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CHAPTER 15

AL-HIJR

(99 VERSES)

VERSES 1 - 44

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

خواص القرآن: روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة اعطي من الحسنات بعدد المهاجرين و الأنصار،

Khawas Al Quran –

‘It has been reported from the Prophet^{saww} having said: ‘The one who recites this Chapter (Al-Hijr), would be Given from the Rewards of the number of the Emigrants and the Helpers.

و من كتبها بزعفران و سقاها امرأة قليلة اللبن كثر لبنها،

And the one who writes it with saffron and gives (its water) to drink, to a woman who is of little milk, her milk would be abundant.

و من كتبها و جعلها في عضده، و هو يبيع و يشتري، كثر بيعه و شراؤه، و يحب الناس معاملته، و كثر رزقه بإذن الله تعالى ما دامت عليه».

And the one who writes it and makes it to be in his upper arm, and he is buying and selling, his buying and selling would be abundant, and the people would love his dealings, and his sustenance would be abundant by the Permission of Allah^{azwj} for as long as it is upon him’.¹

و قال الصادق (عليه السلام): «من كتبها بزعفران و سقاها امرأة قليلة اللبن كثر لبنها، و من كتبها و جعلها في خزينته أو جيبه، و غدا و خرج و هي في صحبته فإنه يكثر كسبه، و لا يعدل أحد عنه بما يكون عنده مما يبيع و يشتري، و تحب الناس معاملته».

And Al-Sadiq^{asws} said: ‘One who writes it by saffron and quenches a woman of little milk by (its water), her milk would be abundant. And one who writes it and makes it to be in his safe or his pocket, and goes out in the early morning and it is in his accompaniment, his earnings would be abundant, and no one would turn away from

¹ خواص القرآن: 3 «قطعة منه»

him with what happens to be with him (merchandise) from what he sells or buys, and the people would love his dealings".²

VERSE 1

الر ٓ تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُبِينٍ {1}

Alif Lam Ra. These are the Verses of the Book and a Clarifying Quran [15:1]

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلي على يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المنثري، 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 بن رسول الله، ما معنى الر؟ قال (عليه السلام): «معناه أنا الله الرؤوف».

Ibn Babuwayh said, 'Abu Al Hassan Muhammad Bin Haroun Al Zanjany narrated to us, regarding what he wrote to the hands of Ali Bin Ahmad Al Baghdady Al Waraaq, from Ma'az Bin Al Masny Al Anbary, from Abdullah Bin Asma'a, from Juweyriya, from Sufyan Bin Saeed Al Sowry who said,

'I said to Abu 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: **[15:1] Alif Lam Ra?**' He^{asws} said: 'Its Meaning is: "I^{azwj} am Allah^{azwj}, the Kind (الرؤوف)".³

VERSES 2 & 3

رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ {2}

Sometimes those who are committing Kufr would ardently wish if only they had been submitters [15:2]

ذَرُهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِهِمُ الْأَمَلُ ۖ فَسَوْفَ يَعْلَمُونَ {3}

Leave them to eat and enjoy themselves and for the hopes to delude them, for soon they will come to know [15:3]

قَالَ الصَّادِقُ ع وَ هَذَا [الْيَوْمُ] يَوْمُ الْمَوْتِ، فَإِنَّ الشَّفَاعَةَ وَ الْفِدَاءَ لَا يُغْنِي عَنْهُ. فَأَمَّا فِي الْقِيَامَةِ، فَإِنَّا وَ أَهْلُنَا نَجْزِي عَنْ شِيعَتِنَا كُلِّ جَزَاءٍ، لَيَكُونَنَّ عَلَى الْأَعْرَافِ بَيْنَ الْجَنَّةِ وَ النَّارِ «مُحَمَّدٌ وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحُسَيْنُ وَ الْحُسَيْنُ ع وَ الطَّيِّبُونَ مِنْ آلِهِمْ»

² خواص القرآن: 3

³ معاني الأخبار: 1/22.

(Imam Hassan Al-Askari^{asws} said): 'Al-Sadiq^{asws} said: 'And this - the day – is the day of death, so the intercession and the substitution (from not dying) would not be availed from. But, as for during the Day of Judgment, So we^{asws} and our^{asws} family members, we^{asws} would recompense our^{asws} Shias with every recompense. We^{asws} would certainly be upon the Heights (A'raaf) between the Paradise and the Fire – Muhammad^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws}, and the goodly ones^{asws} from their^{asws} Progeny^{asws}.

فَرَى بَعْضَ شِيعَتِنَا فِي تِلْكَ الْعَرَصَاتِ - مِمَّنْ كَانَ مِنْهُمْ مُقَصِّرًا فِي بَعْضِ شِدَائِدِهَا - فَتَبَعْتُ عَلَيْهِمْ خِيَارَ شِيعَتِنَا كَسَلَمَانَ وَ الْمِقْدَادِ وَ أَبِي ذَرٍّ وَ عَمَّارٍ وَ نَظَائِرَهُمْ فِي الْعَصْرِ الَّذِي يَلِيهِمْ، ثُمَّ فِي كُلِّ عَصْرٍ إِلَى يَوْمِ الْقِيَامَةِ، فَيَنْقَضُونَ عَلَيْهِمْ كَالْبُرْزَةِ وَ الصُّغُورِ وَ يَتَنَاوَلُونَهُمْ كَمَا تَتَنَاوَلُ الْبُرْزَةُ وَ الصُّغُورُ صَيْدَهَا، فَيَرْفُتُونَهُمْ إِلَى الْجَنَّةِ رَفًّا.

So we^{asws} would see one of our^{asws} Shias in those plains – from the ones who were derogators from them – in one of its difficulties, so we^{asws} would send the best of our^{asws} Shias, like Salman^{as}, and Al-Miqdad^{as}, and Abu Zarr^{as}, and Ammar^{as}, and their peers in the time period which followed them^{as}, then in every time period up to the Day of Judgment. So they^{as} would be swooping upon them like the buzzards and the hawks, and they would be snatching them just as the buzzard and the hawk snatches its prey, and they^{as} would be bringing them to the Paradise hurriedly.

وَ إِنَّا لَنَبْعَثُ عَلَى آخِرِينَ مِنْ مُحِبِّينَا - مِنْ خِيَارِ شِيعَتِنَا كَالْحَمَامِ فَيَلْتَقِطُونَهُمْ مِنَ الْعَرَصَاتِ كَمَا يَلْتَقِطُ الطَّيْرُ الْحَبَّ، وَ يَنْقُلُونَهُمْ إِلَى الْجَنَّةِ بِحَضْرَتِنَا.

And we^{asws} would certainly send upon the others from those that love us^{asws}, from the best of our^{asws} Shias, like the doves, so they would be cutting them out from the plains just as the bird cuts out the seed, and they would be transferring them to the Gardens in our^{asws} Presence.

وَ سَيُؤْتَى بِالْوَاحِدِ مِنْ مُقَصِّرِي شِيعَتِنَا فِي أَعْمَالِهِ، بَعْدَ أَنْ قَدْ حَازَ الْوَلَايَةَ وَ التَّقِيَّةَ وَ حُقُوقَ إِخْوَانِهِ، وَ يُوقَفُ بِإِزَائِهِ مَا بَيْنَ مِائَةٍ وَ أَكْثَرَ مِنْ ذَلِكَ - إِلَى مِائَةِ أَلْفٍ مِنَ النَّصَابِ فَيُقَالُ لَهُ: هَؤُلَاءِ فِدَاؤُكَ مِنَ النَّارِ. فَيَدْخُلُ هَؤُلَاءِ الْمُؤْمِنُونَ الْجَنَّةَ، وَ أُولَئِكَ النَّصَابُ النَّارِ.

And they would be coming with one from our^{asws} Shias deficient in his deeds, after his having earned the Wilayah, and (performed) the dissimulation, and (fulfilled) the rights of his brethren, and he would be paused in front of what is between one hundred, and more than that up to one hundred thousand from the *Nasibis* (Hostile ones), and it would be said to him: 'They are your expiation from the Fire (as replacements). Thus, these *Momineen* would be entering the Paradise, and those *Nasibis* (into the) Fire.

وَ ذَلِكَ مَا قَالَ اللَّهُ عَزَّ وَ جَلَّ: رَبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا يَعْنِي بِالْوَلَايَةِ لَوْ كَانُوا مُسْلِمِينَ فِي الدُّنْيَا مُتَّقِدِينَ لِلْإِمَامَةِ، لِيُجْعَلَ مُحَالِفُوهُمْ فِدَاءَهُمْ مِنَ النَّارِ.

And that is what Allah^{azwj} Mighty and Majestic Said: **Sometimes those who are committing Kufr** – meaning in the Wilayah – **would ardently wish if only they had**

been submitters [15:2] – in the world as being led to the Imamate, in order for their adversaries to be their expiation from the Fire”.⁴

سعد بن عبد الله، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن عمار ابن مروان، عن المنخل بن جميل، عن جابر بن يزيد، قال: قال أبو عبد الله (عليه السلام): «قال أمير المؤمنين (عليه السلام) في قول الله عز و جل: رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ قال: هو إذا خرجت أنا و شيعتي، و خرج عثمان و شيعته، و نقتل بني امية، فعندها يود الذين كفروا لو كانوا مسلمين».

Sa'd Bin Abdullah said, 'It was narrated to us by Muhammad Bin Al Husayn Bin Abu Al Khattab, from Muhammad Bin Sinan, from Ammar Ibn Marwan, from Al Mankhal Bin Jameel, from Jabir Bin Yazeed who said,

'Abu Abdullah^{asws} said: 'Amir Al-Momineen^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **Sometimes those who are committing Kufr would ardently wish if only they had been submitters [15:2]**. He^{asws} said: 'It is when we^{asws} will be coming out, I^{asws} and my^{asws} Shias, and there would be coming out Usman and his adherents, and we will kill the clan of Umayya. Thus, during that, **those who are committing Kufr would ardently wish if only they had been submitters [15:2]** (to the Wilayah of Amir Al-Momineen^{asws})'.⁵

العباشي: عن عبد الله بن عطاء المكي، قال: سألت أبا جعفر (عليه السلام) عن قول الله: رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ. قال: «ينادي مناد يوم القيامة يسمع الخلائق: أنه لا يدخل الجنة إلا مسلم. ثم يود سائر الخلق أنهم كانوا مسلمين».

Al Ayyashi, from Abdullah Bin Ata'a Al Makky who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj}: **Sometimes those who are committing Kufr would ardently wish if only they had been submitters [15:2]**. He^{asws} said: 'A Caller would Call out on the Day of Judgment for the creatures to her: 'No one will enter the Paradise except for a submitter!' Then the rest of the people would ardently wish that they had been submitters (to the Wilayah of Amir Al-Momineen^{asws})'.⁶

VERSES 4 - 8

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ {4}

And We did not Destroy a town except and for it is a known Ordainment [15:4]

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ {5}

⁴ Tafseer Imam Hassan Al Askari^{asws} – S 119

⁵ مختصر بصائر الدرجات: 18.

⁶ تفسير العياشي 2: 239 / 1.

No community can precede its term nor can they delay themselves (from it) [15:5]

وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ {6}

And they are saying, 'O you upon whom the Reminder has Revealed, you are insane! [15:6]

لَوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ {7}

Why don't you come to us with the Angels if you were from the truthful ones? [15:7]

مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ {8}

We do not Send down the Angels except with the Truth, and then they would not be Given Respite [15:8]

قَالَ الْحَسَنُ بْنُ عَلِيٍّ ع فَقُلْتُ لِأَبِي عَلِيٍّ بْنِ مُحَمَّدٍ ع: فَهَلْ كَانَ رَسُولُ اللَّهِ ص يُنَازِلُهُمْ إِذَا عَانَتْهُ وَ يُحَاجُّهُمْ قَالَ: بَلَى مِرَاراً كَثِيراً

Al-Hassan^{asws} Bin Ali (Al-Askari^{asws}) said: 'I^{asws} said to my^{asws} father^{asws}, Ali^{asws} Bin Muhammad^{asws}: 'Did Rasool-Allah^{saww} debate with them, when they were insolent, and argue against them?' He^{asws} said: 'Yes, many a times.

قَالَ: وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص كَانَ قَاعِداً ذَاتَ يَوْمٍ بِمَكَّةَ بِفَنَاءِ الْكَعْبَةِ إِذِ اجْتَمَعَ جَمَاعَةٌ مِنْ رُؤَسَاءِ قُرَيْشٍ مِنْهُمْ: الْوَلِيدُ بْنُ الْمُغِيرَةِ الْمَخْزُومِيُّ، وَ أَبُو الْبَخْتَرِيِّ بْنُ هِشَامٍ وَ أَبُو جَهْلٍ بْنُ هِشَامٍ، وَ الْعَاصُ بْنُ وَائِلٍ السَّهْمِيُّ، وَ عَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ الْمَخْزُومِيُّ، وَ كَانَ مَعَهُمْ جَمْعٌ مِمَّنْ يَلِيهِمْ كَثِيرٌ، وَ رَسُولُ اللَّهِ ص فِي نَفَرٍ مِنْ أَصْحَابِهِ - يَقْرَأُ عَلَيْهِمْ كِتَابَ اللَّهِ وَ يُؤَدِّي إِلَيْهِمْ عَنِ اللَّهِ أَمْرَهُ وَ نَهْيَهُ.

He^{asws} said: 'And that is, Rasool-Allah^{saww} was seated one day in Makkah, by the courtyard of the Kabah, when a group of the chiefs of the Quraysh gathered – from them were Al-Waleed Bin Al-Mugheira Al-Makhzoumy, and Abu Al-Bakhtary Bin Hisham, and Abu Jahl Bin Hisham, and Al-Aas Bin Wa'il Al-Sahmy, and Abdullah Bin Abu Amayya Al-Makhzoumy – and with them was a large group of the ones who followed them. And Rasool-Allah^{saww} was among a number of his^{saww} companions – reciting to them the Book of Allah^{azwj}, and entrusting to them, on behalf of Allah^{azwj}, His^{azwj} Commands and His^{azwj} Prohibitions.

فَقَالَ الْمُشْرِكُونَ بَعْضُهُمْ لِبَعْضٍ: لَقَدْ اسْتَفْجَلَ أَمْرُ مُحَمَّدٍ، وَ عَظُمَ خَطْبُهُ فَتَعَالَوْا نَبْدَأْ بِتَقْرِيعِهِ وَ تَبْكِيَّتِهِ وَ تَوْبِيخِهِ، وَ الْإِخْتِجَاجِ عَلَيْهِ، وَ إِبْطَالِ مَا جَاءَ بِهِ - لِيَهْوَنَ خَطْبُهُ عَلَى أَصْحَابِهِ، وَ يَصْغُرَ قَدْرُهُ عِنْدَهُمْ، فَلَعَلَّهُ يَنْزِعُ عَمَّا هُوَ فِيهِ مِنْ عَنِيٍّ وَ بَاطِلِهِ وَ تَمَرُّدِهِ وَ طُعْيَانِهِ، فَإِنْ انْتَهَى وَ إِلَّا عَامَلْنَاهُ بِالسَّيْفِ الْبَاطِرِ.

So the Polytheists said to each other, 'The matter of Muhammad^{saww} has grown strong, and his sermons (have become) great. Come, let us censure him^{saww}, and reproach him^{saww}, and rebuke him^{saww}, and argue against him^{saww}, and invalidate whatever he^{saww} has come with – in order to humiliate his^{saww} sermons upon his^{saww} companions, and belittle his^{saww} worth in their presence. Perhaps he^{saww} would be removed from what he^{saww} is (indulging) in, from his^{saww} error and his^{saww} falsehood, and his^{saww} rebellion and his^{saww} tyranny. So either it ends, or else we shall work with the sharp sword'.

قَالَ أَبُو جَهْلٍ: فَمَنْ [ذَا] الَّذِي يَلِي كَلَامَهُ وَ مُجَادَلَتَهُ قَالَ عَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ الْمَخْزُومِيُّ: أَنَا إِلَى ذَلِكَ، أَمَا تَرْضَانِي لَهُ قَوْلًا حَسِبًا، وَ مُجَادِلًا كَفِيًّا قَالَ أَبُو جَهْلٍ: بَلَى

Abu Jahl^{la} said: 'So who is that who would follow his^{saww} speech and contest it?' Abdullah Bin Abu Amayya Al Makhzoumy said, 'I am for that. Are you not pleased with me for as a counterpart to reckon with, a sufficing debater?' Abu Jahl^{la} said, 'Yes'.

فَأَتَوْهُ بِأَجْمَعِهِمْ، فَأَبْتَدَأَ عَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ الْمَخْزُومِيُّ فَقَالَ: يَا مُحَمَّدُ، لَقَدْ ادَّعَيْتَ دَعْوَى عَظِيمَةً، وَ قُلْتَ مَقَالًا هَائِلًا، زَعَمْتَ أَنَّكَ رَسُولُ اللَّهِ رَبِّ الْعَالَمِينَ، وَ مَا يَنْبَغِي لِرَبِّ الْعَالَمِينَ وَ خَالِقِ الْخَلْقِ أَجْمَعِينَ - أَنْ يَكُونَ مِثْلَكَ رَسُولًا لَهُ!

So they came altogether, and Abdullah Bin Abu Amayya initiated, and he said, 'O Muhammad^{saww}! You^{saww} have claimed a great claim, and you^{saww} said a speech which boggles (the mind). You^{saww} claimed that you^{saww} are a Rasool^{saww} of the Lord^{azwj} of the worlds, and it is not befitting for the Lord^{azwj} of the worlds and Creator of the entire creatures that the likes of you^{saww} should become a Rasool^{as} for Him^{azwj}.

بَشَرٌ مِثْلُنَا، تَأْكُلُ كَمَا نَأْكُلُ، وَ تَمْشِي فِي الْأَسْوَاقِ كَمَا تَمْشِي، فَهَذَا مَلِكُ الرُّومِ، وَ هَذَا مَلِكُ الْفُرْسِ لَا يَبْعَثَانِ رَسُولًا إِلَّا كَثِيرَ الْمَالِ، عَظِيمَ الْحَالِ، لَهُ قُصُورٌ وَ دُورٌ [وَ بَسَاتِينُ] وَ فَسَاطِيطٌ وَ حَيَاطٌ وَ عِبِيدٌ وَ خُدَّامٌ، وَ رَبُّ الْعَالَمِينَ فَوْقَ هَؤُلَاءِ كُلِّهِمْ أَجْمَعِينَ، فَهُمْ عِبِيدُهُ، وَ لَوْ كُنْتَ نَبِيًّا لَكَانَ مَعَكَ مَلَكٌ يُصَدِّقُكَ وَ تُشَاهِدُهُ،

(You^{saww} are) a person like us, eating just as we eat, and walking in the markets just as we walk. So this is the king of Rome, and this is the king of Persia, they do not send messengers (ambassadors) unless he is of a lot of wealth, great status, having castles and houses for him, and orchards, and pavilions, and tents, and slaves and servants. And the Lord^{azwj} of the worlds is above all of them together, and they are His^{azwj} slaves. And had you^{saww} been a Prophet^{saww}, there would have been an Angel with you^{saww}, ratifying you^{saww} and we would witness him.

بَلْ لَوْ أَرَادَ اللَّهُ أَنْ يَبْعَثَ إِلَيْنَا نَبِيًّا - لَكَانَ إِمَّا يَبْعَثُ إِلَيْنَا مَلَكًا، لَا بَشَرًا مِثْلَنَا، مَا أَنْتَ يَا مُحَمَّدُ إِلَّا مَسْحُورًا، وَ لَسْتُ بِنَبِيٍّ.

But, had Allah^{azwj} Wanted to Send a Prophet^{as} to us – rather He^{azwj} would have Sent a king to us, not a person like us. You^{saww}, O Muhammad^{saww}, are not, except bewitched, and you^{saww} are not a Prophet^{as}.

ثُمَّ قَالَ: وَ لَنْ نُؤْمِنَ لَكَ أَوْ تَأْتِي بِاللَّهِ وَ الْمَلَائِكَةِ قَبِيلًا، تَأْتِي بِهِ وَ بِهِمْ وَ هُمْ لَنَا مُقَابِلُونَ

Then (among other things) he said, 'And we will never believe you^{saww}, **or you should bring Allah and the Angels face to face (with us) [17:92]**, coming with Him^{azwj} and with them, and they would be face to face with us.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: وَ أَمَّا قَوْلُكَ يَ: «وَلَوْ كُنْتَ نَبِيًّا لَكَانَ مَعَكَ مَلَكٌ يُصَدِّقُكَ وَ تُشَاهِدُهُ، بَلْ لَوْ أَرَادَ اللَّهُ أَنْ يَبْعَثَ إِلَيْنَا نَبِيًّا- لَكَانَ إِنَّمَا يَبْعَثُ مَلَكًا لَا بَشَرًا مِثْلَنَا» فَالْمَلَكُ لَا تُشَاهِدُهُ حَوَاسُّكُمْ، لِأَنَّهُ مِنْ جِنْسٍ هَذَا الْهَوَاءِ، لَا عِيَانَ مِنْهُ،

Then Rasool-Allah^{saww} said: 'And as for your words to me, 'And had you^{saww} been a Prophet^{saww}, there would have been an Angel with you^{saww}, ratifying you^{saww} and we would witness him. But, had Allah^{azwj} Wanted to Send a Prophet^{as} to us – rather He^{azwj} would have Sent a king to us, not a person like us' – So the Angel is such that your faculties cannot witness him, because he is of a genus of this air, not visible from it.

وَلَوْ شَاهَدْتُمُوهُ- بِأَنْ يُزَادَ فِي قُوَى أَبْصَارِكُمْ- لَقُلْتُمْ: لَيْسَ هَذَا مَلَكًا، بَلْ هَذَا بَشَرٌ، لِأَنَّهُ إِنَّمَا كَانَ يَظْهَرُ لَكُمْ بِصُورَةِ الْبَشَرِ- الَّذِي قَدْ أَلْفُتُمُوهُ لِتَفْهَمُوا عَنْهُ مَقَالَهُ، وَ تَعْرِفُوا بِهِ خَطَابَهُ وَ مُرَادَهُ، فَكَيْفَ كُنْتُمْ تَعْلَمُونَ صِدْقَ الْمَلَكِ- وَ أَنَّ مَا يَقُولُهُ حَقٌّ

And, if you were to see him – by an increase in the strength of your visions – you would be saying, 'This isn't an Angel, but, this is a human being!' because rather, he would have appeared to you all in the image of the human being – which you are accustomed to understand his speech from him, and recognised his address by it and his purpose. So how would you be knowing the truthfulness of the Angel, and that whatever he is saying is true?

بَلْ إِنَّمَا بَعَثَ اللَّهُ بَشَرًا، وَ أَظْهَرَ عَلَى يَدِهِ الْمُعْجَزَاتِ- الَّتِي لَيْسَتْ فِي طَبَائِعِ الْبَشَرِ- الَّذِينَ قَدْ عَلِمْتُمْ صَمَائِرَ قُلُوبِهِمْ، فَتَعْلَمُونَ بِعَجَزِكُمْ عَمَّا جَاءَ بِهِ أَنَّهُ مُعْجَزَةٌ وَ أَنَّ ذَلِكَ شَهَادَةٌ مِنَ اللَّهِ تَعَالَى بِالصِّدْقِ لَهُ، وَ لَوْ ظَهَرَ لَكُمْ مَلَكٌ وَ ظَهَرَ عَلَى يَدِهِ مَا يَعْجِزُ عَنْهُ الْبَشَرُ، لَمْ يَكُنْ فِي ذَلِكَ مَا يَدُلُّكُمْ- أَنَّ ذَلِكَ لَيْسَ فِي طَبَائِعِ سَائِرِ أَجْنَاسِهِ مِنَ الْمَلَائِكَةِ- حَتَّى يَصِيرَ ذَلِكَ مُعْجَزًا.

But rather, Allah^{azwj} Sent a human being, and Manifested upon his hands, the miracles which aren't the norm for the human being – the one who knows the consciences of your hearts. So you would be knowing, by your frustrations from whatever he^{saww} came with, that it is indeed a miracle, and that it is a testimony from Allah^{azwj} the Exalted with the ratification for him^{saww}. And had He^{azwj} Manifested an Angel to you all, and Manifested upon his hands what the human being would be frustrated from, there would not happen to be a justice for you all in that – for that would not be from the norms of the rest of the species from the Angels – until that would become (to be counted as) a miracle.

أَلَا تَرَوْنَ أَنَّ الطُّيُورَ الَّتِي تَطِيرُ- لَيْسَ ذَلِكَ مِنْهَا مُعْجِزٌ، لِأَنَّ لَهَا أَجْنَاسًا يَقَعُ مِنْهَا مِثْلُ طَيْرَانِهَا، وَ لَوْ أَنَّ آدَمِيًّا طَارَ كَطَيْرَانِهَا كَانَ ذَلِكَ مُعْجِزًا، فَاللَّهُ عَزَّ وَ جَلَّ سَهَّلَ عَلَيْكُمُ الْأَمْرَ، وَ جَعَلَهُ يَحِثُّ تَقْوَمُ عَلَيْكُمْ حُجَّتُهُ، وَ أَنْتُمْ تَقْتَرِحُونَ عَمَلِ الصَّعْبِ الَّذِي لَا حُجَّةَ فِيهِ.

Are you not seeing the birds which are flying – that is not a miracle from them, because for it is a species, from which occurs the likes of flight. And if a human was to fly like its flying, that would be (counted as) a miracle. So, Allah^{azwj} mighty and

Majestic has Made the matter easy upon you, and Made it when a proof would be established upon you, and you are suggesting a difficult matter in which there is no proof'.⁷

VERSE 9

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ {9}

Surely, We Sent down the Zikr (Reminder) and We are the Protectors for him [15:9]

ابن بابويه، قال: حدثنا علي بن الحسين بن شاذويه المؤدب، و جعفر بن محمد بن مسرور (رضي الله عنهما)، قالوا: حدثنا محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن الريان بن الصلت، عن الرضا (عليه السلام)، قال في حديث مجلس المأمون، قال: «الذكر: رسول الله (صلى الله عليه وآله).

Ibn Babuwayh, from Ali Bin Al-Husyan Bin Shazawiya Al-Mu'dab, and Ja'far Bin Muhammad Bin Masroor, from Muhammad Bin Abdullah Bin Ja'far Al-Humeyri, from his father, from Al-Rayan Bin Al-Salt:

'Al-Reza^{asws} having said in a session with Al-Ma'moun: 'The Reminder (الذكر) is Rasool-Allah^{saww}'.⁸

ابن شهر آشوب، في قوله تعالى: فَسْئَلُوا أَهْلَ الذِّكْرِ و قوله تعالى: إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ و إِنَّا لَهُ لَحَافِظُونَ. قال: في تفسير يوسف القطان، و وكيع بن الجراح، و إسماعيل السدي، و سفيان الثوري، أنه: قال الحارث: سألت أمير المؤمنين (عليه السلام) عن هذه الآية؟ فقال: «و الله إنا نحن أهل الذكر، نحن أهل العلم، نحن معدن التأويل و التنزيل».

Ibn Shehr Ashub

(It has been narrated) regarding the Words of the Exalted: ***therefore ask the people of the Reminder if you don't know [16:43]***, and His^{azwj} Words: ***Surely We Sent down the Zikr (Reminder) and We are the Protectors for him [15:9]***, said, 'In the Tafseer of Yusuf Al-Qataan, and Waki'e Bin Al Jaraah, and Ismail Al Sady, and Sufyan Al Sowry who said, 'Al Haaris said, 'I asked Amir-Aul-Momineen^{asws} about this Verse, so he^{asws} said: 'By Allah^{azwj}! Surely we^{asws} are the People^{asws} of the Reminder, we^{asws} are the People^{asws} of the Knowledge, we^{asws} are the Mines of the Interpretation and the Revelation'.⁹

⁷ Tafseer Imam Hassan Al Askari^{asws} – S 314 (Extracts)

⁸ 1 / 239 : عيون أخبار الرضا (عليه السلام) (Extract)

⁹ مناقب ابن شهر آشوب 4 : 179.

VERSES 10 - 13

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْعِ الْأَوَّلِينَ {10}

And We had Sent Rasools before you among the former sects [15:10]

وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ {11}

And there did not come to them a Rasool except that they were mocking with him [15:11]

كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ {12}

Like that we Let it go into the hearts of the criminals [15:12]

لَا يُؤْمِنُونَ بِهِ ۖ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ {13}

They will not believe in it, and the ways of the former ones have passed [15:13]

و عنه، قال: حدثنا أحمد بن محمد بن موسى النوفلي، عن محمد بن عبد الله، عن أبيه، عن الحسن بن محبوب، عن زكريا الموصلي، عن جابر الجعفي، عن أبي جعفر، عن أبيه، عن جده (عليهم السلام): «أن النبي (صلى الله عليه و آله) قال لعلي (عليه السلام): يا علي، و المجرمون هم المنكرون لولايتك.

And he said, 'It was narrated to us by Ahmad Bin Muhammad Bin Musa Al-Nowfaly, from Muhammad Bin Abdullah, from his father, from Al-Hassan Bin Mahboub, from Zakariya Al-Mowsaly, from Jabir Al-Ju'fy, who has narrated the following:

'Abu Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} (said) that: 'The Prophet^{saww} said to Ali^{asws}: 'O Ali^{asws}! And the criminals, they are the deniers of your^{asws} Wilayah'.¹⁰

VERSES 14 - 18

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ {14}

And if We were to Open for them a gateway of the sky, they would have kept on ascending into it [15:14]

¹⁰ (Extract) تفسير القمي 2: 395.

لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَسْحُورُونَ {15}

They would have said, 'But rather, our eyes are intoxicated, but we are a people bewitched' [15:15]

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ {16}

And We have Made constellations to be in the sky and Adorned it for the spectators [15:16]

وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ {17}

And We Guard these against every Pelted Satan [15:17]

إِلَّا مَنْ اسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ شِهَابٌ مُبِينٌ {18}

Except one who steals the hearing, so there pursued him a visible flame [15:18]

The arrival of Rasool-Allah^{saww} in the earth

ابن بابويه، قال: حدثنا علي بن أحمد بن عبد الله بن أحمد بن أبي عبد الله البرقي، قال: حدثني أبي، عن جده أحمد بن أبي عبد الله، عن أحمد بن محمد بن أبي نصر البزنطي، عن أبان بن عثمان، عن أبي عبد الله الصادق (عليه السلام) قال: «كان إبليس (لعنة الله) يخترق السماوات السبع، فلما ولد عيسى (عليه السلام)، حجب عن ثلاث سماوات، و كان يخترق أربع سماوات، فلما ولد رسول الله (صلى الله عليه وآله)، حجب عن السبع كلها، و رميت الشياطين بالنجوم،

Ibn Babuwayh said, 'Ali Bin Ahmad Bin Abdullah Bin Ahmad Bin Abu Abdullah Al Barqy, from his father, from his grandfather Ahmad Bin Abu Abdullah, from Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty, from Aban Bin Usman,

(It has been narrated) from Abu Abdullah Al-Sadiq^{asws} having said: 'Iblees^{la} used to penetrate the seven skies. So when (Prophet) Isa^{as} was sent (to the earth), he^{la} was Blocked from three skies, and he^{la} used to penetrate four skies. So when Rasool-Allah^{saww} was descended, he^{la} was Blocked from all seven, and the devils were Pelted with the (shooting) stars.

و قالت قریش: هذا قيام الساعة، كنا نسمع أهل الكتب يذكرونه. و قال عمرو بن أمية، و كان من أزجر أهل الجاهلية: انظروا هذه النجوم التي يهتدى بها، و يعرف بها أزمان الشتاء و الصيف، فإن كان رمي بها، فهو هلاك كل شيء، و إن كانت ثبتت و رمي بغيرها، فهو أمر حدث.

And the Quraysh said, 'This is the establishment of the Hour. We heard the People of the Book mentioning it'. And Amro Bin Ameet, who was the expert in predictions among the people of the pre-Islamic period, said, 'Look! These are the stars which you are guided by, and by these you recognise the times of the winter and the summer. So if these are what they being pelted with, then everything would be destroyed, but if these were firm, and the Pelting is by the others, so a matter has occurred'.

و أصبحت الأصنام كلها صبيحة مولد النبي ليس منها صنم إلا و هو منكب على وجهه، و ارتحس في تلك الليلة إيوان كسرى، و سقطت منه أربعة عشر شرفة، و غاضت بحيرة ساوة، و فاض وادي السماوة، و خمدت نيران فارس، و لم تخمد قبل ذلك بألف عام،

And in the morning of the Prophet^{saww} coming to the earth, all the idols, and there was no idol from these except that it fell down upon its face, and the pillars of the palace of Caesar shook severely, and fourteen of its balconies broke down. And the lake Sawat subsided, and Al-Samawat valley overflowed. And the fires of Persia were extinguished, which had never been extinguished for a thousand years.

و رأى الموبدان في تلك الليلة في المنام إبلا صعبا تقود خيلا عربا، و قد قطعت دجلة و انتشرت في بلادهم، و انقصم طاق الملك كسرى من وسطه، و انخرقت عليه دجلة العوراء، و انتشر في تلك الليلة نور من قبل الحجاز، ثم استطار حتى بلغ المشرق، و لم يبق سرير لملك من ملوك الدنيا إلا أصبح منكوسا، و الملك مخرسا لا يتكلم يومه ذلك،

And the Magian judge saw in his dream during that night, that the camels were having difficulties in leading the Arabian horses, and that the river Tigris had been cut-off and is spreading in their country, and the roof of the king had been broken in the middle, and that the Tigris had flowed towards it. And a Light spread out during that night from the direction of Al-Hijaz, then it spread out until it reached the east. And there did not remain any bed of a king from the kings of the world except that it was overturned, and the king became speechless and did not speak on that day.

و انتزع علم الكهنة، و بطل سحر السحرة، و لم تبق كاهنة في العرب إلا حجبت عن صاحبها، و عظمت قريش في العرب، سمو آل الله عز و جل -

And the knowledge of the sooth-Sayers was snatched away, and the sorcery of the sorcerers was invalidated. And there did not remain a soothsayer among the Arabs except that he hid himself from his companion. And the Quraysh were considered great, and they (Bani Hashim^{asws}) were called progeny of Allah^{azwj} (آل الله) Mighty and Majestic'.

قال أبو عبد الله الصادق (عليه السلام) - إنما سمو آل الله عز و جل لأنهم في بيت الله الحرام.

Abu Abdullah Al-Sadiq^{asws} said: 'But rather, they were names as progeny of Allah^{azwj} (آل الله) Mighty and Majestic because they were in the Sacred House of Allah^{azwj}'.

و قالت آمنة: إن ابني- و الله- سقط فأتقى الأرض بيده، ثم رفع رأسه إلى السماء فنظر إليها، ثم خرج مني نور أضاء له كل شيء، و سمعت في الضوء قائلاً يقول: إنك قد ولدت سيد الناس، فسميه محمداً.

And Syeda Aamina^{asws} said: 'By Allah^{azwj}! My^{asws} son^{saww}, fell on the ground upon his^{saww} hand, then raised his^{saww} head towards the sky and looked towards it. Then a Light came out from within me^{asws} which illuminated everything, and a speaker was heard saying within the Light: 'You^{asws} have been blessed by the Chief of the people, so name him^{saww} Muhammad^{saww}'.

و أتى به عبد المطلب لينظر إليه، و قد بلغه ما قالت امه، فأخذه و وضعه في حجره، ثم قال: الحمد لله الذي أعطاني هذا الغلام الطيب الأردان قد ساد في المهدي على الغلمان وفاق شأنه جميع الشان ثم عودته بأركان الكعبة، و قال فيه أشعاراً.

And Abdul Muttalib^{asws} came over to look at him^{asws}, and what his^{saww} mother^{asws} had said, had reached him^{asws}. So he^{asws} took him^{saww} and placed him^{saww} upon his^{asws} lap, then said (in prose): 'The Praise is for Allah^{azwj} Who has Given me^{asws} this boy^{saww}, the goodly one who has prevailed in the cradle over (all) the young men, and his^{asws} status has surpassed all the static'. Then he^{asws} took him^{saww} near the Kabah and said poems regarding him^{saww}.

قال: «و صاح إبليس (لعنه الله) في أبالستة، فاجتمعوا إليه، و قالوا: ما الذي أفرعك يا سيدنا؟ فقال لهم: ويلكم، لقد أنكرت السماوات و الأرض منذ الليلة، لقد حدث في الأرض حدث عظيم ما حدث مثله منذ رفع عيسى بن مريم، فخرجوا و انظروا ما هذا الحدث الذي قد حدث.

He^{asws} said: 'And Iblees^{la} shrieked among the Devils, so they gathered around him^{la} and said, 'What is that which has panicked you^{la}, O our Chief^{la}?' So he^{la} said to them, 'Woe be unto you all! I^{la} have been denied from the skies and the earth since last night. There has occurred in the earth a great event. No event similar to it has occurred since Isa^{as} bin Maryam^{as} was Raised up. So go out and look around to see what this event is which has occurred'.

فافترقوا، ثم اجتمعوا إليه، فقالوا: ما وجدنا شيئاً. فقال إبليس (لعنه الله)، أنا لهذا الأمر، ثم انغمس في الدنيا، فجأها حتى انتهى إلى الحرم، فوجد الحرم محفوفاً بالملائكة، فذهب ليدخل، فصاحوا به فرجع،

So they dispersed, then they gathered around him^{la}, and they said, 'We could not find anything'. So Iblees^{la} said, 'I^{la} am the one for this matter'. Then he^{la} immersed himself^{la} in the world, and he^{la} wandered around until he^{la} ended up to the Sanctuary (الحرم). He^{la} found it to be full of Angels. So he^{la} wanted to enter into it, but he^{la} shrieked out and returned.

ثم صار مثل الصر- و هو العصفور- فدخل من قبل حراء، فقال له جبرئيل: وراءك، لعنك الله. فقال له: حرف أسألك عنه يا جبرئيل، ما هذا الحدث الذي حدث منذ الليلة في الأرض؟ فقال له: ولد محمد (صلى الله عليه و آله). فقال له: هل لي فيه نصيب؟ قال: لا، قال: ففي أمته؟ قال: نعم. قال: رضيت».

Then he^{la} became like a bird – and it is the sparrow, so he^{la} entered from the side of Hira. So Jibraeel^{as} said to him^{la}: ‘You^{la} go back! Allah^{azwj} has Cursed you^{la}!’ So he^{la} said to him^{as}, ‘I^{la} would like to ask you^{as} one word, O Jibraeel^{as}! What is this event which occurred in the earth since last night?’ So he^{as} said to him^{la}: ‘Muhammad^{saww} has come to (earth)’. So he^{la} said, ‘Is there a part for me^{la} with regards to it, O Jibraeel^{la}?’ He^{as} said: ‘No!’ He^{la} said, ‘And with regards to his^{saww} community?’ He^{as} said: ‘Yes’. He^{la} said, ‘I^{la} am pleased’.¹¹

قال علي بن إبراهيم: و روي عن آمنة ام النبي (صلى الله عليه و آله) أنها قالت: لما حملت برسول الله (صلى الله عليه و آله): لم أشعر بالحمل، و لم يصنني ما يصيب النساء من ثقل الحمل، و رأيت في نومي كأن آتيا أتاني، فقال لي: قد حملت بخير الأنام. ثم وضعته يتقي الأرض بيديه و ركبتيه، و رفع رأسه إلى السماء، و خرج مني نور، أضاء ما بين السماء و الأرض.

Ali Bin Ibrahim said,

‘And it is reported from (Syeda) Aamina^{asws}, mother^{asws} of the Prophet^{saww}, she^{asws} said, ‘When I^{asws} was accepting Rasool-Allah^{saww}, I^{asws} was not aware of the what shows (on women), and there did not afflict me^{asws} what afflicts the women from the weight of the pregnancy. And I^{asws} was in my^{asws} sleep as if a comer had come to me^{asws} and said to me^{asws}: ‘You^{asws} are pregnant with the best of the people’. Then I^{asws} placed him^{saww} fearfully on the ground with his^{saww} hands and his^{saww} knees, and he^{saww} raised his^{saww} head towards the sky, and a light came out from me^{asws} illuminating what is between the sky and the earth.

و رميت الشياطين بالنجوم، و حجبوا من السماء، و رأت قريش الشهب تتحرك و تنزل و تسير في السماء ففزعوا، و قالوا: هذا قيام الساعة. و اجتمعوا إلى الوليد بن المغيرة، و كان شيخا كبيرا مجربا، فسألوه عن ذلك، فقال: انظروا إلى هذه النجوم التي تهتدون بها في ظلمات البر و البحر، فإن كانت قد زالت فهي الساعة، و إن كانت ثابتة فهو لأمر قد حدث.

And the satans^{la} were Pelted with the stars and Blocked from the sky. And the Quraysh saw the meteors moving and declining and travelling in the sky, so they panicked and said, ‘This is the establishment of the Hour!’ And they gathered to Al-Waleed Bin Al-Mugheira, and he was an old man, aged, experienced, and they asked him about that. So he said, ‘Look at these stars which you are been guided by in the darkness of the land and the sea. If they have disappeared then it is the Hour (Day of Judgment), and if these were fixed, then a new matter has occurred’.

و كان بمكة رجل يهودي يقال له: يوسف، فلما رأى النجوم تتحرك و تسير في السماء، خرج إلى نادي قريش و قال: يا معشر قريش، هل ولد الليلة فيكم مولود؟ فقالوا: لا، فقال: أخطأتم و التوراة، قد ولد في هذه الليلة آخر الأنبياء و أفضلهم، و هو الذي نجاه في كتبنا، أنه إذا ولد ذلك النبي رجمت الشياطين، و حجبوا من السماء.

And at Makkah there was a Jewish man called Yusuf. So when he saw the stars (meteors) moving and travelling in the sky, he came out calling to the Quraysh and said, ‘O community of Quraysh! Has there been born among you a new-born?’ They said, ‘No’. He said, ‘You are mistaken, and the Torah (says) there has been born during this night the last of the Prophets^{as} and the most superior of them^{as}, and

¹¹ الأمالي: 1 / 235

he^{saww} is the one we find in our Books. It is so that when that Prophet^{saww} would be born, the satans^{la} would be Pelted and be Blocked from the sky’.

فرجع كل واحد إلى منزله يسأل أهله، فقالوا: قد ولد لعبد الله بن عبد المطلب ابن. فقال اليهودي: اعرضوه علي. فمشوا معه إلى باب آمنة، فقالوا لها: أخرجي ابنك ينظر إليه هذا اليهودي، فأخرجته في قماطه، فنظر في عينيه، وكشف عن كتفه، فرأى شامة سوداء عليها شعرات، فسقط إلى الأرض مغشياً عليه،

So each one of them returned to his house asking his wife. So they said, ‘There has been born a son^{saww} for Abdullah^{asws} Bin Abdul Muttalib^{asws}. The Jew said, ‘Display him^{saww} to me’. So they walked with him to the door of (Syeda) Aamina^{asws} and they said to her^{asws}, ‘Bring our your^{asws} son^{saww} for this Jew to look at him^{saww}’. So she^{asws} brought him^{saww} out in his^{saww} swaddle-cloth. He looked into his^{saww} eyes, and uncovered from his^{saww} shoulder, and he saw a black spot with an inscription upon it, and he fell to the ground with faintness upon him.

فضحكوا منه، فقال: أضحكون، يا معشر قريش؟ هذا نبي السيف، ليبين لكم، و ذهبت النبوة من بني إسرائيل إلى آخر الأبد. و تفرق الناس يتحدثون بخير اليهودي.

So they laughed from it, and he said, ‘Are you laughing, O community of Quraysh? This is a Prophet^{saww} of the sword. He^{saww} will be annihilating you all, and the Prophet-hood has gone away from the Children of Israel up to the end, forever!’ And the people dispersed discussing the news of the Jew.

فلما رميت الشياطين بالنجوم أنكرت ذلك، و اجتمعوا إلى إبليس، فقالوا: قد منعنا من السماء، و قد رمينا بالشهب! فقال: اطلبوا، فإن أمراً قد حدث في الدنيا. فتفرقوا، فرجعوا، و قالوا: لم نر شيئاً.

So when the satans^{la} were pelted by the stars, that denied them^{la} and they^{la} gathered to Iblees^{la} and said, ‘We^{la} are prevented from the sky and have been Pelted by the meteors!’ He^{la} said, ‘Seek, for a matter has transpired in the world’. So they dispersed and returned, and said, ‘We^{la} did not see anything’.

فقال إبليس: أنا لها بنفسي. فجال ما بين المشرق و المغرب، حتى انتهى إلى الرحم فرآه محفواً بالملائكة، و جبرئيل على باب الحرم بيده حربة، فأراد إبليس أن يدخل، فصاح به جبرئيل، فقال: احسأ يا ملعون.

Iblees^{la} said, ‘I^{la} will be for it myself^{la}’. So he^{la} roamed in what is between the east and the west until he^{la} ended up to the Harrum (Sanctuary of the Kabah). So he^{la} saw it filled with Angels, and Jibrael^{as} was at the door of the Harrum with a lance in his^{as} hand. Iblees^{la} intended to enter, but Jibrael^{as} shouted at him^{la} and he^{as} said: ‘Away, O Accursed!’

فجاء من قبل حراء، فصار مثل الصر، ثم قال: يا جبرئيل حرف أسألك عنه. قال: و ما هو؟ قال: ما هذا، و ما اجتماعكم في الدنيا؟ فقال: نبي هذه الأمة قد ولد، و هو آخر الأنبياء و أفضلهم. قال: هل لي فيه نصيب؟ قال: لا. قال: ففي أمته؟ قال: بلى. قال: قد رضيت.

So he^{la} came from the direction of Hira, and became like a big yellow bird, then said, 'O Jibraeel^{as}! A matter I^{la} would like to ask you^{as}'. He^{as} said, 'And what is it?' He^{la} said, 'What is this (happening here) and what is your gathering (for) in the world?' He^{as} said, 'A Prophet^{saww} of this community has been sent, and he^{saww} is the last of the Prophets^{as} and their^{as} most superior'. He^{la} said, 'Is there a share for me^{la} in him^{saww}?' He^{as} said, 'No'. He^{la} said, 'So, in his^{saww} community?' He^{as} said, 'Yes'. He^{la} said, 'I^{la} am pleased'.¹²

VERSES 19 & 20

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ {19}

And the earth - We Extended it and Cast mountains to be therein and Grew therein from every suitable thing [15:19]

وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ {20}

And We Made livelihood to be in it for you and ones you are not the sustainers for [15:20]

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: وَ أَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ: «فإن الله تبارك و تعالى أنبت في الجبال الذهب و الفضة و الجواهر و الصفر و النحاس و الحديد و الرصاص و الكحل و الزرنخ، و أشباه ذلك لا يباع إلا وزنا».

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

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words: **and Grew therein from every suitable thing [15:19]**. He^{asws} said: 'So Allah^{azwj} Blessed and Exalted Caused to grow in the mountains, the gold, and the silver, and the jewels, and the brass, and the copper, and the iron, and the lead, and the kohl, and the arsenic, and similar to that not being sold by the weight'.¹³

VERSE 21

وَأِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنْزِلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ {21}

And there is not a thing except in Our Presence is its store, and We do not Send it down except by a known measure [15:21]

¹² تفسير القمّي 1: 373.

¹³ تفسير القمّي 1: 374.

ابن الفارسي في (الروضة): روى جعفر بن محمد، عن أبيه، عن جده (عليهم السلام)، أنه قال: «في العرش تمثال جميع ما خلق الله في البر و البحر، و هذا تأويل قوله تعالى: وَ إِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ.

Ibn Al-Farsy in Al-Rowzat, reported:

‘Ja’far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: ‘In the Throne there is a resemblance (similarity) of all that Allah^{azwj} Created in the land and the sea. And this is the explanation of the Words of the Exalted: **And there is not a thing except in Our Presence is its store [15:21]**.

و إن بين القائمة من قوائم العرش، و القائمة الثانية خفقان الطير المسرع مسيرة ألف عام، و العرش يكسى كل يوم سبعين ألف لون من النور، لا يستطيع أن ينظر إليه خلق من خلق الله.

And in between the established Pillar of the Throne and to the second Pillar, there is a distance of a thousand years of the flight of a bird. And every day the Throne is Coated with a thousand colours of Light. There is no creature from the creatures of Allah^{azwj} who has the ability to look at it’.

و الأشياء كلها في العرش كحلقة في فلاة، و إن الله ملكا يقال له حزقائيل، له ثمانية عشر ألف جناح، ما بين الجناح إلى الجناح خمسمائة عام، فخطر له خاطر، هل فوق العرش شيء؟ فزاده الله مثلها أجنحة أخرى، فكان له ست و ثلاثون ألف جناح، ما بين الجناح، إلى الجناح خمسمائة عام،

And all the things in the Throne are like a ring in the desert. And Allah^{azwj} Called Hizkaeel who has eighteen thousand wings on him, between the wing to the (next) wing is (a distance of) five hundred years. So a thought came to his mind, ‘Is there anything above the Throne?’ So Allah^{azwj} Increased for him (the number of) more wings, the like of what he had before. So he had thirty six thousand wings, with what is in between one wing to another (a distance of) five hundred years.

ثم أوحى الله إليه: أيها الملك طر، فطار مقدار عشرين ألف عام، لم ينل رأسه قائمة من قوائم العرش، ثم ضاعف الله له في الجناح و القوة و أمره أن يطير، فطار مقدار ثلاثين ألف عام، و لم ينل أيضا، فأوحى الله إليه: أيها الملك، لو طرت إلى نفخ الصور مع أجنحتك و قوتك لم تبلغ إلى ساق العرش.

Then Allah^{azwj} Revealed unto him: “O you Angel, fly!” So it flew for a period of twenty thousand years, and it could not get its head to a Pillar from the Pillars of the Throne. Then Allah^{azwj} Doubled his wings and his strength, and Commanded him to fly. So he flew for a period of thirty thousand years, and he still could not get there as well. Then Allah^{azwj} Revealed unto him: “O you Angel! Even if you had flown up to the (time of) the Blowing of the Trumpet, with your wings and your strength, you would not have reached the base of the Throne’.

فقال الملك: سبحان ربي الأعلى: فأنزل الله عز و جل: سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى فقال النبي (صلى الله عليه و آله): اجعلوها في سجودكم».

So the Angel said: 'Glory be to my Lord^{azwj}, the Exalted'. So Allah^{azwj} Mighty and Majestic Revealed: **Glorify the Name of your Lord, the Most High [87:1]**. So the Prophet^{saww} said: 'Make it to be in your Sajdahs'.¹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ عَلِيٌّ (عليه السلام) يُمْرُ فِي الْمَطَرِ أَوَّلَ مَا يَمْطُرُ حَتَّى يَبْتَلَّ رَأْسَهُ وَ لَحْيَتَهُ وَ ثِيَابَهُ فَقِيلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ الْكِتَابُ فَقَالَ إِنَّ هَذَا مَاءٌ قَرِيبٌ عَهْدٍ بِالْعَرْشِ

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa, who has said:

Abu Abdullah^{asws} having said: 'Ali^{asws} used to stand in the first downpour when it rained, to the extent that his^{asws} head, and his^{asws} beard, and his^{asws} clothes would get wet. So it was said to him^{asws}, 'O Amir-ul-Momineen^{asws}! Take shelter, take shelter!' So he^{asws} would say that: 'This is water from near the Throne'.

ثُمَّ أَنْشَأَ يُحَدِّثُ فَقَالَ إِنَّ تَحْتَ الْعَرْشِ بَحْرًا فِيهِ مَاءٌ يُنْبِتُ أَرْزَاقَ الْحَيَوَانَاتِ فَإِذَا أَرَادَ اللَّهُ عَزَّ ذِكْرَهُ أَنْ يُنْبِتَ بِهِ مَا يَشَاءُ لَهُمْ رَحْمَةً مِنْهُ لَهُمْ أَوْحَى اللَّهُ إِلَيْهِ فَمَطَرَ مَا شَاءَ مِنْ سَمَاءٍ إِلَى سَمَاءٍ حَتَّى يَصِيرَ إِلَى سَمَاءِ الدُّنْيَا فِيمَا أَظْلُ فَيُلْقِيهِ إِلَى السَّحَابِ وَ السَّحَابُ بِمَنْزِلَةِ الْغُرْبَالِ ثُمَّ يُوحِي اللَّهُ إِلَى الرِّيحِ أَنْ أَطْحِنِيهِ وَ أَذْيِبِيهِ ذَوْبَانِ الْمَاءِ ثُمَّ أَنْطَلِقِي بِهِ إِلَى مَوْضِعٍ كَذَا وَ كَذَا فَامْطُرِي عَلَيْهِمْ فَيَكُونُ كَذَا وَ كَذَا غُبَابًا وَ غَيْرَ ذَلِكَ

Then he^{asws} went on to narrate: 'Underneath the Throne there is an ocean in which there is water which makes the sustenance of the animals to grow. So if Allah^{azwj} Intends that He^{azwj} should Make to grow whatever that He^{azwj} so Desires to for them as a Mercy for them, Allah^{azwj} Reveals to it. So it rains from sky to sky until it comes to the sky of the world to the clouds. And the clouds are at the status of the sieve. Then Allah^{azwj} Reveals to the wind to grind it and melt it, dissolving the water. Then it takes it to such and such a place and pours upon it. So that becomes such and such a torrent and other than that.

فَقَطَطُ عَلَيْهِمْ عَلَى النَّحْوِ الَّذِي يَأْمُرُهَا بِهِ فَلَيْسَ مِنْ قَطْرَةٍ تَقَطُرُ إِلَّا وَ مَعَهَا مَلَكٌ حَتَّى يَضَعَهَا مَوْضِعَهَا وَ لَمْ يَنْزِلْ مِنَ السَّمَاءِ قَطْرَةٌ مِنْ مَطَرٍ إِلَّا بِعَدَدٍ مَعْدُودٍ وَ وَزْنٍ مَعْلُومٍ إِلَّا مَا كَانَ مِنْ يَوْمِ الطُّوفَانِ عَلَى عَهْدِ نُوحٍ (عليه السلام) فَإِنَّهُ نَزَلَ مَاءٌ مِنْهُمْ بِلاَ وَزْنٍ وَ لَا عَدَدٍ قَالَ

Thus, it rains upon the area which it had been Ordered to. There is no drop from the drops except that there is an Angel with it until he places it in a particular place. There does not descend a drop from the sky except that it is numbered precisely and is of a known weight, except when it was the day of the storm in the era of Noah^{as}, on that day it poured without measurement or number'.

وَ حَدَّثَنِي أَبُو عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لِي أَبِي (عليه السلام) قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ السَّحَابَ غُرَابِيلَ لِلْمَطَرِ هِيَ تُذِيبُ الْبَرَدَ حَتَّى يَصِيرَ مَاءً لِكَيْ لَا يُضِرَّ بِهِ شَيْئًا يُصِيبُهُ الَّذِي تَرَوْنَ فِيهِ مِنَ الْبَرَدِ وَ الصَّوَاعِقِ نَقْمَةٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ يُصِيبُ بِهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا تُشِيرُوا إِلَى الْمَطَرِ وَ لَا إِلَى الْهَالِلِ فَإِنَّ اللَّهَ يَكْرَهُ ذَلِكَ.

روضة الواعظين: 47¹⁴

And Abu Abdullah^{asws} narrated to me saying: 'My^{asws} father said to me^{asws}, that Amir-ul-Momineen^{asws} said, that the Rasool Allah^{saww} said: 'Allah^{azwj} Made the cloud to be as a sieve for the rain, and the sleet melts until it becomes water, not harming anything by it. The harm is what you see from the sleet and the lightning as a Wrath from Allah^{azwj} Harming whosoever He^{azwj} so desires from His^{azwj} servants'. Then he^{asws} said: 'Then the Rasool Allah^{saww} said: 'Do not point (accuse) the rain or the crescent, for Allah^{azwj} Abhors that'.¹⁵

ابن بابويه، قال: حدثنا جعفر بن محمد بن مسرور (رحمه الله)، قال: حدثنا الحسين بن محمد بن عامر، عن عمه عبد الله بن عامر، عن الحسن بن محبوب، عن مقاتل بن سليمان، قال: قال أبو عبد الله الصادق (عليه السلام): «لما صعد موسى (عليه السلام) الطور، فنادى ربه عز و جل، قال: رب أرني خزائنك قال: يا موسى: إنما خزائني إذا أردت شيئاً أن أقول له: لكن: فيكون».

Ibn babuwayh said, 'Ja'far Bin Muhammad Bin Masroor narrated to us, from Al Husayn Bin Muhammad Bin Aamir, from his uncle Abdullah Bin Aamir, from Al Hassan Bin Mahboub, from Maqaatil Bin Suleyman who said,

'Abu Abdullah Al-Sadiq^{asws} said: 'When Musa^{as} ascended the (Mount) Toor, he^{as} called out to his^{as} Lord^{azwj}. 'Lord^{azwj}! Show me^{as} Your^{azwj} Treasures!' He^{azwj} Said: "O Musa^{as}! But rather, My^{azwj} Treasures are, when I^{azwj} Intend for something, I^{azwj} Say to it: "Be! So it comes into being'.¹⁶

VERSES 22 & 23

وَأَرْسَلْنَا الرِّيَّاحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ {22}

And We Send the winds for fertilisation and We Send down water from the sky, so We Quench you, and you are not the keepers for its storage [15:22]

وَأِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ {23}

And surely (it is) for Us. We Cause to live and We Cause to die and We are the Inheritors [15:23]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ حَبُوبٍ عَنْ عَلِيِّ بْنِ رَبَاطٍ وَهَشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ الرِّيَّاحِ الْأَرْبَعِ الشَّمَالِ وَالْجَنُوبِ وَالصَّبَا وَالذَّبُورِ وَقُلْتُ إِنَّ النَّاسَ يَذْكُرُونَ أَنَّ الشَّمَالَ مِنَ الْجَنَّةِ وَالْجَنُوبَ مِنَ النَّارِ فَقَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ جُنُوداً مِنْ رِيَّاحٍ يُعَذِّبُ بِهَا مَنْ يَشَاءُ مِنْ عَصَاهُ وَ لِكُلِّ رِيحٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهَا فَإِذَا أَرَادَ

¹⁵ Al Kafi – V 8 H 14774

¹⁶ التوحيد: 17 / 133.

اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعَذِّبَ قَوْمًا بِنَوْعٍ مِنَ الْعَذَابِ أَوْحَى إِلَى الْمَلِكِ الْمُؤَكَّلِ بِذَلِكَ النَّوْعِ مِنَ الرِّيحِ الَّتِي يُرِيدُ أَنْ يُعَذِّبَهُمْ بِهَا قَالَ
فَيَأْمُرُهَا الْمَلِكُ فَيَهِيحُ كَمَا يَهِيحُ الْأَسَدُ الْمُغَضَّبُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ab and Hashaam Bin Saalim, from Abu Baseer who said:

'I asked Abu Ja'far^{asws} about the four types of winds – the North, the South, *Al-Saba* and *Al-Dabour*, and I said that the people are mentioning that the North (wind) is from the Paradise, and the South (wind) is from the Fire'. So he^{asws} said: 'Allah^{azwj} has armies of winds by which He^{azwj} Punishes whomsoever that He^{azwj} so Wishes to from the ones who disobey Him^{azwj}, and from every wind from these is an Angel allocated to it. So if Allah^{azwj} Intends to Punish a people by some kind of torment, He^{azwj} Reveals to the Angel in charge of that particular type of the winds by which He^{azwj} Intends to Punish them by. So the Angel orders it and it get excited like a lion gets excited when bothered'.

قَالَ وَ لِكُلِّ رِيحٍ مِنْهُنَّ اسْمٌ أَمَا تَسْمَعُ قَوْلَهُ تَعَالَى كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَ نَذَرْنَا إِنَّهُنَّ أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمِ
نَحْسٍ مُسْتَمِرٍّ وَ قَالَ الرِّيحُ الْعَقِيمِ وَ قَالَ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ وَ قَالَ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَّتْ وَ مَا ذُكِرَ مِنَ الرِّيحِ الَّتِي
يُعَذِّبُ اللَّهُ بِهَا مَنْ عَصَاهُ

He^{asws} said: 'And for every wind from these is a name. Have you not heard the Words of the Exalted: **We Sent upon them a wind, Sar Sar, during a Day of continuous bad luck [54:19]**, and Said: **And among (the people of) Aad, when We Sent upon them the unproductive (Al Aqeen) wind [51:41]**, and Said: **a wind wherein is a painful Punishment [46:24]**, and Said: **Then a tornado in which is fire, hits it, so it gets incinerated [2:266]**. And (others) from winds which have not been Mentioned by which Allah^{azwj} Punishes the ones who disobey Him^{azwj}.

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

He^{asws} said: 'And Allah^{azwj} Mighty is His^{azwj} mention has winds of Mercy which occur, and others besides that which He^{azwj} Displays His^{azwj} Mercy. From these is that which incites clouds for the rain, and from these is a wind which holds up the clouds in between the sky and the earth, and the winds which squeeze the clouds so they make rain by the Permission of Allah^{azwj}, and from these are winds which Allah^{azwj} has Counted in His^{azwj} Book.

فَأَمَّا الرِّيحُ الْأَرْبَعُ الشَّمَالُ وَ الْجَنُوبُ وَ الصَّبَا وَ الدَّبُورُ فَإِنَّهَا هِيَ أَسْمَاءُ الْمَلَائِكَةِ الْمُؤَكَّلِينَ بِهَا إِذَا أَرَادَ اللَّهُ أَنْ يُهَبَّ شَمَالًا أَمَرَ
الْمَلَكَ الَّذِي اسْمُهُ الشَّمَالُ فَيَهِيحُ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الشَّمَالِ حَيْثُ يُرِيدُ اللَّهُ
مِنَ الْبَرِّ وَ الْبَحْرِ

As for the four winds – the North, and the South, and *Al-Saba*, and *Al-Dabour*, so these are the names of the Angels who have been allocated to these. So if Allah^{azwj} Intends the North wind to blow, He^{azwj} Commands the Angel whose name is the

North (Al-Shimaal), so he descends upon the Sacred House (Al-Bayt Al-Haram), stands upon the *Al-Shamy* corner of it and flaps his wings. So the North wind disperses in the land and the sea wherever Allah^{azwj} Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ جَنُوباً أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الْجَنُوبُ فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الْجَنُوبِ فِي الْبَرِّ وَ الْبَحْرِ حَيْثُ يُرِيدُ اللَّهُ

And if Allah^{azwj} Intends to Send the South winds, He^{azwj} Commands the Angel whose name is the South (Al-Junoub), so he descends upon the Sacred House (Al-Bayt Al-Haram), stands upon the *Al-Shamy* corner of it and flaps his wings. So the South wind disperses in the land and the sea wherever Allah^{azwj} Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ رِيحَ الصَّبَا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الصَّبَا فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الصَّبَا حَيْثُ يُرِيدُ اللَّهُ حَلَّ وَ عَزَّ فِي الْبَرِّ وَ الْبَحْرِ

And if Allah^{azwj} Intends to Send *Al-Saba* wind, He^{azwj} Commands the Angel whose name is *Al-Saba*, so he descends upon the Sacred House, stands upon the *Al-Shamy* corner of it and flaps his wings. So the *Al-Saba* wind disperses in the land and the sea wherever Allah^{azwj} Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ دَبُوراً أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الدَّبُورُ فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الدَّبُورِ حَيْثُ يُرِيدُ اللَّهُ مِنَ الْبَرِّ وَ الْبَحْرِ

And if Allah^{azwj} Intends to Send *Daboura*, He^{azwj} Commands the Angel whose name is *Al-Dabour*, so he descends upon the Sacred House, stands upon the *Al-Shamy* corner of it and flaps his wings. So *Al-Dabour* wind disperses in the land and the sea wherever Allah^{azwj} Desires it to'.

ثُمَّ قَالَ أَبُو جَعْفَرٍ (عليه السلام) أَمَا تَسْمَعُ لِقَوْلِهِ رِيحُ الشَّمَالِ وَ رِيحُ الْجَنُوبِ وَ رِيحُ الصَّبَا إِنَّمَا تُضَافُ إِلَى الْمَلَائِكَةِ الْمُؤَكَّلِينَ بِهَا.

Then Abu Ja'far^{asws} said: 'As for your hearing their words – the North wind, and the South wind, and *Al-Dabour* wind, and *Al-Saba* wind, but rather these are the Angels who have been entrusted with these.¹⁷

العياشي: عن ابن وكيع، عن رجل، عن أمير المؤمنين (عليه السلام) قال: «قال رسول الله (صلى الله عليه وآله): لا تسبوا الرياح، فإنها بشر، وإنها نذر، وإنها لواقع، فاسألوا الله من خيرها، و تعوذوا به من شرها».

Al Ayyashi, from Ibn Waki'e, from a man,

(It has been narrated) from Amir-Al-Momineen^{asws} having said: 'Rasool-Allah^{saww} said: 'Do not revile the wind, for it is glad tiding, and it is a warning, and it is for

¹⁷ Al Kafi V 8 – H 14511

fertilisation. So ask Allah^{azwj} from its good, and seek Refuge with Him^{azwj} from its evil'.¹⁸

عن أبي بصير، عن أبي جعفر (عليه السلام) قال: «لله رياح رحمة لواقع، ينشرها بين يدي رحمته».

From Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} has a Wind of Mercy for fertilisation. It displays His^{azwj} Mercy in front of it'.¹⁹

VERSES 24 & 25

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ {24}

And We Knew of the preceding ones from you and We Know of the delayed ones [15:24]

وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ ۖ إِنَّهُ حَكِيمٌ عَلِيمٌ {25}

And surely your Lord, He would be Gathering them. He is Wise, Knowing [15:25]

العباشي: عن جابر، عن أبي جعفر (عليه السلام) قال: وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ، قال: «هم المؤمنون من هذه الامة».

Al Ayyashi, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: ***And We Knew of the preceding ones from you and We Know of the delayed ones [15:24]***: 'They are the Momineen from this community'.²⁰

الشيخاني في (نهج البيان) قال: روي عن الصادق (عليه السلام): «أن المستقدمين أصحاب الحسنات، و المستأخرين أصحاب السيئات».

Al Sheykh, in (the book) Nahj Al Bayan, said,

'It is reported from Al-Sadiq^{asws} (having said): '***The preceding ones [15:24]*** are the companions of the good deeds, and ***the delayed ones [15:24]*** are the companions of the evil deeds''.²¹

¹⁸ تفسير العياني 2: 4 / 239.

¹⁹ تفسير العياني 2: 5 / 239.

²⁰ تفسير العياني 2: 6 / 240.

VERSE 26

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ {26}

And We have Created the human being from clay of matured mud, altered [15:26]

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ عَبْدِ الْعَقَّارِ الْجَازِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ الْمُؤْمِنَ مِنْ طِينَةِ الْجَنَّةِ وَ خَلَقَ الْكَافِرَ مِنْ طِينَةِ النَّارِ

Muhammad Bin Yahya, from Muhammad Bin Al Hassan, from Al Nazar Bin Shuayb, from Abdul Ghaffar Al Jaazy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Created the Momin from the clay of the Paradise, and Created the Kafir from the clay of the Fire'.

وَقَالَ إِذَا أَرَادَ اللَّهُ عَزَّ وَجَلَّ بِعَبْدٍ خَيْرًا طَيَّبَ رُوحَهُ وَ حَسَدَهُ فَلَا يَسْمَعُ شَيْئًا مِنَ الْخَيْرِ إِلَّا عَرَفَهُ وَ لَا يَسْمَعُ شَيْئًا مِنَ الْمُنْكَرِ إِلَّا أَنْكَرَهُ

And he^{asws} said: 'And when Allah^{azwj} Mighty and Majestic Intends goodness with a servant, Cleans his soul and his body, so he does not hear anything from the goodness except that he recognises it, and he does not hear anything from the evil except that he rejects it'.

قَالَ وَ سَمِعْتُهُ يَقُولُ الطِّينَاتُ ثَلَاثٌ طِينَةُ الْأَنْبِيَاءِ وَ الْمُؤْمِنُ مِنْ تِلْكَ الطِّينَةِ إِلَّا أَنَّ الْأَنْبِيَاءَ هُمْ مِنْ صَفْوَتِهَا هُمْ الْأَصْلُ وَ هُمْ فَصْلُهُمْ وَ الْمُؤْمِنُونَ الْقَرْعُ مِنْ طِينٍ لَا رِبِّ كَذَلِكَ لَا يُفَرِّقُ اللَّهُ عَزَّ وَجَلَّ بَيْنَهُمْ وَ بَيْنَ شِعَتِهِمْ

He (the narrator) said, 'And I heard him^{asws} saying: 'The clays are three (types) – the clay of the Prophets^{asws}, and the Believer is from that very clay except that the Prophets^{as}, they^{as} are from its elite. They^{as} are the roots, and for them^{as} is their^{as} merit, and the *Momineen* (plural of Momin) are the branches from the sticky clay, thus Allah^{azwj} Mighty and Majestic will not Separate between them^{as} and their^{as} Shia'.

وَقَالَ طِينَةُ النَّاصِبِ مِنْ حَمَإٍ مَسْنُونٍ وَ أَمَّا الْمُسْتَضْعَفُونَ فَمِنْ تَرَابٍ لَا يَتَحَوَّلُ مُؤْمِنٌ عَنْ إِيْمَانِهِ وَ لَا نَاصِبٌ عَنْ نَصْبِهِ وَ لِلَّهِ الْمَشِيئَةُ فِيهِمْ .

And he^{asws} said: 'The clay of the Hostile One (*Nasibi*) is **from clay of matured mud, altered [15:26]**; and as for the weak ones (of understanding), so (they are) from dust. Neither does the Momin change over from his *Emān* (belief), nor does the

²¹ نهج البيان 2: 161. «مخطوط».

Hostile One (*Nasibi*) change over from his hostility, and for Allah^{azwj}, there is the Desire (Volition) regarding them'.²²

VERSE 27

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ {27}

And the Jaan, We Created him from before, from the toxic fire [15:27]

(تحفة الإخوان) قال: ذكر بعض المفسرين، بحذف الإسناد، عن أبي بصير، عن الصادق جعفر بن محمد (عليهما السلام)، أنه قال: أخبرني عن خلق آدم، كيف خلقه الله تعالى؟

(The book) Tohaft Al Ikhwan, said, 'Some of the interpreters (of the Quran) have mentioned, by a deleted chain, from Abu Baseer,

'From Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws}, he (the narrator) said, 'Inform me about the creation of Adam^{as}. How did Allah^{azwj} the Exalted Created him^{as}?'

قال: «إن الله تعالى لما خلق نار السموم، و هي نار لا حر لها و لا دخان، فخلق منها الجان، فذلك معنى قوله تعالى: وَ الْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ و سماها مارجا، و خلق منه زوجه و سماها مارجة، فواقعها فولدت الجان،

He^{asws} said: 'Allah^{azwj} the Exalted, when He^{azwj} Created the toxic fire, and it is a fire with neither any heat for it nor any smoke, so He^{azwj} Created the Jaan (predecessor of the Jinn) from it, and that is the Meaning of the Words of the Exalted: ***And the Jaan, We Created him from before, from the toxic fire [15:27]***, and Named him as Marijaa, and Created his spouse from him and Named her as Marijat. He copulated with her and she gave birth to the Jaan.

ثم ولد الجان ولدا و سماه الجن، و منه تفرعت قبائل الجن، و منهم إبليس اللعين، و كان يولد الجان الذكر و الأنثى، و يولد الجن كذلك توأمين، فصاروا تسعين ألفا ذكرا و أنثى، و ازدادوا حتى بلغوا عدة الرمال.

Then the Jaan begot a son and named his as Jinn, and from him branched out the tribes of the Jinn, and from them is Iblees^{la} the Accursed. And it was so that the Jaan used to beget the males and the females, and the Jinn like that (beget) twins (both). So they became ninety thousand males and females, and they increased until they reached the number of the (grains of) sand.

و تزوج إبليس بامرأة من ولد الجان يقال لها: لها بنت روحا بن سلساسل، فولدت منه بيلقيس و طونة في بطن واحد، ثم شعلا و شعيلة في بطن واحد، ثم دوهر و دوهرة في بطن واحد، ثم شوظا و شيطرة في بطن واحد، ثم فقطس و فقطسة في بطن واحد،

²² Al Kafi V 2 – The Book Of Belief and Disbelief CH 1 H 2

And Iblees^{la} married a woman from the children of the Jaan called Lahba daughter of Rawha Bin Salsasil, and begot Bayalqeess and Townat from him, in one pregnancy, then (begot) Sha'la and Shaeelat in one pregnancy, then Dowhar and Dowharat in one pregnancy, then Showza and Shayzat in one pregnancy, then Faqtas and Faqtasat in one pregnancy.

فكثر أولاد إبليس (لعنة الله) حتى صاروا لا يحصون، و كانوا يهيمنون على وجوههم كالذر، و النمل، و البعوض، و الجراد، و الطير، و الذباب. و كانوا يسكنون المفاز و القفار، و الحياض، و الآجام، و الطرق، و المزابل، و الكنف، و الأنهار، و الآبار، و النواويس، و كل موضع وحش، حتى امتلأت الأرض منهم.

Thus, the children of Iblees^{la} became abundant to the extent they became uncountable, and they were wandering around like the particles, and the ants, and the mosquitoes, and the locusts, and the bird, and the flies. And they used to dwell in the desert, and the wilderness, and the lakes, and the bushes, and the roads, and the dump-yards, and the toilets, and the rivers, and the wells, and the cemeteries, and every desolate place, until the earth was filled from them.

ثم تمثلوا بولد آدم بعد ذلك، و هم على صور الخيل، و الحمير، و البغال، و الإبل، و المعز، و البقر، و الغنم، و الكلاب، و السباع، و السلاحف.

Then they resembled themselves with the children of Adam after that, and they were upon the horses, and the donkeys, and the mules, and the camels, and the goats, and the cows, and the sheep, and the dogs, and the lions, and the turtles.

فلما امتلأت الأرض من ذرية إبليس (لعنة الله) أسكن الله الجان الهواء دون السماء، و أسكن ولد الجن في سماء الدنيا، و أمرهم بالعبادة و الطاعة و هو قوله تعالى: **وَ مَا خَلَقْتُ الْجِنَّ وَ الْإِنْسَ إِلَّا لِيَعْبُدُونِ**.

So when the earth was filled up from the offspring of Iblees^{la}, Allah^{azwj} Settled the Jaan in the atmosphere below the sky, and Settled the children of Jinn in the sky of the world, and Commanded them with the worship and the obedience, and these are the Words of the Exalted: **And I have not Created the Jinn and the Humans except to be worshipping Me [51:56]**.

و كانت السماء تفتخر على الأرض، و تقول: إن ربي رفعتني فوقك، و أنا مسكن الملائكة، و في العرش و الكرسي و الشمس و القمر و النجوم، و خزائن الرحمة، و مني ينزل الوحي.

And it so happened that the sky used to price upon the earth and it was saying, 'My Lord^{azwj} Raised me above you and I am the dwelling of the Angels, and in me is the Throne, and the Chair, and the sun, and the moon, and the stars, and the Treasures of the Mercy, and from me comes down the Revelation'.

فقال الأرض: إن ربي بسطني و استودعني عروق الأشجار و النبات و العيون، و خلق في الثمرات و الأنهار و الأشجار. فقالت لها السماء: ليس عليك أحد يذكر الله تعالى؟

The earth said, 'My Lord^{azwj} Spread me and Deposited in me the veins of the trees, and the vegetation, and the springs, and Created in me the fruits, and the rivers, and the trees'. So the sky said to it, 'Isn't there anyone upon you Mentioning Allah^{azwj} the Exalted?'

فقلت الأرض: يا رب، إن السماء تفتخر علي، إذ ليس علي أحد يذكرك. فنوديت الأرض: أن اسكني، فإني أخلق من أديمك صورة لا مثل لها من الجن، و أرزقه العقل و العلم و الكتاب و اللسان، و انزل عليه من كلامي، ثم أملأ بطنك و ظهرك و شرقك و غربك على مزاج تربك في اللون، و الحرية، و السرية، و افتخري يا أرض على السماء بذلك.

So the earth said, 'O Lord^{azwj}! The sky is priding upon me when there isn't anyone upon me Menitioning You^{azwj}!' So He^{azwj} Called out to the earth: "Calm down, for I^{azwj} will be Creating from your crust an image, there would be no resemblance for it from the Jinn, and I^{azwj} will Grace him the intellect, and the knowledge, and the Book, and the languages, and Send down My^{azwj} Speech upon him. Then I^{azwj} shall Fill your belly and your back, and your east and your west, upon overwhelming varieties of colours, and the freedom and the secrecy. And pride yourself, O earth, upon the sky with that!"

ثم استقرت الأرض و سألت ربحا أن يهبط إليها خلقا، فأذن لها بذلك، على أن يعبدوه و لا يعصوه-

Then the earth was tranquil and asked its Lord^{azwj} to Send down creatures upon it, so He^{azwj} Permitted it with that, upon a Stipulation that they would be worshipping Him^{azwj} and will not disobey Him^{azwj}.

قال- و هبط الجن و إبليس اللعين و سكنا الأرض، فأعطوا على ذلك العهد، و نزلوا و هم سبعون ألف قبيلة يعبدون الله حق عبادته دهرًا طويلا.

He^{asws} said: 'And there descended the Jinn, and Iblees^{la} the Accursed, and settled in the earth. So they exceeded the pact upon that, and they descended, and they were seventy thousand tribes worshipping Allah^{azwj} rightful of His^{azwj} worship for a long time.

ثم رفع الله إبليس إلى سماء الدنيا لكثرة عبادته، فعبد الله تعالى فيها ألف سنة، ثم رفع إلى السماء الثانية، فعبد الله تعالى فيها ألف سنة، و لم يزل يعبد الله في كل سماء ألف سنة حتى رفعه الله إلى السماء السابعة،

Then Allah^{azwj} Raised Iblees^{la} to the sky of the world due to the frequency of his^{la} worship. So he^{la} worshipped Allah^{azwj} the Exalted therein for a thousand years. Then he^{la} was Raised to the second sky, and he^{la} worshipped Allah^{azwj} the Exalted therein for a thousand years. And he^{la} did not cease to worship Allah^{azwj} in every sky for a thousand years until Allah^{azwj} Raised him^{la} to the seventh sky.

و كان أول يوم في السماء الأولى السبت، و الأحد في الثانية، حتى كان يوم الجمعة صير في السماء السابعة، و كان يعبد الله حق عبادته، و يوحد حق توحيده، و كان بمنزلة عظيمة حتى إذا مر به جبرئيل و ميكائيل، يقول بعضهم لبعض: لقد أعطي هذا العبد من القوة على طاعة الله و عبادته ما لم يعط أحد من الملائكة.

And the first day in the first sky was the Saturday, and the Sunday was in the second (sky), until it was the day of Friday, he^{la} came to be in the seventh sky. And he^{la} used to worship Allah^{azwj} as it rightful of His^{azwj} worship, and he^{la} extolled His^{azwj} Tawheed as is right of His^{azwj} Tawheed, and he^{la} used to be at a great status to the extent that when Jibraeel^{as} and Mikaeel^{as} passed by him^{la}, they^{as} were saying to each other: 'This servant has been Given from the strength upon the obedience of Allah^{azwj} and His^{azwj} worship what no one from the Angels has been Given'.

فلما كان بعد ذلك بدهر طويل، أمر الله تعالى جبرئيل أن يهبط إلى الأرض، و يقبض من شرقها و غربها و قعرها و بسطها قبضة، ليخلق منها خلقاً جديداً، ليجعلها أفضل الخلق.

So when it was a long time after that, Allah^{azwj} the Exalted Commanded Jibraeel^{as} that He^{azwj} Descend to the earth and capture a handful from its east and its west, and its bottom and its surface, in order to Create from it a new creature, to Make him as the most superior of the creatures".²³

VERSES 28 & 29

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ {28}

And when your Lord Said to the Angels: "I will Create a person from clay of matured mud, altered [15:28]

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ {29}

So when I Complete him and Blow into him from My Spirit, then fall down towards him in Sajdah" [15:29]

العياشي: عن جابر، عن أبي جعفر (عليه السلام) قال: «قال أمير المؤمنين (عليه السلام): قال الله للملائكة: إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

Al Ayyashi, from Jabir,

'From Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Allah^{azwj} Said to the Angels: "**And when your Lord Said to the Angels: "I will Create a person from clay of matured mud, altered [15:28] So when I Complete him and Blow into him from My Spirit, then fall down towards him in Sajdah" [15:29]**."

قال: و كان ذلك من الله تقدمة منه إلى الملائكة احتجاجاً منه عليهم، و ما كان الله ليغير ما بقوم إلا بعد الحجة عذراً و نذراً،

²³ تحفة الإخوان: 62 «مخطوط».

He^{asws} said: 'And that happened from Allah^{azwj} preceding from Him^{azwj} to the Angels as an Argument from Him^{azwj} upon them. And it was not for Allah^{azwj} that He^{azwj} Changes what is with a people except after the Proof, Justification and Warning.

فاغترف الله غرفة بيمينه - و كلتا يديه يمين - من الماء العذب الفرات، فصلصلها في كفه فجمدت، ثم قال: منك أخلق النبيين و المرسلين و عبادي الصالحين، الأئمة المهديين، الدعاة إلى الجنة، و أتباعهم إلى يوم القيامة و لا ابالي، و لا أسأل عما أفعل و هم يسألون.

So Allah^{azwj} Scooped a Scoop with His^{azwj} Right Hand – and both His^{azwj} Hands are Right – of fresh water of the Euphrates, and He^{azwj} Shook it in His^{azwj} Palm, so it solidified. Then He^{azwj} Said: "From you I^{azwj} shall Create the Prophets^{as}, and the Mursils^{as}, and My^{azwj} righteous servants, the Guided Imams^{asws}, the inviters to the Paradise, and their^{asws} followers up to the Day of Judgment, and I^{azwj} do not Mind, nor will I^{azwj} be questioned about what I^{azwj} Do, and they (people) would be questioned".

ثم اغترف الله غرفة بكفه الاخرى من الماء الملح الأجاج، فصلصلها في كفه فجمدت، ثم قال لها: منك أخلق الجبارين، و الفراعنة، و العتاة، و إخوان الشياطين، و أئمة الكفر، و الدعاة إلى النار، و أتباعهم إلى يوم القيامة، و لا ابالي، و لا أسأل عما أفعل و هم يسألون.

Then Allah^{azwj} Scooped with His^{azwj} Palm another Scoop of salty water, and He^{azwj} Shook it in His^{azwj} Palm, so it solidified. Then He^{azwj} Said to it: "From you I^{azwj} shall Create the tyrants, and the Pharaohs, and the ruthless ones, and the brethren of the satans^{la}, and imams of Kufr, and the inviters to the Fire and their followers up to the Day of Judgment, and I^{azwj} do not Mind, nor will I^{azwj} be questioned about what I^{azwj} Do, and they would be Questioned".

و اشترط في ذلك البداء فيهم، و لم يشترط في أصحاب اليمين البداء الله فيهم، ثم خلط الماءين في كفه جميعا فصلصلهما، ثم أكفأهما قدام عرشه، و هما بلة من طين».

And He^{azwj} Stipulated in that the Change of Mind regarding them, and He^{azwj} did not Stipulate regarding the companions of the right hand, the Change of Mind of Allah^{azwj} regarding them. Then He^{azwj} Mixed the two waters in His^{azwj} Palm altogether, and He^{azwj} Shook these two, then He^{azwj} Placed these two in front of His^{azwj} Throne, and they were both sodden with clay".²⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُذَيْنَةَ عَنِ الْأَحْوَلِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرُّوحِ الَّتِي فِي آدَمَ (عليه السلام) قَوْلُهُ فَإِذَا سَوَّيْتُهُ وَ نَفَخْتُ فِيهِ مِنْ رُوحِي قَالَ هَذِهِ رُوحٌ مَخْلُوقَةٌ وَ الرُّوحُ الَّتِي فِي عِيسَى مَخْلُوقَةٌ .

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

²⁴ تفسير العياشي 2: 7 / 240

'I asked Abu Abdullah^{asws} about the Spirit which was inside Adam^{as} as per His^{azwj} Words: **So when I Complete him and Blow into him from My Spirit, then fall down towards him in Sajdah**" [15:29]. He^{asws} said: 'This is a Created Spirit, and the Spirit which was inside Isa^{as}, was (also) a Created being'.²⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ خَالِدٍ عَنِ الْقَاسِمِ بْنِ عُزْوَةَ عَنْ عَبْدِ الْحَمِيدِ الطَّائِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ نَفَخْتُ فِيهِ مِنْ رُوحِي كَيْفَ هَذَا النَّفْخُ فَقَالَ إِنَّ الرُّوحَ مُتَحَرِّكٌ كَالرَّيْحِ وَ إِنَّمَا سَمِّيَ رُوحاً لِأَنَّهُ اشْتَقَّ اسْمُهُ مِنَ الرَّيْحِ وَ إِنَّمَا أُخْرِجَهُ عَنْ لَفْظَةِ الرَّيْحِ لِأَنَّ الْأَرْوَاحَ مُجَانِسَةٌ لِلرَّيْحِ وَ إِنَّمَا أَضَافَهُ إِلَى نَفْسِهِ لِأَنَّهُ اصْطَفَاهُ عَلَى سَائِرِ الْأَرْوَاحِ كَمَا قَالَ لَيْسَتْ مِنَ الْبُيُوتِ بَيْتِي وَ لِرَسُولٍ مِنَ الرُّسُلِ خَلِيلِي وَ أَشْبَاهَ ذَلِكَ وَ كُلُّ ذَلِكَ مَخْلُوقٌ مُصْنُوعٌ مُحَدَّثٌ مَرْئُوبٌ مُدَبَّرٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al Qasim Bin Urwa, from Abdul Hameed Al Taiy, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **So when I Complete him and Blow into him from My Spirit** [15:29]. How was this Blowing?' So he^{asws} said: 'The Spirit (Rooh) moves like the wind (Reeh), and rather it is named as 'Rooh' because it derived its name from the wind (Reeh), and rather it is extracted from the word 'Reeh', because the spirits (Arwaah) are the genus of the 'Reeh' (wind), and rather He^{azwj} Supplemented it to His^{azwj} Own Self, because He^{azwj} Chose it over the rest of the spirits, just as He^{azwj} Said for a House (Kabah) from the houses, 'My house', and for a Rasool^{as} from the Rasools^{as}, 'My^{azwj} Friend', and the likes of that; and all of that is a Created being, newly occurred, Nourished, Regulated'.²⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ بَحْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَمَّا يَزُودُونَ أَنَّ اللَّهَ خَلَقَ آدَمَ عَلَى صُورَتِهِ فَقَالَ هِيَ صُورَةٌ مُخَدَّنَةٌ مَخْلُوقَةٌ وَ اصْطَفَاهَا اللَّهُ وَ اخْتَارَهَا عَلَى سَائِرِ الصُّوَرِ الْمُخْتَلِفَةِ فَأَضَافَهَا إِلَى نَفْسِهِ كَمَا أَضَافَ الْكَعْبَةَ إِلَى نَفْسِهِ وَ الرُّوحَ إِلَى نَفْسِهِ فَقَالَ بَيْتِي وَ نَفَخْتُ فِيهِ مِنْ رُوحِي .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Bahr, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far^{asws} about what they (reporters) are reporting, that Allah^{azwj} Created Adam^{as} upon His^{azwj} Image'. So he^{asws} said: 'It was a newly occurring image, Created, and Allah^{azwj} Chose it and Selected it over the rest of the different images. So He^{azwj} Chose it to Himself^{azwj} just as He^{azwj} Supplemented the Kabah to Himself^{azwj}, and the Spirit to Himself^{azwj}, so He^{azwj} Said: **and Blow into him from My Spirit** [15:29].²⁷

ابن بابويه، قال: حدثنا حمزة بن محمد العلوي (رحمه الله)، قال: أخبرنا علي بن إبراهيم بن هاشم، عن أبيه، عن ابن أبي عمير، عن عمر بن أذينة، عن محمد بن مسلم، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: وَ نَفَخْتُ فِيهِ مِنْ رُوحِي.

²⁵ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 21 H 1

²⁶ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 21 H 3

²⁷ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 21 H 4

قال: «روح اختاره الله و اصطفاه و خلقه، و أضافه إلى نفسه، و فضله على جميع الأرواح، فأمر فنفع منه في آدم (عليه السلام)».

Ibn Babuwayh said, 'Hamza Bin Muhammad Al Alawy narrated to us, from Ali Bin Ibrahim Bin Hashim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **and Blow into him from My Spirit [15:29]**. He^{asws} said: 'A Spirit Chosen by Allah^{azwj}, and He^{azwj} Chose it, and Created it, and Added it to Himself^{azwj}, and Preferred it over all the spirits. So He^{azwj} Commanded from it to be Blown into Adam^{as}, from it'.²⁸

و عنه: عن أبيه، قال: حدثنا سعد بن عبد الله، قال: حدثنا أحمد بن محمد بن عيسى، عن ابن فضال، عن الحلبي و زرارة، عن أبي عبد الله (عليه السلام) قال: «إن الله تبارك و تعالى أحد صمد، ليس له خوف، و إنما الروح خلق من خلقه، نصر و تأييد و قوة، يجعله الله في قلوب الرسل و المؤمنين».

And from him, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazal, from Al Halby and Zarara,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Blessed and Exalted is One, 'Samad', there is no inside to Him^{azwj} (no shape). But rather, the Spirit is a creature from His^{azwj} creatures, as an assistance, and support, and strength. Allah^{azwj} has Made it to be in the hearts of the Rasools^{as} and the Momineen'.²⁹

و عنه، قال: حدثنا محمد بن أحمد السنائي، و الحسين بن إبراهيم بن أحمد بن هشام المكتب، و علي بن أحمد بن محمد بن عمران (رضي الله عنه)، قالوا: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا محمد بن إسماعيل البرمكي، قال: حدثنا علي بن العباس، قال: حدثنا عبيس بن هشام، عن عبد الكريم بن عمرو، عن أبي عبد الله (عليه السلام) في قوله عز و جل: فَإِذَا سَوَّيْتُهُ وَ نَفَخْتُ فِيهِ مِنْ رُوحِي. قال: «إن الله عز و جل خلق خلقاً و خلق روحاً، ثم أمر ملكاً فنفع فيه، و ليست بالتي نقصت من قدرة الله شيئاً، هي من قدرته».

And from him (Sheykh Al Sadouq) who said, 'Muhammad Bin Ahmad Al Sinany narrated to us, and Al Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al Maktab, and Ali Bin Ahmad bin Muhammad Bin Imran, from Muhammad Bin Abu Abdullah Al Kufy, from Muhammad Bin Ismail Al Barmakky, from Ali Bin Al Abbas, from Isa Bin Hisham, from Abdul Kareem Bin Amro,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Might and Majestic: **So when I Complete him and Blow into him from My Spirit [15:29]**. He^{asws} said: 'Allah^{azwj} Mighty and Majestic Created creatures and Created spirits. Then He^{azwj} Commanded an Angel to Blow the Spirit into him^{as}, and it was not by the reduction of anything from the Power of Allah^{azwj}, and it is from the His^{azwj} Power'.³⁰

²⁸ التوحيد: 1 / 170

²⁹ التوحيد: 2 / 171

³⁰ التوحيد: 6 / 172

VERSES 30 & 31

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ {30}

So the Angels did Sajdah, all of them in their entirety [15:30]

إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ {31}

Except for Iblees. He refused to become with the prostrating ones [15:31]

Was the Sajdah done to Adam^{as} or was it towards Adam^{as} for Allah^{azwj}?

و عن الإمام أبي محمد الحسن العسكري (عليه السلام)، قال: «قال رسول الله (صلى الله عليه وآله) لما عرف الله ملائكته فضل خيار أمة محمد (صلى الله عليه وآله) و شيعة علي (عليه السلام) و خلفائه (عليهم السلام)، و احتما لهم في جنب محبة ربه ما لا تحمله الملائكة، أبان بني آدم الخيار المتقين بالفضل عليهم. ثم قال: فلذلك فاسجدوا لآدم لما كان مشتملا على أنوار هذه الخلائق الأفضلين.

And from Imam Abu Muhammad Al-Hassan Al-Askari^{asws} having said: ‘Rasool-Allah^{saww} said: ‘When Allah^{azwj} had Introduced His^{azwj} Angels to the merits of the best of the community of Muhammad^{saww} and the Shias of Ali^{asws} and His^{azwj} Caliphs, and their bearing the Love of their Lord^{azwj} which the Angels had not borne, it became clear that the children of Adam^{as}, the best of the pious ones are with the merits over them. Then He^{azwj} Said: “Therefore, due to that, do *Sajdah* to Adam^{as} due to him^{as} containing the lights of these meritorious creatures.

و لَمْ يَكُنْ سُجُودُهُمْ لِآدَمَ، إِنَّمَا كَانَ آدَمُ قِبْلَةً لَهُمْ- يَسْجُدُونَ نَحْوَهُ لِلَّهِ عَزَّ وَ جَلَّ، وَ كَانَ بِذَلِكَ مُعَظَّمًا مُبِجَّلًا لَهُ، وَ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَسْجُدَ (لِأَحَدٍ مِنْ دُونِ) اللَّهِ، وَ يَخْضَعُ لَهُ كَخُضُوعِهِ لِلَّهِ، وَ يُعَظَّمُهُ- بِالسُّجُودِ لَهُ- كَتَعْظِيمِهِ لِلَّهِ،

And their *Sajdahs* did not happen to be for Adam^{as}. But rather, Adam^{as} was a direction (Qiblah) for them to be performing *Sajdah* for Allah^{azwj} Mighty and Majestic. And he^{as} was, due to that, revered, dignified, and it is not befitting for anyone that he performs *Sajdah* to anyone from besides Allah^{azwj}, humbling to him as humbling to Allah^{azwj}, and revering him with the *Sajdahs* to him like the revering to Allah^{azwj}.³¹

³¹ التفسير المنسوب إلى الإمام العسكري (عليه السلام) 265 /385

VERSES 32 & 33

قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ {32}

He said: "O Iblees! What is the matter with you that you are not becoming with the prostrating ones?" [15:32]

قَالَ لَمْ أَكُنْ لِأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ {33}

He said, 'I will not become one to do Sajdah to a person You Created from clay of matured mud, altered' [15:33]

Reason for the refusal of Iblees^{la}

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

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

فَأَمَرَ اللَّهُ تَعَالَى الْمَلَائِكَةَ بِالسُّجُودِ لِآدَمَ، تَعْظِيماً لَهُ أَنَّهُ قَدْ فَضَّلَهُ بِأَنْ جَعَلَهُ وَعَاءً لَتِلْكَ الْأَشْبَاحِ - الَّتِي قَدْ عَمَّ أَنْوَارُهَا الْأَفَاقَ.

So Allah^{azwj} the Exalted Commanded the Angels with the *Sajdah* to Adam^{as} as a reverence for him^{as}, as he^{as} had been Graced by him^{as} having been made a receptacle for those resemblances the light of which had prevailed the horizons.

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

So they performed *Sajdah* – to Adam^{as} – except Iblees^{la}. He^{la} refused to be humble to the Majesty of the Magnificence of Allah^{azwj}, and to humble to our^{asws} Lights of the People^{asws} of the Household, and the Angels had humbled to it, all of them, and he^{la} was arrogant, and raised (considered himself^{la} higher), and he^{la} was, due to that refusal of his^{la} and his arrogance, from the Kafirs.³²

³² Tafseer Imam Hassan Al-Askari^{asws} – S 101

في عيون الاخبار عن الرضا عليه السلام حديث طويل وفيه. ان الله تبارك وتعالى خلق آدم فأودعنا صلبه وأمر الملائكة بالسجود له تعظيما لنا واکراما، وكان سجودهم لله تعالى عبودية، ولآدم اكراما وطاعة لكوننا في صلبه، فكيف لا نكون افضل من الملائكة وقد سجدوا لآدم كلهم أجمعون.

In Uyoon Al Akhbaar

(It has been narrated) from Al-Reza^{asws} in a lengthy Hadeeth, and in it: 'Allah^{azwj} Blessed and High Created Adam^{as} and Deposited us^{asws} in his^{as} 'Sulb' and Commanded the Angels to with the *Sajdah* to him^{as}, in respect for us^{asws} and in honour. And it was so that their *Sajdahs* were for Allah^{azwj} the Exalted in servitude, and to Adam^{as} in honour and obedience as we^{asws} happened to be in his^{as} 'Sulb', therefore how can we^{asws} not happen to be superior than the Angels, and they had performed *Sajdah* to Adam^{as}, all of them together?'³³

For detailed Ahadeeth on the analogy of Iblees^{la} refer to Ahadeeth under Chapter 7 (Surah A'raaf Verse 12)

Applicability of the Command of Allah^{azwj} to Iblees^{la}

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن جميل،

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Jameel,

عن أبي عبد الله (عليه السلام)، قال: سئل عما ندب الله الخلق إليه، أدخل فيه الضلال؟ قال: «نعم، و الكافرون دخلوا فيه، لأن الله تبارك وتعالى أمر الملائكة بالسجود لآدم، فدخل في أمره الملائكة و إبليس فإن إبليس كان مع الملائكة في السماء يعبد الله، وكانت الملائكة تظن أنه منهم، و لم يكن منهم، فلما أمر الله الملائكة بالسجود لآدم، أخرج ما كان في قلب إبليس من الحسد، فعلمت الملائكة عند ذلك أن إبليس لم يكن منهم».

From Abu Abdullah^{asws}, said, 'He^{asws} was asked about what Allah^{azwj} Assigned the creatures to; are the straying ones are included in it?' He^{asws} said: 'Yes, and the disbelievers are included in it, because Allah^{azwj} Blessed and High Commanded the Angels for the *Sajdah* to Adam^{as}, and included in His^{azwj} Command were the Angels and Iblees^{la}, for Iblees^{la} was with the Angels in the sky worshipping Allah^{azwj}. And the Angels used to think that he^{la} was from them, but he^{la} was not from them. So when Allah^{azwj} Commanded the Angels for the *Sajdah* to Adam^{as}, whatever envy was in the heart of Iblees^{la} came out. So the Angels knew, during that, that Iblees^{la} did not happen to be from them'.

فقليل له (عليه السلام): كيف وقع الأمر على إبليس، و إنما أمر الله الملائكة بالسجود لآدم؟! فقال: «كان إبليس منهم بالولاء، و لم يكن من جنس الملائكة، و ذلك أن الله خلق خلقا قبل آدم، و كان إبليس حاكما في الأرض، فعتوا و أفسدوا و سفكوا

³³ Tafseer Noor Al Saqalayn – H 101

الدماء، فبعث الله الملائكة فقتلوههم، و أسروا إبليس و رفعوه إلى السماء، فكان مع الملائكة يعبد الله إلى أن خلق الله تبارك و تعالى آدم». .

So it was said him^{asws}, 'How did the Command become applicable upon Iblees^{la}, and Allah^{azwj} had Commanded the Angels for the *Sajdah* to Adam^{as}?' So he^{asws} said: 'Iblees^{la} was among them by the fidelity, and he^{la} was not from the species of the Angels. And that Allah^{azwj} Created creatures before Adam^{as}, and Iblees^{la} was a ruler on the earth, and he^{la} was tyrannous and spread corruption, and shed the blood. So Allah^{azwj} Sent the Angels, so they killed them, and captivated Iblees^{la} and raised him^{la} up to the sky. Thus, he^{la} was with the Angels worshipping Allah^{azwj} until Allah^{azwj} Blessed and High Created Adam^{as}'.³⁴

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن جميل، قال:

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel who said,

كان الطيار يقول لي: إبليس ليس من الملائكة، وإنما أمرت الملائكة بالسجود لآدم، فقال إبليس: لا أسجد، فما لإبليس يعصي حين لم يسجد، و ليس هو من الملائكة؟! .

Al-Tayar was saying to me, 'Iblees^{la} wasn't from the Angels, and rather the Angels were Commanded with the *Sajdahs* to Adam^{as}, therefore Iblees^{la} said, 'I^{la} will not do *Sajdah*'. Thus, what is the disobedience of Iblees^{la} when he^{la} did not do *Sajdah*, as he^{la} wasn't from the Angels?'

قال: فدخلت أنا و هو على أبي عبد الله (عليه السلام)، قال: فأحسن و الله في المسألة فقال: جعلت فداك [أ رأيت] ما ندب الله عز و جل إليه المؤمنين من قوله: يا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي ذَلِكَ الْمَنَافِقُونَ معهم؟ قال: «نعم، و الضلال و كل من أقر بالدعوة الظاهرة، و كان إبليس ممن أقر بالدعوة الظاهرة معهم.

(The narrator) said, 'I and he went over to Abu Abdullah^{asws}, said, 'By Allah^{azwj}, he was good with the questioning'. So he said, 'May I be sacrificed for you^{asws}! What do you^{asws} think of what Allah^{azwj} Mighty and Majestic Assigned to the *Momineen* from His^{azwj} Words: **O you who believe!** (In various places of the Quran), and included in that are the hypocrites along with them?' He^{asws} said: 'And the straying ones, and everyone who accepted the Call apparently, and Iblees^{la} was from the ones who accepted the Call apparently along with them'.³⁵

(The above Hadeeth under Verse 27 continues . . .)

و حسدا، فقال الله تعالى: مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَ خَلَقْتَهُ مِنْ طِينٍ و النار تأكل الطين، و أنا الذي عبدتك دهرًا طويلا قبل أن تخلقه، و أنا الذي كسوتني الريش و النور، و أنا الذي عبدتك في أكناف السماوات مع الكرويين و الصافين و المسيحين و الروحانيين و المقرين.

³⁴ تفسير القمي 1: 35.

³⁵ الكافي 2: 303/1.

And he^{la} was envious, so Allah^{azwj} the Exalted Said: **He said: "O Iblees! What prevented you from doing Sajdah to what I Created by My Hands? Are you arrogant or are you from the exalted ones?" [38:75] He said, 'I am better than him. You Created me from fire and Created him from clay' [38:76].** And the fire consumes the clay, and I^{la} am the one who worshipped You^{azwj} for a long time period before You^{azwj} Create Him^{azwj}, and I^{la} am the one whom You^{azwj} Clothed with the feathers (wings) and the Light. And I^{la} am the one who worshipped You^{azwj} in the horizons of the skies along with the distressed ones, and the pure ones, and the glorifying ones, and the spiritual ones, and the ones of Proximity'.

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

Allah^{azwj} the Exalted Said: "I^{azwj} had Known in the Preceding of My^{azwj} Knowledge, the obedience of My^{azwj} Angels and the disobedience from you^{la}, and the lengthy worship is of no benefit to you^{la} in the Preceding of the Knowledge with regards to you^{la}, and you^{la} will despair from the good up to the last of the servants, and I^{azwj} (hereby) Make you^{la} to be Condemned, Rejected, Satan, Pelted, Accursed".

فعند ذلك تغيرت خلقة الحسنه إلى خلقه كريهه مشوهه، فوثب عليه الملائكة بجراها و هم يلعنونه، و يقولون له: رجيم ملعون، رجيم ملعون. فأول من طعنه جبرئيل، ثم ميكائيل، ثم إسرافيل، ثم عزرائيل، ثم جميع الملائكة، من كل ناحية

So upon that, he^{la} changed from being of a good nature to a deformed and hateful nature, and the Angels leapt upon him^{la} with their spears, and they were cursing him^{la}: 'Pelted, Accurse! Pelted, Accursed!' So the first one who stabbed him^{la} was Jibraeel^{as}, then Mikaeel^{as}, then Israfeel^{as}, then Azazeel^{as}, then all the Angels, from every corner.

و هو هارب من بين أيديهم، حتى ألقوه في البحر المسجور، فبادرت إليه الملائكة بحراب من نار، فلم يزالوا يطعنونه حتى بلغوه القرار، و غاب عن عيون الملائكة، و الملائكة في اضطراب و السماوات في رجفان من جرأة إبليس اللعين و عصيانه أمر الله.

And he^{la} was fleeing from being in front of them, until they threw him^{la} into the swollen sea. So the Angels took the initiative against him^{la} with the spear of Fire, and they did not cease stabbing him^{la} until he^{la} reached the bottom, and was hidden from the eyes of the Angels. And the Angels were in distress and the skies were turbulent from the audacity of Iblees^{la} the Accursed, and his^{la} disobedience to the Command of Allah^{azwj}.³⁶

VERSE 34

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ {34}

³⁶ (Extract) تحفة الإخوان: 62 «مخطوط».

He said: "Then exit from it, for you are Pelted [15:34]"

ثم قال علي بن إبراهيم: حدثني أبي، رفعه، قال: سئل الصادق (عليه السلام) عن جنة آدم أمن جنان الدنيا كانت، أم من جنان الآخرة؟ فقال: «كانت من جنان الدنيا، تطلع فيها الشمس والقمر، ولو كانت من جنان الآخرة ما أخرج منها أبدا آدم و لم يدخلها إبليس».

Then Ali Bin Ibrahim said, 'My father narrated to me, with an unbroken chain, said,

'Al-Sadiq^{asws} was asked about the Garden of Adam^{as} whether it was from the Gardens of the world or from Gardens of the Hereafter?' So he^{asws} said: 'It was from the gardens of the world, there used to emerge in it the sun and the moon. And had it been from the Gardens of the Hereafter, Adam^{as} would not have had to exit from it ever nor would Iblees^{la} have entered it'.³⁷

VERSE 35

وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ {35}

And surely upon you is the Curse up to the Day of the Religion (Reckoning)! [15:35]

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

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

'Abu Abdullah^{asws} regarding His^{azwj} Words: **And they shall say, 'O woe be unto us! This is the Day of Religion!' (Reckoning) [37:20]**, he^{asws} said: 'Meaning the Day of the Reckoning'.³⁸

VERSES 36 - 38

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ {36}

He said, 'Lord! Then Respite me up to the Day they would be Resurrected' [15:36]

³⁷ (Extract) تفسير القمّي 1: 43

³⁸ تفسير القمّي 1: 28.

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ {37}

He said: "So you are from the Respited ones [15:37]

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ {38}

Up to the Day of the known time" [15:38]

سعد بن عبد الله: عن محمد بن الحسين بن أبي الخطاب، عن موسى بن سعدان، عن عبد الله بن القاسم الحضرمي، عن عبد الكريم بن عمرو الخثعمي، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إبليس قال: أنظرني إلى يوم يبعثون، فأبى الله ذلك عليه، فقال: فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ»

Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim Al Hazramy, from Abdul Karim Bin Amro Al Khash'amy who said,

'I heard Abu Abdullah^{asws} saying: 'Iblees^{la} said, '**Then Respite me up to the Day they would be Resurrected' [15:36]**. But, Allah^{azwj} Refused that to him^{la}, so He^{azwj} Said: **"So you are from the Respited ones [15:37] Up to the Day of the known time" [15:38]**.

فإذا كان يوم الوقت المعلوم ظهر إبليس لعنه الله في جميع أشياعه منذ خلق الله آدم (عليه السلام) إلى يوم الوقت المعلوم، و هي آخر كرة يكرها أمير المؤمنين (عليه السلام)».

So when it will be **the Day of the known time" [15:38]**, Iblees^{la}, may Allah^{azwj} Curse him^{la} would appear among the entirety of his^{la} adherents since Allah^{azwj} Created Adam^{as} up to **the Day of the known time" [15:38]**, and it is the last resumption of the fighting of Amir Al-Momineen^{asws} would be attacking in'.

قلت: و إنما لكرات؟ قال: «نعم، إنما لكرات و كرات، ما من إمام في قرن إلا و يكر في قرنه، و يكر معه البر و الفاجر في دهره، حتى يدل الله عز و جل المؤمن من الكافر،

I said, 'And it would be a resumption of fighting?' He^{asws} said: 'Yes, it would be a resumption of the fighting and the fighting. There is none from an Imam^{asws} except he^{asws} (will) fight (with people) from his^{asws} generation, and there will fight along with him^{asws} the righteous ones and the immoral ones of his^{asws} era, until Allah^{azwj} Mighty and Majestic Lets the Momin triumph over the Kafir.

فإذا كان يوم الوقت المعلوم كر أمير المؤمنين (عليه السلام) في أصحابه، و جاء إبليس في أصحابه، و يكون ميقاتهم في أرض من أراضي الفرات يقال لها (الروحاء) قريبا من كوفتكم، فيقتتلون قتالا لم يقتتل مثله منذ خلق الله عز و جل العالمين،

So when it would be **the Day of the known time" [15:38]**, Amir Al-Momineen^{asws} would be fighting (assisted) with his^{asws} companions, and Iblees^{la} would come along with his^{la} companions, and their meeting (in battle) would happen to be in a land from

the lands of the Euphrates call Al-Rawha near your Kufa. So they would be killing in the fighting, the like of which killing has not occurred since Allah^{azwj} Mighty and Majestic Created the worlds.

فكأنني أنظر إلى أصحاب أمير المؤمنين (عليه السلام) قد رجعوا إلى خلفهم القهقري مائة قدم، و كأنني أنظر إليهم و قد وقعت بعض أرجلهم في الفرات، فعند ذلك يهبط الجبار عز و جل في ظُلُلٍ مِنَ الْعَمَامِ وَالْمَلَائِكَةُ وَ قُضِيَ الْأَمْرُ

It is as if I^{asws} am looking at the companions of Amir Al-Momineen^{asws} to have returned to their behind (after they have) retreated one hundred feet, and as if I^{asws} am looking at them and some of their feet to have fallen in the Euphrates. So, during that, the (Command of) the Compeller Mighty and Majestic would Descend **in the shadows of the clouds and (so would) the Angels, and the matter would have been Decided [2:210].**

و رسول الله (صلى الله عليه و آله) أمامه، بيده حرية من نور، فإذا نظر إليه إبليس رجع القهقري ناكصا على عقبيه، فيقولون له أصحابه: أين تريد و قد ظفرت؟ فيقول: إني أرى ما لا ترون، إني أخاف الله رب العالمين،

And Rasool-Allah^{saww} would be in front of it, in his^{saww} hand being a lance of light. So when Iblees^{la} looks as him^{saww}, he^{la} would retreat upon his^{la} heels, and his^{la} companions would be saying to him^{la}, 'Where are you^{la} intending to go to and you^{la} have been victorious?' He^{la} would be saying, 'I^{la} can see what you are not seeing. I^{la} fear the Lord^{azwj} of the worlds'.

فيلحقه النبي (صلى الله عليه و آله)، فيطعنه طعنة بين كتفيه، فيكون هلاكه و هلاك جميع أشياعه،

So the Prophet^{saww} would come across him^{la}, and he^{saww} would stab him^{la} with a stab between his^{la} shoulders destroying him^{la}, and destroy the entirety of his^{la} adherents.

فعند ذلك يعبد الله عز و جل و لا يشرك به شيء، و يملك أمير المؤمنين (عليه السلام) أربعاً و أربعين ألف سنة، حتى يلد الرجل من شيعة علي (عليه السلام) ألف ولد من صلبه ذكر، في كل سنة ذكر، و عند ذلك تظهر الجنتان المدهامتان، عند مسجد الكوفة و ما حوله بما شاء الله.

Thus, during that, Allah^{azwj} Mighty and Majestic would be worshipped and nothing would be associated with Him^{azwj}. And Amir Al-Momineen^{asws} would rule for forty four thousand years, to the extent that a man from the Shias of Ali^{asws} would beget a thousand male children from his loins, a male during every year. And during that, the two Gardens, **Both, plush green in foliage [55:64]**, would appear, by the Masjid Al-Kufa and what is around it, with whatever Allah^{azwj} so Desires"³⁹.

ابن بابويه، قال: أخبرنا علي بن حبشي بن قوين (رحمه الله) فيما كتب إلي، قال: حدثنا حميد بن زياد، قال: حدثنا القاسم بن إسماعيل، قال: حدثنا محمد بن سلمة، عن يحيى بن أبي العلاء الرازي: أن رجلاً دخل على أبي عبد الله (عليه السلام) فقال: جعلت فداك، أخبرني عن قول الله عز و جل لإبليس: فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ.

³⁹ مختصر بصائر الدرجات: 26

Ibn Babuwayh said, 'Ali Bin Habashy Bin Qawny narrated to us regarding what he wrote to me, from Hameed Bin Ziyad, from Al Qasim Bin Ismail, from Muhammad Bin Salma, from Yahya Bin Abu Al A'la Al Razy that,

'A man came up to Abu Abdullah^{asws}, so he said, 'May I be sacrificed for you^{asws}! Inform me about the Words of Allah^{azwj} Mighty and Majestic to Iblees^{la}: **"So you are from the Respited ones [15:37] Up to the Day of the known time" [15:38]**'.

قال: «إلى يوم الوقت المعلوم، يوم ينفخ في الصور نفخة واحدة، فيموت إبليس ما بين النفخة الأولى و الثانية».

He^{asws} said: **'Up to the Day of the known time" [15:38]** – the Day in which the Trumpet would be Blown into, with one Blow, and Iblees^{la} would die in what is in between the first Blowing and the second Blowing (of the Trumpet)⁴⁰.

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد، عن محمد بن يونس، عن رجل، عن أبي عبد الله (عليه السلام) في قول الله تبارك و تعالى: فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ. قال: «يوم الوقت المعلوم، يوم يذبحه رسول الله (صلى الله عليه و آله) على الصخرة التي في بيت المقدس».

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

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Blessed and Exalted: **'Then Respite me up to the Day they would be Resurrected' [15:36] He said: "So you are from the Respited ones [15:37] Up to the Day of the known time" [15:38]** – the Day Rasool-Allah^{saww} would slaughter him^{la} upon the rock which is in Bayt Al-Maqdas'.⁴¹

العياشي: عن أبان، قال: قال أبو عبد الله (عليه السلام): «إن علي بن الحسين (عليه السلام) إذا أتى الملتزم، قال: اللهم إن عندي أفواجا من ذنوب و أفواجا من خطايا، و عندك أفواجا من رحمة و أفواجا من مغفرة، يا من استجاب لأبغض خلقه إليه إذ قال: فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ استجب لي، و افعل بي كذا و كذا».

Al Ayyashi, from Aban who said,

'Abu Abdullah^{asws} said: 'When Ali^{asws} Bin Al Husayn^{asws} came to Al-Multazim (near to the Black Stone), he^{asws} said: 'Our Allah^{azwj}! With me^{asws} are armies of sins and armies of errors, and with You^{azwj} are armies of Mercy and armies of Forgiveness! O One Who Answered the most abhorrent of His^{azwj} creatures when he^{la} said, **'Then Respite me up to the Day they would be Resurrected' [15:36]**. Answer me^{asws}, and Bless me^{asws} with such and such'.⁴²

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

⁴⁰ علل الشرائع: 2/402.

⁴¹ تفسير القمي: 2: 245.

⁴² تفسير العياشي: 2: 12/241.

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

'I asked Abu Abdullah^{asws} about the Words of Iblees^{la}: **Lord! 'Then Respite me up to the Day they would be Resurrected' [15:36] He said: "So you are from the Respited ones [15:37] Up to the Day of the known time" [15:38].** May I be sacrificed for you^{asws}! Which day is it?'

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».

He^{asws} said: 'O Wahab! Do you reckon that is it the Day in which Allah^{azwj} would Resurrect the people? Allah^{azwj} has Respited him^{la} till the day in which He^{azwj} would Send our^{asws} Qaim^{asws}. He^{asws} would be in the Masjid of Al-Kufa, and Iblees^{la} would come until he^{la} would kneel down in front of him^{asws}, and he^{la} would be saying, 'O woe from this day!' So he^{asws} would grab him^{la} by his^{la} eyebrows and strike his^{la} neck off, and that is **the Day of the known time" [15:38]**'.⁴³

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

From Al Hassan Bin Atiyya who said,

'I heard Abu Abdullah^{asws} saying: 'Iblees^{la} worshipped Allah^{azwj} in the fourth sky during two Cycles (of Salat) for six thousand years, and it was from the Respite of Allah^{azwj} to him^{la} up to **the Day of the known time" [15:38]**, due to what had preceded from that worship'.⁴⁴

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام) - في حديث طويل - قال فيه: «و من سلم الأمور لمالكها، لم يستكبره عن أمره كما استكبر إبليس عن السجود لآدم (عليه السلام)، و استكبر أكثر الأمم عن طاعة أنبيائهم، فلم ينفعهم التوحيد كما لم ينفع إبليس ذلك السجود الطويل،

Al Tabary, in (the book) Al Ihtijaj,

'From Amir Al-Momineen^{asws} - in a lengthy Hadeeth, he^{asws} said in it: 'The one who submits the matters to its Master, he would not be arrogant from His^{azwj} Command just as Iblees^{la} had been arrogant from performing Sajdah to Adam^{as}. And most of the communities have been too arrogant from obeying their Prophets^{as}, so the Tawheed did not benefit them just Iblees^{la} did not benefit from those prolonged Sajdahs.

⁴³ تفسير العيّاشي 2: 14 / 242

⁴⁴ تفسير العيّاشي 2: 13 / 241

فإنه سجد سجدة واحدة أربعة آلاف عام، لم يرد بها غير زخرف الدنيا، و التمكين من النظرة. فلذلك لا تنفع الصلاة و الصيام إلا مع الاهتداء إلى سبيل النجاة و طريق الحق، و قد قطع الله عذر عباده بتبيين آياته و إرسال رسله لئلا يكون للناس على الله حجة بعد الرسل، و لم يخل أرضه من عالم تحتاج الخليفة إليه، و متعلم على سبيل نجاة، أولئك هم الأقلون عدداً».

It was so that he^{la} prostrated one Sajdah for four thousand years, not intending by it other than the blossoms of the world, and the empowerment from the beholding (show off). Therefore, due to that, the Salat and the Fasting does not benefit except with the guidance to the Way of the salvation and the path of the Truth. And Allah^{azwj} has Cut off the excuses of His^{azwj} servants and Sent His^{azwj} Rasools^{as}, lest there happens to be an argument for the people upon Allah^{azwj} after the Rasools^{as}, and He^{azwj} did not Vacate the earth from a knowledgeable ones^{asws} the creatures would be needy to, and a teacher to the Way of the salvation. These ones, they are few in number”.⁴⁵

VERSE 39

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ {39}

He said, 'Lord! Due to You having Misled me, I will adorn for them in the earth and will mislead them in their entirety [15:39]

(نهج البلاغة): قال أمير المؤمنين (عليه السلام) في الخطبة القاصعة: «فاحذروا عباد الله عدو الله أن يعديكم بدائه، و أن يستفزكم بندائه، و أن يجلب عليكم بخيله و رجله، فلعمري لقد فوق لكم سهم الوعيد، و أغرق إليكم بالنزع الشديد، و رماكم من مكان قريب، فقال: رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ.

In Nahj Al Balagah –

Amir-ul-Momineen^{asws} said in the sermon of Al-Qasi'a: 'Therefore, you should fear lest Satan infects you with his disease, or leads you astray through his call, or marches on you with his cavalry and infantry, because, by my^{asws} life, he has put the arrow in the bow for you, and has stretched the bow strongly, and has aimed at you from a nearby position, and: **He said, 'Lord! Due to You having Misled me, I will adorn for them in the earth and will mislead them in their entirety [15:39]**'.⁴⁶

VERSE 40

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ {40}

⁴⁵ الاحتجاج: 247.

⁴⁶ نهج البلاغة: 287 الخطبة 192.

Except for Your servants from them, the sincere ones' [15:40]

فِي كِتَابِ مَعَانِي الْأَخْبَارِ حَدَّثَنَا أَبِي رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ قَالَ: جَاءَ جَبْرِئِيلُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَقَالَ لَهُ النَّبِيُّ: يَا جَبْرِئِيلُ مَا تَفْسِيرُ الْإِخْلَاصِ؟

In the book Maany Al Akhbar – 'It was narrated to us by my father, from Sa'ad Bin Abdullah,

'From Ahmad son of Abu Abdullah^{asws}, from his father^{asws} having said: 'Jibraeel^{as} came to the Prophet^{saww}, so the Prophet^{saww} said to him^{as}: 'O Jibraeel^{as}! What is the interpretation of the sincerity?'

قَالَ: الْمُخْلِصُ الَّذِي لَا يَسْأَلُ النَّاسَ شَيْئًا حَتَّى يَجِدَ، وَإِذَا وَجَدَ رَضِيَ، وَإِذَا بَقِيَ عِنْدَهُ شَيْءٌ أَعْطَاهُ، فَإِنَّ مَنْ لَمْ يَسْأَلِ الْمَخْلُوقَ أَقَرَّ لِلَّهِ عَزَّ وَجَلَّ بِالْعُبُودِيَّةِ، وَإِذَا وَجَدَ فَرَضِي فَهُوَ عَنِ اللَّهِ رَاضٍ، وَاللَّهُ تَبَارَكَ وَتَعَالَى عَنْهُ رَاضٍ، وَإِذَا أَعْطَى لِلَّهِ عَزَّ وَجَلَّ فَهُوَ عَلَى حَدِّ الثَّقَةِ بِرَبِّهِ عَزَّ وَجَلَّ

He^{as} said: 'The sincere is the one who does not ask the people for anything until he finds it (himself), and when he does find it, he is pleased, and when something remains with him, he gives it (in charity). Thus, the one who does not as the creatures, he would have acknowledge to Allah^{azwj} Mighty and Majestic with the servitude, and when he does find it, so he would be pleased from Allah^{azwj}, and Allah^{azwj} Blessed and Exalted would be Pleased from him, and when he gives it for (the Sake of) Allah^{azwj} Mighty and Majestic, then he would be upon a limit of the trustworthiness with his Lord^{azwj} Mighty and Majestic".⁴⁷

VERSE 41

قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ {41}

He said: "This Path of Ali is Straight" [15:41]

أَحْمَدُ عَنْ عَبْدِ الْعَظِيمِ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ .

Ahmad, from Abdul Azeem, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah^{asws} having said: '**He said: "This Path of Ali is Straight" [15:41]**'.⁴⁸

أَبُو الْحَسَنِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ شَاذَانَ، فِي (مَنَاقِبِ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) المائة) قَالَ: الْخَامِسُ وَ الثَّمَانُونَ: عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (عليه السلام) عَنْ أَبِيهِ (عليه السلام)، قَالَ: «قَامَ عُمَرُ بْنُ الْخَطَّابِ

⁴⁷ H 50 تفسير نور الثقلين، ج3، ص: 15

⁴⁸ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 63

إلى النبي (صلى الله عليه وآله)، فقال: إنك لا تزال تقول لعلي بن أبي طالب: أنت مني بمنزلة هارون من موسى و قد ذكر الله هارون في القرآن و لم يذكر علياً؟

Abu Al Hassan Muhammad Bin Ahmad Bin Ali Bin Al Husayn Bin Shazaan,

(It has been narrated) in Manaqib Amir-Al-Momineen^{asws}, the one hundred, said, 'The eighty fifth – From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws} having said: 'Umar Bin Al-Khattab stood up to the Prophet^{saww}, and he said, 'You^{saww} do not stop speaking about Ali^{asws} Bin Abu Talib^{asws}. 'You^{asws} are from me^{saww} at the status which Haroun^{as} had from Musa^{as}, and Allah^{azwj} has Mentioned Haroun^{as} in the Quran and He^{azwj} did not Mentioned Ali^{asws}?'

فقال النبي (صلى الله عليه وآله): يا غليظ، يا أعرابي، إنك ما تسمع الله يقول: هذا صراط علي مستقيم.

So the Prophet^{saww} said: 'O vulgar! O Bedouin! Have you not heard Allah^{azwj} Saying: **"This Path of Ali is Straight" [15:41]**?⁴⁹

سعد بن عبد الله، قال: حدثنا موسى بن جعفر بن وهب البغدادي، عن علي بن أسباط، عن محمد بن الفضيل، عن أبي حمزة الثمالي، عن أبي عبد الله (عليه السلام) قال: سألته عن قول الله عز وجل: قال هذا صراطٌ عليّ مُستقيمٌ، قال: «هو - و الله - علي (عليه السلام)، هو - و الله - الميزان و الصراط المستقيم».

Sa'ad Bin Abdullah said, 'Musa Bin Ja'far Bin Wahab Al Baghdady narrated to us, from Ali Bin Asbaat, from Muhammad Bin Al Fazeyl, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **He said: "This Path of Ali is Straight" [15:41].** He^{asws} said: 'By Allah^{azwj}! He^{asws} is Ali^{asws}. By Allah^{azwj}! He^{asws} is the Scale and the Straight Path'.⁵⁰

العياشي: عن أبي جميلة، عن عبد الله بن أبي جعفر، عن أخيه جعفر الصادق (عليه السلام)، عن قوله: هذا صراطٌ عليّ مُستقيمٌ، قال: «هو أمير المؤمنين (عليه السلام)».

Al Ayyashi, from Abu Jameela,

'From Abdullah son of Abu Ja'far^{asws}, from his brother^{asws} Ja'far Al-Sadiq^{asws}, about His^{azwj} Words: **"This Path of Ali is Straight" [15:41].** He^{asws} said: 'He^{asws} is Amir Al-Momineen^{asws}'.⁵¹

⁴⁹ مائة منقبة: 85 / 160

⁵⁰ مختصر بصائر الدرجات: 68.

⁵¹ تفسير العياشي 2: 15 / 242.

جاء في تأويل أهل البيت عليهم السلام ما رواه الشيخ محمد بن يعقوب (ره) بإسناده عن أحمد، عن عبد العظيم، عن هشام بن الحكم، عن أبي عبد الله عليه السلام أنه قال: تلا هذه الآية هكذا (صراط علي مستقيم). يعني (علي بن أبي طالب) عليه السلام أي طريقه ودينه لا عوج فيه.

There has come the interpretation of the People^{asws} of the Household, what is reported by Al Skeykh Muhammad Bin Yaqoub, by his chain from Ahmad, from Azeem, from Hisham Bin Al Hakam,

‘From Abu Abdullah^{asws} having said, ‘Recite this Verse like this: **Path of Ali is Straight**” [15:41], meaning Ali^{asws} Bin Abu Talib^{asws}, i.e., his^{asws} road and his^{asws} Religion, there is no crookedness in it.

اعلم أنه لما كان قد استثنى إبليس اللعين عباد الله تعالى المخلصين وهم الأئمة المعصومون وشيعتهم كما يأتي بيانه، أخبر الله تعالى لابليس بأن هؤلاء الذين استثنيتهم (هذا صراط علي) وهو أبوهم وأولهم وأفضلهم مستقيم وأنه قد سبق في علمي (إن عبادي ليس لك عليهم سلطان).

Know that He^{azwj}, when He^{azwj} Excluded Iblees^{la} the Accursed (from) the sincere worshippers of Allah^{azwj} the Exalted, and they^{asws} are the Infallible Imams^{asws} and their^{asws} Shias, just as its explanation has come, Allah^{azwj} the Exalted Informed Iblees^{la} that they, those He^{azwj} Excluded them, this is the Path of Ali^{asws}, and he^{asws} is their^{asws} father^{asws}, and their^{asws} first one, and their most superior one, and it has preceded in My^{azwj} Knowledge **Surely, (as for) My servants, there wouldn't be any authority for you upon them [15:42]**.⁵²

VERSE 42

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ {42}

Surely, (as for) My servants, there wouldn't be any authority for you upon them, except for the ones who follow you from the straying ones [15:42]

عن جابر، عن أبي جعفر (عليه السلام) قال: قلت: أ رأيت قول الله: إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ ما تفسير هذا؟ قال: «قال الله: إنك لا تملك أن تدخلهم جنة ولا ناراً».

From Jabir,

(It has been narrated) Abu Ja'far^{asws}, said, 'I said, 'What is your^{asws} view of the Words of Allah^{azwj}: **Surely, (as for) My servants, there wouldn't be any authority for you upon them [15:42]**, what is the explanation of this?' He^{asws} said: 'Allah^{azwj} Says: "You^{la} will not have control over entering them into the Paradise, nor the Fire'.⁵³

⁵² Taweel Al Ayaat – P 248 H 1

⁵³ تفسير العياشي 2: 16 / 242.

عن أبي بصير، قال: سمعت جعفر بن محمد (عليهما السلام) وهو يقول: «نحن أهل بيت الرحمة وبيت النعمة وبيت البركة، ونحن في الأرض بنیان، و شيعتنا عرى الإسلام، و ما كانت دعوة إبراهيم (عليه السلام) إلا لنا و لشيعتنا، و لقد استثنى الله إلى يوم القيامة على إبليس، فقال: إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ».

From Abu Baseer who said,

'I heard Ja'far^{asws} Bin Muhammad^{asws} and he^{asws} was saying: 'We^{asws}, the People^{asws} of the Household of the Mercy, and Household of Bounties, and Household of the Blessings. And we^{asws} are a structure in the earth, and our^{asws} Shias are the bonds of Al-Islam. And the Call of Ibrahim^{as} was not for anyone except for us^{asws} and for our^{asws} Shias. And Allah^{azwj} has Excluded Iblees^{la} (from us) up to the Day of Judgement, so He^{azwj} Said: **Surely, (as for) My servants, there wouldn't be any authority for you upon them [15:42]**.⁵⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) إِذْ دَخَلَ عَلَيْهِ أَبُو بَصِيرٍ وَ قَدْ خَفَرَهُ النَّفْسُ فَلَمَّا أَخَذَ بِمَجْلِسِهِ قَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا أَبَا مُحَمَّدٍ مَا هَذَا النَّفْسُ الْعَالِي فَقَالَ جُعِلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ كَبِرَ سَيِّي وَ دَقَّ عَظْمِي وَ اقْتَرَبَ أَجَلِي مَعَ أَنِّي لَسْتُ أَذْرِي مَا أَرِدُ عَلَيْهِ مِنْ أَمْرِ آخِرَتِي

A number from our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from his father who said:

'I was in the presence of Abu Abdullah^{asws}, when Abu Baseer came up to him^{asws}, and he was panting. So when he took his seat, Abu Abdullah^{asws} said to him: 'O Abu Muhammad, what is this heavy breathing for?' He said, 'May I be sacrificed for you^{asws}, O son^{asws} of the Rasool-Allah^{saww}! Great is my age, and my bones are creaking, and my term (death) is approaching, besides that I do not know what will happen to me from the matters of the Hereafter'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا أَبَا مُحَمَّدٍ وَ إِنَّكَ لَتَقُولُ هَذَا قَالَ جُعِلْتُ فِدَاكَ وَ كَيْفَ لَا أَقُولُ هَذَا فَقَالَ يَا أَبَا مُحَمَّدٍ أَمَا عَلِمْتُ أَنَّ اللَّهَ تَعَالَى يُكْرِمُ الشَّبَابَ مِنْكُمْ وَ يَسْتَحْيِي مِنَ الْكُهُولِ

Abu Abdullah^{asws} said: 'O Abu Muhammad, and you are saying this?' He said, 'May I be sacrificed for you^{asws}, and how can I not say this?' He^{saww} said: 'O Abu Muhammad, but do you know that Allah^{azwj} the High has Honoured the young ones among you, and is Bashful towards the elderly?'

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَكَيْفَ يُكْرِمُ الشَّبَابَ وَ يَسْتَحْيِي مِنَ الْكُهُولِ فَقَالَ يُكْرِمُ اللَّهُ الشَّبَابَ أَنْ يُعَذِّبَهُمْ أَنْ يُحَاسِبَهُمْ

He said, 'May I be sacrificed for you, so how has He^{azwj} Honoured the young, and been Bashful towards the elderly?' He^{asws} said: 'Allah^{azwj} has Honoured the young ones (too much) to Punish them, and is too Bashful towards the elderly to bring them to the Reckoning'.

⁵⁴ تفسير العياشي 2: 18 / 243.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ هَذَا لَنَا خَاصَّةً أَمْ لِأَهْلِ التَّوْحِيدِ قَالَ فَقَالَ لَا وَاللَّهِ إِلَّا لَكُمْ خَاصَّةً دُونَ الْعَالَمِ

He said, 'I said, 'May I be sacrificed for you^{asws}, is this especially for us, or for (all) the people of *Tawheed*?' He^{asws} said: 'No, by Allah^{azwj}, it is only for you (Shias) especially, apart from the whole world'.

فَقَالَ يَا أَبَا مُحَمَّدٍ لَقَدْ ذَكَرْتُمُ اللَّهَ فِي كِتَابِهِ فَقَالَ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَاللَّهِ مَا أَرَادَ بِهَذَا إِلَّا الْأَئِمَّةَ (عليهم السلام) وَ شِيعَتَهُمْ فَهَلْ سَرَرْتُكَ يَا أَبَا مُحَمَّدٍ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

And he^{asws} said: 'O Abu Muhammad, Allah^{azwj} has Mentioned you all in His^{azwj} Book: ***Surely, (as for) My servants, there wouldn't be any authority for you upon them [15:42].*** And Allah^{azwj} has not Intended by this but the Imams^{asws} and their^{asws} Shias. So, have I^{asws} made you happy, O Abu Muhammad?' He said, 'May I be sacrificed for you^{asws}, increase it for me'.⁵⁵

عنه، عن أبيه، عن علي بن النعمان، عن ذكره، عن أبي عبد الله عليه السلام في قول الله " ان عبادي ليس لك عليهم سلطان " فقال: ليس على هذه العصاة خاصة سلطان، قلت: وكيف وفيهم ما فيهم؟ فقال: ليس حيث تذهب، انما هو ليس لك عليهم سلطان أن تحب إليهم الكفر وتبغض إليهم الايمان.

From him, from his father, from Ali Bin Al No'man, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} ***Surely, (as for) My servants, there wouldn't be any authority for you upon them [15:42].*** So he^{asws} said: 'There is not upon this group especially (Shias), an authority'. I said, 'And how come, regarding them is what is regarding them?' So he^{asws} said: 'It is not where you are going with it (understanding it). But rather, he (Satan^{la}) has no authority over them that he^{la} should make them love the Kufr, and make them hate the Eman'.⁵⁶

VERSES 43 & 44

وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ {43}

And surely Hell is Promised to them altogether [15:43]

لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ {44}

For it there are seven doors, each door being for an Assigned segment of them [15:44]

⁵⁵ Extract) الكافي 8: 33 / 6.

⁵⁶ Al Mahaasin – V 1 Bk 4 – H 137

Seven doors of Hell

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثني محمد بن عبد الله، قال: حدثني علي بن الحكم، عن أبان بن عثمان، عن محمد بن الفضيل الزرقى، عن أبي عبد الله، عن أبيه، عن جده (عليهم السلام) قال: «للنار سبعة أبواب: باب يدخل منه فرعون و هامان و قارون، و باب يدخل منه المشركون و الكفار ممن لم يؤمن بالله طرفه عين،

Ibn Babuwayh said, 'Ahmad Bin Al Hassan Al Qatan narrated to us, from Ahmad Bin Yahya Bin Zakariyya Al Qatan, from Bakr Bin Abdullah Bin Habeeb, from Muhammad Bin Abdullah, from Ali Bin Al Hakam, from Aban Bin Usman, from Muhammad Bin Al Fazeyl Al Zarqy,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'For the Fire (Hell) there are seven gates – A gate from which would enter Pharaoh^{la}, and Haman, and Qaroun; a gate from which would enter the Polytheists, and the Kafirs from the ones who did not believe in Allah^{azwj} even for the blink of an eye.

و باب يدخل منه بنو امية، هو لهم خاصة لا يزاحمهم فيه أحد، و هو باب لظى، و هو باب سقر، و هو باب الهاوية، تحوي بهم سبعين خريفا، فكلما فارت بهم فورة، قذف بهم في أعلاها سبعين خريفا، فلا يزالون هكذا أبدا خالدين مخلدين،

And a gate from which would enter the Clan of Umayya. It is especially for them. No one else would rival them for it. And it is a gate of Fire, and it is the gate of Saqar, and it is a gate of Hawiya. They would plunge into it for seventy autumns (years). So, whenever the outburst of the Fire completes its surge, it would throw them from the top for seventy autumns (years). So they would not cease to be dealt with like this for ever, for all eternity.

و باب يدخل منه مبغضونا و محاربونا و خاذلونا، و إنه لأعظم الأبواب و أشدها حرا».

And a gate from which (would enter) those who hate us^{asws}, fought against us^{asws}, and abandoned us^{asws}. And it is the biggest of the gates, and the most intense in heat'.

قال محمد بن الفضيل الزرقى: فقلت لأبي عبد الله (عليه السلام): الباب الذي ذكرته - عن أبيك عن جدك (عليهما السلام) - أنه يدخل منه بنو امية، يدخل منه من مات منهم على الشرك، أو من أدرك منهم الإسلام؟

Muhammad Bin Al Fazeyl Al Zarqy (the narrator) said, 'So I said to Abu Abdullah^{asws}, 'The gate which was mentioned from your^{asws} father^{asws}, from your^{asws} grandfather^{asws}, that from which would enter the Clan of Umayya. Would it be the ones from among them who died upon the Polytheism, or the ones who were are of Al-Islam?'

فقال: «لا، ألم تسمعه يقول: و باب يدخل منه المشركون و الكفار، فهذا الباب يدخل منه كل مشرك و كل كافر لا يؤمن بيوم الحساب، و هذا الباب الآخر يدخل منه بنو امية لأنه هو لأبي سفيان و معاوية و آل مروان خاصة، يدخلون من ذلك الباب، فتحطبهم النار حطبا، لا تسمع لهم فيها واعية، و لا يحيون فيها و لا يموتون».

So he^{asws} said: 'No! Did you not hear him^{asws} saying: 'And a gate from which would enter the Ploytheists, and the Infidels'? So this is the gate from which would enter every Ploytheist, and every Infidel who did not believe in the Day of the Reckoning. And this is another gate from which would enter the Clan of Umayya. And it is for Abu Sufyan, and Muawiya, and the progeny of Marwan especially. They would be entering from that gate. So the Fire would consume them like it does the firewood. Their woes therein would not be heard. They would neither be living therein, nor would they be dying'.⁵⁷

العياشي: عن أبي بصير، عن جعفر بن محمد (عليهما السلام) قال: «يؤتى بجهنم لها سبعة أبواب: بابها الأول للظالم و هو زريق، و بابها الثاني لحبتر، و الباب الثالث للثالث، و الرابع لمعاوية، و الباب الخامس لعبد الملك، و الباب السادس لعسكر بن هوسر، و الباب السابع لأبي سلامة، فهم أبواب لمن تبعهم».

Al Ayyashi, from Abu Baseer,

(It has been narrated) from Ja'far Bin Muhammad^{asws} having said: 'They would be coming with the Hell, and there would be seven gates for it. The first of its gates would be for the unjust, and he is Zareeq (Umar); and its second gate is for Hibter (Abu Bakr); and the third is for the third one (Usmaan); and the fourth one is for Muawiya; and the fifth gate is for Abdul Malik; and the sixth gate is for Askar Bin Howsar; and the seventh gate is for Abu Salamat. So these gates are (also) for the ones who followed them'.⁵⁸

Seven levels of Hell

وَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ: «وَ إِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ» وَفُوفُهُمْ عَلَى الصَّرَاطِ، وَ أَمَّا «لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ» فَبَلَّغَنِي وَ اللَّهُ أَعْلَمُ أَنَّ اللَّهَ جَعَلَهَا سَبْعَ دَرَجَاتٍ

And in a report of Abu Al Jaroud,

'From Abu Ja'far^{asws} (having said) regarding His^{azwj} Words: '**And surely Hell is Promised to them altogether [15:43]**, they would be paused upon the Path (bridge). And as for: **For it there are seven doors, each door being for an Assigned segment of them [15:44]**, so it has reached me^{asws}, and Allah^{azwj} is more Knowing, that Allah^{azwj} Made it (Hell) to be of seven levels –

أَغْلَاهَا الْجَحِيمُ، يُقَوْمُ أَهْلُهَا عَلَى الصَّفَا مِنْهَا، تُغْلَى أَدْمِغَتُهُمْ فِيهَا كَعَلِي الْقُدُورِ بِمَا فِيهَا،

⁵⁷ الخصال: 51 / 361

⁵⁸ تفسير العياشي 2: 19 / 243.

Its top (level) is Al Jaheem. Its people would be paused upon a hill from it. Their brains would boil therein like the boiling of the pots and whatever is in it.

وَالثَّانِيَةُ «لَطَى نَزَاعَةً لِلشَّوَى تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّى وَجَمَعَ فَأُوَعَى»

And the second (level) **It is a Flame [70:15] Dragging them for the roasting [70:16] Claiming ones who turned and fled [70:17] And amassed, then stashed it [70:18].**

وَالثَّالِثَةُ «سَقَرُ لَا تُبْقِي وَلَا تَذَرُ لَوَاحِئُهُ لِلْبَشْرِ عَلَيْهَا تِسْعَةَ عَشَرَ»

And the third is, **Saqar [74:26] It neither lets remain nor spares (anyone) [74:28] Scorching for the person [74:29] Upon it are nineteen [74:30].**

وَالرَّابِعَةُ الْخَطْمَةُ وَ مِنْهَا تَنْوَرُ «شَرَرٌ كَالْمَصْرِ كَأَنَّهُ جَمَالَةٌ صُفْرٌ» تُدَقُّ مَنْ صَارَ إِلَيْهَا مِثْلَ الْكُحْلِ، فَلَا تَمُوتُ الرُّوحُ، كُلَّمَا صَارُوا مِثْلَ الْكُحْلِ عَادُوا

And the fourth is, **Al Hutama [104:4]**, and from it is the Revenge. **It throws out sparks like towers [77:32] As if it was a string of yellow camels [77:33].** One who comes to it would be pounded like the kohl (powder), but the soul will not be dying. Every time they become like the kohl (powder), they would be returned (to their former state, and the process repeated).

وَالْخَامِسَةُ الْهَاطِيَةُ فِيهَا مَالِكٌ، يَدْعُونَ يَا مَالِكُ أَغْنِنَا فَإِذَا أَعَانَتْهُمْ جَعَلَ هُمْ آتِيَةً مِنْ صُفْرِ مِنْ نَارٍ فِيهَا صَدِيدٌ مَا يَسِيلُ مِنْ جُلُودِهِمْ كَأَنَّهُ مُهْلٌ، فَإِذَا رَفَعُوهُ لِيَشْرَبُوا مِنْهُ تَسَاقَطَتْ لَحْمٌ وَجُوهِهِمْ مِنْ شِدَّةِ حَرِّهَا، وَ هُوَ قَوْلُ اللَّهِ «وَأِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَ سَاءَتْ مُرْتَقَقًا» وَ مَنْ هَوَى فِيهَا هَوَى سَبْعِينَ عَامًا فِي النَّارِ، كُلَّمَا اخْتَرَقَ جِلْدُهُ بُدِّلَ جِلْدًا غَيْرُهُ

And the fifth is Al-Haawiya, wherein is Malik (keeper of Hell). They would be calling out, O Malik! Relieve us'. So when he relieves them, he would make for them a utensil of brass from fire wherein would be puss what would flow from their skins as if it is a respite. So when they raise it to drink from it, their flesh would fall off their faces from the intensity of its heat, and these are the Words of Allah^{azwj}: **And if they cry out for relief, they would be relieved by water like molten copper grilling their faces. Evil is the drink and worse is the dwelling [18:29].** One who collapses in it would collapse for seventy years in the Fire. Every time his skin incinerates, it would be replaced with another skin.

وَالسَّادِسَةُ هِيَ السَّعِيرُ فِيهَا ثَلَاثُمِائَةِ سُرَادِقٍ مِنْ نَارٍ، فِي كُلِّ سُرَادِقٍ ثَلَاثُمِائَةِ قَصْرِ مِنْ نَارٍ، فِي كُلِّ قَصْرِ ثَلَاثُمِائَةِ بَيْتٍ مِنْ نَارٍ، فِي كُلِّ بَيْتٍ ثَلَاثُمِائَةِ لَوْنٍ مِنَ الْعَذَابِ مِنْ غَيْرِ عَذَابِ النَّارِ، فِيهَا حَيَاتٌ مِنْ نَارٍ، وَ عَقَارِبٌ مِنْ نَارٍ، وَ جَوَامِعٌ مِنْ نَارٍ، وَ سَلْسِلٌ مِنْ نَارٍ، وَ أَغْلَالٌ مِنْ نَارٍ، وَ هُوَ الَّذِي يَقُولُ اللَّهُ: «إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلْسِلًا وَ أَغْلَالًا وَ سَعِيرًا»

And the sixth, it is Al Saeer wherein are three hundred canopies of Fire. In every canopy are three hundred castles of Fire. In every castle are three hundred houses

of Fire, In every house are three hundred varieties of the Punishment from other than the Punishment of the Fire. Therein are serpents of Fire, and scorpions of Fire, and gatherings of Fire, and chains of Fire, and shackles of Fire, and it is which Allah^{azwj} is Saying: ***Surely We have Prepared for the Kafirs, chains and shackles and Saeer [76:4].***

وَالسَّابِعَةُ جَهَنَّمَ وَفِيهَا الْفُلُكُ، وَهُوَ جُبٌّ فِي جَهَنَّمَ إِذَا فُتِحَ أَسْعَرَ النَّارَ سِعْرًا، وَهُوَ أَشَدُّ النَّارِ عَذَابًا، وَأَمَّا صَعُودُ فَجَبَلٍ مِنْ صُفْرِ مِنْ نَارٍ وَسَطَ جَهَنَّمَ، وَأَمَّا أَنَامًا فَهُوَ وَادٍ مِنْ صُفْرِ مَذَابٍ يُجْرَى حَوْلَ الْجَبَلِ، فَهُوَ أَشَدُّ النَّارِ عَذَابًا.

And the seventh is Jahannum (Hell), and therein is ***Al-Falaq [113:1]***, and it is a pit in Hell. Whenever it is opened, the Fire gets inflamed with a blaze, and it is the most severe of the Fires as Punishment. And as for Saoud, so it is a mountain of brass from Fire in the middle of Hell. And as for Asama, so it is a valley of molten brass flowing around the mountains, and it is the most severe of the Fires as Punishment”⁵⁹.

و في الجمع عنه عليه السلام: أَنَّ جَهَنَّمَ لَهَا سَبْعَةُ أَبْوَابٍ أَطْبَاقٍ بَعْضُهَا فَوْقَ بَعْضٍ وَ وَضَعَ أَحَدِي يَدَيْهِ عَلَى الْأُخْرَى فَقَالَ هَكَذَا وَ أَنَّ اللَّهَ وَضَعَ الْجَنَانَ عَلَى الْعَرْضِ وَ وَضَعَ النَّيِّرَانَ بَعْضُهَا فَوْقَ بَعْضٍ فَاسْفَلُهَا جَهَنَّمَ وَ فَوْقَهَا لُظَى وَ فَوْقَهَا الْحَطْمَةُ وَ فَوْقَهَا سَقَرٌ وَ فَوْقَهَا الْحَحِيمُ وَ فَوْقَهَا السَّعِيرُ وَ فَوْقَهَا الْهَلَاوِيَّةُ

And in (the book) Al Majma Al Bayan,

‘From him^{asws} (having said): ‘Hell, for it are seven doors, layered upon each other’, and he^{asws} placed his^{asws} hand upon the other, and he^{asws} said: ‘Like this. And Allah^{azwj} Placed the Gardens to be upon the ground, and Placed the Fires on top of each other, so the lowest of it is Jahannum (Hell), and above it is Laza, and above it is Al Hutama, and above it is Saqar, and above it is Al Jaheem, and above it is Al Saeer, and above it is Al-Hawiya”⁶⁰.

Interpretation of a ‘part’

عن إسماعيل بن همام الكوفي، قال: قال الرضا (عليه السلام) في رجل أوصى بجزء من ماله. فقال: «جزء من سبعة، إن الله يقول في كتابه: لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ».

From Ismail Bin Hamam Al Kufy who said,

‘Al-Reza^{asws} said regarding a man who bequeathed ‘a part’ from his wealth. So he^{asws} said: ‘A ‘part’ is from seven (a seventh), as Allah^{azwj} is Saying in His^{azwj} Book: ***For it there are seven gates, each door being for an Assigned segment of them [15:44]***”⁶¹.

⁵⁹ H 60 تفسير نور الثقلين، ج3، ص: 17

⁶⁰ تفسير الصافي، ج3، ص: 114

⁶¹ تفسير العياشي 2: 21 / 244