل بقتلها.

Al-Tabarsy said,

Ibn Abbas said, 'I asked Ali^{asws} about this Verse: 'What has reached you regarding it, O Ibn Abbas?' I said, 'I heard Ka'ab saying, 'Suleyman^{as} was pre-occupied with the presentation of the horses to the extent that he^{as} missed the Prayer. So he^{as} said: 'Return them for me^{as} – meaning the horses – and there were fourteen horses – so he^{as} struck their legs and their necks with the sword, so he^{as} killed them. So Allah^{azwj}

²⁵ من لا يحضره الفقيه 1: 606 / 129 و 607

Confiscated his^{as} kingdom for forty days, because he^{as} 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. و إن أنبياء الله لا يظلمون، و لا يأمرون بالظلم، لأنهم معصومون، مطهرون».

So Ali^{asws} said: ‘Ka’ab has lied. But, Suleyman^{as} was pre-occupied with the horses one day, because he^{as} wanted to fight against the enemies, until the sun disappeared. So he^{as} said, by the Command of Allah^{azwj} the High, to the Angels allocated with the sun: ‘Return it for me^{as!}’ So it returned, and he^{as} Prayed *Al-Asr* at is time. And surely, the Prophets^{as} of Allah^{azwj} are not unjust, nor do they order for the injustice, because they^{as} are Infallible, Purified.²⁶

VERSES 34 - 38

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ {34} قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ {35} فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ {36} وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَعَوَّاصٍ {37} وَأَخْرَيْنَ مَقْرَنِينَ فِي الْأَصْفَادِ {38}

[38:34] And We tried Sulaiman, and We Placed upon his throne a body, so he repented [38:35] He said: Lord! Forgive me and Grant me a kingdom which is not fit for (being inherited by) anyone after me, Surely You are the Bestower [38:36] Then We Made the wind to be subservient to him; flowing gently by his command to wherever he so desired, [38:37] And the Satans, every builder and diver, [38:38] And others fettered in chains.

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 كرسية ميتا، تتبيها على أن الحذر لا ينفع من القدر، و إنما عوقب «1» (عليه السلام) على خوفه من الشياطين. قال: و هو المروي عن أبي عبد الله (عليه السلام).

Al-Tabarsy –

It is reported that when a son was born unto Suleyman^{as}, the Jinn and the Devils said to each other, ‘If a son for him^{as} lives on, we shall face the afflictions from him what we have faced from his father^{as}. So he^{as} feared from them for him, and sought for him^{as} to be weaned among the clouds. So he^{as} did not realise, except that he had been placed upon his^{as} chair as dead, a caution over that, the fear does not benefit from that which is Ordained. But rather, he^{as} blamed it on his^{as} own fear from the Devils’. He (Tabarsy) said. ‘It has been reported from Abu Abdullah^{asws},²⁷

قال الطبرسي: و من الأقوال: أن سليمان قال يوما في مجلسه: لأطوفن الليلة على سبعين امرأة، تلد كل امرأة منهن غلاما يضرب بالسيف في سبيل الله. و لم يقل: إن شاء الله. فطاف عليهن، فلم تحمل منهن إلا امرأة واحدة، جاءت بشق ولد-

Al-Tabarsy said, ‘And from the speeches (Hadeeth) is that, ‘One day Suleyman^{as} said in his gathering; ‘Tonight I^{as} shall be with seventy wives, each of which would

²⁶ مجمع البيان 8: 741.

²⁷ مجمع البيان 8: 741.

give birth to a boy who would fight with the sword in the Way of Allah^{azwj}. And he^{as} did not say: 'If Allah^{azwj} so Desires it' (إن شاء الله). So he^{as} went around them, but none of them became pregnant except for one wife. She came with a weak child.

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 مَلِكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي مَا وَجَّهَهُ وَ مَا مَعْنَاهُ؟

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 Yaqtteen who said,

'I said to Abu Al-Hassan Al-Musa Bin Ja'far^{asws}, 'Is it permissible for a Prophet^{as} of Allah^{azwj} Mighty and Majestic to become stingy?' So he^{asws} said: 'No!' So I said to him^{asws}, 'So (what about) the words of Suleyman^{as} [38:35] **He said: Lord! Forgive me and Grant me a kingdom which is not fit for (being inherited by) anyone after me**, what is its perspective, and what is its Meaning?'

فقال: «الملك مكان: ملك مأخوذ بالغلبة، و الجور، و اختيار الناس، و ملك مأخوذ من قبل الله تبارك و تعالي، 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 بالغلبة، و الجور، و اختيار الناس، فسخر الله تبارك و تعالي 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».

So he^{asws} 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^{azwj} Blessed and High, like the kingdom of Ibrahim^{as}, and kingdom of Taloot, and kingdom of Zul Qarnayn. Suleyman^{as} said: **[38:35] Grant me a kingdom which is not fit for (being inherited by) anyone after me**. He^{as} is speaking about the one which is attained by the overcoming, and the tyranny, and the choice of the people. Allah^{azwj} Blessed and High **[38:36] Made the wind to be subservient to him; flowing gently by his command to wherever he so desired**, and Made its morning as a month, and its flowing a month, and Made subservient to him^{as} the Devils who used to build and dive, and Taught him^{as} the language of the birds, and to move in the earth. So the people knew, during his^{as} time and after him^{as} that his^{as} kingdom does not resemble the kingdoms of the choice of the people, and the kingdoms of the overcoming and the tyranny'.

قال: فقلت له: فقول رسول الله (صلى الله عليه و آله): «رحم الله أخي سليمان، ما كان أبخله!» فقال (عليه السلام): «لقوله 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^{asws}, '(What about) the words of Rasool-Allah^{saww}: 'May Allah^{azwj} have Mercy upon my^{saww} brother Suleyman^{as}, how stingy he^{as} was!' He^{asws} said: 'His^{saww} words have two perspectives – One of these is how stingy he^{as} was by his^{as} offer, and evil is the word in it! And another perspective is that he^{saww} is saying: 'How stingy he^{as} was that he^{as} did not want it to go (inherited by) 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 عَطَاؤُنَا فَأَمْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ، و قال عز و جل في قصة محمد (صلى الله عليه و آله): ما آتَاكُمْ الرَّسُولُ فَخُذُوهُ و ما نَهَاكُمْ عَنْهُ فَانْتَهُوا»

Then he^{asws} said: 'We^{asws} have been Given what Suleyman^{as} had been Given, and what he^{as} had not been Given (as well), and what no one in the Worlds have been Given. Allah^{azwj} Mighty and Majestic has Said in the story of Suleyman^{as} **[38:39] This is Our Gift, therefore give out freely or withhold, without measure.** And the Mighty and Majestic Said in the story of Muhammad^{saww} **[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back**.²⁸

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^{asws} said: 'Allah^{azwj} Mighty and Majestic make the kingdom of Suleyman^{as} to be in his^{as} ring. So whenever he^{as} used to wear it, there would present to him^{as} the Jinn, and the Human beings, and the Devils, and all the birds, and the animal, and be obedient to him^{as}. So he^{as} would sit upon his^{as} chair, and Allah^{azwj} would Send a wind which would carry the chain along with all that were upon it from the Devils, 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^{as} so desired to'.²⁹

وروي عن سلمان الفارسي (رضي الله عنه)، قال: كنا جلوسا مع أمير المؤمنين (عليه السلام) بمنزله لما بويع 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): 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)؟» 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».

It has been reported -

From Salman Al-Farsy^{ar} having said, 'We were seated with Amir-ul-Momineen^{asws} at his^{asws} house, when allegiance was pledge to Umar Bin Al-Khattab. It was myself^{ar}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and Muhammad Bin Hanafiyya, and Muhammad Bin Abu Bakr, and Ammar Bin Yaasir, and Al-Miqdad Bin Al-Aswad Al-Kindy^{ar}. His^{asws} son^{asws}, Al-Hassan^{asws} said to him^{asws}: 'O Amir-ul-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 attain a kingdom from what Suleyman Bin Dawood^{as} had attained?' So 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}'.

²⁸ علل الشرائع: 1 / 71

²⁹ تفسير القمي: 2: 235

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

So 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 بخاتمته، 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».

So Al-Hassan^{asws} said: 'O Amir-ul-Momineen^{asws}! Suleyman Ibn Dawood^{as} commanded obedience by his^{as} ring, and Amir-ul-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 Proof 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 ياقوتة 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}'. So he^{asws} said: 'Would you all like me^{asws} to show you Suleyman Bin Dawood^{as}?' So we said, 'Yes'.

فقام، و نحن معه، فدخل بنا بستاناً ما رأينا أحسن منه، و فيه من جميع الفواكه و الأعناب، و أنهاره تجري، و الأطيوار يتجاوبن على الأشجار، فحين رآته الأطيوار جاءت ترفرف حوله حتى توسطنا البستان، فإذا سرير عليه شاب ملقى على ظهره، واضع يده على صدره، فأخرج أمير المؤمنين (عليه السلام) الخاتم من جيبه، و جعله في إصبع سليمان (عليه السلام)، فنهض قائماً، 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 إنني سألت الله تعالى بكم أهل البيت فأعطيت ذلك الملك».

So 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. So Amir-ul-Momineen^{asws} brought out the ring from his^{asws} pocket, and made it to be in the finger of Suleyman^{as}. He^{as} arose standing, and said: 'Peace be upon you^{asws}, O Amir-ul-Momineen^{asws}, and successor^{asws} of Rasool^{saww} of the Lord^{azwj} of the Worlds. By Allah^{azwj}! You^{asws} are the Great Truthful (الصديق الأكبر), and the Magnificent Distributor (الفاروق الأعظم). Successful is the one who attaches himself to you^{asws}, and disappointed and in loss is the one who opposes you^{asws}. And I^{as} asked Allah^{azwj} the High, by your^{asws} sake, the People^{asws} of the Household, so I^{as} 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، وحمدت الله تعالى على جزيل عطائه بهدايته لنا إلى ولاية أهل البيت (عليهم السلام) الذين أذهب الله عنهم الرجس أهل البيت و طهرهم تطهيراً، و فعل أصحابي كما فعلت.

Salman^{ar} said, 'When I^{ar} heard the speech of Suleyman Bin Dawood^{saww}, I^{ar} could not control myself^{ar}, until I^{ar} fell upon the feet of Amir-ul-Momineen^{asws} and kissed them. And I^{ar} Praised Allah^{azwj} the High that He^{azwj} should Grant us the Guidance to the Wilayah of the People^{asws} of the Household, from whom Allah^{azwj} Kept away the uncleanness and Purified them with a thorough Purifying. And my^{ar} companions did what I^{ar} did'.³⁰

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

And it is reported that Suleyman^{as} was seated upon his^{as} carpet and was travelling in the air. So one day he^{as} when he^{as} was travelling, passed by the land of Karbala, the wind made the carpet to circle is three times, until he^{as} feared that he^{as} would fall down. So the wind calmed down, and the carpet descended in the land of Karbala. Suleyman^{as} said to the wind: 'Why did you calm down?' So it said, 'This is where Al-Husayn^{asws} would be killed'. So he^{as} said: 'And who will be Al-Husayn^{asws}?'. It said, 'He^{asws} would be the grandson of Muhammad^{saww}, the Chosen one, and a son^{asws} of Ali^{asws}, the persistent (الكرار)'.³⁰

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

So he^{as} said: 'And who would be killing him^{asws}?'. It said, 'He^{asws} would be killed by one cursed by the people of the skies and the earth, Yazeed^{la}'. So Suleyman^{as} raised his^{as} hands and sent curses upon him^{la}, and supplicated against him^{la}, and the Jinn and the Human beings said 'Ameen' to his^{as} supplication. So the wind came and the carpet flew away'.³¹

VERSE 39

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ {39}

[38:39] This is Our Gift, therefore give out freely or withhold, without measure.

حدثنا احمد بن محمد عن الحسين بن سعيد عن ابي داود المسترق عن ثعلبة بن ميمون عن زرارة قال قلت لابي جعفر عليه السلام قول الله تبارك وتعالى فاسئلوا اهل الذكر ان كنتم لا تعلمون من المعنى بذلك قال قلت فانتم المسؤولون قال نعم قال قلت ونحن السائلون قال نعم قلت فعلينا ان نسنلكم قال نعم قلت وعليكم ان تجيبونا قال لا ذاك لنا ان شئنا فعلنا وان شئنا لم نفعل ثم قال هذا عطاؤنا فامنن أو امسك بغير حساب

Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Abu Dawood Al-Mustaraq, from Tha'albat Bin Maymoun who has reported the following:

³⁰ المحتضر: 71، بحار الأنوار 5/33: 27

³¹ بحار الأنوار 44: 42/244

Zarara asked from Abu Ja'far^{asws} the Statement of Allah^{azwj} Blessed and High **[16:43] so ask the People of the Reminder if you do not know**, what is meant by that, are you^{asws} the ones to be asked from? He^{asws} said: 'Yes.' I said, 'And we are the ones who ask?' He^{asws} said: 'Yes.' I said, 'It is upon us that we have to ask you^{asws}?' He^{asws} said: 'Yes.' I said, 'And it is upon you^{asws} to answer us?' He^{asws} said: 'No, that is up to us^{asws} if we like we^{asws} will do that and if we like we^{asws} will not do that.' Then said: **[38:39] This is Our Gift, therefore give out freely or withhold, without measure**.³²

حدثنا الحجال عن الحسن بن الحسين اللؤلؤي عن ابن سنان عن اسحق بن عمار عن ابي عبد الله عليه السلام قال ان الله ادب نبيه على ادبه فلما انتهى به إلى ما اراد قال له انك لعلی خلق عظیم ففوض إليه دينه فقال ما اتيكم الرسول فخذوه وما نهيكم عنه فانتهاوا وان الله فرض في القرآن ولم يقسم للجد شيئا وان رسول الله صلى الله عليه وآله اطعمه السدس فاجاز الله له وان الله حرم الخمر بعينها وحرم رسول الله صلى الله عليه وآله كل مسكر فاجاز الله له ذلك وذلك قول الله هذا عطاوننا فامنن أو امسك بغير حساب.

It has been narrated to us by Al-Hajaal, from Al-Hassan Bin Al-Husayn Al-Lu'lui, from Ibn Sinan, from Is'haq Bin Amaar, who has said:

'Abu Abdullah^{asws} having said that: 'Allah^{azwj} Enlightened His^{azwj} Prophet^{saww} on his^{saww} manners. When He^{asws} Completed what He^{azwj} Intended to, He^{azwj} Said **[68:4] And most surely you conform to sublime morality**. He^{azwj} Delegated to him^{saww} His^{azwj} Religion. He^{azwj} Said **[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back**, and that Allah^{azwj} (Obligated) Obligations in the Quran but did not specify anything for the ancestors and left it for Rasool Allah^{saww} to decide, which was fixed at one-sixth. Allah^{azwj} Permitted for him^{saww}, and that Allah^{azwj} Prohibited the alcohol specifically, and the Rasool Allah^{saww} prohibited all intoxicants. Allah^{azwj} Permitted that for him^{saww}, and that is the Statement of Allah^{azwj} **[38:39] This is Our Gift, therefore give out freely or withhold, without measure**'.³³

حدثنا بعض اصحابه عن محمد بن الحسن عن علي بن النعمان عن ابن مسكان عن اسماعيل بن عبد العزيز قال قال لي جعفر بن محمد ان رسول الله صلى الله عليه واله كان يفوض إليه ان الله تبارك وتعالى فوض إلى سليمان ملكه فقال هذا عطاوننا فامنن أو امسك بغير حساب وان الله فوض إلى محمد نبيه فقال ما اتيكم الرسول فخذوه وما نهيكم عنه فانتهاوا فقال رجل انما كان رسول الله صلى الله عليه وآله مفوضا إليه في الزرع والضرع فلوى جعفر عليه السلام عنه عنقه مغضبا فقال في كل شئ والله في كل شئ.

It has been narrated to us by one of his companions, from Muhammad Bin Al-Hassan, from Ali Bin No'man, from Ibn Muskaan, from Ismail Bin Abdul Aziz who said:

'Abu Ja'far^{asws} Bin Muhammad^{asws} said to me that: 'The Rasool Allah^{saww} that Allah^{azwj} had Delegated to him^{saww} the kingdom that He^{azwj} had Delegated to Suleiman^{as}. He^{asws} said: '**[38:39] This is Our Gift, therefore give out freely or withhold, without measure**, and that Allah^{azwj} Delegated to Muhammad^{as} His^{azwj} Prophet^{saww}. He^{azwj} Said: **[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back**'. A man said, 'But, was the Rasool Allah^{saww} Delegated regarding the agriculture and farming?' Abu Ja'far^{asws} turned

³² Basaair Al Darajaat – P 1 CH 19 H 24

³³ Basaair Al Darajaat – P 8 CH 4 H 4

his^{asws} neck towards him in disapproval. He^{asws} said: 'Regarding everything, by Allah^{azwj}, regarding everything'.³⁴

حدثنا يعقوب بن يزيد عن ابن ابي عمير عن منصور عن فضيل الاعور عن ابي عبيدة الحذاء 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^{asws} when he^{asws} had just passed away (met martyrdom), and we were like sheep with no shepherd to them. I met Saalam Bin Abu Hafis. He said, 'O Ubeyda, who is your Imam^{asws}?'. I said, 'My Imams^{asws} are the Progeny^{asws} of Muhammad^{saww}'.

فقال هلكت واهلكت اما سمعت انا وانت و ابا جعفر عليه السلام فهو يقول من مات ليس له امام مات ميتة جاهلية قلت بلى لعمرى لقد كان ذلك ثم بعد ذلك بثلاث أو نحوها دخلنا على ابي عبد الله عليه السلام فرزق الله لنا المعرفة فدخلت عليه فقلت له لقيت سالما فقال لى كذا وكذا وقلت له كذى وكذى فقال أبو عبد الله عليه السلام ياويل لسالم يا ويل لسالم ثلاث مرات اما يدرى سالم ما منزلة الامام

He said, 'You have perished and caused others to perish, but I and you have heard from Abu Ja'far^{asws}, who has said: 'One who dies and he has not an Imam^{asws} for him, has died the death of 'Jahiliya' (without religion)?' 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^{asws}, Allah^{azwj} will Give us the sustenance of understanding. I came to him^{asws} and said to him^{asws}, 'I met Saalam. He said to me such and such, and I said to him such and such'. Abu Abdullah^{asws} said: 'Woe be unto Saalam, Woe be unto Saalam', three times, 'But, does Saalam know what is the status of the Imam^{asws}?'

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 الذى دعا إليه يا ابا عبيدة انه لم يمنع الله ما اعطى سليمان افضل ما اعطى ثم قال هذا عطاؤنا فامنن أو امسك بغير حساب قال قلت ما اعطاه الله جعلت فداك قال نعم يا ابا عبيدة انه إذا قام قائم آل محمد صلى الله عليه وآله حكم بحكم داود وسليمان لا يستل الله الناس بينة.

The Imam^{asws} is greater than what Saalam takes it to be, and what all the people do. O Abu Ubeyda, he^{asws} from us^{asws} does not pass away until he^{asws} leaves behind one^{asws} after him^{asws} who will act similarly to his^{asws} actions, and walks on the path similar to his^{asws}, and calls to that similar to what he^{asws} called to. O Abu Ubeyda, he^{asws} has not been prevented from what Allah^{azwj} Granted to Suleiman^{as}, in fact higher than what he^{as} was given'. Then he^{asws} recited: '**[38:39] This is Our Gift, therefore give out freely or withhold, without measure**'. I said, 'What Allah^{azwj} Gave?' He^{asws} said: 'Yes, O Abu Ubeyda! When Al-Qaim^{asws} of the Progeny^{asws} of Muhammad^{saww} makes the stand, he^{asws} will judge by the Judgement of Dawood^{as} and Suleiman^{as}. He^{as} will not ask the people for (any) proof (but issue judgements based on Divine Proofs)'.³⁵

³⁴ Basaair Al Darajaat – P 8 CH 4 H 9

³⁵ Basaair Al Darajaat – P 10 CH 18 H 15

VERSES 40 - 44

وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ {40} وَادْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ {41} ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ {42} وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَلِذِكْرَىٰ لِأُولِي الْأَلْبَابِ {43} وَخُذْ بِيَدِكَ ضِغْتًا فَاضْرِبْ بِهِ وَلَا تَحْنُتْ إِنَّآ وَجَدْنَاهُ صَابِرًا نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ {44}

[38:40] And most surely he had a nearness to Us and an excellent resort [38:41] And remember Our servant Ayoub, when he called upon his Lord: The Shaitan has afflicted me with toil and torment [38:42] Urge with your foot; here is a cool washing-place and a drink [38:43] And We Gifted to him his family and the like of them with them, as a Mercy from Us, and as a Reminder to those possessed of understanding. [38:44] And take in your hand a green branch and beat her with It and do not break your oath; surely We Found him to be patient; most excellent the servant! Surely he was frequently returning (to Allah)

يَحْيَىٰ بِنُ عَمْرَانَ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ قُلْتُ وَوَلَدَهُ كَيْفَ أُوتِيَ مِثْلَهُمْ مَعَهُمْ قَالَ أَحِبًّا لَهُ مِنْ وَلَدِهِ الَّذِينَ كَانُوا مَاتُوا قَبْلَ ذَلِكَ بِأَجَالِهِمْ مِثْلَ الَّذِينَ هَلَكُوا يَوْمَئِذٍ.

Yahya Bin Umraan, from Haroun Bin Kharjat, from Abu Baseer, who has narrated the following:

Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **“[21:84] and We gave him his household (that he had lost) and the like thereof along with them”**. I said, ‘His (Prophet Ayub^{as}) children, how was he^{as} given the like of them, with them?’ He^{asws} said: ‘He^{azwj} Revived for him^{as} from his^{as} children who had died before that of natural causes, and the like (number) of those who had died on that day’.³⁶

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 فآدى شكرها، و كان إبليس في ذلك الزمان لا يحجب دون العرش، فلما سعد 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».

Ibn babuwayh, from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al-Qasim, from Ahmad Biin Abu Abdullah^{asws} from his father, from Muhammad Bin Abu Umeyr, from Abu Ayoub, from Abu Baseer,

‘Abu Abdullah^{asws} having said: ‘But rather, the affliction of Ayoub which he^{as} was afflicted with in the world was for the Bounties which Allah^{azwj} had Favoured him^{as} with, so he^{as} left its appreciation. And Iblees^{la} during that era was not veiled, underneath the Throne. So when the deeds of Ayoub^{as} ascended due to his^{as} appreciation for it, Iblees^{la} envied him^{as}, so he^{la} said, ‘O Lord^{azwj}! Ayoub^{as} does not leave appreciating for these Bounties except for You^{azwj} having Favoured him^{as} with what You^{azwj} have Given to him^{as} in the world. If You^{azwj} were to dissolve between him^{as} and his^{as} world, he^{as} would not show appreciation for the Bounties. So let me^{la}

³⁶ الكافي 8: 354 / 252

overcome his^{as} world until You^{azwj} Know that he^{as} does not show appreciation for Your^{azwj} 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. قال الله عز و جل: قد سلطتك على بدنه ما عدا عينيه، و قلبه، و لسانه، و سماعه.»

So He^{azwj} Said: “You^{la} can overcome upon his^{as} world”. So he^{la} did not leave for him^{as} his^{as} world, nor children except that he^{la} destroyed it. All that (was taking place) and he^{as} was Praising Allah^{azwj} Mighty and Majestic. Then he^{la} returned to Him^{azwj}, so he^{la} said, ‘O Lord^{azwj}! Surely, Ayoub^{as} knows that You^{azwj} will be Returning to him^{as} his^{as} world which I^{la} have taken away from him^{as}, so let me^{la} overcome his^{as} body until You^{azwj} Know that he^{as} would not leave appreciation for the Bounties’. Allah^{azwj} Mighty and Majestic Said: “You^{la} can overcome over his^{as} body, except for his^{as} eyes, and his^{as} heart, and his^{as} tongues, and his^{as} hearing”.³⁷

وعنه، بهذا الإسناد: عن الحسن بن علي الوشاء، عن فضل الأشعري، عن الحسين بن المختار، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «ابتلي أيوب (عليه السلام) سبع سنين بلا ذنب.»

And from him, by this chain, from Al-Hassan Bin Ali Al-Washa, from FazAl-AI-Ash’ary, from Al-Husayn Bin Al-Mukhtar, from Abu Baseer,

‘Abu Abdullah^{asws} has said: ‘Ayoub^{as} was afflicted for seven years, without having sinned’.³⁸

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 عمارة، 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^{asws} Bin Muhammad^{asws} from his^{asws} father^{asws} having said: ‘Ayoub^{as} was afflicted without him^{as} having sinned, and that the Prophets^{as} do not commit sins because they^{as} 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 «2» من دم، و لا قيح، و لا استقره 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.

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

³⁷ علل الشرائع: 1 / 75

³⁸ علل الشرائع: 3 / 75

و إنما اجتنبه الناس لفقره و ضعفه في ظاهر أمره، لجهلهم بما له عند ربه تعالى من التأييد و الفرج، و قد قال النبي (صلى الله عليه و آله): أعظم الناس بلاء الأنبياء، ثم الأمتل فالأمتل، و إنما ابتلاه الله عز و جل بالبلاء العظيم الذي يهون معه على جميع الناس، لئلا يدعوا له الربوبية.

But rather, the people kept away from him^{as} due to his^{as} poverty, and the apparent weakness in his^{as} affairs, due to their ignorance of what is for him^{as} in the Presence of his^{as} Lord^{azwj} the High, from the Support and Relief. And the Prophet^{saww} had said: 'The greatest of the afflictions which befell were upon the Prophets^{as} rather than on the people. But rather, Allah^{azwj} Mighty and Majestic Tries with the afflictions in accordance with how lofty the status of a person is with Him^{azwj} from all the people, so that they would leave the Lordship only for Him^{azwj}.'³⁹

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن سنان، عن عثمان النواء، عن ذكره، عن أبي عبد الله (عليه السلام)، قال: «إن الله عز و جل يبتلي المؤمن بكل بلية، و يميتة بكل ميتة، و لا يبتليه بذهاب عقله، أما ترى أيوب كيف سلط إبليس على ماله و على ولده، و على أهله، و على كل شيء منه، و لم يسلطه على عقله، تركه له ليوحده الله به».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from usman Al-Nawa'a, from the one who mentioned it,

'Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Tries the Believer with every affliction, and Causes him to die with every (kind of) death, but not with the loss of intellect. Did you not see how Iblees^{la} overcame Ayoub^{as} over his^{as} wealth, and over his^{as} sons, and over his^{as} family, and over everything from him^{as}, but did not overcome his^{as} intellect, left it for him^{as} for the Oneness of Allah^{azwj} by it'.⁴⁰

الشيخ في (التهديب): بإسناده عن الحسن بن محبوب، عن حنان بن سدير: أن عباد المكي قال: قال لي سفيان الثوري: أرى لك من أبي عبد الله (عليه السلام) منزلة، فأسأله عن رجل زنى و هو مريض، فإن أقيم عليه الحد خافوا أن يموت، ما تقول فيه؟ قال: فأسألته، فقال لي: «هذه المسألة من تلقاء نفسك، أو أمرك إنسان أن تسأل عنها؟» قال: قلت: إن سفيان الثوري أمرني أن أسألك عنها.

Al-Sheykh in Al-Tehzeeb, by his chain, from Al-Hassan Bin Mahboub, from Hanan Bin sudeyr, from Abaad Al-Makky, from Sufyan Al-Sowry who said,

'I have seen a status for you with Abu Abdullah^{asws}, so I asked him^{asws} about a man who committed adultery and he was sick, so should the Limit (of the Law) be applied upon him, fearing that he might die. What do you^{asws} say regarding it?' I asked him^{asws} so he^{asws} said to me: 'This is the question from yourself, or someone told you to ask about it?' I said, 'Sufyan Al-Sowry ordered me that I should ask you^{asws} about it'.

قال: فقال: «إن رسول الله (صلى الله عليه و آله) أتى برجل كبير قد استسقى بطنه، و بدت عروق فخذه، و قد زنى بامرأة مريضة، فأمر رسول الله (صلى الله عليه و آله) فأتى بعرجون فيه مائة شمراخ، فضربه ضربة واحدة، و ضربها ضربة واحدة، و خلى سبيلهما، و ذلك قوله تعالى: وَ خَذْ بِيْـدِكَ ضِعْفًا فَأَضْرِبْ بِهِ وَ لَا تَحْنُتْ».

So he^{asws} said: 'A big man was brought to Rasool-Allah^{saww} who had yellow water in his belly, and veins had appeared upon his thighs, and he had committed adultery with a sick woman. So Rasool-Allah^{saww} commanded that they should bring a date

³⁹ الخصال: 108 / 399

⁴⁰ الكافي 2: 199 / 22.

palm stalk which had a hundred leaves in it, and hit him with one strike, and hit her with one strike, and release the two of them, and these are the Words of the High **[38:44] And take in your hand a green branch and beat her with It and do not break your oath**.⁴¹

شرف الدين النجفي: مما نقل من خط الشيخ أبي جعفر الطوسي (رحمه الله) من كتاب (مسائل البلدان)، رواه بإسناده عن أبي محمد الفضل بن شاذان، يرفعه إلى جابر بن يزيد الجعفي، عن رجل من أصحاب أمير المؤمنين (عليه السلام)، قال: دخل سلمان الفارسي (رضي الله عنه) على أمير المؤمنين (عليه السلام) فسأله عن نفسه، فقال: «يا سلمان، أنا الذي دعيت الأمم كلها إلى طاعتي فكفرت، فعذبت بالنار، وأنا خازنها عليهم، حقا أقول- يا سلمان- أنه لا يعرفني أحد حق معرفتي إلا كان معي في الملأ الأعلى».

Sharaf Al-Deen Al-Najafi, from what had been copied from the writing of the Sheykh Abu Ja'far Al-Toosi, from the book 'Al-Masa'il Al-Bildaan', reporting by his chain, from Abu Muhammad Al-FazAl-Bin Shazaan, raising it to Jabir Bin Yazeed Al-Ju'fy,

A man from the companions of Amir-ul-Momineen^{asws}, said, 'Salman Al-Farsy^{ar} came up to Amir-ul-Momineen^{asws}, and he^{ar} asked him^{asws} about himself^{asws}, so he^{asws} said: 'O Salman^{ar}! I^{asws} am the one who invited all the nations to my^{asws} obedience, but they denied (كفرت), therefore they were Punished by the Fire, and I^{asws} am a Keeper over them, truly. I^{asws} am saying – O Salman^{ar} – no one has understood me^{asws} with the true understanding of mine except the one who was with me^{asws} in the Exalted Assembly (الملأ الأعلى)'.

قال: ثم دخل الحسن و الحسين (عليهما السلام)، فقال: «يا سلمان، هذان شفا عرش رب العالمين، بهما تشرق الجنان، و أمهما خيرة النسوان، أخذ الله على الناس الميثاق بي، فصدق من صدق، و كذب من كذب، أما من صدق فهو في الجنة، و أما من كذب، فهو في النار، و أنا الحجة البالغة، و الكلمة الباقية، و أنا سفير السفراء».

He (the narrator) said, 'Then Al-Hassan^{asws} and Al-Husayn^{asws} came up, so he^{asws} said: 'O Salman^{ar}! These two are ear-rings (شفا) of the Throne of the Lord^{azwj} of the Worlds. (See next Hadeeth) It is by the two of them^{asws} that the Gardens are shining, and their^{asws} mother^{asws} is the best of the women. Allah^{azwj} Took the Covenant from the people by me^{asws}, so the one who ratified it, ratified it, and the one who belied it, belied it. As for the one who ratified it, so he is in the Paradise, and as for the one who belied it, so he is in the Fire. And I^{asws} am the Significant Proof, and the Remaining Word, and I^{asws} am the Ambassador of the Ambassadors'.

قال سلمان: يا أمير المؤمنين، لقد وجدتكم في التوراة كذلك، و في الإنجيل كذلك، بأبي أنت و أمي يا قتيل كوفان، و الله لو لا أن يقول الناس: وا شوقاه، رحم الله قاتل سلمان، لقلت فيك مقالا تشتمر منه النفوس، لأنك حجة الله الذي به تاب على آدم، و به نجى يوسف من الجب، و أنت قصة أيوب، و سبب تغير نعمة الله تعالى عليه.

Salman^{ar} said: 'O Amir-ul-Momineen^{asws}! I^{ar} have found it to be in the Torah like that, and in the Evangel like that. May my^{ar} father and my^{ar} mother be sacrificed for you^{asws}, O one^{asws} who will be assassinated by the Kufians! By Allah^{azwj}, were it not for the people would be saying, 'Waah, for his^{ar} interest, may Allah^{azwj} have Mercy on the killer of Salman^{ar}', I^{ar} would have said such words regarding you^{asws}, from which the selves would have been constricted from it, because you^{asws} are the Proof of Allah^{azwj} by which Adam^{asws}'s repentance was Accepted, and by which Yusouf^{as} was

⁴¹ .التهديب 10 : 32 / 108 .

rescued from the well, and you^{asws} are the story of Ayoub^{as}, and the reason for which the Bounties of Allah^{azwj} were Changed for him^{as}.⁴²

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^{saww} having said: 'When it will be the Day of Judgement, the Throne of the Lord^{azwj} of the Worlds would be Adorned with every adoration. 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^{asws} and Al-Husayn^{asws}. So, Al-Hassan^{asws} would stand upon one of these, and Al-Husayn^{asws} upon the other one. The Lord^{azwj} Blessed and High would Adorn His^{azwj} Throne, like the woman adorns her ear-rings'.

فقال أمير المؤمنين (عليه السلام): أتدري ما قصة أيوب، و سبب تغير نعمة الله عليه؟ قال: الله أعلم، و أنت يا أمير المؤمنين. قال: «لما كان عند الانبعاث للمنطق شك أيوب في ملكي و بكى، فقال: هذا خطب جليل، و أمر جسيم. قال الله عز و جل: يا أيوب، أتشك 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 جلالي لأذيقنك من عذابي، أو تتوب إلي بالطاعة لأمير المؤمنين. ثم أدركته السعادة بي» يعني أنه تاب إلى الله، و أذعن بالطاعة لأمير المؤمنين.

Amir-ul-Momineen^{asws} said: 'Do you^{ar} know what the story of Ayoub^{as} is, and the reason for the Changing of the Bounties of Allah^{azwj} on him^{as}?' He^{ar} said, 'Allah^{azwj} Knows, and you^{asws} do, O Amir-ul-Momineen^{asws}. He^{asws} said: 'When he^{as} was in the logic Ayoub^{as} doubted regarding my^{asws} kingdom and wept, so he^{as} said: 'This is a grave and serious matter'. Allah^{azwj} Mighty and Majestic Said: "O Ayoub^{as}! You^{as} are doubting with regards to a face which I^{azwj} have Established? I^{azwj} Tried Adam^{as} with the affliction, so I^{azwj} Granted it for him^{as} and Forgave him^{as} due to his^{as} submission for him^{asws} as Amir-ul-Momineen^{asws}, and you^{as} are saying, 'This is a grave and a serious matter? So, by My^{azwj} Honour and My^{azwj} Majesty, I^{azwj} shall Make you^{as} Taste My^{azwj} Punishment until you^{as} repent to Me^{azwj} by being obedience to Amir-ul-Momineen^{asws}!" Then he^{as} realised the happiness by me^{asws}. Meaning he^{as} repented to Allah^{azwj}, and succumbed to the obedience to Amir-ul-Momineen^{asws}.⁴³

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ الْكِنْدِيِّ عَنِ أَحْمَدَ بْنِ الْحَسَنِ الْمِيثَمِيِّ عَنِ أَبَانَ بْنِ عُمَانَ عَنِ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ نُؤْتَى بِالْمَرْأَةِ الْحَسَنَاءِ يَوْمَ الْقِيَامَةِ الَّتِي قَدْ أَفْتِنْتِ فِي حُسْنِهَا فَتَقُولُ يَا رَبِّ حَسَنْتَ خَلْقِي حَتَّى أَلْقَيْتَ مَا لَقَيْتَ فَيُجَاءُ بِمَرْيَمَ (عليها السلام) فَيَقَالُ أَنْتِ أَحْسَنُ أَوْ هَذِهِ قَدْ حَسَّنَاهَا فَلَمْ نُفْتِنَنَّ

Humeyd 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^{asws} saying: 'On the Day of Judgement, they will bring a beautiful woman who had done Fitna (mischief) due to her beauty. So she will say, 'O Lord^{azwj}! You^{azwj} Created me beautiful until I did what I did. So they will come with

⁴² تأويل الآيات 2: 504 / 4

⁴³ Taweel Al Ayaat Al Zaahira – CH 38 H 5

Maryam^{as} and say to her, 'Are you more beautiful or her^{as}? She^{as} had beauty in her^{as} but did not do Fitna (mischief)'.

وَ يُجَاءُ بِالرَّجُلِ الْحَسَنِ الَّذِي قَدْ أَفْتِنَ فِي حُسْنِهِ فَيَقُولُ يَا رَبِّ حَسَنْتَ خَلَقْتَ حَتَّى لَقِيتُ مِنَ النِّسَاءِ مَا لَقِيتُ فَيَجَاءُ بِيُوسُفَ (عليه السلام) فَيَقَالُ أَنْتَ أَحْسَنُ أَوْ هَذَا قَدْ حَسَّنَاهُ فَلَمْ يُفْتِنُنْ

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

وَ يُجَاءُ بِصَاحِبِ الْبَلَاءِ الَّذِي قَدْ أَصَابَتْهُ الْفِتْنَةُ فِي بَلَاءِهِ فَيَقُولُ يَا رَبِّ شَدَدْتَ عَلَيَّ الْبَلَاءَ حَتَّى أَفْتِنْتُ فَيُوتَى بِأَيُّوبَ (عليه السلام) فَيَقَالُ أَلَيْتُكَ أَشَدُّ أَوْ بَلِيئُهُ هَذَا فَقَدْ ابْتَلَيْتَنِي فَلَمْ يُفْتِنُنْ.

And they will come with the afflicted person who had been involved in Ftina (mischief) due to his afflictions. So he will say, 'O Lord^{azwj}! The intensity of the afflictions upon me were such that I did Fitna (mischief)'. So they would come with Ayyub^{as}. So they would say, 'Were your afflictions more severe or his^{as} afflictions? He^{as} was in afflictions but did not do Fitna (mischief)'.⁴⁴

VERSES 45 - 54

وَأَذْكُرُ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِي الْأَيْدِي وَالْأَبْصَارِ {45} إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذُكِّرَى الدَّارِ {46} وَأَنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنِ الْأَخْيَارِ {47} وَأَذْكُرُ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِنَ الْأَخْيَارِ {48} هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ {49} جَنَّاتٍ عَدْنٍ مَفْتُحَةً لَهُمُ الْأَبْوَابُ {50} مُتَكِنِينَ فِيهَا يُدْعَوْنَ فِيهَا بِفَاكِهَةٍ كَثِيرَةٍ وَشَرَابٍ {51} وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ أَثْرَابٍ {52} هَذَا مَا تُوْعَدُونَ لِيَوْمِ الْحِسَابِ {53} إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ {54}

[38:45] And remember Our servants Ibrahim and Is'haq and Yaqoub, ones of power and insight [38:46] Surely We Purified them by a sincere Remembrance of the (final) abode [38:47] And most surely they were with Us, of the elect, the best [38:48] And remember Ismail and Elisha and Zulkifl; and they were all of the best [38:49] This is a Reminder; and most surely there is an excellent resort for the pious [38:50] The Gardens of Eden, the doors been Opened for them [38:51] Reclining therein, calling therein for many fruits and drinks [38:52] And in their presence shall be those restraining their eyes, equals in age [38:53] This is what you are Promised for the Day of Reckoning. [38:54] Most surely this is Our sustenance; it shall never running out

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: أُولِي الْأَيْدِي وَ الْأَبْصَارِ: «يعني أُولِي الْقُوَّة فِي الْعِبَادَةِ، وَ الْبَصَرِ «1» فِيهَا،

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

'Abu Ja'far^{asws} regarding His^{azwj} Words **[38:45] ones of power and insight**, he^{asws} said: 'The ones with the strength in the worship, and the insight regarding it'.

و قوله: إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذُكِّرَى الدَّارِ يَقُولُ: إِنَّ اللَّهَ اصْطَفَاهُمْ بِذِكْرِ الْآخِرَةِ، وَ اخْتِصَاهُمْ بِهَا».

⁴⁴ Al Kafi – H 14739

And His^{azwj} Words **[38:46] Surely We Purified them by a sincere Remembrance of the (final) abode**, he^{asws} said: ‘Allah^{azwj} Chose them^{as} with the Remembrance of the Hereafter, and Specialised them with it’.⁴⁵

و قال علي بن إبراهيم: ثم ذكر الله المتقين، و ما لهم عند الله تعالى، فقال: هذا ذِكْرٌ وَ إِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ إِلَى قَوْلِهِ تَعَالَى: قَاصِرَاتُ الطَّرْفِ أُنْثَىٰ بَعْضُهُنَّ الْعَوْنُ بِغَيْرِ الْعَمَلِ، يَقْصِرُ الطَّرْفَ عَنْهَا وَ النَّظَرَ مِنْ صِفَاتِهَا، مَعَ مَا حَكَى اللَّهُ مِنْ قَوْلِ أَهْلِ الْجَنَّةِ: إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ أَي لَا يَنْفَدُ أَبَدًا، وَ لَا يَفْنَىٰ هَذَا

And Ali Bin Ibrahim said,

‘Then Allah^{azwj} Mentions the pious, and what will be for them in the Presence of Allah^{azwj} the High, so He^{azwj} Said **[38:49] This is a Reminder; and most surely there is an excellent resort for the pious – up to the Words of the High [38:52] And in their presence shall be those restraining their eyes, equals in age** Meaning the Maiden Houries, looking down with a serene look, along with what Allah^{azwj} has Said from the words of the people of the Paradise **[38:54] Most surely this is Our sustenance; it shall never running out**, i.e., never being interrupted forever, never being exhausted.⁴⁶

VERSES 55 - 64

هَذَا وَإِنَّ لِلطَّاغِيْنَ لَشَرَّ مَآبٍ {55} جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ الْمِهَادُ {56} هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَعَسَاقٌ {57} وَأَخْرُ مِنْ شَكْلِهِ أَزْوَاجٌ {58} هَذَا فَوْجٌ مُّقْتَحِمٌ مَعَكُمْ لَا مَرْحَبًا بِهِمْ إِنَّهُمْ صَالُوا النَّارِ {59} قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ أَنْتُمْ قَدَّمْتُمُوهُ لَنَا فَبِئْسَ الْفِرَارُ {60} قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ {61} وَقَالُوا مَا لَنَا لَا نَرَىٰ رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ {62} أَتَّخَذْنَاَهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ {63} إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ {64}

[38:55] This (shall be so); and for the inordinate ones there is an evil resort; [38:56] Hell; they shall arrive to it, so evil is the place. [38:57] This (shall be so); so let them taste its boiling water and waste [38:58] And other (Punishments) of the same type [38:59] This is an army plunging in without consideration along with you; no welcome for them, surely they shall enter Fire [38:60] They shall say: But there is no welcome for you: you did send us here first, so evil is the place [38:61] They shall say: Our Lord! Whoever brought this upon us, You Add on to him a double Punishment in the Fire [38:62] And they shall say: What is the matter with us that we do not see men whom we used to count to be among the evil? [38:63] Was it that we (only) took them in scorn, or have our eyes (now) turned aside from them? [38:64] That most surely is the Truth: the wrangling of the inmates of the Fire

و قال علي بن إبراهيم: وَ إِنَّ لِلطَّاغِيْنَ لَشَرَّ مَآبٍ جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ الْمِهَادُ هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَعَسَاقٌ، قَالَ: الْغَسَالُ، وَادٍ فِي جَهَنَّمَ، فِيهِ ثَلَاثٌ مِائَةٌ وَ ثَلَاثُونَ قَصْرًا، وَ فِي كُلِّ قَصْرٍ ثَلَاثٌ مِائَةٌ بَيْتٌ، فِي كُلِّ بَيْتٍ أَرْبَعُونَ زَاوِيَةً، فِي كُلِّ زَاوِيَةٍ شِجَاعٌ، فِي كُلِّ شِجَاعٍ ثَلَاثٌ مِائَةٌ وَ ثَلَاثُونَ عَقْرِبَاءَ، فِي جَمْعَةِ كُلِّ عَقْرِبٍ ثَلَاثٌ مِائَةٌ وَ ثَلَاثُونَ قَلَّةً مِنْ سَمٍ، لَوْ أَنَّ عَقْرِبًا مِنْهَا نَفَحَتْ سَمَهَا عَلَى أَهْلِ جَهَنَّمَ لَوْ سَعَتُهُمْ بِسَمِّهَا هَذَا وَ إِنَّ لِلطَّاغِيْنَ لَشَرَّ مَآبٍ وَ هُمُ الْأُولُونَ، وَ بَنُو أَمِيَّةٍ.

And Ali Bin Ibrahim said,

⁴⁵ تفسير القمي 2: 242.

⁴⁶ تفسير القمي 2: 242.

[38:55] and for the inordinate ones there is an evil resort; [38:56] Hell; they shall arrive to it, so evil is the place. [38:57] This (shall be so); so let them taste its boiling water and waste, said, 'Al-Ghasaal is a valley in Hell, in which are three hundred and thirty castles, and in every castle there are three hundred houses, in every house there are forty corners, in every corner is a snake, and in every snake there are three hundred and thirty scorpions, in the skull of every scorpion are three hundred and thirty types of toxins. If a scorpion from it were to spit out its poison upon the people of Hell, it would extend this poison to all of them **[38:55] and for the inordinate ones there is an evil resort;** and they are the first two and the Clan of Umayya'.

ثم ذكر من كان من بعدهم ممن غصب آل محمد حقهم، فقال: وَ آخِرُ مَنْ شَكَّلِهِ أَزْوَاجُ هَذَا فَوْجٍ مُقْتَحِمٍ مَعَكُمْ وَ هُم بَنُو الْعَبَّاسِ، فيقول بنو امية: لَا مَرْحَبًا بِهِمْ إِنَّهُمْ صَالُوا النَّارَ فيقول بنو فلان: بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ أَنْتُمْ قَدَّمْتُمُوهُ لَنَا، وَ بَدَأْتُمْ بِظَلَمِ آلِ مُحَمَّدٍ فَيُبْسِ الْقَرَارُ، ثم يقول بنو امية: رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَرِزْدَهُ عَذَابًا ضِعْفًا فِي النَّارِ يعنون الأولين.

Then He^{azwj} Mentions the ones from after them, from the ones who usurped the rights of the Progeny^{asws} of Muhammad^{saww}, so He^{azwj} Said **[38:58] And other (Punishments) of the same type [38:59] This is an army plunging in without consideration along with you;** and they are the Clan of Abbas. So the Clan of Umayya would be saying **no welcome for them, surely they shall enter Fire** So the Clan of so and so would be saying **[38:60] But there is no welcome for you: you did send us here first**, and they had begun the injustice upon the Progeny^{asws} of Muhammad^{saww} **so evil is the place**. Then the Clan of Umayya would be saying **[38:61] Our Lord! Whoever brought this upon us, You Add on to him a double Punishment in the Fire**, meaning the first ones'.

ثم يقول أعداء آل محمد في النار: مَا لَنَا لَا نَرَى رَجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ فِي الدُّنْيَا، وَ هُم شِيعَةُ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام)، أَتَخَذْنَاهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ؟ ثم قال: إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ فِيمَا بَيْنَهُمْ، وَ ذَلِكَ قَوْلُ الصَّادِقِ (عليه السلام): «وَ اللَّهُ إِنَّكُمْ لَفِي الْجَنَّةِ تُحْبِرُونَ، وَ فِي النَّارِ تُطْلَبُونَ».

Then the enemies of the Progeny^{asws} of Muhammad^{saww} would be saying in the Fire **[38:62] What is the matter with us that we do not see men whom we used to count to be among the evil?** In the world, and they would be meaning the Shias of Amir-ul-Momineen^{asws} **[38:63] Was it that we (only) took them in scorn, or have our eyes (now) turned aside from them? [38:64] That most surely is the Truth: the wrangling of the inmates of the Fire**, in what is between them, and that is in the words of Al-Sadiq^{asws}: 'By Allah^{azwj}! You will be, in the Paradise, joyful, and in the Fire you will be sought'.⁴⁷

قَالَ يَا أَبَا مُحَمَّدٍ لَقَدْ ذَكَرَكُمُ اللَّهُ إِذْ حَكَى عَنْ عَدُوِّكُمْ فِي النَّارِ بِقَوْلِهِ وَ قَالُوا مَا لَنَا لَا نَرَى رَجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ أَتَخَذْنَاهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ وَ اللَّهُ مَا عَنَى وَ لَا أَرَادَ بِهَذَا غَيْرَكُمْ صِرْتُمْ عِنْدَ أَهْلِ هَذَا الْعَالَمِ سِرَارَ النَّاسِ وَ أَنْتُمْ وَ اللَّهُ فِي الْجَنَّةِ تُحْبِرُونَ وَ فِي النَّارِ تُطْلَبُونَ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتَكُ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

He^{asws} said: 'O Abu Muhammad, Allah^{azwj} has Mentioned you all when He^{azwj} Narrated about your enemies in the Fire by His^{azwj} Words: **[38:62] And they shall say: What is the matter with us that we do not see men whom we used to count to be among the evil? [38:63] Was it that we (only) took them in scorn, or have our eyes (now) turned aside from them?**

⁴⁷ تفسير القمي 2: 242

And Allah^{azwj} has not Meant, and not Intended by this other than you (Shias). You (Shias) have become as the evil people in the eyes of this world, and by Allah^{azwj}, you will be in the Paradise you will be in delight whereas in the Fire you will be sought. O Abu Muhammad, so have I^{asws} made you happy?' He said, 'May I be sacrificed for you^{asws}, increase it for me'.⁴⁸

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُيَسَّرٍ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ كَيْفَ أَصْحَابُكَ فَقُلْتُ جُعَلْتُ فِدَاكَ لَنَحْنُ عِنْدَهُمْ أَشْرُ مِنْ الْيَهُودِ وَالنَّصَارَى وَالْمَجُوسِ وَالَّذِينَ أَشْرَكُوا قَالَ وَكَانَ مُتَكِنًا فَاسْتَوَى جَالِسًا ثُمَّ قَالَ كَيْفَ قُلْتَ قُلْتُ وَاللَّهِ لَنَحْنُ عِنْدَهُمْ أَشْرُ مِنَ الْيَهُودِ وَالنَّصَارَى وَالْمَجُوسِ وَالَّذِينَ أَشْرَكُوا

Ali Bin Muhammad, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Muyassar who said:

'I came up to Abu Abdullah^{asws}. He^{asws} said: 'How are your companions?' So I said, 'May I be sacrificed for you^{asws}, we (Shias) are more evil in the people's eyes than the Jews, and the Christians, and the Magians, and those who associate (Mushriqeen)'. He (the narrator) said, 'He^{asws} had been leaning upon a pillow, so he^{asws} sat up straight, then said: 'How did you say that which you said?' I said, 'By Allah^{azwj}, we (Shiites) are (considered to be) the most evil ones among them, more so than the Jews and the Christians, and the Magians, and those that associate (Mushriqeen)'.⁴⁹

فَقَالَ أَمَا وَاللَّهِ لَا تَدْخُلُ النَّارَ مِنْكُمْ اثْنَانِ لَا وَاللَّهِ وَلَا وَاحِدٌ وَاللَّهُ إِنَّكُمْ الَّذِينَ قَالَ اللَّهُ عَزَّ وَجَلَّ وَقَالُوا مَا لَنَا لَا نَرَى رَجُلًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ أَتَّخَذْنَاهُمْ سِحْرِيًّا أَمْ زَاعَتِ عَنْهُمْ الْأَبْصَارُ إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ثُمَّ قَالَ طَلَبُوكُمْ وَاللَّهِ فِي النَّارِ فَمَا وَجَدُوا مِنْكُمْ أَحَدًا

He^{asws} said: 'But, by Allah^{azwj}, no two of you will enter the Fire. No, by Allah^{azwj}, not even one. By Allah^{azwj}, you (Shias) are the ones about whom Allah^{azwj} Mighty and Majestic has Said: **[38:62] And they shall say: What is the matter with us that we do not see men whom we used to count to be among the evil? [38:63] Was it that we (only) took them in scorn, or have our eyes (now) turned aside from them? [38:64] That most surely is the Truth: the wrangling of the inmates of the Fire.** Then he^{asws} said: 'By Allah^{azwj}, they will be seeking you in the Fire, so they will not find even one of you therein'.⁴⁹

الشيخ في (أماليه): عن ابن الفحام، بإسناده، قال: دخل سماعة بن مهران على الصادق (عليه السلام)، فقال له: «يا سماعة من شر الناس؟» قال: نحن يا ابن رسول الله. قال: فغضب حتى احمرت حتى احمررت وجنتاه ثم استوى جالسا، و كان متكئا، فقال: «يا سماعة من شر الناس عند الناس؟» فقلت: والله ما كذبتك يا ابن رسول الله، نحن شر الناس عند الناس، لأنهم سمونا كفارا، و رافضة.

Al-Sheykh in his Amaali, from Ibn Al-Fahaam, by his chain, said,

'Sama'at Bini Mahran came up to Al-Sadiq^{asws}, so he^{asws} said to him: 'O Sama'at, who are the most evil of the people?' He said, 'We (Shias) are, O son^{asws} of Rasool-Allah^{saww}'. So he^{asws} got angered to the extent that his^{asws} cheeks went red, then sat back, and he^{asws} was reclining, so he^{asws} said: 'O Sama'at! Who is the most evil of the people in the (eyes) of the people?' So I said, 'By Allah^{azwj}, I am not lying to you^{asws}, O son^{asws} of Rasool-Allah^{saww}! We (Shias) are the most evil of the people in

⁴⁸ Al Kafi – H 14454

⁴⁹ Al Kafi – H 14480

the (eyes) of the people, because they are referring to us as Infidels, and Rejectors (رافضة).

فنظر إلي، ثم قال: «كيف بكم إذا سيق بكم إلى الجنة، وسيق بهم إلى النار، فينظرون إليكم، فيقولون: ما لنا لا نرى رجالاً كنا نعدُّهم من الأشرار. يا سماعة بن مهران، إن من أساء منكم إساءة مشينا إلى الله تعالى يوم القيامة بأفدامنا فنشفع فيه فنشفع، والله لا يدخل النار منكم عشرة رجال، والله لا يدخل النار منكم خمسة رجال، والله لا يدخل النار منكم ثلاثة رجال، والله لا يدخل النار منكم رجل واحد، فتنافسوا في الدرجات، و أكدوا عدوكم بالورع، والله ما عنى ولا أراد

So he^{asws} looked at me, then said: 'How would it be with you, when they usher you to the Paradise, and usher them to the Fire, so they would be looking at you all, so they would be saying **[38:62] What is the matter with us that we do not see men whom we used to count to be among the evil?** O Sama'at Bin Mahran! The ones who have offended you, have offended our^{asws} walking towards Allah^{azwj} the High on the Day of Judgement, by preceding us^{asws}. So we^{asws} would interceded with regards to it with an intercession. By Allah^{azwj}! No ten men from you would enter the Fire! By Allah^{azwj}! No five men from you would enter the Fire! By Allah^{azwj}! No three men from you would enter the Fire! By Allah^{azwj}! Not one man from you would enter the Fire! So compete regarding the Levels, and aggrieve your enemies by being pious), and Allah^{azwj} Means what He^{azwj} Intends'.⁵⁰

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 نعدُّهم من الأشرار. يعنونكم، ويطلبونكم فلا يرونكم في النار، والله لا يرون أحدًا منكم في النار».

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

Abu Abdullah^{asws} having said: 'The people of the Fire would be saying **[38:62] What is the matter with us that we do not see men whom we used to count to be among the evil?** 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^{azwj}! They will not be seeing even one of you in the Fire'.⁵¹

VERSES 65 - 70

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِن إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ {65} رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ {66} قُلْ هُوَ نَبَأٌ عَظِيمٌ {67} أَنْتُمْ عَنْهُ مُعْرِضُونَ {68} مَا كَانَ لِي مِن عِلْمٍ بِالْمَلَأِ الْأَعْلَىٰ إِذْ يَخْتَصِمُونَ {69} إِنْ يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ {70}

[38:65] Say: But rather, I am only a warner, and there is no god but Allah, the One, the Subduer (of all) [38:66] The Lord of the skies and the earth and what is between them, the Mighty, the Forgiving [38:67] Say: It is a Magnificent News [38:68] (And) you are turning aside from it [38:69] I had no knowledge of the Exalted Assembly when they contended [38:70] It is a Revelation unto me Indeed, I am a plain warner

حدثنا احمد بن محمد عن ابن ابي عمير وغيره عن محمد بن الفضيل عن ابي حمزة الثمالي عن ابي جعفر عليه السلام قال قلت جعلت فداك ان الشيعة يسئلونك عن تفسير هذه الاية عم يتسائلون عن النبء العظيم قال فقال ذلك إلى ان شئت

⁵⁰ أمالي الطوسي 1: 301
⁵¹ مجمع البيان 8: 755

اخبرتهم وان شئت لم اخبرهم قال فقال لكنى اخبرك بتفسيرها قال فقلت عم يتسائلون قال فقال هي في امير المؤمنين عليه السلام قال كان امير المؤمنين يقول ما لله آية اكبر منى ولا لله من نبا عظيم اعظم منى ولقد عرضت ولايتى على الامم الماضية فابت ان تقبلها قال قلت له قل هو نباء 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-Thumaly, who has said:

Abu Ja'far^{asws} said, 'I said, May I be sacrificed for you^{asws}, the Shias are asking you^{asws} about the explanation of this Verse **[78:1] Of what do they ask one another? [78:2] Concerning the Great News**', he^{asws} said: 'That is if you like I^{asws} will inform them and if you like I^{asws} will not inform them, however, I^{asws} will tell you of its interpretation of what you have said **[78:1] Of what do they ask one another?** This is regarding Amir-ul-Momineen^{asws}. Amir-ul-Momineen^{asws} used to say: There is no greater Sign of Allah^{azwj} than I^{asws}, and no Magnificent News Came from Allah^{azwj} than I^{asws}, and my^{asws} Wilayah was presented to the bygone imams, they refused to accept it **[38:67] Say: It is a Magnificent News [38:68] (And) you are turning aside from it** He^{asws}, by Allah^{azwj}, is Amir-ul-Momineen^{asws}.⁵²

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 نباء عظيم انتم عنه معرضون قال الذين اوتوا العلم الائمة والنباء الامامة.

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

Abu Abdullah^{asws} replied when I asked from him^{asws} about the Statement of Allah^{azwj} Blessed and High '**[29:49] Nay! these are clear communications in the breasts of those who are granted knowledge**', he^{asws} said: 'They^{asws} are the Imams^{asws}, and the Statement of the High **[38:67] Say: It is a Magnificent News [38:68] (And) you are turning aside from it**, those who are Granted knowledge are the Imams^{asws} and the Magnificent News (نباء عظيم) is the Imamate'.⁵³

VERSES 71 - 75

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ طِينٍ {71} فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ {72} فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ {73} إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ {74} قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي اسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ {75}

[38:71] When your Lord said to the angels; I am going to Create a person from clay [38:72] So when I have Completed him and Breathed into him of My Spirit, then fall down in prostration to him [38:73] And all of the Angels prostrated together [38:74] Except for Iblees: he was arrogant and he was from the unbelievers [38:75] He said: O Iblees! What prevented you that you should prostrate to him what I Created with My Two hands? Are you arrogant or are you of the Exalted ones?

⁵² Basaair Al Darajaat – P 2 CH 10 Rare H 3

⁵³ Basaair Al Darajaat – P 4 CH 1 Rare H 1

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 فَفَعُّوا 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^{asws} about the Spirit which was in Adam^{as} in His^{azwj} Words **[38:72] So when I have Completed him and Breathed into him of My Spirit, then fall down in prostration to him**, he^{asws} said: 'This is a Created Spirit, and the Spirit which was in Isa^{as} (was also) a Created being'.⁵⁴

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 مَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ؟ 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^{asws} about the Words of Allah^{azwj} Mighty and Majestic to Iblees^{la} **[38:75] He said: O Iblees! What prevented you that you should prostrate to him what I Created with My Two hands?** He^{asws} said: 'He^{azwj} Means – By My^{azwj} Power and My^{azwj} Strength'.⁵⁵

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: أَسْتَكْبِرْتَ 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^{saww} when a man came up to him^{saww} and said, 'O Rasool-Allah^{saww}! Inform me about the Words of Allah^{azwj} Mighty and Majestic to Iblees^{la} **[38:75] Are you arrogant or are you of the Exalted ones? Who are they, O Rasool-Allah^{saww} who are higher 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 بتسييحنا 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^{saww} said: 'I^{saww}, and Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}. We^{asws} in the Pavilions of the Throne Glorifying Allah^{azwj}. The Angels had been Glorifying by our^{asws} Glorification for two thousand years before Allah^{azwj} created Adam^{as}. So when Allah^{azwj} Mighty and Majestic Created Adam^{as}, He^{azwj} Commanded the Angels that they should prostrate to him^{as}, and did not Command

⁵⁴ الكافي 1: 103 / 1.

⁵⁵ التوحيد: 153 / 2.

them for the prostration except for our^{asws} sake. So all of the Angels prostrated except for Iblees^{la}, for he^{la} refused to prostrate.

فقال الله تبارك و تعالی: یا إبلیس ما مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِیَدَيَّ أَسْتَكْبِرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ قال: من هؤلاء الخمسة المكتوبة أسماءهم في سرادق العرش،

So Allah^{azwj} Blessed and High Said **[38:75] He said: O Iblees! What prevented you that you should prostrate to him what I Created with My Two hands? Are you arrogant or are you of the Exalted ones?** The ones whose names are Inscribed in the Pavilions of the Throne”.

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

So we^{asws} are the Doors of Allah^{azwj} which are from Him^{azwj}. It is by us^{asws} that the guided ones are guided by. So the one who loves us^{asws} loves Allah^{azwj}, and He^{azwj} will Settle him in His^{azwj} Paradise. And the one who hates us^{asws} hates Allah^{azwj}, and He^{azwj} will Settle him in His^{azwj} Fire. And no one would loves us^{asws} except if he is of a good birth’⁵⁶

قال: إن الله تعالى لما خلق آدم، وسواه، وعلمه أسماء كل شئ وعرضهم على الملائكة، جعل محمدا وعليا وفاطمة والحسن والحسين (عليهم السلام) أشباحا خمسة في ظهر آدم، وكانت أنوارهم تضيئ في الأفاق من السماوات والحجب والجنان والكرسي والعرش، فأمر الله تعالى الملائكة بالسجود لآدم، تعظيما له أنه قد فضله بأن جعله وعاء لتلك الأشباح التي قد عم أنوارها الأفاق.

When Allah^{azwj} had Created Adam^{as} and Made him^{asws} complete, and Informed him^{asws} the names of all things and presented them to the Angels, the personalities of Muhammad^{saww} and Ali^{asws} and Fatima^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws} appeared to Adam^{as}, and they^{asws} used to be lights twinkling in the horizons of the Heavens and the Veils and the Chair and the Throne. Allah^{azwj} Ordered the Angels to prostrate to Adam^{as} the prostration of reverence to him^{asws}, because He^{azwj} had Granted him^{asws} the highness by placing these five lights^{asws} who have lightened up the horizons, to be in his^{asws} progeny.

فسجدوا - لآدم - إلا إبليس أبي أن يتواضع لجلال عظمة الله، وأن يتواضع لانوارنا أهل البيت، وقد تواضعت لها الملائكة كلها واستكبر، وترفع، وكان بابائه ذلك وتكبره من الكافرين.

They fell in prostration to Adam^{as}, except for Iblees^{la} who refused to humble himself^{la} to the Majesty and Greatness of Allah^{azwj} and to humble himself^{la} to our^{asws} lights, of the People of the Household^{asws}. He^{la} played coy with the all the Angels and became arrogant, and considered himself^{la} higher, as he used to be among them, and due to this arrogance became one of the unbelievers.’⁵⁷

وعنه، قال: حدثنا علي بن الحسن، قال: حدثنا أبو محمد هارون بن موسى، قال: حدثني محمد بن همام، قال: حدثني عيد 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 و أصحابه، فسمعت بعضهم

⁵⁶ فضائل الشيعة: 7 / 49

⁵⁷ Tafseer Imam Hassan Al Askari^{asws} – S 101

يقول: إن الله وجهها كالوجوه، و بعضهم يقول: له يدان، و احتجوا في ذلك بقوله تعالى: **بِيَدَيَّ أَسْتَكْبِرُتَ**، و بعضهم 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^{asws} Bin Muhammad^{asws}, so I said, 'O son^{asws} of Rasool-Allah^{saww}! I went to Maalik and his companions and I heard some of them saying, 'Allah^{azwj} has a Face like the faces', and some of them were saying, 'He^{azwj} has Hands', and they are arguing that by the Words of the High **[38:75] My Two hands? Are you arrogant**, and some of them are saying, 'He^{azwj} is like a youth like a thirty year old son'. So what is with you^{asws} regarding this, O son^{asws} of Rasool-Allah^{saww}?'

قال: و كان متكئا، فاستوى جالسا، و قال: «اللهم عفوك عفوك». ثم قال: «يا يونس من زعم أن الله وجهها كالوجوه فقد أشرك، و من زعم أن الله جوارحا كجوارح المخلوقين فهو كافر بالله، فلا تقبلوا شهادته، و لا تأكلوا ذبيحته، تعالى الله عما يصفه المشبهون بصفة المخلوقين، فوجه الله أنبيأؤه و أوليأؤه،

He^{asws} said, and he^{asws} had been reclining, so he^{asws} sat upright and said: 'May Allah^{azwj} Excuse you, Excuse you'. Then he^{asws} said: 'O Yunus! The one who alleges that there is a Face for Allah^{azwj} like the faces, so he has associated (أشرك); and the one who alleges that Allah^{azwj} has organs like the organs of the creatures, so he is a disbeliever (كافر) with Allah^{azwj}. Thus do not accept his testimony, and do not eat his slaughtered (meat). Allah^{azwj} is more Elevated than what they are describing Him^{azwj} with the description of the creatures. So the Face of Allah^{azwj} are His^{azwj} Prophets^{as}, and His^{azwj} Guardians^{asws}.

و قوله تعالى: **خَلَقْتُ بِيَدَيَّ أَسْتَكْبِرُتَ** فاليد القدرة، كقوله تعالى: **وَ أَيْدِيكُمْ بِنَصْرِهِ** 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 قربيه، 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».

And the Words of the High **[38:75] My Two hands? Are you arrogant**, so the Hand is the Power, just like the Words of the High **[8:26] and Strengthened you with His help**. So the one who alleges that Allah^{azwj} 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^{azwj} with the description of the creatures. And Allah^{azwj} is the Creator of everything, not being compared by analogies, and not resembling the people, and no place is empty from Him^{azwj}, nor is a place occupied by Him^{azwj}. He^{azwj} is near in His^{azwj} remoteness, and remote in His^{azwj} nearness. That is our Lord^{azwj}, there is not god apart from Him^{azwj}. So the one who intends Allah^{azwj} and Loves Him^{azwj} with these Attributes, so he is from the Monotheists, and the one who Loves Him^{azwj} with other than these Attributes, so Allah^{azwj} is Distant from him, and we^{asws} are also distant 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)؟ فقال: ما ورثه إلا الأئمة الإثنا عشر».

Then he^{asws} said: 'O Yunus! If you want the correct Knowledge, so it is with us^{asws} the People^{asws} of the Household, for we^{asws} are its inheritors, and we^{asws} have been Given the explanation of the Wisdom, and the Decisive Speech'. So I said, 'O Ibn Rasool-Allah^{saww}! And does everyone from the People^{asws} of the Household inherit like you^{asws} have inherited from Ali^{asws} and Fatima^{asws}?'. So he^{asws} said: 'It does not get inherited except by the twelve Imams^{asws}'.

فقلت: سمهم 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».

So I said, 'Name them, O son^{asws} of Rasool-Allah^{saww}'. So he^{asws} said: 'The first of them^{asws} is Ali^{asws} Bin Abu Talib^{asws}, and after him^{asws} is Al-Hassan^{asws}, and after him^{asws} is Al-Husayn^{asws}, and after him^{asws} is Ali Ibn Al-Husayn^{asws}, and after him^{asws} is Muhammad Bin Ali^{asws}, then myself^{asws}, and after me^{asws} is Musa^{asws} my^{asws} son^{asws}, and after Musa^{asws} is Ali^{asws} his^{asws} son^{asws}, and after Ali^{asws} is Muhammad^{asws}, and after Muhammad^{asws} is Ali^{asws}, and after Ali^{asws} is Al-Hassan^{asws}, and after Al-Hassan^{asws} is The Proof^{asws} (الحجة). Allah^{azwj} has Chosen us^{asws}, and Purified us^{asws}, and Gave us^{asws} 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؟! فقال: «يا يونس، كل امرئ و ما يحتمله، و لكل وقت حديثه، و إنك لأهل لما سألت، فاكتمه إلا عن أهله، و السلام».

Then I said, 'O son^{asws} of Rasool-Allah^{saww}! Abdullah Bin Sa'd came up to you^{asws} yesterday, and he asked you^{asws} about what I asked you^{asws}, but you^{asws} answered him differently to this?' So he^{asws} 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, so conceal it, except from its deserving ones. Peace! (Greetings)'.⁵⁸

VERSES 76 & 77

قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَ خَلَقْتَهُ مِنْ طِينٍ {76} قَالَ فَأَخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ {77}

[38:76] He said: I am better than him; You have Created me from fire, and Created him from clay [38:77] He Said: So get out from it, for you are a castaway

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن الحسن بن علي بن يقطين، عن الحسين بن مياح، عن أبيه، عن أبي عبد الله (عليه السلام)، قال: «إن إبليس قاس نفسه بآدم، فقال: خَلَقْتَنِي مِنْ نَارٍ وَ خَلَقْتَهُ مِنْ طِينٍ، فلو قاس الجوهر الذي خلق الله منه آدم (عليه السلام) بالنار، كان ذلك أكثر نورا و سنا من النار».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali Bin Yaqteen, from Al-Husayn Bin Mayaah, from his father,

'Abu Abdullah^{asws} having said: 'Iblees^{la} compared himself^{la} with Adam^{as}, so he^{la} said **[38:76] He You have Created me from fire, and Created him from clay**. If Iblees^{la}

⁵⁸ 255 (Extract) كفاية الأثر:

had compared the essence from which Allah^{azwj} Created Adam^{as}, with the fire, that would have been more with light and illumination than the fire'.⁵⁹

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 وَخَلَقْتَهُ مِنْ طِينٍ، فقام ما بين النار و الطين، و لو قام نورية آدم بنورية النار، عرف فضل ما بين النورين، و صفاء أحدهما على الآخر».

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

'Abu Hanifa came up to Abu Abdullah^{asws}, so he^{asws} said to him: 'O Abu Hanifa! It has reached me^{asws} that you are using analogy?' He said, 'Yes'. He^{asws} said: 'Do not use analogy, for the first one who used analogy was Iblees^{la} where he^{la} said [38:76] He You have Created me from fire, and Created him from clay. So he^{la} compared what was between the fire and the clay, and had he^{la} compared the radiance of Adam^{as} with the radiance of the fire, he^{la} would have recognised the preference of what is between the two radiances, and the clarity of one over the other'.⁶⁰

علي بن إبراهيم، قال: حدثني أبي، عن سعيد بن أبي سعيد، عن إسحاق بن جرير، قال: قال أبو عبد الله (عليه السلام): «أي شيء يقول أصحابك في قول إبليس: خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ». قلت: جعلت فداك، قد قال ذلك، و ذكره الله في كتابه. فقال: «كذب إبليس (لعنه الله). يا إسحاق، ما خلقه الله إلا من طين».

Ali Bin Ibrahim said, 'My father narrated to me, from Saeed Bin Abu Saeed, from Is'haq Bin Jareyr who said,

'Abu Abdullah^{asws} said: 'Which thing are your companions saying about the words of Iblees^{la} [38:76] **He You have Created me from fire, and Created him from clay?**' I said, 'May I be sacrificed for you^{asws}! He^{la} did say that, and Allah^{azwj} Mentioned it in His^{azwj} Book'. Iblees^{la} lied, O Is'haq! Allah^{azwj} did not Create him^{la} except from clay'.

ثم قال: «قال الله: الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَاراً فَإِذَا أَنْتُمْ مِنْهُ تُوقَدُونَ خلقه الله من تلك النار، و النار من تلك الشجرة، و الشجرة أصلها من طين».

Then he^{asws} said: 'Allah^{azwj} Said [36:80] **He Who has Made for you the fire (to burn) from the green tree, so that with it you kindle (fire).** He^{azwj} Created him^{la} from that fire, and the fire from that tree, and the tree, its origin is from the clay'.⁶¹

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 الحسني، 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، و إن 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,

⁵⁹ الكافي 1: 18 / 47.

⁶⁰ الكافي 1: 20 / 47.

⁶¹ تفسير القمي 2: 244.

'I heard Abu Al-Hassan Ali^{asws} Bin Muhammad Al-Askary^{asws} saying: 'The Meaning of 'the castaway' (الرجيم) is that he^{la} is being pelted with the Curses, and as one having been expelled from places of the good. The Believer would not mention him^{la} except with the Curses. And it has already preceded in the Knowledge of Allah^{azwj}, that when Al-Qaim^{asws} comes out, there would not remain a Believer in his^{asws} era except that he would pelt him^{la} with the stones just as he^{la} had been pelted with the Curses before that'.⁶²

VERSES 78 - 81

وَأِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ {78} قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ {79} قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ {80} إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ {81}

[38:78] And surely My curse is on you to the Day of the Religion [38:79] He said: Lord! Then respite me to the Day that they are Resurrected [38:80] He Said: So you are of the Respited ones [38:81] Till the Day of the known time

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 يَوْمٍ 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^{asws} regarding the Words of the Blessed and High **[38:79] Then respite me to the Day that they are Resurrected [38:80] He Said: So you are of the Respited ones [38:81] Till the Day of the known time**'.

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

He^{asws} said: 'The Day of the known time, is the day in which Rasool-Allah^{saww} would slaughter him^{la} upon the rock which is in Bayt Al-Maqdis'.⁶³

عن وهب بن جميع مولى إسحاق بن عمار، قال: سألت أبا عبد الله (عليه السلام) عن قول إبليس: رَبِّ فَأَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ قَالَ لَهُ وَهَب: جَعَلْتَ فِدَاكَ، أَي يَوْمٍ هُوَ؟

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

'I asked Abu Abdullah^{asws} about the words of Iblees^{la} **[38:79] Lord! Then respite me to the Day that they are Resurrected [38:80] He Said: So you are of the Respited ones [38:81] Till the Day of the known time.** Wahab said to him^{asws}, 'May I be sacrificed for you^{asws}! 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».

⁶² معاني الأخبار: 1 / 139

⁶³ تفسير القمي: 2: 245.

He^{asws} said: 'O Wahab! Do you reckon that it is a day in which Allah^{azwj} would Resurrect the people? Allah^{azwj} Respited him^{la} to a day in which He^{azwj} Send our^{asws} Qaim^{asws}. So when Allah^{azwj} Sends our Qaim^{asws}, in the Masjid of Al-Kufa, and Iblees^{la} would come until he^{la} would be kneeling in front of him^{asws} upon his^{la} knees, so he^{la} would be saying, 'O woe it is from this day!' So he^{asws} would grab him^{la} and strike his^{la} neck. So that is the day of the known time'.⁶⁴

VERSES 82 - 85

قَالَ فَبِعِزَّتِكَ لأَعْوِيَنَّهُمْ أَجْمَعِينَ {82} إِلاَّ عِبَادَكَ مِنْهُمُ الْمُخْلِصِينَ {83} قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ {84} لأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمُ أَجْمَعِينَ {85}

[38:82] He said: Then (I swear) by Your Honour, I will divert them all [38:83] Except You servants from among them, the sincere [38:84] He said: So the Truth it is and the Truth do I Speak [38:85] That I will most certainly fill Hell with you and from the ones who follow you, altogether

علي بن إبراهيم: ثم قال لإبليس (لعنة الله) لما قال: فَبِعِزَّتِكَ لأَعْوِيَنَّهُمْ أَجْمَعِينَ إِلاَّ عِبَادَكَ مِنْهُمُ الْمُخْلِصِينَ. فقال الله: فَالْحَقُّ وَالْحَقُّ أَقُولُ أَي إِنَّكَ تَفْعَلُ ذَلِكَ، وَ الْحَقُّ أَقُولُ: لأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَ مِمَّنْ تَبِعَكَ مِنْهُمُ أَجْمَعِينَ.

Ali Bin Ibrahim –

Then He^{azwj} Said to Iblees^{la} when He^{azwj} Said **[38:82] He said: Then (I swear) by Your Honour, I will divert them all [38:83] Except You servants from among them, the sincere [38:84] He said: So the Truth it is and the Truth do I Speak** i.e., you^{la} would be doing that, **[38:84] and the Truth do I Speak [38:85] That I will most certainly fill Hell with you and from the ones who follow you, altogether**.⁶⁵

شرف الدين النجفي، قال: تأويله جاء في تفسير أهل البيت (عليهم السلام)، وهو ما روي عن محمد ابن جمهور، عن فضالة، عن أبان عن عبد الرحمن، عن ميسر، عن بعض آل محمد (صلوات الله عليهم)، في قوله تعالى: وَ لَقَدْ خَلَقْنَا الْإِنْسَانَ وَ نَعْلَمُ مَا تُوسِسُ بِهِ نَفْسُهُ. قال: «هو الأول».

Sharaf Al-Deen Najafy said, 'Its explanation has come from the People^{asws} of the Household, and it is what is reported from Muhammad Bin Jamhour, from Fazalat, from Aban, from Abdul Rahman, from Maysar,

(It has been narrated) from one of the Progeny^{asws} of Muhammad^{saww} regarding the Words of the High **[50:16] And We created the human being, and We know what his mind suggests to him**, he^{asws} said: 'He is the first one'.

و قال في قوله تعالى: قَالَ قَرِينُهُ رَبَّنَا مَا أَطْعَمْتُهُ وَ لَكِنُّ كَانَ فِي ضَلَالٍ بَعِيدٍ، قال: «هو زفر، و هذه الآيات إلى قوله تعالى: يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَ تَقُولُ هَلْ مِنْ مَزِيدٍ، فيهما و في أتباعهما، و كانوا أحق بها و أهلها».

And he^{asws} said regarding the Words of the High **[50:27] His friend will say: Our Lord! I did not lead him into inordinacy but he himself was in a great error**, he^{asws} said: 'He is Zufer'⁶⁶, and these are the Verses up to the Words of the High

⁶⁴ تفسير العياشي 2: 14 /242

⁶⁵ تفسير القمي 2: 245

⁶⁶ No.2

[50:30] On the Day that We will say to Hell: Are you filled up? And it will say: Are there any more? is regarding the two of them and regarding the followers of these two, and they would be rightfully deserving of it'.⁶⁷

VERSES 86 - 88

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ {86} إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ {87} وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ {88}

[38:86] Say: I do not ask you for any reward for it; nor am I a pretender [38:87] It is nothing but a Reminder to the worlds [38:88] And most certainly you will come to know its News after a while

وَبَهَذَا الْإِسْنَادِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِهِ عَزَّ وَجَلَّ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَ مَا أَنَا مِنَ الْمُتَكَلِّفِينَ إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ قَالَ هُوَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) وَ لَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ قَالَ عِنْدَ خُرُوجِ الْقَائِمِ (عليه السلام) وَ فِي قَوْلِهِ عَزَّ وَجَلَّ وَ لَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ قَالَ اخْتَلَفُوا كَمَا اخْتَلَفَتْ هَذِهِ الْأُمَّةُ فِي الْكِتَابِ وَ سَيَخْتَلِفُونَ فِي الْكِتَابِ الَّذِي مَعَ الْقَائِمِ الَّذِي يَأْتِيهِمْ بِهِ حَتَّى يُنْكِرَهُ نَاسٌ كَثِيرٌ فَيَقْدِمُهُمْ فَيَضْرِبُ أَعْنَاقَهُمْ

And by the above chain (of narrators), who has narrated the following:

Abu Ja'far^{asws} regarding the Words of the Mighty and Majestic: **[38:86] Say: I do not ask you for any reward for it; nor am I a pretender [38:87] It is nothing but a Reminder to the worlds.** He^{asws} said: 'It (the Reminder) is Amir-ul-Momineen^{asws}'. **[38:88] And most certainly you will come to know its News after a while.** He^{asws} said: 'During the coming out of Al-Qaim^{asws}'. And with regards to the Words of the Mighty and Majestic **"[11:110] We certainly gave the Book to Moses, but differences arose therein"**. He^{asws} said: 'They differed just like this community has differed regarding the Book, and they will be differing with regards to the Book with Al-Qaim^{asws} which he^{asws} will be coming to them with, to the extent that numerous people would deny it. So he^{asws} will march against them and strike their necks.⁶⁸

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا قَالَ مَنْ تَوَلَّى الْأَوْصِيَاءَ مِنْ آلِ مُحَمَّدٍ وَ اتَّبَعَ آثارَهُمْ فَذَلِكَ يَزِيدُهُ وَلَايَةً مِنْ مَضَى مِنَ النَّبِيِّينَ وَ الْمُؤْمِنِينَ الْأَوَّلِينَ حَتَّى تَصِلَ وَلَايَتُهُمْ إِلَى آدَمَ (عليه السلام) وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا يُدْخِلُهُ الْجَنَّةَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ يَقُولُ أَجْرُ الْمَوَدَّةِ الَّذِي لَمْ أَسْأَلْكُمْ غَيْرَهُ فَهُوَ لَكُمْ تَهْنُؤُونَ بِهِ وَ تَنْجُونَ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ

Ali Bin Muhammad, from Ali Bin Al-Abbas, from Ali Bin Hammad, from Amro Bin Shimr, from Jabir, who has narrated the following:

'Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **"[42:23] and whoever earns good, We give him more of good therein"**, said; 'The one who befriends (Tawalla) the successors^{asws} from the Progeny^{asws} of Muhammad^{saww}, and follows their^{asws} footsteps, so that increases for him the Wilayah of the ones from the past from the Prophets^{as}, and the former Believers until their Wilayah arrives to Adam^{as}, and it is the Words of Allah^{azwj} **"[27:89] Whoever brings good, he shall have better than it"**, He^{azwj} will Enter him into the Paradise, and these are the Words of Allah^{azwj}. **"[34:47] Say: Whatever reward I have asked of you, that is**

⁶⁷ تأويل الآيات 2: 608 / 1

⁶⁸ Al Kafi – H 14880

only for yourselves”. He^{saww} is saying that the reward is the cordiality which I^{saww} never asked for anything other than it, so it is for you to be guided by it, and to be Rescued by it from the Punishment on the Day of Judgement’.

وَقَالَ لِأَعْدَاءِ اللَّهِ أَوْلِيَاءِ الشَّيْطَانِ أَهْلِ التَّكْذِيبِ وَالْإِنْكَارِ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَ مَا أَنَا مِنَ الْمُتَكَلِّفِينَ يَقُولُ مُتَكَلِّفًا أَنْ أَسْأَلُكُمْ مَا لَسْتُمْ بِأَهْلِهِ

And he^{saww} said to the enemies of Allah^{azwj}, the friends of Satan^{la}, the people of the belying and the denial: **“[38:86] Say: "No reward do I ask of you for this, nor am I a pretender”**. He^{saww} is saying; ‘I^{saww} would be a pretender if I^{saww} were to ask you what you are not deserving of’.

فَقَالَ الْمُنَافِقُونَ عِنْدَ ذَلِكَ بَعْضُهُمْ لِبَعْضٍ أَمَا يَكْفِي مُحَمَّدًا أَنْ يَكُونَ فَهْرَنَا عَشْرِينَ سَنَةً حَتَّى يُرِيدَ أَنْ يُحْمَلَ أَهْلَ بَيْتِهِ عَلَى رِقَابِنَا فَقَالُوا مَا أَنْزَلَ اللَّهُ هَذَا وَ مَا هُوَ إِلَّا شَيْءٌ يَقُولُهُ يُرِيدُ أَنْ يَرْفَعَ أَهْلَ بَيْتِهِ عَلَى رِقَابِنَا وَ لَئِنْ قُتِلَ مُحَمَّدٌ أَوْ مَاتَ لَنَنْزِعَنَّهَا مِنْ أَهْلِ بَيْتِهِ ثُمَّ لَا نُعِيدُهَا فِيهِمْ أَبَدًا

So the hypocrites said to each other, with regards to that, ‘But it did not suffice Muhammad^{saww} after having conquered us for twenty years, to the extent that he^{saww} now wants to burden us with the People^{asws} of his^{saww} Household upon our necks’. So they said, ‘Allah^{azwj} has not Revealed this, nor is it anything except for his^{saww} words, intending to raise the People^{asws} of his^{saww} Household upon our necks, and if Muhammad^{saww} were to be killed or dies, we would take it (rule) away from the People^{asws} of his^{saww} Household, then we would not let it return to be among them ever’.⁶⁹

ابن شهر آشوب: عن كتاب ابن رميح: قال أبو جعفر (عليه السلام): قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَ مَا أَنَا مِنَ الْمُتَكَلِّفِينَ إِنَّهُ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ قَالَ: «أَمِيرِ الْمُؤْمِنِينَ (عليه السلام)».

Ibn Shehr Ashub, from the book of Ibn Rameeh –

Abu Ja’far^{asws} said: **‘[38:86] Say: I do not ask you for any reward for it; nor am I a pretender [38:87] It is nothing but a Reminder to the worlds**, he^{asws} said: **(The Reminder) is Amir-ul-Momineen**^{asws, 70}.

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 عز وجل (قل ما أسألكم عليه من أجر وما أنا من المتكلفين إن هو إلا ذكر للعالمين ولتعلمن نبأه بعد حين) قال: ذلك أمير المؤمنين (ولتعلمن نبأه بعد حين) قال: عند خروج القائم عليه السلام. يعني أن ذكر العالمين أمير المؤمنين عليه السلام. "ونبأه" أي خبره وشأنه وفضله، وانه حجة الله، هو وولده المعصومون على العالمين إذا قام القائم من ولده بالسيف، أي ذلك الاوان تعلمون نبأه بالمشاهدة والعيان.

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^{asws} regarding the Wrods of the Mighty and Majestic **[38:86] Say: I do not ask you for any reward for it; nor am I a pretender [38:87] It is nothing but a Reminder to the worlds [38:88] And most certainly you will come to know its**

⁶⁹ الكافي 8: 574 /379

⁷⁰ المناقب 3: 97

News after a while, he^{asws} said: ‘That is Amir-ul-Momineen^{asws}. During the coming out of Al-Qaim^{asws}. Meaning, that the Reminder is Amir-ul-Momineen^{asws}. And **its News**, i.e., his^{asws} information, and his^{asws} glory, and his^{asws} merits, and that he^{asws} is the Proof^{asws} of Allah^{azwj}. Him^{asws} and his^{asws} sons^{asws} are Infallible over all the worlds. When Al-Qaim^{asws} from his^{asws} sons^{asws}, makes a stand, at that time you would come to know **its News**, by the observation and the sight’.⁷¹

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^{asws} – a lengthy Hadeeth in which he^{asws} is saying: ‘And from the scholars is one who places himself for the Verdicts (Fatwas) and he is saying, ‘Ask me’, and perhaps he does not even give one word, and Allah^{azwj} does not like the pretenders (المتكلفين), so that one would be in the sixth level of the Fire’.⁷²

⁷¹ Taweel Al Ayaat Al Zaahira – CH 38 H 13

⁷² Tafseer Noor Al Saqalayn – CH 38 H 99