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CHAPTER 27

AL-NAML

(93 VERSES)

VERSES 1 – 44

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه، بإسناده: عن الحسين بن أبي العلاء، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سور الطواسين الثلاث في ليلة الجمعة، كان من أولياء الله، و في حوار الله، و في كنفه،

Ibn Babuwayh, by his chain, from Al-Husayn Bin Al-A'la, from Abu Baseer,

Abu Abdullah^{asws} has said: 'The one who recites the three *Al-Tawaseen* (الطواسين) (Chapters 26, 27 & 28) during the night of Friday (Thursday eve), would be from the friends of Allah^{azwj}, and in the Nearness of Allah^{azwj}, and in His^{azwj} Patronage.

و لم يصبه في الدنيا بؤس أبدا، و اعطي في الآخرة من الجنة حتى يرضى، و فوق رضاه، و زوجته الله مائة زوجة من الحور العين».

He will not be affected with despair in the world, ever, and would be Given in the Hereafter from the Paradise until he is satisfied, and over and above his satisfaction. And Allah^{azwj} would get him to be married to a hundred wives from the Maiden Houries'.¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، قال: «من قرأ هذه السورة كان له بعدد من صدق سليمان (عليه السلام)، و من كذب هودا، و صالحا، و إبراهيم (عليهم السلام) عشر حسنات، و خرج من قبره و هو ينادي: لا إله إلا الله،

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (27) would have for himself ten times the Reward of the number who ratified Suleyman^{as}, and the number of the ones who belied Hud^{as}, and Salih^{as}, and Ibrahim^{as}. And he would come out from his grave and he would be calling out, 'There is no god except for Allah^{azwj}'.

و من كتبها في رق غزال، و جعلها في منزله، لم يقرب ذلك المنزل حية، و لا عقرب، و لا دود، و لا جرد، و لا كلب عقور، و لا ذئب، و لا شيء يؤذيه أبدا».

¹ ثواب الأعمال: 109.

And one who writes it in the parchment (skin) of a gazelle, and makes it to be in his house, a snake would not come near his house, nor a scorpion, nor a winged insect, nor a rat, nor a dog, nor a wolf, nor anything which would harm him ever’.

و في رواية اخرى عن رسول الله (صلى الله عليه و آله) بزيادة: «و لا جراد و لا بعوض».

And in another report from Rasool-Allah^{saww} with an addition, having said: ‘And neither locusts, nor mosquitoes’.²

VERSE 1

طس ٤ تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُّبِينٍ {1}

Ta Sin [27:1] These are the Verses of the Clarifying Book [27:2]

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

Ibn Babuwayh said, ‘Abu Al-Hassan Muhammad Bin Haroun Al-Zanjany narrated to us, from what he wrote to 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 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^{azwj}! What is the Meaning of the Words of Allah^{azwj} Mighty and Majestic: **Ta Sin [27:1]** and **[26:1] Ta Sin Meem?**’

قال: «أما طس فمعناه أنا الطالب السميع، و أما طسم فمعناه أنا الطالب السميع المبدئ المعيد».

He^{asws} said: ‘As for **Ta Sin [27:1]**, so its Meaning is ‘I^{azwj} am the Seeker, the Hearer (الطالب السميع)’. As for **Ta Sin Meem [26:1]**, so its Meaning is ‘I^{azwj} am the Seeker, the Hearer, the Initiator, the Repeater (الطالب السميع المبدئ المعيد)’.³

ابن بابويه، بإسناده: عن الحسين بن أبي العلاء، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سور الطواسين الثلاث في ليلة الجمعة، كان من أولياء الله، و في حوار الله، و في كنفه،

Ibn Babuwayh, by his chain, from Al-Husayn Bin Al-A’la, from Abu Baseer,

² مصباح الكنعني: 442

³ معاني الأخبار: 22

Abu Abdullah^{asws} has said: 'The one who recites the three *Al-Tawaseen* (الطواسين) (Chapters 26, 27 & 28) during the night of Friday (Thursday eve), would be from the friends of Allah^{azwj}, and in the Nearness of Allah^{azwj}, and in His^{azwj} Patronage.

و لم يصبه في الدنيا بؤس أبدا، و اعطي في الآخرة من الجنة حتى يرضى، و فوق رضاه، و زوجه الله مائة زوجة من الحور العين».

He will not be affected with despair in the world, ever, and would be Given in the Hereafter from the Paradise until he is satisfied, and over and above his satisfaction. And Allah^{azwj} would get him to be married to a hundred wives from the Maiden Houries'.⁴

و عن ابن عباسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: وَ أُعْطِيَتْ طَه وَ الطَّوَّاسِينَ مِنَ الْوَّاحِ مُوسَى.

And from Ibn Abbas –

'Rasool-Allah^{saww} said: 'And I^{saww} have been Given (Surah) Ta Ha (Chapter 20) and the 'Tawaseen' (Chapter 26, 27 & 28), from the Tablets of Musa^{as}'.⁵

VERSES 2 - 6

هُدًى وَ بُشْرَىٰ لِلْمُؤْمِنِينَ {2}

Being a Guidance and glad tidings for the Momineen [27:2]

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ {3}

Those who are establishing the Salat and are giving the Zakat, and with the Hereafter, they are certain [27:3]

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّنَّا لَهُمْ أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ {4}

Surely, those who are not believing in the Hereafter, We Adorned their deeds for them, so they are wandering blindly [27:4]

أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ {5}

These are they who shall have the evil punishment, and in the Hereafter they shall be the greatest losers [27:5]

⁴ ثواب الأعمال: 109.

⁵ 4 H – تفسير نور الثقلين، ج4، ص: 74

وَإِنَّكَ لَتَلْقَى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ {6}

And you are receiving the Quran from the Presence of All-Wise, All-Knowing [27:6]

قَالَ الْإِمَامُ ع ثُمَّ وَصَفَهُمْ بَعْدَ [ذَلِكَ] فَقَالَ وَ يُقِيمُونَ الصَّلَاةَ بِإِتْمَامٍ زُكُوعِهَا وَ سُجُودِهَا، وَ حَفِظَ مَوَاقِيَتِهَا وَ حُدُودِهَا، وَ صِيَانَتِهَا عَمَّا يُفْسِدُهَا وَ يَنْفُضُهَا.

Imam Hassan Al-Askari^{asws} said: 'After describing the their characteristics, Allah^{azwj} Says: **are establishing the Salat [27:3]** – they are those that complete their *Rukus*, and their *Sajdas*, and keep to its timings and limits, and stay away from that which spoils or revokes the *Salat*'.⁶

فَلَمَّا جَاءَ أَبُو ذَرٍّ إِلَى رَسُولِ اللَّهِ ص قَالَ لَهُ رَسُولُ اللَّهِ: يَا أَبَا ذَرٍّ إِنَّكَ أَحْسَنْتَ طَاعَةَ اللَّهِ، فَسَخَّرَ اللَّهُ لَكَ مَنْ يُطِيعُكَ فِي كَفِّ الْعَوَادِي عَنْكَ، فَأَنْتَ مِنْ أَفْضَلِ مَنْ مَدَحَهُ اللَّهُ عَزَّ وَ حَلَّ بِأَنَّهُ يُقِيمُ الصَّلَاةَ.

(Imam Hassan Al-Askari^{asws} said): 'When Abu Zarr^{ra} came to Rasool-Allah^{saww}, Rasool-Allah^{saww} said to him^{ra}: 'O Abu Zarr^{ra}! Your^{ra} obedience to Allah^{azwj} is excellent, therefore Allah^{azwj} Made subservient to you the one who would obey you in the wilderness sufficing on your^{ra} behalf, for you^{ra} are from the most superior of the ones whom Allah^{azwj} Mighty and Majestic has Praised by - **and are establishing the Salat [2:3]**'.⁷

قَالَ الْإِمَامُ ع أَمَّا الزَّكَاةُ فَقَدْ قَالَ رَسُولُ اللَّهِ ص: مَنْ أَدَّى الزَّكَاةَ إِلَى مُسْتَحِقِّهَا، وَ قَضَى الصَّلَاةَ عَلَى حُدُودِهَا، وَ لَمْ يُلْحِقْ بِهَيَا مِنْ الْمُؤَبَقَاتِ مَا يُبْطِلُهُمَا- جَاءَ يَوْمَ الْقِيَامَةِ يُعْطِيهِ كُلُّ مَنْ فِي تِلْكَ الْعَرْصَاتِ- حَتَّى يَرْفَعَهُ نَسِيمُ الْجَنَّةِ إِلَى أَعْلَى عُرْفِهَا وَ عِلَالِيهَا بِخَضْرَاءٍ مَنْ كَانَ يُؤَالِيهِ مِنْ مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ.

The Imam^{asws} (Hassan Al-Askari^{asws}) said: 'As for the *Zakat*, so Rasool-Allah^{saww} said: 'The one who gives the *Zakat* to a deserving one, and fulfils the *Salat* upon its limits, and does not, along with these two, indulge in the grievous sins what would invalidate these, would come on the Day of Judgment envied by everyone in those plains, to the extent that the breeze of the Paradise would raise him up to its highest of its levels and lofty places to be in the presence of the ones whom he used to befriend, from Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, the clean.

وَ مَنْ يَجَلَّ بِزَكَاتِهِ وَ أَدَّى صَلَاتَهُ، فَصَلَاتُهُ مَحْبُوسَةٌ دُونَ السَّمَاءِ إِلَى أَنْ يَجِيءَ [حِينَ] زَكَاتِهِ، فَإِنْ أَدَّاهَا جُعِلَتْ كَأَحْسَنِ الْأَفْرَاسِ مَطِيئَةً لِمُحِبِّهَا، فَحَمَلَتْهَا إِلَى سَاقِ الْعَرْشِ فَيَقُولُ اللَّهُ عَزَّ وَ حَلَّ: سِرُّ إِلَى الْجَنَانِ، وَ ارْكُضْ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ، فَمَا انْتَهَى إِلَيْهِ رَكُضُكَ فَهُوَ (كُلُّهُ بِسَائِرِ مَا تَمَسَّهُ لِإِعَانِكَ)

And the one who is stingy with his *Zakat* and (but) performs his *Salat*, then his *Salat* would be withheld below the sky until his *Zakat* comes. So if he pays it, it is made like the best of the horses obedient to his *Salat*, and it carries it to the base of the Throne. So Allah^{azwj}

⁶ Tafseer Imam Hassan Al Askari^{asws} – S 36

⁷ Tafseer Imam Hassan Al Askari^{asws} – S 37

Mighty and Majestic is Saying: “Go to the Gardens and run therein up to the Day of Judgment, and whatever you end up to, so all of it, along with whatever you touch (its left and its right) would be for you”..

فَيَرْكُضُ فِيهَا عَلَى أَنْ كُلَّ رَكْضَةٍ مَسِيرَةٌ سَنَةً - فِي قَدْرِ لَمَحَّةِ بَصَرِهِ مِنْ يَوْمِهِ إِلَى يَوْمِ الْقِيَامَةِ، حَتَّى يَنْتَهِيَ [بِهِ] إِلَى حَيْثُ مَا شَاءَ اللَّهُ تَعَالَى، فَيَكُونُ ذَلِكَ كُلُّهُ لَهُ، وَ مِثْلُهُ عَنْ يَمِينِهِ وَ شِمَالِهِ، وَ أَمَامِهِ وَ خَلْفِهِ، وَ فَوْقِهِ وَ تَحْتِهِ.

So it runs therein and every runs of it, travel distance of a year, in a measurement of the blink of an eye from its day up to the Day of Judgment, until it ends up to whatever Allah^{azwj} the Exalted so Desires, and all of that would happen to be for him, and the like of it from his right and his left, and his front and his behind, and above him and below him.

وَ إِنْ بَخَلَ بَرَكَاتِهِ وَ لَمْ يُؤَدِّهَا، أُمِرَ بِالصَّلَاةِ فَرُدَّتْ إِلَيْهِ، وَ لُقِّتْ كَمَا يُلْفُ الثَّوْبُ الخُلُقُ، ثُمَّ يُضْرَبُ بِهَا وَجْهَهُ، وَ يُقَالُ [لَهُ]: يَا عَبْدَ اللَّهِ مَا تَصْنَعُ بِهَذَا دُونَ هَذَا

And if he is stingy with his *Zakat* and does not pay it, it is Commanded with the *Salat* for its return to him, and it is folded just like the folding of the clothes of the people, and then his face its struck with it, and it is said to him, ‘O Servant of Allah^{azwj}! What it to be done with (*Salat*) this without this (*Zakat*)!’

قَالَ: فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ ص: مَا أَسْوَأَ حَالٍ هَذَا [وَ اللَّهُ]! قَالَ رَسُولُ اللَّهِ ص أ وَ لَا أُبَيِّئُكُمْ بِمَنْ هُوَ أَسْوَأَ حَالًا مِنْ هَذَا قَالُوا: بَلَى يَا رَسُولَ اللَّهِ.

He^{asws} said: ‘So the companions of Rasool-Allah^{saww} said: ‘How evil is the state of this one, by Allah^{azwj}!’. Rasool-Allah^{saww} said: ‘Or shall I^{saww} inform you with the one who is of a state more evil that this one?’ They said, ‘Yes, O Rasool-Allah^{saww}!’.

قَالَ: رَجُلٌ حَضَرَ الْجِهَادَ فِي سَبِيلِ اللَّهِ تَعَالَى، فَقُتِلَ مُقْبِلًا غَيْرَ مُدْبِرٍ، وَ الْحُورُ الْعِينُ يَتَطَلَّعْنَ إِلَيْهِ، وَ خُرَّانُ الْجَنَانِ يَتَطَلَّعُونَ [إِلَى] وَرُودِ رُوحِهِ عَلَيْهِمْ [وَ أَمَلَاكُ السَّمَاءِ] وَ أَمَلَاكُ الْأَرْضِ يَتَطَلَّعُونَ [إِلَى] نُزُولِ حُورِ الْعِينِ إِلَيْهِ، وَ الْمَلَائِكَةُ خُرَّانُ الْجَنَانِ، فَلَا يَأْتُونَهُ.

He^{saww} said: ‘A man who attends the Jihad in the Way of Allah^{azwj} the Exalted, so he fights facing (the enemy) without turning back, and the maiden Houries are aspiring to him, and the keepers of the Gardens are aspiring to the return of his soul to them, and the Angels of the sky and the Angels of the earth are aspiring at the descent of the maiden Houries to him, and the Angels (who are the) keepers of the Gardens are not coming to him.

فَقَقُولُ مَلَائِكَةُ الْأَرْضِ حَوَالِي ذَلِكَ الْمَقْتُولِ: مَا بَأْسُ الْحُورِ [الْعِينِ] لَا يَنْزِلُنَّ إِلَيْهِ وَ مَا بَأْسُ خُرَّانِ الْجَنَانِ لَا يَرِدُونَ عَلَيْهِ فَيُنَادُونَ مِنْ فَوْقِ السَّمَاءِ السَّابِغَةِ: يَا أَيُّهَا الْمَلَائِكَةُ، انظُرُوا إِلَى آفَاقِ السَّمَاءِ [وَ] دُونِهَا.

So the Angels of the earth surrounding that killed one are saying, ‘What is the matter the maiden Houries are not descending to him, and what is the matter the maiden Houries are not descending to him, and what is the matter the keepers of the Gardens are not coming to

him?’ So they are calling out from above the seventh sky, ‘O you Angels! Look the horizons of the sky and below it!’

فَيَنْظُرُونَ، فَإِذَا تَوَجَّهْتُ هَذَا الْعَبْدِ [الْمَمْتُورِ] وَإِيمَانُهُ بِرَسُولِ اللَّهِ ص، وَصَلَاتُهُ وَزَكَاتُهُ، وَصَدَقَتُهُ، وَأَعْمَالُ بِهِ كُلُّهَا مَجْبُوسَاتٌ دُونِ السَّمَاءِ، وَقَدْ طَبَّقَتْ آفَاقُ السَّمَاءِ كُلِّهَا- كَالْقَافِلَةِ الْعَظِيمَةِ قَدْ مَلَأَتْ مَا بَيْنَ أَقْصَى الْمَشَارِقِ وَالْمَغَارِبِ، وَمَهَابَّ الشَّمَالِ وَالْجَنُوبِ- تُنَادِي أَمَلَاكَ تِلْكَ الْأَفْعَالِ الْحَامِلُونَ لَهَا، الْوَارِدُونَ بِهَا: مَا بَالُنَا لَا نُفْتَحُ لَنَا أَبْوَابَ السَّمَاءِ- لِنَدْخُلَ إِلَيْهَا بِأَعْمَالِ هَذَا الشَّهِيدِ

So they are looking, and the *Tawheed* of this servant, the killed one, and his *Eman* with Rasool-Allah^{saww}, and his *Salat*, and his *Zakat*, and his charities, and his righteous deeds, all of them are being withheld below the sky and the horizons of the sky have snapped shut, all of them – like the great caravan which is filled with what is between the outskirts of the east and the west, and the objects of the north and the south – the Angels (carrying) those deeds, the one bring these over are calling out, ‘What is the matter the gateways of the sky are not opening up for us, in order for us to enter through these with the deeds of this martyr?’

فَيَأْمُرُ اللَّهُ عَزَّ وَجَلَّ بِفَتْحِ أَبْوَابِ السَّمَاءِ، فَتُفْتَحُ، ثُمَّ يُنَادِي هَؤُلَاءِ الْأَمَلَاكُ: ادْخُلُوهَا إِنْ قَدَرْتُمْ. فَلَا تُقَلِّبُوهَا أَجْحِثُهُمْ، وَلَا يَفْعَلُونَ عَلَى الْإِرْتِفَاعِ بِتِلْكَ الْأَعْمَالِ. فَيَقُولُونَ: يَا رَبَّنَا لَا نَقْدِرُ عَلَى الْإِرْتِفَاعِ بِهَذِهِ الْأَعْمَالِ.

So Allah^{azwj} Mighty and Majestic Commands with the opening of the gateways of the sky, and they are open. Then it is called out to these Angels, ‘Enter if you are able to’. But their wings are not taking them nor are they able upon rising with those deeds. So they are saying, ‘O our Lord^{azwj}! We are not able upon rising with these deeds!’

فَيُنَادِيهِمْ مُنَادِي رَبَّنَا عَزَّ وَجَلَّ: يَا أَيُّهَا الْمَلَائِكَةُ لَسْتُمْ حَمَلِي هَذِهِ الْأَنْعَالِ [الصَّاعِدِينَ بِهَا] إِنَّ حَمَلَتَهَا الصَّاعِدِينَ بِهَا- مَطَايَاهَا- الَّتِي تَرْفَعُهَا إِلَى دُونِ الْعَرْشِ، ثُمَّ تُقَرِّمُهَا فِي دَرَجَاتِ الْجَنَانِ.

So a caller of our Lord^{azwj} Mighty and Majestic calls out to them, ‘O you Angels! You aren’t the carriers of these loads, the ascenders with these. The ascenders with these are their runners who would raise these to the base of the Throne, then settle these in levels of the Gardens’.

فَيَقُولُ الْمَلَائِكَةُ: يَا رَبَّنَا مَا مَطَايَاهَا فَيَقُولُ اللَّهُ تَعَالَى: وَمَا الَّذِي حَمَلْتُمْ مِنْ عِنْدِي فَيَقُولُونَ: تَوَجَّهْتُ لَكَ، وَإِيمَانُهُ بِنَبِيِّكَ. فَيَقُولُ اللَّهُ تَعَالَى: فَمَطَايَاهَا مُوَالَاهُ عَلِيِّ أَحِي نَبِيِّ، وَمُوَالَاهُ الْأَيْمَةَ الطَّاهِرِينَ، فَإِنَّ أُتِيَتْ فِيهَا الْحَامِلَةُ الرَّافِعَةُ الْوَاضِعَةُ لَهَا فِي الْجَنَانِ.

So the Angels are saying, ‘O our Lord^{azwj}! What are their runners?’. So Allah^{azwj} the Exalted is Saying: “And what is which you are carrying from him?’ They are saying, ‘His (belief in) *Tawheed* for You^{azwj} and his *Eman* with Your^{azwj} Prophet^{saww}. So Allah^{azwj} the Exalted is Saying: “So its runner is the *Wilayah* of the brother^{asws} of My^{azwj} Prophet^{saww}, and the *Wilayah* of the Imams^{asws}, the clean. Thus, if it comes, then it would be the carrier, the lifter, the placer of these in the Gardens”.

فَيَنْظُرُونَ فَإِذَا الرَّجُلُ مَعَ مَا لَهُ مِنْ هَذِهِ الْأَشْيَاءِ، لَيْسَ لَهُ مُوَالَاهُ عَلِيٌّ بِنُ أَبِي طَالِبٍ وَ الطَّيِّبِينَ مِنْ آلِهِ، وَ مُعَادَاهُ أَعْدَائِهِمْ.

So they look around at the man with whom are these things, but there isn't for him the *Wilayah* of Ali^{asws} Bin Abu Talib^{asws} and the goodly ones from his^{asws} Progeny^{asws}, and the enmity of his^{asws} enemies,

فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى لِلْأَمَلَاكِ الَّذِينَ كَانُوا حَامِلِيهَا: اعْتَزَلُوهَا، وَ احْفُوا بِمَرَكَزِكُمْ مِنْ مَلَكُوتِي- لِيَأْتَهَا مَنْ هُوَ أَحَقُّ بِحَمْلِهَا، وَ وَضَعَهَا فِي مَوْضِعِ اسْتِحْقَاقِهَا. فَتَلْحَقُ تِلْكَ الْأَمَلَاكُ بِمَرَكَزِهَا الْمَخْعُولَةِ لَهَا.

So Allah^{azwj} Blessed and Exalted is Saying to the Angels who were the carriers: "Isolate these, and join up with your positions from My^{azwj} Kingdom so that he would bring these, the one who is more rightful with carrying these and placing these in a rightful place!". So those Angels join up with their positions made for these.

ثُمَّ يَنَادِي مُنَادِي رَبَّنَا عَزَّ وَ جَلَّ: يَا أَيُّهَا الرِّبَانِيَّةُ تَنَاوَلِيهَا، وَ حُطِّبَهَا إِلَى سِوَاءِ الْجَحِيمِ، لِأَنَّ صَاحِبَهَا لَمْ يَجْعَلْ لَهَا مَطَايَا- مِنْ مُوَالَاةِ عَلِيٍّ وَ الطَّيِّبِينَ مِنْ آلِهِ ع.

Then a caller of our Lord^{azwj} Mighty and Majestic calls out, 'O you Zabaniyya (Angels of Hell)! Grab these and place these in the midst of the Blazing Fire, because their owner did not make a runner to be for these – from the *Wilayah* of Ali^{asws} and the goodly ones from his^{asws} Progeny^{asws}!

قَالَ [رَسُولُ اللَّهِ ص]: فَتَنَاوَلْ تِلْكَ الْأَمَلَاكُ، وَ يُقَلِّبْ اللَّهُ عَزَّ وَ جَلَّ تِلْكَ الْأَنْثَالَ أَوْزَارًا وَ بَلَايَا- عَلَى بَاعِنِهَا لِمَا فَارَقَتْهَا مَطَايَاهَا- مِنْ مُوَالَاةِ أَمِيرِ الْمُؤْمِنِينَ ع

Rasool-Allah^{saww} said: 'So those Angels would grab (those deeds) and Allah^{azwj} Mighty and Majestic would Transform those loads as burdens (of sins) and afflictions upon its urging due to their separation of their runner – from the *Wilayah* of Amir Al-Momineen^{asws}.

وَ نَادَتْ تِلْكَ الْمَلَائِكَةُ إِلَى مُخَالَفَتِهِ لِعَلِيٍّ ع، وَ مُوَالَاتِهِ لِأَعْدَائِهِ. فَيُسَلِّطُهَا اللَّهُ عَزَّ وَ جَلَّ وَ هِيَ فِي صُورَةِ الْأَسْوَدِ عَلَى تِلْكَ الْأَعْمَالِ، وَ هِيَ كَالْعُزْبَانِ وَ الْقَرَفَسِ فَتَخْرُجُ مِنْ أَفْوَاهِ تِلْكَ الْأَسْوَدِ نِيرَانٌ تُحْرِقُهَا، وَ لَا يَبْقَى لَهُ عَمَلٌ إِلَّا أَحْبَطَ وَ يَبْقَى عَلَيْهِ مُوَالَاتُهُ لِأَعْدَاءِ عَلِيٍّ ع وَ جَحْدُهُ وَ لَايَتَهُ، فَيَقْرَهُ ذَلِكَ فِي سِوَاءِ الْجَحِيمِ فَإِذَا هُوَ قَدْ حَبِطَتْ أَعْمَالُهُ، وَ عَظُمَتْ أَوْزَارُهُ وَ أَنْقَالُهُ.

And those Angels (of Hell) would call out to his opposition to Ali^{asws} and his friendship to his^{asws} enemies, and Allah^{azwj} Mighty and Majestic would Cause these to be overcome by an image of a black snake upon those deeds, and it would be like the crows and the insects. So flames would come out from the mouth of that black snake incinerating these, and there would not remain a (single) deed for him except it would be thwarted, and there would remain upon him his *Wilayah* to the enemies of Ali^{asws} and his rejection of his^{asws} *Wilayah*. So he would admit that in the midst of the Blazing Fire, and his deeds would have been thwarted, and his burden would be greater and heavier.

فَهَذَا أَسْوَأُ حَالًا مِنْ مَانِعِ الرِّكَدَةِ الَّذِي يَحْفَظُ الصَّلَاةَ.

So this is the one of a state more evil than the preventer of the *Zakat*, one who preserved the *Salat*'.⁸

قَالَ: فَقِيلَ لِرَسُولِ اللَّهِ صَ فَمَنْ يَسْتَحِقُّ الزَّكَاةَ قَالَ: الْمُسْتَضْعَفُونَ مِنْ شِيعَةِ مُحَمَّدٍ وَ آلِهِ الَّذِينَ لَمْ تَقْوُ بَصَائِرُهُمْ. فَأَمَّا مَنْ قَوِيَ بَصِيرَتُهُ، وَ حَسُنَتْ بِالْوَلَايَةِ لِأَوْلِيَائِهِ وَ الْبِرَاءَةِ مِنْ أَعْدَائِهِ مَعْرِفَتُهُ، فَذَلِكَ أَخْوَكُمْ فِي الدِّينِ،

He^{asws} said: 'It was said to Rasool-Allah^{saww}, 'So who is the one deserving of the *Zakat*?' He^{saww} said: 'The weak ones from the Shias of Muhammad^{saww} and his^{saww} Progeny^{asws}, those whose insight is not strong. But, as for the one whose insight is strong, and his recognition is excellent with the *Wilayah* of His^{azwj} friends, and the disavowing from His^{azwj} enemies, then that one is your brother in the Religion.

أَمْسَ بِكُمْ رَجَاءً مِنَ الْآبَاءِ وَ الْأُمَّهَاتِ الْمُخَالِفِينَ فَلَا تُعْطُوهُ زَكَاةً وَ لَا صَدَقَةً، فَإِنَّ مَوَالِينَا وَ شِيعَتَنَا مِنَّا، وَ كُنَّا كَالْجَسَدِ الْوَاحِدِ- يَجْرُمُ عَلَى جَمَاعَتِنَا الزَّكَاةَ وَ الصَّدَقَةَ، وَ لَيْكُنْ مَا تُعْطُونَهُ إِخْوَانِكُمُ الْمُسْتَبْصِرِينَ: الْبِرَّ، وَ اِرْفَعُوهُمْ عَنِ الزَّكَاةِ وَ الصَّدَقَاتِ، وَ نَزِّهُوهُمْ عَنِ أَنْ تَصُبُّوا عَلَيْهِمْ أَوْ سَاخَكُمُ، أَوْ يَجِبُ أَحَدِكُمْ أَنْ يَغْسِلَ وَ سَخَ بَدَنِهِ، ثُمَّ يَصُبُّهُ عَلَى أَحِيهِ الْمُؤْمِنِ إِنَّ وَ سَخَ الدُّنُوبِ أَعْظَمَ مِنْ وَ سَخِ الْبَدَنِ، فَلَا تُوسِّخُوا بِهَا إِخْوَانَكُمْ الْمُؤْمِنِينَ.

(As for) those who were your relatives yesterday (in the pre-Islamic period), from the fathers and the mothers of the adversaries, so neither give him the *Zakat* nor charity, for our^{asws} friends and our^{asws} Shias are from us^{asws}, but (on the other hand) all of us^{asws} are like one body. It is Prohibited upon our^{asws} group, the *Zakat* and the charity, and let it happen to be, what you are giving to your brethren, the ones of insight, (an act of) righteousness, and raise them from the *Zakats* and the charities and exalt them from pouring your filth upon them. Would one of you like it if he were to wash the filth of his body, then pour it upon his Momin brother. Surely, the filth of the sins is greater than the filth of the body, therefore do not dirty your brethren, the Momineen, with it.

وَ لَا تَقْصِدُوا أَيْضاً بِصَدَقَاتِكُمْ وَ زَكَاةِكُمْ [الْمُخَالِفِينَ] الْمُعَانِدِينَ لِآلِ مُحَمَّدٍ، الْمُحِبِّينَ لِأَعْدَائِهِمْ، فَإِنَّ الْمُتَصَدِّقَ عَلَى أَعْدَائِنَا [كَانَ] كَالسَّارِقِ فِي حَرَمِ رَبَّنَا عَزَّ وَ جَلَّ وَ حَرَمِي.

And do not give charity as well with your charities and your *Zakats* to the adversaries, the enemies of the Progeny^{asws} of Muhammad^{saww}, the ones who love their^{asws} enemies, for giving of charity upon your^{asws} enemies is like the thief in the *Hurum* (Sanctuary) of our Lord^{azwj} Mighty and Majestic and my^{saww} *Hurum*'.

قِيلَ: يَا رَسُولَ اللَّهِ فَالْمُسْتَضْعَفُونَ مِنَ الْمُخَالِفِينَ الْجَاهِلِينَ، لَا هُمْ فِي مُخَالِفَتِنَا مُسْتَبْصِرُونَ وَ لَا هُمْ لَنَا مُعَانِدُونَ قَالَ: فَيُعْطَى الْوَاحِدُ [مِنْهُمْ] مِنَ الدَّرَاهِمِ مَا دُونَ الدَّرَاهِمِ، وَ مِنَ الْخُبْزِ مَا دُونَ الرِّغِيفِ.

It was said, 'O Rasool-Allah^{saww}! But the weak ones from our adversaries, the ignorant ones, they are not viewing to be in our opposition nor are they being inimical to us'. He^{saww} said:

⁸ Tafseer Imam Hassan Al Askari^{asws} – S 39

‘So give to one of them from the Dirhams, what is less than the Dirham, and from the bread, what is less than the loaf’.⁹

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: فَأَيُّكُمْ أَدَّى زَكَاتَهُ الْيَوْمَ قَالَ عَلِيٌّ ع: أَنَا يَا رَسُولَ اللَّهِ. فَأَسْرَّ الْمُنَافِقُونَ فِي أُخْرِيَاتِ الْمَجْلِسِ بَعْضُهُمْ إِلَى بَعْضٍ - يَقُولُونَ: وَ أَيُّ مَالٍ لِعَلِيِّ ع حَتَّى يُؤَدِّي مِنْهُ الزَّكَاةَ

Then Rasool-Allah^{sawww} said: ‘So which one of you paid his *Zakat* today?’ Ali^{asws} said: ‘I^{asws} did, O Rasool-Allah^{sawww}!’ So the hypocrites started whispering privately to each at the far ends of the gathering, saying, ‘And which wealth does Ali^{asws} have until he^{asws} paid the *Zakat* from it?’

فَقَالَ رَسُولُ اللَّهِ ص: يَا عَلِيُّ أ تَدْرِي مَا يُسِرُّهُ هَؤُلَاءِ الْمُنَافِقُونَ فِي أُخْرِيَاتِ الْمَجْلِسِ قَالَ عَلِيٌّ ع: بَلَى، قَدْ أَوْصَلَ اللَّهُ تَعَالَى إِلَيَّ أُذُنِي مَقَالَتَهُمْ، يَقُولُونَ: وَ أَيُّ مَالٍ لِعَلِيِّ ع حَتَّى يُؤَدِّي زَكَاتَهُ كُلُّ مَالٍ يُعْتَنَمُ مِنْ يَوْمِنَا هَذَا إِلَى يَوْمِ الْقِيَامَةِ فَلِي خُمُسُهُ بَعْدَ وَفَاتِكَ يَا رَسُولَ اللَّهِ وَ حُكْمِي عَلَى الَّذِي مِنْهُ لَكَ فِي حَيَاتِكَ جَائِزٌ، فَإِنِّي نَفْسُكَ وَ أَنْتَ نَفْسِي.

So Rasool-Allah^{sawww} said: ‘O Ali^{asws}! Do you^{asws} know what these Hypocrites are secretly whispering at the ends of the gathering?’ Ali^{asws} said: ‘Yes, Allah^{azwj} the Exalted has Cause their speech to arrive to my^{asws} ears. They are saying, ‘And which wealth is there for Ali^{asws} until he^{asws} paid his^{asws} *Zakat*?’ Every wealth which is a war booty from this day of ours up to the Day of Judgment, so a fifth of it is for me^{asws} after your^{sawww} passing away, O Rasool-Allah^{sawww}, and my^{asws} decision upon that which is from it, is allowed during your^{sawww} lifetime, for I^{asws} am your^{sawww} self, and you^{sawww} are my^{asws} self’.

قَالَ رَسُولُ اللَّهِ ص: كَذَلِكَ [هُوَ] يَا عَلِيُّ، وَ لَكِنْ كَيْفَ أَذَيْتَ زَكَاةَ ذَلِكَ فَقَالَ عَلِيٌّ ع: يَا رَسُولَ اللَّهِ عَلِمْتُ بِتَعْرِيفِ اللَّهِ إِنِّي آيٍ عَلَى لِسَانِكَ - أَنَّ نُبُوَّتَكَ هَذِهِ سَيَكُونُ بَعْدَهَا مُلْكٌ عَضُوضٌ، وَ جَبْرِيَّةٌ فَيَسْتَوِي عَلَى خُمُسِي مِنَ السَّبْيِ وَ الْعَنَائِمِ فَيَبِيعُونَهُ، فَلَا يَجِلُّ لِمُشْتَرِيهِ، لِأَنَّ نَصِيبِي فِيهِ، فَقَدْ وَهَبْتُ نَصِيبِي فِيهِ لِكُلِّ مَنْ مَلَكَ شَيْئاً مِنْ ذَلِكَ مِنْ شِيعَتِي، لِتَجِلَّ لَهُمْ مِنْ مَنَافِعِهِمْ مَنْ مَأْكَلٍ وَ مَشْرَبٍ، وَ لِتَطْيِبَ مَوَالِيدَهُمْ، وَ لَا يَكُونَ أَوْلَادُهُمْ أَوْلَادَ حَرَامٍ.

Rasool-Allah^{sawww} said: ‘It is like that, O Ali^{asws}. But, how did you^{asws} pay that *Zakat*?’ So Ali^{asws} said: ‘O Rasool-Allah^{sawww}! Allah^{azwj} Taught, by the Introduction by Allah^{azwj} to me^{asws}, upon your^{sawww} tongue – that this Prophet-hood of yours^{sawww}, would happen to be after it king (ruler) devouring and tyrannous, so he would be in charge over my^{asws} fifth from the captives and the war booty. So he would sell these and it would not be Permissible for its buyer (to be buying it, because my^{asws} share would be in it. So I^{asws} have gifted my^{asws} share which would be in it to everyone who owns anything from that, from my^{asws} Shias, in order for it to be Permissible for them, from their benefits and eating and drinking, and in order to purify their births, and their children would not become the unlawful children (bastards).

قَالَ رَسُولُ اللَّهِ ص: مَا تَصَدَّقَ أَحَدٌ أَفْضَلَ مِنْ صَدَقَتِكَ وَ قَدْ تَبِعَكَ رَسُولُ اللَّهِ فِي فِعْلِكَ: أَحَلَّ لِشِيعَتِهِ كُلِّ مَا كَانَ فِيهِ مِنْ غَنِيمَتِهِ، وَ بَيْعٍ مِنْ نَصِيبِهِ عَلَى وَاحِدٍ مِنْ شِيعَتِهِ وَ لَا أَحَلَّهُ أَنَا وَ لَا أَنْتَ لِغَيْرِهِمْ.

⁹ Tafseer Imam Hassan Al Askari^{asws} – S 40 (Extract)

Rasool-Allah^{saww} said: 'No one has given in charity anything more superior than your^{asws} charity, and Rasool-Allah^{saww} has concurred with your^{asws} deed. It is Permissible of his^{asws} Shias, everything what was in it from his^{asws} war booty, and a sale from his^{asws} share, upon anyone from his^{asws} Shias, and neither do I^{asws} nor do you^{asws} permit it for others'.¹⁰

VERSES 7 - 11

إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنستُ نَارًا سَاتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ آتِيكُمْ بِشَهَابٍ قَبَسٍ لَعَلَّكُمْ تَصْطَلُونَ {7}

When Musa said to his family: 'I perceive fire. I will either come to you with news from it or come to you with a firebrand, so you may warm yourselves' [27:7]

فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ {8}

So when he came to it, We Called out: "Surely, Blessed is the One in the fire and the One around it, and Glorious is Allah, Lord of the worlds! [27:8]

يَا مُوسَىٰ إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ {9}

O Musa! I am Allah, the Mighty, the Wise! [27:9]

وَأَلْقِ عَصَاكَ ۚ فَلَمَّا رآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَمَ يَعْقِبُ ۚ يَا مُوسَىٰ لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ {10}

And cast down your staff!" So when he saw it wiggle as if it were a serpent, he turned back retreating and did not return. (We Said): "O Musa! Do not fear. The Rasools should not fear in My Presence [27:10]

إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي عَفُورٌ رَحِيمٌ {11}

Except the one (who is) unjust, then he replaces by (doing) a good deed after evil, for I am Forgiving, Merciful [27:11]

¹⁰ Tafseer Imam Hassan Al Askari^{asws} – S 44 (Extract)

فلما قضى موسى الأجل، و سار بأهله نحو بيت المقدس، أخطأ عن الطريق ليلاً، فرأى ناراً، قال لأهله: امكثوا، إني آنست ناراً، لعلني آتيكم منها بقبس، أو بخر عن الطريق. فلما انتهى إلى النار، إذا شجرة تضطرم من أسفلها إلى أعلاها، فلما دنا منها تأخرت عنه، فرجع، و أوجس في نفسه خيفة،

He^{asws} said: 'Musa^{as} completed the term, and went with his^{as} wife to near Bayt Al-Maqdas. He^{as} lost the way on the road at night, so he^{as} saw a fire. **so he said to his wife: 'Stay! I perceive a fire. Perhaps I will come to you with a firebrand from it [20:10]** – or directions of the road. But, when he^{as} ended up to the fire, there was a tree which was lit up from its bottom to its top. So when he^{as} approached it, he^{as} hesitated from it, and he^{as} returned and felt fear within himself^{as}.

ثم دنت منه الشجرة، فنودي من شاطئ الواد الأيمن، في البقعة المباركة من الشجرة: أَنْ يَا مُوسَى إِيَّيْنَا أَنَا اللَّهُ رَبُّ الْعَالَمِينَ وَ أَنْ أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَ لَمْ يُعَقِّبْ ، فإذا حية مثل الجذع، لأنبأها صرير، يخرج منها مثل لب النار، فولى مدبراً، فقال له ربه عز و جل: ارجع.

Then he^{as} approached the tree once again, **We Called out from the shores on the right side of the valley in the spot of the Blessed spot of the tree: "O Musa! I am Allah, Lord of the Words!" [28:30] And Cast your staff!' So when he saw it wriggle as if it was a snake, he turned back retreating and did not return. 'O Musa! Come back and do not fear [28:31].** So it was a snake like the trunk (of a tree), its fangs gnashing, and there were coming out from it like flames of the fire. So when he^{as} retreated, his^{as} Lord^{azwj} Mighty and Majestic Said to him^{as}: "Return!"

فرجع و هو يرتعد، و ركبته تصطكان، فقال: إلهي، هذا الكلام الذي أسمع كلامك؟ قال: نعم، فلا تخف. فوقع عليه الأمان، فوضع رجله على ذنبها، ثم تناول لحبيها، فإذا يده في شعبة العصا، قد عادت عصا، و قيل له: فَأَخْلَعُ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُورٍ.

So he^{as} returned, and he^{as} was trembling, and his^{as} knees were knocking against each other. He^{as} said: 'My^{as} God, this speech that I^{as} hear, is that Your^{azwj} Speech?' He^{azwj} Said: "Yes. Do not fear". Thus, he^{as} felt secure, and placed his^{as} feet upon its tail and grabbed its neck, and it was (became) his^{as} hand upon his^{as} staff, for it had reverted to a staff'.¹¹

The Staff of Musa^{as}

حدثنا أبو محمد عن عمران بن موسى عن موسى بن جعفر عن علي بن اسباط عن محمد بن الفضيل عن أبي حمزة الثمالي عن أبي عبد الله عليه السلام قال سمعته يقول الواح موسى عندنا وعصى موسى عندنا ونحن ورثنا النبي صلى الله عليه وآله.

It has been narrated to us by Abu Muhammad, from Umraan bin Musa, from Musa Bin Ja'far, from Ali Bin Asbaat, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly, who has said:

¹¹ (Extract) كمال الدين و تمام النعمة: 13 / 147

'I heard Abu Abdullah^{asws} say: 'The Tablets of Musa^{as} are with us^{asws}, and the Staff of Musa^{as} is with us^{asws}, and we^{asws} inherited (from) the Prophet^{saww},¹²

محمد بن إبراهيم النعماني، قال: أخبرنا أحمد بن محمد بن سعيد بن عقدة، قال: حدثنا محمد ابن المفضل بن إبراهيم، و سعدان بن إسحاق بن سعيد، و أحمد بن الحسين بن عبد الملك، و محمد بن أحمد بن الحسن القطواني، قالوا جميعا: حدثنا الحسن بن محبوب، عن عبد الله بن سنان، قال: سمعت أبا عبد الله (عليه السلام) يقول: «كانت عصا موسى قضيب آس من غرس الجنة، أتاه به جبرئيل (عليه السلام) لما توجه تلقاء مدين، و هي و تابوت آدم (عليه السلام) في بحيرة طبرية، و لن يبليا و لن يتغيرا حتى يخرجهما القائم (عليه السلام) إذا قام».

Muhammad Bin Ibrahim Al No'many, from Ahmad Bin Muhammad Bin Saeed Bin Uqdat, from Muhammad Ibn Al Mufazzal Bin Ibrahim, and Sa'dan Bin Is'haq Bin Saeed, and Ahmad bin Al Husayn Bin Abdul Malik, and Muhammad Bin Ahmad Bin Al Hassan Al Qatwany, from Al Hassan Bin Mahboub, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah^{asws} saying: 'The staff of Musa^{as} was from a branch of the Myrtle tree in the Paradise. Jibraeel^{as} came down with it when he^{as} diverted himself^{as} to go towards Madayn. And this, as well as the casket of Adam^{as} are in the Sea of Galilee, and these will never decay or change until Al-Qaim^{asws} takes them out when he^{asws} rises'.¹³

VERSE 12

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضًا مِنْ غَيْرِ سُوءٍ ۗ فِي تِسْعِ آيَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ ۚ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ {12}

And insert your hand into your pocket, it would come out white, without a blemish, being among nine Signs to Pharaoh and his people, they were a transgressing people [27:12]

فناداه الله: خذها و لا تخف إنك من الأمنين اسلك يدك في جيبك تخرج بيضاء من غير سوء. أي من غير علة، و ذلك أن موسى (عليه السلام) كان شديد السمرة، فأخرج يده من جيبه، فأضاءت له الدنيا.

Allah^{azwj} Called out to him^{as}: **[27:12] And enter your hand into your pocket, it shall come out white without evil**, i.e., without disease. And that is because Musa^{as} was very tanned. So he^{as} brought out his^{as} hand from his^{as} pocket, and the world was illuminated by him^{as}.¹⁴

¹² Basaair Al Darajaat – P 4 Ch 4 H 32

¹³ الغيبة: 27 /238

¹⁴ تفسير القمي 2: 135

عبد الله بن جعفر الحميري، عن الحسن بن ظريف، عن معمر، عن الرضا، عن أبيه موسى بن جعفر (عليهم السلام)، قال: «كنت عند أبي عبد الله (عليه السلام) ذات يوم وأنا طفل خماسي، إذ دخل عليه نفر من اليهود- و ذكر الحديث إلى أن قال- قالوا: أخبرنا عن الآيات التسع التي أوتيتها موسى بن عمران.

Abdullah Bin Ja'far Al Humeiry, from Al Hassan Bin Zareyf, from Mo'mar,

'From Al-Reza^{asws}, from his^{asws} father^{asws} Musa^{asws} Bin Ja'far^{asws} having said: 'I^{asws} was in the presence of my^{asws} father^{asws} Abu Abdullah^{asws} one day, and I^{asws} was a child of five (years old), when a number of Jews entered to see him^{asws} - and he^{asws} mentioned the Hadeeth until he^{asws} said: 'They said, 'Inform us about the nine Signs which were Given to Musa Bin Imran^{as}.

قلت: العصا، و إخراج يده من جيبه بيضاء، و الجراد، و القمل، و الضفادع، و الدم، و رفع الطور، و المن و السلوى آية واحدة، و فلق البحر. قالوا: صدقت».

I^{asws} said: 'The staff, and his^{as} bringing out his^{as} hand from his^{as} pocket as white, and the locusts, and the lice, and the frogs, and the blood, and raising the (mount) Toor, and the Manna and the Quails being one Sign, and splitting the sea'. They said, 'You^{asws} speak the truth'.¹⁵

VERSES 13 & 14

فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُّبِينٌ {13}

So when Our visual Signs came to them, they said, 'This is clear sorcery!' [27:13]

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ۖ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ {14}

And they rejected these (Signs) out of injustice and pride, although they were convinced of these, therefore look, how was the end result of the mischief makers [27:14]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْقَاسِمِ بْنِ يَزِيدَ عَنْ أَبِي عَمْرٍو الزُّبَيْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ أَخْبِرْنِي عَنْ وُجُوهِ الْكُفْرِ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ قَالَ الْكُفْرُ فِي كِتَابِ اللَّهِ عَلَى خَمْسَةِ أَوْجُهٍ فَمِنْهَا كُفْرُ الْجُحُودِ وَ الْجُحُودُ عَلَى وَجْهَيْنِ وَ الْكُفْرُ بِتَرْكِ مَا أَمَرَ اللَّهُ وَ كُفْرُ الْبِرَاءَةِ وَ كُفْرُ النَّعَمِ

Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Qasim Bin Yazeed, from Abu Amro Al Zubeyri,

¹⁵ قرب الاستناد: 133.

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'Inform me about the aspects of the *Kufr* (disbelief) in the Book of Allah^{azwj} Mighty and Majestic'. He^{asws} said: 'The *Kufr* (disbelief) in the Book of Allah^{azwj} is upon five aspects. So, from these is the *Kufr* (disbelief) of the denial. And the denial is upon two aspects – the *Kufr* (disbelief) by neglecting what Allah^{azwj} Commanded for, and *Kufr* (disbelief) of the disownment (*Tabarra*); and there is the *Kufr* (disbelief) of the Bounties.

فَأَمَّا كُفْرُ الْجُحُودِ فَهُوَ الْجُحُودُ بِالرُّبُوبِيَّةِ وَ هُوَ قَوْلُ مَنْ يَقُولُ لَا رَبَّ وَ لَا حَنَّةَ وَ لَا نَارَ وَ هُوَ قَوْلُ صِنْفَيْنِ مِنَ الرِّئَاقَةِ يُقَالُ لَهُمُ الدَّهْرِيَّةُ وَ هُمُ الَّذِينَ يَقُولُونَ وَ مَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَ هُوَ دِينٌ وَضَعُوهُ لِأَنفُسِهِمْ بِالِاسْتِحْسَانِ عَلَى غَيْرِ تَثْبُتٍ مِنْهُمْ وَ لَا تَحْقِيقٍ لِشَيْءٍ مِمَّا يَقُولُونَ

So, as for the *Kufr* of the denial, so it is the denial of the Lordship (of Allah^{azwj}), and it is the speech of the one who is saying, 'There is neither a Lord^{azwj}, nor a Paradise, nor a Fire, and it is the speech of two types of the atheists called the '*Dahriyya*' (Eternalists); and they are the ones who are saying, **and nothing destroys us except the time**'. [45:24]; and it is a religion placed for their own selves with the approval upon without there being an affirmation from them, nor any investigation of anything from what they are saying.

قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ هُمْ إِلَّا يَظُنُّونَ أَنَّ ذَلِكَ كَمَا يَقُولُونَ وَ قَالَ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ يَغِيثُ بِتَوْحِيدِ اللَّهِ تَعَالَى فَهَذَا أَحَدُ وُجُوهِ الْكُفْرِ

Allah^{azwj} Mighty and Majestic Says: **Surely they are only guessing [45:24]**, if it was like as what they are saying. And He^{azwj} Said: **And it is the same upon them, whether you warn them or do not warn them, they will not believe [36:10]**. Meaning, (believing) in the Oneness of Allah^{azwj} the Exalted. Thus, this is one of the aspects of *Kufr*.

وَ أَمَّا الْوَجْهُ الْآخِرُ مِنَ الْجُحُودِ عَلَى مَعْرِفَةِ وَ هُوَ أَنْ يَجْحَدَ الْجَاحِدُ وَ هُوَ يَعْلَمُ أَنَّهُ حَقٌّ قَدْ اسْتَقَرَّ عِنْدَهُ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ جَحَدُوا بِهَا وَ اسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَ عُلوًّا وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ كَانُوا مِنْ قَبْلِ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ فَهَذَا تَفْسِيرُ وَجْهِ الْجُحُودِ

And as for the other aspect from the denial upon the recognition, and it is that the denier denies and he knows that it is true which he has already acknowledged with himself, and Allah^{azwj} Mighty and Majestic has Said: **And they rejected these (Signs) out of injustice and pride, although they were convinced of these [27:14]**. So this is the interpretation of the aspect of the denial'.¹⁶

¹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 166 H 1 (Extract)

VERSES 15 & 16

وَلَقَدْ آتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا ۖ وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ
الْمُؤْمِنِينَ {15}

And We had Given knowledge to Dawood and Suleyman, and they both said: 'The Praise is for Allah Who Preferred us over many of His Momineen servants' [27:15]

وَوَرِثَ سُلَيْمَانُ دَاوُودَ ۖ وَقَالَ يَا أَيُّهَا النَّاسُ عُلِّمْنَا مَنطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ ۗ إِنَّ
هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ {16}

And Suleyman inherited Dawood, and he said: 'O you people! We have been Taught the speech of the birds, and have been Given from all things. Surely, this is the clear Grace' [27:16]

What Suleyman^{as} had been Taught

وقال الصادق (عليه السلام): «و اعطى سليمان بن داود- مع علمه- معرفة النطق بكل لسان، و معرفة اللغات، و منطق الطير، و البهائم، و السباع، فكان إذا شاهد الحروب تكلم بالفارسية، و إذا قعد لعماله و جنوده و أهل مملكته تكلم بالرومية، و إذا خلا بنسائه تكلم بالسريانية و النبطية، و إذا قام في محرابه لمناجاة ربه تكلم بالعربية، و إذا جلس للوفود و الخصماء تكلم بالعبرانية».

(Ali Bin Ibrahim said)

'And Al-Sadiq^{asws} said: 'And Suleyman Bin Dawood^{as} was Given – along with his^{as} knowledge – the understanding of the speech of every tongue, and understanding of the languages, and speech of the birds, and the domestic animals, and the predatory animals. So when he^{as} was present in the wars, he^{as} spoke in Persian; and when he^{as} sat for his^{as} officers and his^{as} army, and the people of his^{as} state, he^{as} spoke in Roman; and when he^{as} was along with his^{as} wives, he^{as} spoke in Assyrian and the Nabatean; and when he^{as} stood in his^{as} (Prayer) Niche for whispering to his^{as} Lord^{azwj}, he^{as} spoke in Arabic; and when he^{as} sat for the delegations, and the disputations, he^{as} spoke in Hebrew'.¹⁷

¹⁷ تفسير القمي 2: 129

The kingdom of Suleyman^{as}

الطبرسي، قال: روى الواحدى بالإسناد: عن محمد بن جعفر بن محمد، عن أبيه (عليهم السلام)، قال: «أعطي سليمان بن داود ملك مشارق الأرض و مغاربها، فملك سبعمائة سنة و ستة أشهر، ملك أهل الدنيا كلهم، من الجن، و الإنس، و الشياطين، و الدواب، و الطير، و السباع،

Al Tabarsy said, 'It is reported by Al Wahidy by the chain,

'From Muhammad son of Ja'far^{asws} Bin Muhammad^{asws}, from his father^{asws} having said: 'Suleyman^{as} Bin Dawood^{as} was Given the kingdom of the easts of the earth and its wests. So he^{as} ruled for seven hundred years and six months, ruling the people of the world, all of them, from the Jinn, and the humans, and the Satans^{la}, and the animals, and the birds, and the wild animals.

و أعطي علم كل شيء، و منطق كل شيء، و في زمانه صنعت الصنائع المعجبة التي سمع بها الناس، و ذلك قوله: عَلَّمْنَا مَنْطِقَ الطَّيْرِ وَ أُوتِينَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا هُوَ الْفَضْلُ الْمُبِينُ».

And he^{as} was Given the knowledge of all things, and speech of all things, and during his^{as} era he^{as} builds wonderful constructions which the people (never) heard of, and these are his^{as} words: ***We have been Taught the speech of the birds, and have been Given from all things. Surely this is the clear Grace' [27:16]'***.¹⁸

ابن بابويه، قال: حدثنا علي بن أحمد بن عبد الله بن أحمد بن أبي عبد الله البرقي (رضي الله عنه)، قال: حدثنا أبي، عن أحمد بن أبي عبد الله، عن أبيه محمد بن خالد بإسناده، رفعه إلى أبي عبد الله (عليه السلام)، قال: «ملك الأرض كلها أربعة: مؤمنان، و كافران، فأما المؤمنان: فسليمان بن داود (عليهما السلام)، و ذو القرنين، و الكافران: نمروذ، و بخت نصر. و اسم ذي القرنين عبد الله بن ضحاك بن معد».

Ibn babuwayh said, 'It was narrated to us by Ali Bin Ahmad Bin Abdullah Bin Ahmad Bin Abu Abdullah Al Barqy, from his father, from Ahmad Bin Abu Abdullah, from his father Muhammad Bin Khalid, by his chain,

'Raising it to Abu Abdullah^{asws} having said: The earth, all of it was ruled by four – two Momins and two Kafirs. As for the two Momins, so it is Suleyman Bin Dawood^{as} and Zulqarnayn^{as}. And the two Kafirs are Nimrod^{la} and Bakht Nasar. And the name of Zulqarnayn was Abdullah Bin Zahak Bin Ma'ad''¹⁹.

فِي بَصَائِرِ الدَّرَجَاتِ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ شُعَيْبِ الْعَقْرُقُوفِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: كَانَ سُلَيْمَانُ عِنْدَهُ اسْمُ اللَّهِ الْأَكْبَرُ الَّذِي إِذَا سُئِلَ بِهِ أُعْطِيَ، وَ إِذَا دَعَا بِهِ أَجَابَ، وَ لَوْ كَانَ الْيَوْمَ احْتِجَاجٌ لَيْنَا.

In Basaair Al Darajaat – Ahmad bin Muhammad, from Ali Bin Al Hakam, from Shuayb Al Aqarquqy, from Abu Baseer,

¹⁸. جمع البيان 7: 335.

¹⁹. الخصال: 130 / 255.

'From Abu Abdullah^{asws} having said: 'Suleyman^{as} had the Greatest Name of Allah^{azwj} with him^{as} which, whenever he^{as} asked by it, was Given, and whenever he^{as} supplicated by it, was Answered - and if he^{as} were (here) today, he^{as} would have been needy to us^{asws}'.²⁰

The speech of the birds Taught to the Progeny^{asws} of Muhammad^{saww}

محمد بن الحسن الصفار: عن عبد الله بن محمد، عن محمد بن عبد الكريم، عن عبد الله بن عبد الرحمن، عن أبان بن عثمان، عن زرارة، عن أبي عبد الله (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام) لابن عباس: إن الله علمنا منطق الطير، كما علم سليمان بن داود منطق كل دابة، في بر أو بحر».

Muhammad Bin Al Hassan Saffar, from Abdullah Bin Muhammad, from the one who reported it, from Muhammad Bin Abdul Kareem, from Abdullah Bin Abdul Rahman, from Aban Bin Usman, from Zurara,

'From Abu Abdullah^{asws} having said: 'Amir Al Momineen^{asws} said to Ibn Abbas: 'Surely Allah^{azwj} Taught us^{asws} the speech of the birds, just as He^{azwj} had Taught Suleyman Bin Dawood^{as} the speech of all animals, in the land or sea''.²¹

حدثنا محمد بن اسماعيل عن علي بن الحكم عن مالك بن عطية عن ابي حمزة الثمالي قال كنت مع علي بن الحسين فانتشرت العصافير وصوتت فقال يا باحمزة اتدرى ما تقول قلت لا قال تقدر ربحا وتسلل قوت يومها قال ثم قال يا باحمزة علمنا منطق الطير واوتينا من كل شيء.

It has been narrated to us by Muhammad Bin Ismail, from Ali Bin Al-Hakam, from Malik Bin Atiya, from Abu Hamza Al-Thumaly who said:

'I was with Ali^{asws} Bin Al-Husayn^{asws}. The sparrows spread out and shouted. He^{asws} said: 'O Abu Hamza, do you know what they are saying?' I said, 'No'. He^{asws} said: 'They are extolling the Holiness of their Lord^{azwj}, and are asking for strength for their daily subsistence'. Then he^{asws} said: 'O Abu Hamza, **We have been Taught the speech of the birds, and have been Given from all things [27:16]**'.²²

حدثنا عبد الله بن محمد عن محمد بن ابراهيم عن عمر عن بشير عن علي بن ابي حمزة قال دخل رجل من موالى ابي الحسن عليه السلام فقال جعلت فداك احب ان تتغذى عندي فقام ابو الحسن عليه السلام حتى مضى معه ودخل البيت فإذا في البيت سرير فقعد على السرير وتحت السرير زوج حمام فهدر الذكر على الانثى وذهب الرجل ليحمل الطعام

It has been narrated to us by Abdullah Bin Muhammad, from Muhammad Bin Ibrahim, from Umar, from Basheer, from Ali Abu Hamza who said:

'A man from the friends of Abu Al-Hassan^{asws} came up and said, 'May I be sacrificed for you^{asws}, I would love it if you^{asws} could partake a meal with me'. Abu Al-Hassan^{asws} stood up

²⁰ H 43 – تفسير نور الثقلين، ج 4، ص: 82

²¹ بصائر الدرجات: 12 / 363.

²² Basaair Al Darajaat – P CH 14 H 2

until he^{asws} went with him and entered the house. In the house there was a bed. He^{asws} sat on top of the bed, and under the bed was a pair of pigeons. The male pigeon cooed to the female, and the man went out to get the food.

فرجع وابو الحسن عليه السلام يضحك فقال اضحك الله سنك بم ضحكت فقال ان هذا الحمام هدر على هذه الحمامة فقال له يا سكنى وعرسي والله ما على وجه الارض احد احب إلى منك ماخلا هذا القاعد على السرير

When he returned, Abu Al-Hassan^{asws} was smiling. He said, 'May Allah^{azwj} keep you^{asws} smiling all your^{asws} life'. He^{asws} said: 'This pigeon cooed to the female pigeon. He said to her, 'O my co-habiting one, o my bride, by Allah^{azwj}, there is none on the face of the earth more beloved to me than you, except for this one^{asws} sitting on the bed'.

قال قلت جعلت فداك وتفهم كلام الطير فقال نعم علمنا منطق الطير واوتينا من كل شيء.

I said, 'May I be sacrificed for you^{asws}, and you^{asws} can understand the speech of the birds?' He^{asws} said: 'Yes, ***We have been Taught the speech of the birds, and have been Given from all things [27:16]***'.²³

في كتاب المناقب لابن شهر آشوب تفسير الثعلبي قال الصادق عليه السلام: قال الحسين بن علي صلوات الله عليهما: إذا صاح النسر قال: ابن آدم! عش ما شئت آخره الموت، وإذا صاح الغراب قال: ان في البعد عن الناس انسا، وإذا صاح القنبر قال: اللهم العن مبغضي آل محمد، وإذا صاح الخطاف قرء الحمد لله رب العالمين.

In the book Al-Manaqib of Ibn Shehr Ashub, from Tafseer Sa'alby –

Al-Sadiq^{asws} said: 'Al-Husayn^{asws} Bin Ali^{asws} said: 'When the eagle shouts it says, 'O son of Adam^{as}, live where you like, your end is death!' And when the crow shouts, it says, 'In the remoteness from the people there is familiarity!' And when the songbird (Pipit) shouts it says, 'Our Allah^{azwj}! Curse the hater of the Progeny^{asws} of Muhammad^{saww}. And when the swallow shouts it recites 'All Praise is due to Allah^{azwj} the Lord^{azwj} of the Worlds'.²⁴

وعنه: عن أحمد بن إدريس، عن محمد بن عبد الجبار، عن صفوان بن يحيى، عن شعيب الحداد، عن ضريس الكناسي، قال: كنت عند أبي عبد الله (عليه السلام) و عنده أبو بصير، فقال أبو عبد الله (عليه السلام): «إن داود ورث علم الأنبياء، و إن سليمان ورث داود، و إن محمدا (صلى الله عليه و آله) ورث سليمان، و إنا ورثنا محمدا (صلى الله عليه و آله)، و إن عندنا صحف إبراهيم، و ألواح موسى (عليهما السلام)».

And from him, from Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Shuayb Al-Hadaad, from Zareys Al-Kanasy who said,

'I was in the presence of Abu Abdullah^{asws}, and with him^{asws} was Abu Baseer. So Abu Baseer said, 'Dawood^{as} inherited Knowledge of the Prophets^{as}, and Suleyman^{as} inherited Dawood^{as},

²³ Basaair Al Darajaat – P CH 14 H 25

²⁴ Tafseer Noor Al Saqalayn – Ch 27 H 21

and Muhammad^{saww} inherited Suleyman^{as}, and we^{asws} are the inheritors of Muhammad^{saww}, and in our^{asws} possession are the Parchments of Ibrahim^{as}, and the Tablets of Musa^{as}.

فقال أبو بصير: إن هذا هو العلم فقال: «يا أبا محمد، ليس هذا هو العلم، إنما العلم ما يحدث بالليل و النهار، يوما بيوم، و ساعة بساعة».

Abu Baseer said, 'Surely this it is the knowledge'. So he^{asws} said: 'O Abu Muhammad! This is not the Knowledge. But rather, the Knowledge is what newly occurs by the night and the day, day after day, and moment after moment, (which we^{asws} know it all)'.²⁵

Inheritance denied to the Progeny^{asws} of Muhammad^{saww} although Suleyman^{as} had inherited from Dawood^{as}

في كتاب الاحتجاج للطبرسي رحمه الله وروى عبد الله بن الحسن باسناده عن آبائه عليهم السلام انه لما اجمع أبو بكر على منع فاطمة فدك وبلغها ذلك جاءت إليه و قالت له: يا ابن أبي قحافة أفي كتاب الله أن ترث أباك ولا أرث ابى لقد جئت شيئا فريا أفعلى عمد تركتم كتاب الله ونبذتموه وراء ظهوركم، إذ يقول: وورث سليمان داود.

In the book Al-Ihtijaj Al-Tabarsy –

It has been reported by Abdullah son of Al-Hassan^{asws}, by his chain, from his forefathers^{asws} that: 'When Abu Bakr formed a consensus upon preventing (the estate of) Fadak from (Syeda) Fatima^{asws}, and (news of) it reached her^{asws}, she^{asws} came over and said to him: 'O Ibn Abu Qohafa! Is it in the Book of Allah^{azwj} that you can inherit from your father, but I^{asws} cannot inherit from my^{asws} father^{saww}? You have come up with a strange thing! You are deliberately avoiding the Book of Allah^{azwj} and throwing it behind your back, where He^{azwj} is Saying: **And Suleyman inherited Dawood [27:16]**'.²⁶

VERSES 17 - 19

وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ {17}

And there were assembled for Suleyman, his armies from the Jinn, and the human beings, and the birds, and they were arranged in rows [27:17]

²⁵ الكافي 1: 175 / 4

²⁶ Tafseer Noor Al Saqalayn – Ch 27 H 9

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ
سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ {18}

Until when they came to the valley of the ants, and ant said, 'O you ants! Enter into your dwellings lest Suleyman and his armies trample you while they are unaware!' [27:18]

فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ
وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأُدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ {19}

So he smiled, laughing from its words, and said: 'My Lord! Support me that I should thank for Your Favours which You Favoured upon me and upon my parents, and that I should perform righteous deed You would be Pleased with, and Enter me by Your Mercy to be among Your righteous servants!' [27:19]

ابن بابويه، قال: حدثنا عبد الله بن محمد بن عبد الوهاب القرشي، قال: حدثنا منصور بن عبد الله الأصفهاني الصوفي، قال: حدثني علي بن مهويه القزويني، قال: حدثنا داود بن سليمان الغازي، قال: سمعت علي بن موسى الرضا (عليه السلام) يقول، عن أبيه موسى بن جعفر، عن أبيه جعفر بن محمد (عليهم السلام)، في قول الله: فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا. قال: «لما قالت النملة: يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَ جُنُودُهُ وَ هُمْ لَا يَشْعُرُونَ، حملت الريح صوت النملة إلى سليمان (عليه السلام)، و هو مار في الهواء، و الريح قد حملته،

Ibn Babuwayh said, 'Abdullah Bin Muhammad Bin Abdul Wahab Al-Qarshy narrated to us, from Mansour Bin Abdullah Al-Isfahany Al-Sowfy, from Ali Bin Mahrawiya Al-Qazwiny, from Dawood Bin Suleyman Al-Ghazy who said,

'I heard Ali^{asws} Bin Musa Al-Reza^{asws} saying, from his^{asws} father^{asws} Musa^{asws} Bin Ja'far^{asws}, (reporting) from his^{asws} father^{asws} Ja'far Bin Muhammad^{asws} regarding the Words of Allah^{azwj}: **So he smiled, laughing from its words [27:19]**, said: 'When the ant said: **'O you ants! Enter into your dwellings so Suleyman and his armies may not trample you while they are not aware!' [27:18]**, the wind carried the voice of the ant to Suleyman^{as}, and he^{as} was passing (flying) in the air, and the wind was carrying him^{as}.

فوقف، و قال: علي بالنملة. فلما أتى بها، قال سليمان: بل أبي داود. قالت النملة: فلم زيد في حروف اسمك حرف علي حروف اسم أبيك داود (عليه السلام)؟ فقال سليمان: يا أيها النملة، أما علمت أي نبي، و أي لا أظلم أحدا؟ قالت النملة: بلى.

So he^{as} paused and said: 'To me^{as}, with the ant!' So when they came with it, Suleyman^{as} said: 'But my^{as} father is Dawood^{as}'. The ant said, 'So why did you^{as} add in your^{as} name, the letters of your^{as} father Dawood^{as}?' Suleyman^{as} said: 'O you ant! But, do you know that I^{as} am a Prophet^{as}, and I^{as} am not unjust to anyone?' The ant said, 'Yes'.

قال سليمان (عليه السلام): فلم حذرتهم ظلمي، فقلت: يا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ؟ قالت النملة: خشيت أن ينظروا إلى زينتك، فيفتنوا بها، فيبعدوا عن ذكر الله تعالى.

Suleyman^{as} said: 'So why did you caution them of my^{as} injustice by saying: '**O you ants! Enter into your dwellings [27:18]?**' The ant said, 'I feared that if they were to look at your^{as} adornments, then they would be tempted by it, and they would leave the Zikr of Allah^{azwj} the Exalted'.

ثم قالت: أنت أكبر، أم أبوك داود (عليه السلام)؟ فقال سليمان: بل أبي داود. قالت النملة: فلم زيد في حروف اسمك حرف على حروف اسم أبيك داود (عليه السلام)؟ فقال سليمان: ما لي بهذا علم. قالت النملة: لأن أبك داود داوى جرحه بود، فسمي داود، و أنت - يا سليمان - أرجو أن تلحق بأبيك.

Then it said, 'Are you^{as} greater or your^{as} father Dawood^{as}?' Suleyman^{as} said: 'But, my^{as} father Dawood (is greater)'. The ant said, 'Then why did you^{as} add in the letters of your^{as} name, the letters of the name of your^{as} father Dawood^{as}?' So Suleyman^{as} said: 'There is no knowledge of this with me^{as}'. The ant said, 'Because your^{as} father Dawood^{as}, his^{as} wound was cured (Daawy) with cordiality, thus he^{as} was named Dawood, while you^{as} - O Suleyman^{as} - hope to join with your^{as} father^{as}'.

ثم قالت النملة: هل تدري لم سخرت لك الريح، من بين سائر المملكة؟ قال سليمان: ما لي بهذا علم. قالت النملة: يعني عز و جل بذلك، لو سخرت لك جميع المملكة، كما سخرت لك هذه الريح، لكان زوالها من يدك كزوال الريح. فحيثذا تبسم ضاحكا من قولها».

Then the ant said, 'Do you^{as} know why the wind is not Made to be subservient to you^{as} in the rest of the kingdom?' Suleyman^{as} said: 'There is no knowledge of this with me^{as}'. The ant said, 'What the Mighty and Majestic Means by that is that, had He^{azwj} Made subservient to you^{as} the whole of the kingdom, just as He^{azwj} Made subservient to you, this wind, it would go away from you^{as} like the going away of the wind'. So this is where Suleyman^{as} **smiled, laughing from its words [27:19]**.²⁷

في كتاب الخصال عن داود بن كثير الرقي قال: بينما نحن قعود عند أبي عبد الله إذ مر رجل بيده خطاف مذبوح، فوثب إليه أبو عبد الله عليه السلام حتى أخذه من يده، ثم دحى به الأرض ثم قال: أعالمكم امركم بهذا أم فقيهمكم؟ لقد أخبرني أبي عن جدى عليهما السلام قال: ان رسول الله صلى الله عليه واله نهي عن قتل ستة: النملة والنحلة والضفدع والصرده والهدهد والخطاف إلى أن قال عليه السلام: واما الهدهد فانه كان دليل سليمان عليه السلام إلى ملك بلقيس.

In the book Al-Khisal, from Dawood Bin Kaseer Al-Raqy who said,

'Once we were seated in the presence of Abu Abdullah^{asws} when a man passed by in whose hand was a slaughtered swallow. So Abu Abdullah^{asws} leapt up to him until he^{asws} took it from his hand, then buried it into the earth, then said: 'Did I^{asws} teach you this matter of yours or was it your scholar? My^{asws} father^{asws} has informed me^{asws} from my^{asws}

²⁷ عيون أخبار الرضا (عليه السلام) 2: 87 / 8.

grandfather^{asws} having said: 'Rasool-Allah^{saww} has forbidden from killing six – The ant, and the bee, and the frog, and the shrike (a bird), and the hoopoe, and the swallow' – until he^{asws} said: 'And as for the hoopoe, it pointed Suleyman^{as} to the kingdom of Bilquis Queen of Saba'.²⁸

VERSES 20 & 21

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهُدَ أَمْ كَانَ مِنَ الْغَائِبِينَ {20}

And he surveyed the birds, so he said, 'What is the matter I cannot see the hoopoe, or was it from the absentees? [27:20]

لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لِيَأْتِيَنِّي بِسُلْطَانٍ مُّبِينٍ {21}

I will either punish it with a severe punishment, or I shall slaughter it, or it should come to me with a clear authorisation' (for its absence) [27:21]

حدثنا محمد بن الحسن عن حماد عن ابراهيم بن عبد الحميد عن ابيه عن ابي الحسن الاول عليه السلام قال قلت له جعلت فداك النبي صلى الله عليه وآله ورث علم النبيين كلهم قال لي نعم قلت من لدن آدم إلى ان انتهى إلى نفسه قال نعم قلت ورثهم النبوة وما كان في آباءهم من النبوة والعلم قال ما بعث الله نبيا الا وقد كان محمد صلى الله عليه وآله اعلم منه

It has been narrated to us Muhammad Bin Al-Hassan, from Hamaad, from Ibrahim Bin Abdul Hameed, from his father, who has said:

'I said to Abu Al-Hassan the First^{asws}, 'May I be sacrificed for you, the Prophet^{saww} was the inheritor of the knowledge of the Prophets^{as}? He^{as} replied: 'Yes'. I asked, 'From Adam^{as} and ending with himself^{saww}? He^{asws} said: 'Yes'. I said, 'Inherited from them^{as} the Prophet-hood and whatever that was there with their forefathers from the Prophet-hood and the knowledge?' He^{asws} said: 'Allah^{azwj} did not Send a Prophet^{as} unless Muhammad^{saww} more knowledgeable than him^{as}'.

قال قلت ان عيسى بن مريم كان يحيى الموتى باذن الله قال صدقت وسليمان بن داود كان يفهم كلام الطير قال وكان رسول الله صلى الله عليه وآله يقدر على هذه المنازل فقال ان سليمان بن داود قال للهدهد حين فقده وشك في امره ما لي لا ارى الهدهد ام كان من الغائبين

I said, 'Isa Bin Maryam^{as} used to revive the dead by the Permission of Allah^{azwj}'. He^{asws} said: 'You speak the truth'. I said, 'Suleiman Bin Dawood^{as} used to understand the speech of the birds'. He^{asws} said: 'And Rasool-Allah^{saww} had the power over all these. Suleiman Bin

²⁸ Tafseer Noor Al Saqalayn – Ch 27 H 52

Dawood^{as} said to the Hoopoe bird when he^{as} was on the verge of losing his^{as} command: **'What is the matter I cannot see the hoopoe, or was it from the absentees? [27:20].**

وكانت المردة والريح والنمل والانس والجن والشياطين له طائعين وغضب عليه فقال لاعدنبه عذابا شديدا أو لا ذبحنه أو ليأتيني
بسلطان مبین

And the soft winds, and the turbulent winds, and the ants, and the humans, and the Jinn, and the devils were obedient to him^{as}. And (he) was angry with it (the hoopoe), and he^{as} said: ***I will either punish it with a severe punishment, or I shall slaughter it, or it should come to me with a clear authorisation' (for its absence) [27:21].***

وانما غضب عليه لانه كان يدله على الماء فهذا وهو طير قد اعطى ما لم يعط سليمان وانما اراده ليدله على الماء فهذا لم يعط
سليمان وكانت المردة له طائعين ولم يكن يعرف الماء تحت الهواء وكانت الطير تعرفه

He^{as} was angry with it because it was a guide for him^{as} over the water, and this one, and it was a bird, it was given that which was not given to Suleyman^{as} and it was the wind, and the ant, and the Jinn, and the human, and the devils, and they were obedient to him^{as}, and it was not for them to understand the water underneath the air, and it was the bird which understood it.²⁹

الطبرسي: روى العياشي بالإسناد، قال: قال أبو حنيفة لأبي عبد الله (عليه السلام): كيف تفقد سليمان الهدهد من بين الطير؟
قال: «لأن الهدهد يرى الماء في بطن الأرض، كما يرى أحدكم الدهن في القارورة»

Al-Tabarsy – Al-Ayyashi has reported by the chain, said,

'Abu Hanifa said to Abu Abdullah^{asws}, 'Why did Suleyman^{as} search for the Hoopoe among the birds?' He^{asws} said: 'Because the Hoopoe could see the water in the belly of the earth, just as one of you sees the fat in the bottle'.

فنظر أبو حنيفة إلى أصحابه، و ضحك. قال أبو عبد الله (عليه السلام): «و ما يضحكك؟» قال: ظفرت بك، جعلت فداك.
قال: «و كيف ذلك؟»

So Abu Hanifa looked at his companions and laughed (mockingly). Abu Abdullah^{asws} said: 'And what makes you laugh?' He said, 'I have been conquered by you^{asws}, may I be sacrificed for you^{asws}'. He^{asws} said: 'And how was that?'

قال: الذي يرى الماء في بطن الأرض، لا يرى الفخ في التراب، حتى يأخذ بعنقه؟ قال أبو عبد الله (عليه السلام): «يا نعمان، أما علمت أنه إذا نزل القدر أعشى البصر».

²⁹ Basaair Al Darajaat – P 3 CH 1 H 3

He said, 'That which can see the water in the belly of the earth, cannot see the trap in the sand, until it grabs it by its neck?' Abu Abdullah^{asws} said: 'O No'man! But, do you know that when the value declines, it blinds the vision?'³⁰

وَ فِي تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ كَانَ سُليْمَانُ عَلَيْهِ السَّلَامُ إِذَا قَعَدَ عَلَى كُرْسِيِّهِ جَاءَتْ جَمِيعُ الطَّيْرِ الَّتِي سَخَّرَهَا اللَّهُ عَزَّ وَ جَلَّ لِسُلَيْمَانَ عَلَيْهِ السَّلَامُ فَتُظِلُّ الْكُرْسِيَّ وَ الْبَسَاطَ بِجَمِيعِ مَنْ عَلَيْهِ عَنِ الشَّمْسِ،

And in Tafseer of Ali Bin Ibrahim –

'It so happened that Suleyman^{as}, when he^{as} sat upon his^{as} chair, the entirety of the birds came over, those whom Allah^{azwj} Mighty and Majestic had Made to be subservient to Suleyman^{as}. So they would shade the chair and it would extend upon the entirety of the ones, from the sun.

فَعَابَ عَنْهُ الْهُدُودُ مِنْ بَيْنِ الطَّيْرِ فَوَقَعَ الشَّمْسُ مِنْ مَوْضِعِهِ فِي حَجْرِ سُليْمَانَ؟ فَرَفَعَ رَأْسَهُ وَ قَالَ: كَمَا حَكَى اللَّهُ عَزَّ وَ جَلَّ.

So the Hoopoe was absent from between the birds, from its place in the chamber of Suleyman^{as}. He^{as} raised his^{as} head and said just as Allah^{azwj} has Related',³¹

VERSES 22 - 26

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ مَحِطُ بِهِ وَجِئْتُكَ مِنْ سَبَأٍ بِنَبَأٍ يَقِينٍ {22}

But he (hoopoe) did not remain (absent) for long, and it said, 'I have encompassed what you did not encompass with, and I come to you from Saba with certain news [27:22]

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَهِيَ عَرْشٌ عَظِيمٌ {23}

I found a woman ruling them, and she has been given from everything, and for her is a magnificent throne [27:23]

وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ {24}

I found her and her people doing Sajdah to the sun instead of Allah, and the Satan has adorned their deeds for them. Thus, he blocked them from the Way, so they are not going aright [27:24]

³⁰ مجمع البيان 7: 340

³¹ H 49 – تفسير نور الثقلين، ج4، ص: 85

أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ
{25}

They are not doing Sajdah to Allah Who Extracts the cache in the skies and the earth, and He Knows what you are concealing and what you are proclaiming [27:25]

اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ {26}

Allah, there is no god except Him. He is Lord of the Magnificent Throne [27:26]

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رحمه الله)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا محمد بن إسماعيل البرمكي، قال: حدثنا الحسين بن الحسن، قال: حدثني أبي، عن حنان بن سدير، قال: سألت أبا عبد الله (عليه السلام) عن العرش و الكرسي، فقال: «إن للعرش صفات كثيرة مختلفة، له في كل سبب وضع في القرآن صفة على حدة، فقوله: رَبُّ الْعَرْشِ الْعَظِيمِ يقول: الملك العظيم،

Ibn Babuwayh said, 'Ali Bin Ahmad Bin Muhammad Bin Umran Al-Daqaq narrated to us, from Muhammad Bin Abu Abdullah Al-kufy, from Muhammad Bin Ismail Al-Barmakky, from Al-Husayn Bin Al-Hassan, from his father, from Hanan Bin Sudeyr who said,

'I asked Abu Abdullah^{asws} about the Throne (العرش) and the Chair (الكرسي), so he^{asws} said: 'The Throne is of many different qualities, and for each of its status a quality of it can be placed separately in the Quran. So, His^{azwj} Words: **He is the Lord of the Magnificent Throne [27:26]** – He^{azwj} is Speaking of the Magnificent Kingdom.

و قوله: الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى يقول: على الملك احتوى، و هذا ملك الكيفوية في الأشياء.

And His^{azwj} Words: **The Beneficent, Established upon the Throne [20:5]** – He^{azwj} is Saying: "He^{azwj} Encompasses The Kingdom". And this Kingdom is the qualitative states of the things.

ثم العرش في الوصل منفرد عن الكرسي، لأنهما بابان من أكبر أبواب الغيوب، و هما جميعا غيبان، و هما في الغيب مقرونان، لأن الكرسي هو الباب الظاهر من الغيب الذي منه مطلع البدع و منه الأشياء كلها،

Then the Throne is a single interface for the Chair, because these two are the biggest two Doors from the Doors of the Unseen, and they are both together (but) hidden. And these two, in the Unseen are interlinked, because the Chair, it is the Door of the apparent from the Hidden from which emerged the beginning, and from it are all the things.

و العرش هو الباب الباطن الذي يوجد فيه علم الكيف، و الكون، و القدر، و الحد و الأين، و المشيئة، و صفة الإرادة، و علم الألفاظ و الحركات و الترك، و علم العود و البداء،

And the Throne, it is the esoteric Door in which is found the knowledge of the Qualities, and the Universe, and the Pre-destination, and the Limit, and the Livelihood, and the description of the Intention, and knowledge of the Words and the movement and the avoidance, and knowledge of the Return and the Origination.

فهما في العلم بابان مقرونان، لأن ملك العرش سوى ملك الكرسي، و علمه أغيب من علم الكرسي، فمن ذلك قال: رَبُّ الْعَرْشِ الْعَظِيمِ أَي صَفْتَهُ أَعْظَمَ مِنْ صِفَةِ الْكُرْسِيِّ، وَ هُمَا فِي ذَلِكَ مَقْرُونَانِ».

The knowledge in these two Doors is interlinked, because the Kingdom of the Throne is other than the Kingdom of the Chair, and its (Throne's) knowledge is more hidden than the knowledge of the Chair. And these two, in that, are interlinked'.

قلت: جعلت فداك، فلم صار في الفضل جار الكرسي؟

I said, 'May I be sacrificed for you^{asws}! So why do the merits come to be for the Chair?'

قال: «إنه صار جاره، لأن فيه علم الكيفوية، و فيه الظاهر من أبواب البداء، و أينيتها، و حد رتقها و فتقها. فهذا جاران، أحدهما حمل صاحبه في الصرف، و يمثل صرف العلماء يستدلون على صدق دعواتهما، لأنه يختص برحمته من يشاء، و هو القوي العزيز.

He^{asws} said: 'It flows to be in it, because in it is the knowledge of the qualities, and in it is the apparent from the Doors of the Origination, united in its mending and its rupture. So these are two neighbours. One of these two carries its counterpart in exchange, like the exchange of the scholars who provide evidence upon the truthfulness of their claims, because He^{azwj} Specialises with His^{azwj} Mercy whomsoever He^{azwj} so Desires to, and He^{azwj} is the Strong, the Mighty.

فمن اختلاف صفات العرش، أنه قال تبارك و تعالى: رَبُّ الْعَرْشِ عَمَّا يَصِفُونَ و هو وصف عرش الوجدانية، لأن قوما أشركوا كما قلت لك: قال تبارك و تعالى: رَبُّ الْعَرْشِ رَبُّ الْوَحْدَانِيَةِ عَمَّا يَصِفُونَ.

So, from the different qualities of the Throne, the Blessed and Exalted Says: (**Glorious is the Lord of the skies and the earth**) **Lord of the Throne, from what they are ascribing [43:82]** – and it is a description of the Throne of Oneness, people tend to associate just as I^{asws} said to you. The Blessed and Exalted Says: **He is the Lord of the (Magnificent) Throne [27:26]**, is the Lord^{azwj} of the Oneness, from what they are describing Him^{azwj} to be.

و قوما و صفوه بيدين، فقالوا: يَدُ اللَّهِ مَعْلُومَةٌ و قوما و صفوه بالرجلين، فقالوا: وضع رجله على صخرة بيت المقدس، فمنها ارتقى إلى السماء. و قوما و صفوه بالأنامل، فقالوا: إن محمدا (صلى الله عليه و آله) قال: إني وجدت برد أنامله على قلبي،

And a group described Him^{azwj} to be with two Hands, so they said, '**The Hand of Allah is tied up!**' [5:64]. And a group described Him^{azwj} to have two feet, so they said, 'He^{azwj} would Place one of His^{azwj} Legs upon the rock of Bayt Al-Maqdas and from it He^{azwj} Ascended to the sky.

And a group described Him^{azwj} to be with the Fingers, so they said, 'Muhammad^{saww} said: 'I^{saww} felt the coolness of His^{azwj} Fingers upon my^{saww} heart'.

فمثل هذه الصفات، قال: رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ يقول: رب المثل الأعلى عما به مثله، والله المثل الأعلى الذي لا يشبهه شيء، ولا يوصف، ولا يتوهم، فذلك المثل الأعلى.

So, it is for the likes of these types of description that He^{azwj} Said: (**Glorious is the Lord of the skies and the earth) Lord of the Throne, from what they are ascribing [43:82]**). He^{azwj} is Saying: **and for Allah is the Exalted Example [16:60]** than the examples which He^{azwj} can be exemplified with, and Allah^{azwj} is more Exalted than the examples as none of things can resemble Him^{azwj}, and no description can be for Him^{azwj}, nor can He^{azwj} be come to. So that is **the Exalted Example [16:60]**'³².

VERSES 27 - 37

قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ {27}

He said: 'We shall see whether you speak the truth or you are from the liars [27:27]

اذهب بكتابي هذا فألقه إليهم ثم تول عنهم فانظر ماذا يرجعون {28}

Go with this letter of mine and cast it to them, then turn back from them and see what their response is [27:28]

قَالَتْ يَا أَيُّهَا الْمَلَأُ إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ {29}

She said, 'O you Chiefs! There has been cast to me an honourable letter [27:29]

إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ {30}

It is from Suleyman, and it is in the Name of Allah the Beneficent, the Merciful [27:30]

أَلَا تَعْلَمُوا عَلَيَّ وَأُتُونِي مُسْلِمِينَ {31}

'Do not exalt yourselves against me and come to be submissively' [27:31]

³² (Extract) التوحيد: 321

قَالَتْ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونِ {32}

She said, 'O you Chiefs! Give me a verdict regarding my matter. I do not conclude a matter until you are present' [27:32]

قَالُوا نَحْنُ أَوْلُو قُوَّةٍ وَأُولُو بَأْسٍ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانظُرِي مَاذَا تَأْمُرِينَ {33}

They said, 'We are possessors of strength and possessors of mighty prowess, and the command is yours, therefore consider what you will command' [27:33]

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعْرََّةَ أَهْلِهَا أَذِلَّةً ۗ وَكَذَلِكَ يَفْعَلُونَ {34}

She said, 'Surely, the kings, whenever they enter a town, they ruin it and make the noblest of its people to be its disgraced ones, and like that (is what) they would be doing [27:34]

وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ {35}

And I am going to send a gift to them, then we shall see what the messengers return with' [27:35]

فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَا آتَانِي اللَّهُ خَيْرٌ مِمَّا آتَاكُمْ بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ {36}

So when he (the messenger) came, Suleyman said: 'Are you trying to help me with wealth? What Allah has Given me is better than what He has Given you, but you are rejoicing with your gifts [27:36]

ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ {37}

Go back to them, and we will come to them with armies they will not be able to face, and we will expel them from it in disgrace, and they would be belittled!' [27:37]

وَ قَالَ الْحَسَنُ [بْنُ عَلِيٍّ] ع: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ إِنَّ «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ» آيَةٌ مِنْ فَاتِحَةِ الْكِتَابِ، وَ هِيَ سَبْعُ آيَاتٍ تَمَامُهَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

And Al-Hassan^{asws} Bin Ali^{asws} said: 'Amir Al-Momineen^{asws} said: 'And 'In the Name of Allah the Beneficent, the Merciful (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)' is a Verse from the Opening of the Book (Surah

Al-Hamd), and it is of seven Verses, complete with 'In the Name of Allah the Beneficent, the Merciful'.

[قَالَ]: سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ: إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ لِي: يَا مُحَمَّدُ «وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَابِي وَالْقُرْآنَ الْعَظِيمَ» فَأَفْرَدَ الْإِمْتِنَانَ [عَلَيَّ] بِفَاتِحَةِ الْكِتَابِ، وَجَعَلَهَا بِإِزَاءِ الْقُرْآنِ الْعَظِيمِ وَإِنَّ فَاتِحَةَ الْكِتَابِ أَشْرَفُ مَا فِي كُنُوزِ الْعَرْشِ.

I have heard Rasool-Allah^{saww} say: 'Allah^{azwj} Said to me, 'O Muhammad^{saww} **And We have Given you seven of the oft-repeated (verses) and the Magnificent Quran [15:87].** Allah^{azwj} Referred to it separately in the Opening of the Book and Made it special to the Magnificent Quran and this Opening of the Book is the noblest of the treasures of the Throne.'

وَإِنَّ اللَّهَ تَعَالَى خَصَّ بِهَا مُحَمَّدًا ص وَشَرَّفَهُ [بِهَا] وَ لَمْ يُشْرِكْ مَعَهُ فِيهَا أَحَدًا مِنْ أَنْبِيَائِهِ مَا خَلَا سُلَيْمَانَ ع فَإِنَّهُ أَعْطَاهُ مِنْهَا «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ» أَلَا تَرَى أَنَّهُ يَخْكِي عَنِ بَلْقِيسَ حِينَ قَالَتْ: «إِنِّي أُلْقِي إِلَيْكِ كِتَابَ كَرِيمٍ إِنَّهُ مِنْ سُلَيْمَانَ وَ إِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ»

Allah^{azwj} the Exalted Specialise Muhammad^{saww} with it and Ennobled him^{saww} with it, and did not associate in it along with him^{saww}, anyone else from the Prophets^{as} apart from Suleyman^{as}, for he^{saww} was Given from it, **In the Name of Allah the Beneficent, the Merciful [1:1].** Do you not see that He^{azwj} Related about Bilquis where she said: **There has been cast to me an honourable letter [27:29] It is from Suleyman, and it is in the Name of Allah the Beneficent, the Merciful [27:30]!**

أَلَا فَمَنْ قَرَأَهَا مُعْتَقِدًا لِمَوْلَاةِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ، مُنْقَادًا لِأَمْرِهِمْ، مُؤْمِنًا بِظَاهِرِهِمْ وَ بَاطِنِهِمْ، أَعْطَاهُ اللَّهُ عَزَّ وَجَلَّ بِكُلِّ حَرْفٍ مِنْهَا حَسَنَةً، كُلُّ حَسَنَةٍ مِنْهَا أَفْضَلُ لَهُ مِنَ الدُّنْيَا وَ مَا فِيهَا - مِنْ أَصْنَافِ أَمْوَالِهَا وَ خَيْرَاتِهَا

Indeed! So the one who recites this and believes in the *Wilayah* of Muhammad^{saww} and his^{saww} Pure Progeny^{asws}, and believes in their manifest and hidden matters, then Allah^{azwj} Mighty and Majestic will Give him a Reward for every letter of it, each of which will be better than this world and whatever is in it from the varieties of its wealth and (all of) its goodness.

وَ مَنْ اسْتَمَعَ قَارِنًا يَقْرُؤُهَا - كَانَ لَهُ قَدْرٌ ثُلُثِ مَا لِلْقَارِي، فَلْيَسْتَكْتِرْ أَحَدُكُمْ مِنْ هَذَا الْحَبْرِ الْمُعْرَضِ لَكُمْ، فَإِنَّهُ غَنِيمَةٌ لَا يَدْهَبُ أَوَانُهُ، فَتَبَقَى فِي قُلُوبِكُمْ الْحُسْرَةُ.

And the one who listens intently to a reciter reciting it, would have for him a third of what is for the reciter. Therefore, let each one of you attain a good deal from this goodness shown to you, for it is such a booty, the season of which will not be passing away, in case regret remains in your heart (of not benefiting from its recitations)'.³³

في تفسير علي بن ابراهيم ثم قال سليمان عليه السلام: سننظر اصدقت ام كنت من الكاذبين إلى قوله تعالى: ماذا يرجعون فقال الهدهد انها في حصن منيع في عرش عظيم أي سرير، قال سليمان عليه السلام: ألق كتابي على قبتها

³³ Tafseer Imam Hassan Al Askari^{asws} - S 10

In the Tafseer of Ali Bin Ibrahim (Qummi) – ‘Then Suleyman^{as} said: **He said: ‘We shall see whether you speak the truth or you are from the liars [27:27]** - up to the Words of the Exalted: **[27:28] what their response is**, so the Hoopoe said, ‘It is a fortress in which is the great throne’ – i.e., the bed. Suleyman^{as} said: ‘Take my^{as} letter to its dome’.

فجاء الهدهد فألقى الكتاب في حجرها فارتاعت من ذلك وجمعت جنودها، وقالت لهم كما حكى الله عزوجل: يا أيها الملأ انى القى إلى كتاب كريم أي مختوم.

So the Hoopoe went and placed the letter in her chamber. So she got frightened from that and gathered her army, and said, as Allah^{azwj} Mighty and Majestic has Related: **She said, ‘O you Chiefs! There has been cast to me an honourable letter [27:29]** - i.e., sealed’.³⁴

في كتاب الخصال عن أبي عبد الله عليه السلام قال: الهدية على ثلاثة أوجه: هدية مكافاة، وهدية مصانعة، وهدية لله عزوجل.

In the book Al-Khisal,

Abu Abdullah^{asws} has said: ‘The gift is upon three aspects – The gift of reward, the gift for coaxing (persuading), and the gift for the Sake of Allah^{azwj} Mighty and Majestic’.³⁵

[التعليق] قال الثمالي: كان أهل مشورتها ثلاثمائة وثلاثة عشر رجلا كل رجل منهم على عشرة آلاف. قالوا فجاءوا وأخذوا مجالسهم، فقالت لهم بلقيس: * (قالت يا أيها الملأ انى القى إلى كتاب كريم) *.

Al Sa’alby – Al Sumaly said,

‘The consulted people were three hundred and thirteen men, each man from them was (in charge) over ten thousand. They spoke, and they came, and they took (their place) in their gathering, so Bilquis said to them: **‘O you Chiefs! There has been cast to me an honourable letter [27:29]**’.³⁶

VERSES 38 - 40

قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ {38}

He said: ‘O you chiefs! Which one of you can come to me with her throne before they come to me in submission?’ [27:38]

³⁴ Tafseer Noor Al Saqalayn – Ch 27 H 54

³⁵ Tafseer Noor Al Saqalayn – Ch 27 H 60

³⁶ Tafseer Abu Hamza Al Sumaly - Report No. 222 – (Non-Shiah source)

قَالَ عَفْرِيْتُ مِنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ ۖ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ
{39}

A fierce one from the Jinn said, 'I will come to you with it before you arise from your place, and I am strong upon it, reliable' [27:39]

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۚ فَلَمَّا رآه مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ ۗ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۗ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ {40}

The one with whom was the knowledge from the Book said, 'I will come to you with it before your glance returns to you'. So when he saw it settled in his presence, he said: 'This is from the Grace of my Lord to Try me whether I am grateful or ungrateful. And one who is grateful, so rather he is grateful for himself, and one who is ungrateful, so my Lord is Needless, Benevolent [27:40]

حدثنا محمد بن عيسى عن علي بن الحكم عن محمد بن الفضيل عن ضريس الوابشى عن جابر عن ابي جعفر عليه السلام قال قلت له جعلت فداك قول العالم انا اتيك به قبل ان يرتد اليك طرفك

It has been narrated to us by Muhammad Bin Isa, from Ali Bin Al-Hakam, from Muhammad Bin Al-Fazeyl, from Zareys Al-Wabishy, who has said:

Jabir reports that I said to Abu Ja'far^{asws}, 'May I be sacrificed for you^{asws}, the words of the knowledgeable one: ***'I will come to you with it before your glance returns to you'***.

قال فقال يا جابر ان الله جعل اسمه الاعظم على ثلاثة وسبعين حرفا فكان عنده العالم منها حرف واحد فانخسفت الارض ما بينه وبين السرير حتى التقت القطعتان وحول من هذه على هذه وعندنا من اسم الله الاعظم اثنان وسبعون حرفا وحرف في علم الغيب المكنون عنده.

He (the narrator) said, 'He^{asws} said: 'O Jabir, Allah^{azwj} Made His^{azwj} Magnificent Name to be upon seventy-three Letters. There used to be with him (Asif Bin Barkhiya^{as}) the knowledge of one of these letters. The Earth contracted between him and the throne of Bilquis, until the two met (and he^{as} grabbed the throne), and then it reverted to as it was before, whereas with us^{asws}, from the Magnificent Name of Allah^{azwj}, are seventy-two Letters, and one Letter regarding the knowledge of the unseen is hidden with Him^{azwj}.³⁷

³⁷ Basaair Al Darajaat – P 4 Ch 12 H 6

حدثنا احمد بن موسى عن الحسن بن موسى الخشاب عن عبد الرحمن بن كثير الهاشمي عن ابي عبد الله عليه السلام قال قال الذى عنده علم من الكتاب انا اتيك به قبل ان يرتد اليك طرفك قال ففرج أبو عبد الله عليه السلام بين اصابعه فوضعها على صدره ثم قال والله عندنا علم الكتاب كله.

It has been narrated to us Ahmad Bin Musa, from Al-Hassan Bin Musa Al-Khashaab, from Abdul Rahmaan Bin Kaseer Al-Hashmy, who has said the following:

I asked from Abu Abdullah^{asws} about (the Verse) **'The one with whom was the knowledge from the Book said, 'I will come to you with it before your glance returns to you' [27:40].** Abu Abdullah^{asws} took his^{asws} fingers and placed it upon his^{asws} chest, and said: 'By Allah^{azwj}, with us^{asws} is the knowledge of the Book, all of it'.³⁸

حدثنا أبو القاسم قال حدثنا محمد بن يحيى العطار قال حدثنا محمد بن الحسن الصفار قال حدثني يعقوب بن يزيد عن الحسن بن علي بن فضال عن عبد الله بن بكير عن ابي عبد الله عليه السلام قال كنت عنده فذكروا سليمان وما اعطى من العلم وما اوتى من الملك

It has been narrated to us Abu Al-Qasim, from Muhammad Bin Yahya Al-Ataar, from Muhammad Bin Al-Hassan Al-Saffaar, from Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Bin Fazaal, from Abdullah Bin Bakeyr, who has said:

'I was with Abu Abdullah^{asws}, and I mentioned Suleyman^{as} and what he^{as} had been Given from the knowledge and what he^{as} had been Given from the kingdom'.

فقال لى وما اعطى سليمان بن داود انما كان عنده حرف واحد من الاسم الاعظم وصاحبكم الذى قال الله قل كفى بالله شهيدا بينى وبينكم ومن عنده علم الكتاب و كان والله عند على عليه السلام علم الكتاب

He^{asws} said to me: 'And Suleiman Bin Dawood^{as} had not been Given (all of the knowledge) but he^{as} had with him^{as} one letter from the Great Name (*Ism Aazam*), and your Imam^{asws} is the one about whom^{asws} Allah^{azwj} Says: **Say: 'I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43],** and by Allah^{azwj}, with Ali^{asws} was the knowledge of the Book'.

فقلت صدقت والله جعلت فداك.

I said, 'You^{asws} have spoken the truth, by Allah^{azwj}, may I be sacrificed for you^{asws},³⁹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ عَبْدِ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ سَدِيرٍ

Ahmad Bin Muhammad, from Muhammad Bin Al Hassan, from Abbad Bin Suleyman, from Muhammad Bin Suleyman, from his father, from Sadeyr who said,

³⁸ Basaair Al Darajaat – P 5 Ch 1 H 2

³⁹ Basaair Al Darajaat – P 5 Ch 1 H 1

قَالَ سَدَيْرٌ فَلَمَّا أَنْ قَامَ مِنْ مَجْلِسِهِ وَ صَارَ فِي مَنْزِلِهِ دَخَلْتُ أَنَا وَ أَبُو بَصِيرٍ وَ مُيَسَّرٌ وَ قُلْنَا لَهُ جُعِلْنَا فِدَاكَ سَمِعْنَاكَ وَ أَنْتَ تَقُولُ كَذَا وَ كَذَا فِي أَمْرِ جَارِيَتِكَ وَ نَحْنُ نَعْلَمُ أَنَّكَ تَعْلَمُ عِلْمًا كَثِيرًا وَ لَا تَنْسُبُكَ إِلَى عِلْمِ الْغَيْبِ

Sadeyr (the narrator) said, 'So when he^{asws} arose from his^{asws} gathering and went to his^{asws} house, I and Abu Baseer, and Muyassar went over and said to him^{asws}, 'May we be sacrificed for you^{asws}! We heard you^{asws} and you^{asws} were saying such and such regarding the matter of your^{asws} maid, and we know that you^{asws} have a lot of knowledge, and we are not linking you^{asws} to the knowledge of the unseen'.

قَالَ فَقَالَ يَا سَدَيْرُ أَمْ تَقْرَأُ الْقُرْآنَ قُلْتُ بَلَى قَالَ فَهَلْ وَجَدْتَ فِيهَا قِرَاءَةً مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ

He (the narrator) said, 'So he^{asws} said: 'O Sadeyr! Do you not read the Quran?' I said, 'Yes (I do)'. He^{asws} said: 'So did you find in what you read from the Book of Allah^{azwj} Mighty and Majestic: **The one with whom was the knowledge from the Book said, 'I will come to you with it before your glance returns to you' [27:40]?**

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ قَدْ قَرَأْتُهُ قَالَ فَهَلْ عَرَفْتَ الرَّجُلَ وَ هَلْ عَلِمْتَ مَا كَانَ عِنْدَهُ مِنْ عِلْمِ الْكِتَابِ قَالَ قُلْتُ أَخْبِرْنِي بِهِ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! I have read it'. He^{asws} said: 'So do you recognise the man, and do you know what was with him from the knowledge of the Book?' I said, 'Inform me of it'.

قَالَ فَذُرْ قَطْرَةً مِنَ الْمَاءِ فِي الْبَحْرِ الْأَخْضَرِ فَمَا يَكُونُ ذَلِكَ مِنْ عِلْمِ الْكِتَابِ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ مَا أَقَلَّ هَذَا فَقَالَ يَا سَدَيْرُ مَا أَكْثَرَ هَذَا أَنْ يَنْسِبَهُ اللَّهُ عَزَّ وَ جَلَّ إِلَى الْعِلْمِ الَّذِي أَخْبِرُكَ بِهِ

He^{asws} said: 'A measurement of a drop of water from the green ocean, so that is what happened to be from the knowledge of the Book'. I said, 'May I be sacrificed for you^{asws}! How little this is!' So he^{asws} said: 'O Sadeyr! What a lot this is if you were to link it to Allah^{azwj} Mighty and Majestic to the Knowledge which I am about to inform you with it.

يَا سَدَيْرُ فَهَلْ وَجَدْتَ فِيهَا قِرَاءَةً مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ أَيْضًا قُلْتُ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ قَالَ قُلْتُ قَدْ قَرَأْتُهُ جُعِلْتُ فِدَاكَ قَالَ أَمْ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ كُلُّهُ أَفَهُمْ أَمْ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ بَعْضُهُ قُلْتُ لَا بَلْ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ كُلُّهُ

O Sadeyr! So, did you find in what you read from the Book of Allah^{azwj} Mighty and Majestic as well, **Say: 'I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43]?**' I said, 'I have read it, may I be sacrificed for you^{asws}!' He^{asws} said: 'So, is the one with whom is the knowledge of the Book, all of it, more understanding, or the one with whom is knowledge of the Book, part of it?' I said, 'No, but the one with whom is the knowledge of the Book, all of it'.

قَالَ فَأَوْمَأَ بِيَدِهِ إِلَى صَدْرِهِ وَ قَالَ عِلْمُ الْكِتَابِ وَ اللَّهُ كُلُّهُ عِنْدَنَا عِلْمُ الْكِتَابِ وَ اللَّهُ كُلُّهُ عِنْدَنَا .

He (the narrator) said, 'So he^{asws} gestured by his^{asws} hand towards his^{asws} chest and said: 'The knowledge of the Book, by Allah^{azwj}, all of it is with us^{asws}! The knowledge of the Book, by Allah^{azwj}, all of it is with us^{asws}!'⁴⁰

السيد الرضي في (الخصائص) قال: روي أن أمير المؤمنين عليا (عليه السلام) كان جالسا في المسجد، إذ دخل عليه رجلان، فاختصما إليه، وكان أحدهما من الخوارج، فتوجه الحكم على الخارجي، فحكم عليه أمير المؤمنين (عليه السلام)، فقال له الخارجي: و الله، ما حكمت بالسوية، و لا عدلت في القضية، و ما قضيتك عند الله تعالى بمرضية.

Al-Syed Al-Razy, in Al-Khasa'is, said,

'It has been reported that Amir-Al-Momineen Ali^{asws} was seated in the Masjid, when two men came up to him^{asws}, disputing, and one of them was from the Khawarijites. He^{asws} delivered the judgement against the Kharijite. So when Amir-Al-Momineen^{asws} had passed judgement against him, the Kharijite said to him^{asws}: 'By Allah^{azwj}! You^{asws} did not judge with equality, nor were you^{asws} just in your^{asws} judgement, and did not judge in the Presence of Allah^{azwj} with His^{azwj} Pleasure'.

فقال له أمير المؤمنين (عليه السلام)، و أوماً بيده إليه: «أخسأ، عدو الله» فاستحال كلبا أسودا.

So Amir Al-Momineen^{asws} said to him, and he^{asws} gestured by his^{asws} hand towards him: 'Away, O enemy of Allah^{azwj}!'

فقال من حضره: فوالله لقد رأينا ثيابه تطاير عنه في الهواء، فجعل يبصبص لأمر المؤمنين (عليه السلام)، و دمعت عيناه في وجهه، و رأينا أمير المؤمنين (عليه السلام) و قد رق له، فلحظ السماء، و حرك شفثيه بكلام لم نسمعه، فوالله لقد رأيناه و قد عاد إلى حال الإنسانية، و تراجع ثيابه من الهواء، حتى سقطت على كتفيه، فرأيناه و قد خرج من المسجد، و إن رجله لتضطربان،

So one who was present said, 'By Allah^{azwj}! We saw his clothes to have flown away from him in the air and he went on to plead to Amir-Al-Momineen^{asws}, and the tears rolled down his face. And we saw Amir-Al-Momineen^{asws} to have pitied him, and he^{asws} glanced at the sky, and moved his^{asws} lips in a speech we had not heard before. By Allah^{azwj}! We saw him, and he had returned to the state of the human being, and his^{asws} clothes returned from the air until it settled upon his^{asws} shoulders. We saw him, he went out from the Masjid, and his feet were trembling.

فبهتنا نظرا إلى أمير المؤمنين (عليه السلام)، فقال لنا: «ما لكم تنظرون و تعجبون؟». فقلنا: يا أمير المؤمنين، كيف لا نتعجب، و قد صنعت ما صنعت؟

We turned pale when we looked towards Amir-Al-Momineen^{asws}, so he^{asws} said to us: 'What is the matter with you that you are looking and are astounded?' We said, 'O Amir-Al-Momineen^{asws}! How can we not be astounded, and you^{asws} did what you^{asws} did?'

⁴⁰ Al Kafi V 1 – The Book Of Divine Authority CH 45 H 3

فقال: «أما تعلمون أن آصف بن برخيا وصي سليمان بن داود (عليهما السلام) قد صنع ما هو قريب من هذا الأمر، فقص الله جل اسمه قصته، حيث يقول: أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ قَالَ عِفْرِيْتُ مِنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رآه مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَ أَشْكُرُ أَمْ أَكْفُرُ الْآيَةَ،

So he^{asws} said: 'But, do you know that Asif Bin Barkhiya^{as}, the successor^{as} of Suleyman Bin Dawood^{as} did what was near to this matter? So Allah^{azwj}, Mighty is His^{azwj} Mention, Related his^{as} story where He^{azwj} is Saying: ***He said: 'O you chiefs! Which of you can come to me with her throne before they come to me in submission?' [27:38] A fierce one from the Jinn said, 'I will come to you with it before you arise from you place, and I am strong upon it, reliable' [27:39] The one with whom was the knowledge from the Book said, 'I will come to you with it before your glance returns to you'. So when he saw it settled in his presence, he said: 'This is from the Grace of my Lord to Try me whether I am grateful or ungrateful [27:40] – the Verse.***

فأما أكرم على الله، نبيكم، أم سليمان (عليهما السلام)؟» فقالوا: بل نبينا (صلى الله عليه وآله) أكرم، يا أمير المؤمنين.

So which one is more honourable to Allah^{azwj}, your Prophet^{saww}, or Suleyman^{as}? They said, 'But, our Prophet^{saww} is more honourable, O Amir-Al-Momineen^{asws}'.

قال: «فوصي نبيكم أكرم من وصي سليمان، و إنما كان عند وصي سليمان من اسم الله الأعظم حرف واحد، فسأل الله جل اسمه، فحسب له الأرض ما بينه وبين سرير بلقيس، فتناوله في أقل من طرف العين، و عندنا من اسم الله الأعظم اثنان و سبعون حرفا، و حرف عند الله تعالى، استأثر به دون خلقه».

He^{asws} said: 'So the successor^{asws} of your Prophet^{saww} is more honourable than the successor^{as} of Suleyman^{as}. But rather, in the possession of the successor^{as} of Suleyman^{as} was one letter from the Magnificent Name of Allah^{azwj}. He^{as} asked Allah^{azwj} by His^{azwj} Name, and the earth submerged what is between him and between the throne of Bilquis, and he^{as} grabbed it in less than the blink of an eye. And in our^{asws} possession are seventy-two Letters from the Magnificent Name of Allah^{azwj}, and there is one Letter with Allah^{azwj} the High, Accounting by it, apart from His^{azwj} Creatures'.

فقالوا: يا أمير المؤمنين، فإذا كان هذا عندك، فما حاجتك إلى الأنصار في قتال معاوية وغيره، و استنفارك الناس إلى حربه ثانية؟

They said, 'O Amir-Al-Momineen^{asws}! So if this is with you^{asws}, then what is your^{asws} need to the Helpers in fighting against Muawiya and others, and you^{asws} are calling the people to a second war against him?'

فقال: بَلْ عِبَادٌ مُكْرَمُونَ لَا يَسِفِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ إِنَّمَا أَدْعُو هَؤُلَاءِ الْقَوْمَ إِلَى قِتَالِهِ لثُبُوتِ الْحُجَّةِ، وَ كَمَالِ الْحِنَةِ، وَ لَوْ أَدْنَى لِي فِي إِهْلَاكِهِ لَمَّا تَأَخَّرَ، لَكِنَّ اللَّهَ تَعَالَى يَمْتَحِنُ خَلْقَهُ بِمَا شَاءَ». قالوا: فنهنضنا من حوله، و نحن نعظم ما أتى به (عليه السلام).

He^{asws} said: 'But, **They do not precede Him in speech and they are only acting by His Command [21:27]**. But rather, I^{asws} am calling these people to fight against him in order to prove the argument and complete the ordeal. Had I^{asws} been Permitted with regards to their destruction, I^{asws} would not have delayed it, but Allah^{azwj} the Exalted Tests His^{azwj} creatures with whatsoever He^{azwj} so Desires to'. They said, 'We arose from around him^{asws}, and we magnified what he^{asws} came with'.⁴¹

المفيد في (الاختصاص): عن أحمد بن محمد، عن فضالة، عن أبان، عن أبي بصير، و زرارة، عن أبي جعفر (عليه السلام)، قال: «ما زاد العالم على النظر إلى ما خلفه و ما بين يديه مد بصره، ثم نظر إلى سليمان، ثم مد يده فإذا هو ممثل بين يديه».

Al Mufeed in (the book) Al Khasaais, from Ahmad Bin Muhammad, from Fazalat, from Aban, from Abu Baseer, and Zurara,

'From Abu Ja'far^{asws} having said: 'The knowledgeable one (Asif Bin Barkhiya^{as}) did not increase upon the looking towards what was behind him and what was in front of him to the extent of his vision, then he looked towards Suleyman^{as}, then extended his hands, and there it was (the throne of Bilquis), represented in front of him^{as}'.⁴²

عن علي بن مهزيار، عن أحمد بن محمد، عن حماد بن عثمان، عن زرارة، قال: سمعت أبا عبد الله (عليه السلام) يقول: «ما زاد صاحب سليمان على أن قال بإصبعه هكذا، فإذا هو قد جاء بعرش صاحبة سبأ».

Ali Bin Mahziyar, from Ahmad Bin Muhammad, from Hamad Bin Usman, from Zurara who said,

I heard Abu Abdullah^{asws} saying: 'The companion of Suleyman^{as} (Asif Bin Barkhiya^{as}) did not increase upon saying (gesturing) with his fingers like this, and behold, he had come with the throne of the owner of Saba (Bilquis)''.

فقال له حمران: كيف هذا، أصلحك الله؟ فقال: «إن أبي كان يقول: إن الأرض طويت له، إذا أراد طواها».

Humran said to him^{asws}, 'How was that, may Allah^{azwj} Keep you^{asws} well?' He^{asws} said: 'My^{asws} father^{asws} was saying: 'The ground folded up for him, whenever he wanted it to be folded''.⁴³

الطبرسي: روى العياشي في (تفسيره) بالإسناد، قال: التقى موسى بن محمد بن علي بن موسى (عليهم السلام)، و يحيى بن أكنم، فسأله عن مسائل، قال: فدخلت على أخي علي بن محمد (عليهما السلام)، إذ دار بيني و بينه من المواعظ، حتى انتهت إلى طاعته، فقلت له: جعلت فداك، إن ابن أكنم سألني عن مسائل افتيه فيها؟

Al Tabarsy (said), 'It is reported by Al Ayyashi in his Tafseer, by the chain,

'He (the narrator) said, 'I met Musa, son of Muhammad^{asws} Bin Ali^{asws} Bin Musa^{asws}, and Yahya Bin Al Aksam, so I asked him a question. He said, 'I went over to my brother Ali^{asws} Bin Muhammad^{asws}, when I used to circle between myself and him^{asws} from the sermons, until I

⁴¹ خصائص الأئمة: 46

⁴² الاختصاص: 270.

⁴³ الاختصاص: 270

ended up to his^{asws} obedience, and I said to him^{asws}, 'May I be sacrificed for you^{asws}! Ibn Al-Aksam asked me a question, can I issue a verdict with regards to it?'

فضحك، ثم قال: «هل أفتيته فيها؟» قلت: لا. قال: «و لم؟» قلت: لم أعرفها، قال: «و ما هي؟» قلت: قال: أخبرني عن سليمان، أكان محتاجا إلى علم آصف بن برخيا؟ ثم ذكر المسائل الاخر.

So he^{asws} smiled, then said: 'Did you issue a verdict regarding it?' I said, 'No'. He^{asws} said: 'And why not?' I said, 'I did not understand it'. He^{asws} said: 'And what is it?' I said, 'He said, 'Inform me about Suleyman^{as}, was he^{as} needy to the knowledge of Asif Bin Barkhiya^{as}? Then he mentioned another question'.

قال: «اكتب- يا أخي- بسم الله الرحمن الرحيم،- سألت عن قول الله تعالى في كتابه: قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ فَهُوَ آصِفٌ بْنُ بَرْخِيَا، و لم يعجز سليمان عن معرفة ما عرف آصف، لكنه (صلوات الله عليه) أحب أن يعرف أمته من الجن و الإنس أنه الحجة من بعده، و ذلك من علم سليمان بن داود (عليه السلام)، أودعه آصف بأمر الله تعالى،

He^{asws} said: 'Write, O my^{asws} brother – 'In the Name of Allah^{azwj} the Beneficent, the Merciful. You asked about the Words of Allah^{azwj} the Exalted in His^{azwj} Book: **The one with whom was the knowledge from the Book said [27:40]** – and he is Asif Bin Barkhiya^{as}. And Suleyman^{as} was not frustrated from understanding what Asif^{as} understood, but he^{as} loved it that his^{as} community, from the Jinns and human beings, recognise the Divine Authority from after him^{as}, and that was from the knowledge of Suleyman Bin Dawood^{as}. He^{as} had deposited it to Asif^{as} by the Command of Allah^{azwj} the Exalted.

ففهمة الله ذلك لثلا يختلف في إمامته، و دلالتة، كما فهم سليمان في حياة داود لتعرف إمامته و نبوته من بعده، لتأكيد الحجة على الخلق».

So Allah^{azwj} Made him^{as} understand that, lest there be differing in his^{as} community with regards to his^{as} Imamate, and his^{as} evidence (for it), just as Suleyman^{as} was made to understand during the life-time of Dawood^{as} to recognise his^{as} Imamate and his^{as} Prophet-hood from after him^{as}, for the emphasis of the Divine Authority upon the creatures''⁴⁴.

VERSES 41 - 44

قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنْظُرُ أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ {41}

He said: 'Disguise her throne to her, we shall see whether she is rightly guided or happens to be from those who are not rightly guided' [27:41]

⁴⁴ مجمع البيان 7: 351.

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكَ ۖ قَالَتْ كَأَنَّهُ هُوَ ۗ وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ
 {42}

So when she came, it was said, 'Is your throne like this?' She said, 'As if it is it, and we were given the knowledge from before it, and we were submissive' [27:42]

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ ۗ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ {43}

And it blocked her, what she used to worship from besides Allah. She was from a Kafir people [27:43]

قِيلَ لَهَا ادْخُلِي الصَّرْحَ ۖ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا ۗ قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ
 مِنْ قَوَارِيرَ ۗ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ {44}

It was said to her, 'Enter the palace!' So when she saw it, she reckoned it to be a pool and she uncovered from her leg. He said: 'It is a palace of smoothened glass'. She said, 'Lord! I have been unjust to myself, and I submit along with Suleyman to Allah, Lord of the worlds!' [27:44]

في تفسير علي بن ابراهيم وكان سليمان عليه السلام قد أمر أن يتخذ لها بيتا من قوارير ووضع على الماء ثم قيل لها ادخلي الصرح وظنت انه ماء فرفعت ثوبها وأبدت ساقها فإذا عليها شعر كثير، فقيل لها انه صرح ممرد من قوارير قالت رب انى ظلمت نفسي واسلمت مع سليمان لله رب العالمين فتزوجها سليمان وهي بلقيس بنت الشرح الحميرية.

In the Tafseer of Ali Bin Ibrahim (Qummi) –

'And Suleyman^{as} ordered for a house to be built for her from glass and to have it placed upon the water. Then it was said to her, 'Enter the palace!' And she thought that it was water, so she raised her robe and hesitated to place her feet upon it, and it was said to her, **'It is a palace of smoothened glass' [27:44]**. She said, 'Lord^{azwj}! I have been unjust to myself, and I submit to Allah^{azwj} with Suleyman^{as}'. And she is Bilquis, daughter of Al-Sharah Al-Humeyriya.⁴⁵

⁴⁵ Tafseer Noor Al Saqalayn – Ch 27 H 83