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CHAPTER 38

SAAD

(88 VERSES)

VERSES 1 – 88

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

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

Ibn babuwayh, by his chain,

‘Abu Ja’far^{asws} having said: ‘The one who recites Surah Saad during night of Friday, would be Given from the good of the world and the Hereafter which no one else had been Given from the people except for a Mursil Prophet^{as}, or an Angel of Proximity, and will be Made to enter the Paradise along with every one of his family whom he loves, to the extent of his servant who used to serve him even if he is not within the limits of his relatives, or within the limits of the one for whom he can intercede for’.¹

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

And from Khawas Al-Quran –

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

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

¹. ثواب الأعمال: 112.

And one who writes it and makes it to be under a judge or a ruler, the matter would not pause in his hands for more than three days, and its faults would become apparent, and it would be isolated, and broken down around him'.²

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

And Al-Sadiq^{asws} said: 'The one who writes it and makes it to be in a container or glass or wood, and makes it to be in a place of a judge, or a place of police, three days would not pass except faults would appear from it, and reduce the ability of the people, and the command would not be established upon him after that, and he (Judge or Police) would remain in constraints and severity, by the Permission of Allah^{azwj}'.³

VERSE 1

ص ١ وَالْقُرْآنِ ذِي الذِّكْرِ {1}

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

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

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

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

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

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

² مجمع البيان 8: 723.

³ خواص القرآن: 48 «مخطوط»

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

And Jibraeel^{as} enters into it every day, immersing in it, and then comes out from it. So he^{as} shakes his^{as} wings, and there is none from the drops which fall from his^{as} wing except that Allah^{azwj} Blessed and Exalted Creates an Angel from it who Glorifies Allah^{azwj}, and Extols His^{azwj} Holiness, and Exclaims His^{azwj} Greatness, and Praises Him^{azwj} up to the Day of Judgement'.⁴

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

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

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

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

He^{asws} said: 'A spring which gushes out from a part from the parts of the Throne. It is called the 'Water of Life', and it is what Allah^{azwj} Mighty and Majestic Says: **Saad! By the Quran with the Zikr [38:1]**. But rather, he^{saww} was Commanded that he^{saww} should perform the *Wudu*, and he^{saww} should recite, and he should pray Salat'.⁵

Qur'an with the Zikr

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

And by this chain,

'From Abu Ja'far^{asws}, he^{asws} said: 'He^{asws} (the Zikr) is Amir-al-Momineen^{asws}'.⁶

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

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

⁴ تفسير القمي 2: 228

⁵ علل الشرائع: 1 / 334

⁶ Al Kafi - H 14880 (Extract)

'Rasool-Allah^{saww} said: 'I^{saww} am leaving behind among you all, the two weighty things – Book of Allah^{azwj} and Ali^{asws} Bin Abu Talib^{asws}; and Ali^{asws} is superior for you all than the Book of Allah^{azwj}, because he^{asws} is the interpreter for you of the Book of Allah^{azwj}.'⁷

VERSES 2 - 7

بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ {2}

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

كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوْا وَلَا تَجِئْ بِحِجَابٍ {3}

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

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

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

أَجْعَلِ الْآلِهَةَ إِلَهًا وَاحِدًا ۖ إِنَّ هَذَا لَشَيْءٌ عُجَابٌ {5}

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

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

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

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

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

⁷ ارشاد القلوب: 378، مائة منقبة: 161 منقبة 86.

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ أَقْبَلَ أَبُو جَهْلٍ بْنُ هِشَامٍ وَمَعَهُ قَوْمٌ مِنْ قُرَيْشٍ فَدَخَلُوا عَلَى أَبِي طَالِبٍ فَقَالُوا إِنَّ ابْنَ أَخِيكَ قَدْ آذَانَا وَ آذَى آلَهُنَا فَادْعُهُ وَ مُرَّهُ فَلْيَكْفُ عَنْ آلِهِنَا وَ نَكْفُ عَنْ إِلَهِهِ قَالَ فَبَعَثَ أَبُو طَالِبٍ إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَدَعَاهُ

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

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

فَلَمَّا دَخَلَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَمْ يَرَ فِي الْبَيْتِ إِلَّا مُشْرِكًا فَقَالَ السَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى ثُمَّ جَلَسَ فَخَبَّرَهُ أَبُو طَالِبٍ بِمَا جَاءُوا لَهُ فَقَالَ أَوَ هَلْ هُمْ فِي كَلِمَةٍ خَيْرٍ هُمْ مِنْ هَذَا يَسُودُونَ بِهَا الْعَرَبَ وَ يَطْئُونَ أَعْنَاقَهُمْ

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

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

So Abu Jahl said, ‘Yes, and what is this statement?’ He^{saww} said: ‘You should be saying, ‘There is no god except Allah^{azwj}’.

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

He^{asws} said: ‘But they placed their fingers in their ears and went out fleeing, and they were saying, ‘We were not made to hear this in the former nations. This is nothing except a fabrication’. Therefore Allah^{azwj} the Exalted Revealed regarding their words: **Saad! By the Quran with the Zikr [38:1] - up to His^{azwj} Words: Surely this is only a fabrication [38:7].⁸**

Background report

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

Ali Bin Ibrahim –

⁸ Al Kafi V 2 – The Book Of Social Relationships CH 11 H 5

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

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

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

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

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

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

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

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

But they said, 'We call upon three hundred and sixty gods, and (instead) we should worship one God?' Thus, Allah^{azwj} the Exalted Revealed: **And they are wondering if a warner has come from them, and the Kafirs said, 'This one is a lying sorcerer! [38:4] Is he making the gods to be One God? [38:5] – up to His^{azwj} Words: Surely this is only a fabrication [38:7].⁹**

⁹ تفسير القمي 2: 228

A Miracle performed by Rasool-Allah^{saww}

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

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

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

So he^{saww} said to them: 'And what are you asking for?' They said, 'Call this tree to come to us until it uproots with its roots and pauses in front of you^{saww}'.

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

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

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

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

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

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

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

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

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

So they said in disbelief and insolence, 'Order this half to return to its (other) half'. So he^{saww} ordered it, and it returned.

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

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

فقال القوم: بل ساحر كذاب، عجيب السحر، خفيف فيه، و هل يصدقك في أمرك غير هذا؟ يعنونني».

So the people said, 'But you^{saww} are a lying sorcerer! Strange is the sorcery. There is lightness (no weight) in it, and does anyone else ratify you^{saww} with regards to your^{saww} matter apart from this one? – meaning me^{asws}», ¹⁰

VERSES 8 - 16

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

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

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ {9}

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

¹⁰ إعلام الوری: 22.

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

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

جُنُودٌ مَّا هُنَالِكَ مَهْزُومٌ مِنَ الْأَحْزَابِ {11}

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

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ {12}

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

وَتَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ الْأَيْكَةِ ۚ أُولَٰئِكَ الْأَحْزَابُ {13}

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

إِنْ كُلٌّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ {14}

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

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

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

وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ {16}

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

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

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

'Ali^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **And they were saying, 'O our Lord! Hasten on to us our portion before the Day of Reckoning [38:16],** he^{asws} said: 'Their share of the Punishment'.¹¹

VERSES 17 - 19

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

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

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ {18}

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

وَالطَّيْرَ مَحْشُورَةً ۚ كُلُّ لَهُ أَوَّابٌ {19}

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

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

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

'Abu Abdullah^{asws} regarding the Words of the Exalted: **Be patient upon what they are saying,** he^{asws} said: 'O Muhammad! From their denial of you (Shias), so a man would be exacting revenge from them, and he^{asws} is my^{asws} Qaim^{asws}, who has authority over (avenging) the unjustly spilt blood'.¹²

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

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

¹¹ معاني الأخبار: 1 / 225.

¹² Taweel Al Ayaat Al Zaahira – CH 38 H 1

'Abu Ja'far^{asws} said: 'Allah^{azwj} Said: **and remember Our servant Dawood, possessor of the strength [38:17]**, so he^{asws} said: '(الأيدي)' in the speech of the Arabs is the strength and the Bounties'. And he^{asws} recited the Verse.¹³

VERSE 20

وَشَدَدْنَا مُلْكَهُ وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ الْخِطَابِ {20}

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

The Decisive Speech

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

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

'Al-Reza^{asws} used to speak to the people in their respective languages. By Allah^{azwj} he^{asws} was the most eloquent of the people, and the most knowledgeable of them in every language and dialect. So one day I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}, I am astounded at your^{asws} understanding of these languages and its differences!'

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

So he^{asws} said: 'O Abu Al-Salt! I^{asws} am the Divine Authority of Allah^{azwj} upon His^{azwj} creatures, and Allah^{azwj} was not going to Take a Divine Authority over a people, and he would not understand their language. Has it not reached you what Amir-al-Momineen^{asws} said: 'And I^{asws} have been Given the Decisive Speech?' So is the Decisive Speech except for the understanding of (all) the languages?'¹⁴

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

¹³ التوحيد: 1/153.

¹⁴ عيون أخبار الرضا (عليه السلام) 2: 228/3.

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

Salman Al-Farsy^{ra}, from the Prophet^{saww}, there is a lengthy Hadeeth in which he^{saww} said mentioning Ali^{asws} Bin Abu Talib^{asws} and his^{asws} merits, addressing (Syeda) Fatima^{asws}: 'And you^{asws}, O daughter^{asws}! Your^{asws} husband^{asws}, and his^{asws} two sons^{asws} Hassan^{asws} and Husayn^{asws}, and they^{asws} two are the generous ones of my^{saww} community, and would enjoin it for the good and forbid it from the evil, and that Allah^{azwj} Mighty and Majestic has Given them^{asws} the Wisdom and the Decisive Speech'.¹⁵

VERSES 21 - 26

وَهَلْ أَتَاكَ نَبَأُ الْخُصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ {21}

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

إِذْ دَخَلُوا عَلَى دَاوُودَ فَفَزِعَ مِنْهُمْ ۖ قَالُوا لَا تَخَفْ ۖ خَصْمَانِ بَغَى بَعْضُنَا عَلَى بَعْضٍ فَاحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ {22}

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

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

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

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

He (Dawood) said: 'He has wronged you by asking for your ewe to (be added) to his ewes, and surely most of the partners tend to transgress upon each

¹⁵ Tafseer Noor Al Saqalayn – CH 38 H 15

other except those who believe and do righteous deeds, and they are few'. And Dawood rather thought We had Tried him, so he sought Forgiveness of his Lord and fell down in Ruku and was penitent [38:24]

فَعَفَرْنَا لَهُ ذَلِكَ ۖ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ {25}

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

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

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

ابن بابويه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني، و الحسين بن إبراهيم بن أحمد بن هشام المكتب، و علي بن عبد الله الوراق (رضي الله عنهم)، قالوا: حدثنا علي بن إبراهيم بن هاشم، قال: حدثنا القاسم بن محمد البرمكي، قال: حدثنا أبو الصلت الهروي، قال: لما جمع المأمون لعلي بن موسى الرضا (عليه السلام) أهل المقالات من أهل الإسلام، و الديانات: من اليهود، و النصرى، و المجوس، و الصابئين، و سائر أهل المقالات، فلم يقم أحد إلا و قد ألزمه حجته كأنه القم حجرا،

Ibn babuwayh said, 'It was narrated to us by Ahmad bin Ziyad bin Ja'far Al Hamdany and Al Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al Maktab, and Ali Bin Abdullah Al Waraq, from Ali Bin Ibrahim Bin Hashim, from Al Qasim Bin Muhammad Al Barmakky, from Abu Al Salt Al Harwy who said,

When Al-Mamoun gathered to Ali^{asws} Bin Musa Al-Reza^{asws}, the people of the debate from the people of Al-Islam, and the (various) religions from the Jews, and the Christians, and the Magians, and the Sabeans, and the rest of the people of the debates, so no one stood up except and his^{asws} argument was necessitated upon him as if he had swallowed a rock.

قام إليه علي بن محمد بن الجهم، فقال له: يا بن رسول الله، أ تقول بعصمة الأنبياء؟ قال: «نعم» إلى أن قال: فما تعمل في قول الله تعالى في داود: وَ ظَلَّ دَاوُدُ أَمَّا فَتَنَّاهُ فَقَالَ لَهُ (عليه السلام): «فما يقول من قبلكم فيه؟».

Ali Bin Muhammad Bin Al-Jahm stood up to him^{asws} and said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Are you^{asws} saying (believing) in the infallibility of the Prophets^{as}? He^{asws} said: 'Yes' – until he said, 'So what is the elaboration regarding the Words of Allah^{azwj} the Exalted regarding Dawood^{as}: **And Dawood rather thought We had Tried him [38:24]**? He^{asws} said: 'So what are they (general Muslims) saying to you with regards to it?'

فقال علي بن محمد بن الجهم: يقولون: إن داود (عليه السلام) كان يصلي في محرابه، فتصور له إبليس على صورة طير أحسن ما يكون من الطيور، فقطع داود صلاته و قام ليأخذ الطير، فخرج الطير إلى الدار، فخرج في أثره،

Ali Bin Muhammad Bin Al-Jahm said, 'They are saying that Dawood^{as} was praying Salat in his^{as} prayer Niche, and Iblees^{la} imaged himself^{la} upon the image of a beautiful bird what can happen to be from the birds. So Dawood^{as} cut off his^{as} Salat and stood up in order to grab the bird. But the bird went out to the house, and Dawood^{as} went out in its tracks.

فطار الطير إلى السطح، فصعد في طلبه، فسقط الطير في دار أوريا بن حنان، فاطلع داود في أثر الطير فإذا بامرأة أوريا تغتسل، فلما نظر إليها هواها، و قد كان أخرج أوريا في بعض غزواته، فكتب إلى صاحبه: أن قدم أوريا أمام التابوت. فقدم،

Then the bird flew to the rood, so he^{as} climbed up in seeking it. Then the bird fell into the house of Owriya Bin Hanan, so Dawood^{as} went over in the track of the bird, and there was the wife of Owriya bathing. So when he^{as} looked at her, he^{as} desired her. And Owriya had gone out in one of his^{as} military expedition. So he^{as} wrote to his^{as} companion: 'If make Owriya to be in front of the carriage'. So he went in front.

فظفر أوريا بالمشركين، فصعب ذلك على داود، فكتب إليه ثانية: أن قدمه أمام التابوت. فقدم، فقتل أوريا (رحمه الله)، فتزوج داود بامرأته.

But Owriya was victorious against the Polytheists, and that was difficult upon Dawood^{as}, so he^{as} wrote to him for a second time: 'Place him in front of the carriage'. So he went in front. Then Owriya was killed, and Dawood^{as} married his wife'.

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

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

فقال: يا بن رسول الله، فما كانت خطيئته؟ قال: «ويحك، إن داود (عليه السلام) إنما ظن أن ما خلق الله عز و جل خلقا هو أعلم منه، فبعث الله عز و جل إليه الملكين، فتسورا المحراب، فقالا: خَصْمَانِ بَغَى بَعْضُنَا عَلَى بَعْضٍ فَأَحْكُم بَيْنَنَا بِالْحَقِّ وَ لَا تُشْطِطْ، وَ اهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَ تِسْعُونَ نَعْجَةً وَ لِي نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفُلْنِيهَا، وَ عَزَّنِي فِي الْخِطَابِ،

So he said, 'O son^{asws} of Rasool-Allah^{saww}! So what was his^{as} mistake?' He^{asws} said: 'Woe be unto you! But rather, Dawood^{as} thought that Allah^{azwj} Mighty and Majestic had not Created a creature who was more knowledgeable than himself^{as}, so Allah^{azwj} Mighty and Majestic Sent two Angels who climbed over into the prayer Niche, and they said: **(We are) two litigants. One of us has transgressed upon the other, therefore judge between us with the Truth, and do not be unjust, and guide us to the even path [38:22] This is my brother. For him are ninety-nine ewes and**

for me there is one ewe, but he said, 'Hand it over to me', and he prevailed in discourse' [38:23].

فعجل داود (عليه السلام) على المدعى عليه، فقال: لقد ظلمك بسؤال نعجتك إلى نعاجه. و لم يسأل المدعى البينة على ذلك، و لم يقبل على المدعى عليه، فيقول له: ما تقول؟

So Dawood^{as} hurriedly said to the claimant: **He (Dawood) said: 'He has wronged you by asking for your ewe to (be added) to his ewes [38:24]**, and he^{as} did not ask the claimant for the evidence upon that, and did not accept against the other one'. So they said to him^{asws}, 'What is your^{asws} view?'

فكان هذا خطيئة رسم الحكم، لا ما ذهبتم إليه، ألا تسمع الله عز و جل يقول: يا داودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ، إلى آخر الآية؟».

But this was a mistake in the procedure of the Judgment (of matters), not what you are going with against him^{as}. Have you not heard Allah^{azwj} Mighty and Majestic Saying: **O Dawood! Surely We Made you a Caliph in the earth, therefore judge between the people with the Truth [38:26]** – up to the end of the Verse'.

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

So he said, 'O son^{asws} of Rasool-Allah^{saww}! So what was the story with Owriya?' Al-Reza^{asws} said: 'During the era of Dawood^{as}, when the husband of a woman died, or was killed, she did not remarry ever. So the first one whom Allah^{azwj} Permitted to marry whose husband had been killed, was Dawood^{as}. So he^{as} married the wife of Owriya, when he was killed, and her waiting period had passed from her. Thus that is a split from the (dogma of the) people before Owriya'.¹⁶

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

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

'Abu Abdullah having said: 'O Abu Ubeyda! When the Qaim^{asws} of the Progeny^{asws} of Muhammad^{saww} rises, he^{asws} will judge with the judgement of Dawood^{as} and Suleyman^{as}, not asking for the evidence'.¹⁷

وعنه: عن أبيه، قال: حدثنا علي بن محمد بن قتيبة، عن حمدان بن سليمان، عن نوح بن شعيب، عن محمد بن إسماعيل، عن صالح، عن علقمة، عن الصادق (عليه السلام)، في حديث قال فيه: «يا علقمة، إن رضى الناس لا يملك، و ألسنتهم لا تضبط،

¹⁶ عيون أخبار الرضا (عليه السلام) 1: 191 / 1

¹⁷ Tafseer Noor Al Saqalayn – CH 38 H 29

وكيف تسلمون مما لم يسلم منه أنبياء الله و رسله و حججه (عليهم السلام) ألم ينسبوا يوسف (عليه السلام) إلى أنه هم بالزنا؟ ألم ينسبوا أيوب (عليه السلام) إلى أنه ابتلي بذنوبه؟ ألم ينسبوا داود (عليه السلام) إلى أنه تبع الطير، حتى نظر إلى امرأة أوريا فهواها، و أنه قدم زوجها أمام التابوت حتى قتل، ثم تزوج بها؟».

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

‘Al-Sadiq^{asws}, in a Hadeeth, said: ‘O Alqama! The people are content with what had reached them, and their tongues do not get seized! (if what they is true then) how can you all be safe from what the Prophets^{as} of Allah^{azwj}, and His^{azwj} Rasools^{as}, and His^{azwj} Proofs^{asws} were not safe from?’ Are they not attributing to Yusuf^{as} that he^{as} had committed adultery? Are they not attributing to Ayoub^{as} that he^{as} indulged in sins? Are they not attributing to Dawood^{as} that he followed the bird, until he looked at the wife of owriya, so he^{as} desired her, and he^{as} sent her husband to be in front of the Box until he was killed, then married her?’¹⁸

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

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

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

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

And he^{asws} mentioned that Dawood^{as} wrote to the commander of the battalion: ‘Do not send Owriya in front of the carriage, and send him back’. So when Owriya returned to his family, he remained for eighty days, then he died (a natural death)’.¹⁹

VERSES 27 & 28

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

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

¹⁸ أمالي الصدوق: 3/91.

¹⁹ تفسير القمي: 2: 234.

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

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

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

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

'I asked Al-Sadiq^{asws} about His^{azwj} Words: ***Or should We Make those who believe and do righteous deeds [38:28],*** he^{asws} said: 'Amir-Al-Momineen^{asws} and his^{asws} companions, ***to be like the mischief-makers in the earth?*** - Hibter (Abu Bakr) and Zareeq (Umar) and the companions of these two, ***or Make the pious ones*** - Amir-Al-Momineen^{asws} and his^{asws} companions, ***to be like the immoral?*** Hibter (Abu Bakr), and Dalam (Umar), and the companions of these two'.²⁰

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

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

'Abu Abdullah^{asws} - in a lengthy Hadeeth - having said: 'So it does not befit the people of the Truth that they should lower themselves to the level of the people of the Falsehood. Do you not recognise its aspect in the Words of Allah^{azwj} in His^{azwj} Book where He^{azwj} is Saying: ***Or should We Make those who believe and do righteous deeds to be like the mischief-makers in the earth, or Make the pious ones to be like the immoral? [38:28]***'²¹

²⁰ تفسير القمّي 2: 234

²¹ الكافي 8: 12.

VERSE 29

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

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

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

Ali Bin Ibrahim –

Regarding: ***(It is) a Blessed Book We Revealed to you, so they may ponder over its Signs [38:29]*** – Amir-al-Momineen^{asws} and the Imams^{asws}, ***and the ones of understanding would heed [38:29]***, and they^{asws} are the people of the insight. And Amir-al-Momineen^{asws} used to pride and say: 'No one has been Given before me^{asws}, nor will he be Given after me^{asws}, like what I^{asws} have been Given'.²²

VERSES 30 - 33

وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ ۚ نِعْمَ الْعَبْدُ ۚ إِنَّهُ أَوَّابٌ {30}

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

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجِيَادُ {31}

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

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

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

رُدُّوْهَا عَلَيَّ ۚ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ {33}

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

²² تفسير القمي 2: 234

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

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

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

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

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

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

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

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

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

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

And these are the Words of the Mighty and Majestic: ***And We Granted Suleyman to Dawood, the excellent worshipper. He was penitent [38:30] When there were displayed to him in the evening, the well-bred steeds [38:31] So he said: 'I loved the love of good things from the Zikr of my Lord, until it (sun)***

disappeared in the veil [38:32] Return it unto me!' Then he began to wipe the legs and the necks [38:33].²³

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

Al-Tabarsy said,

Ibn Abbas said, 'I asked Ali^{asws} about this Verse, so he^{asws} said: 'What has reached you regarding it (from the people), O Ibn Abbas?'

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

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

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

So Ali^{asws} said: 'Ka'ab has lied. But, Suleyman^{as} was pre-occupied with the horses one day, because he^{as} wanted to fight against the enemies, until the sun disappeared. So he^{as} said, by the Command of Allah^{azwj} the Exalted, to the Angels allocated with the sun: 'Return it for me^{as}!' So it returned, and he^{as} prayed Al-Asr Salat at its time. And surely, the Prophets^{as} of Allah^{azwj} are not unjust, nor do they order for the injustice, because they^{as} are Infallible, Purified'.²⁴

VERSE 34

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

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

²³ من لا يحضره الفقيه 1: 606 / 129 و 607

²⁴ مجمع البيان 8: 741.

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

Al-Tabarsy –

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

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

He (Tabarsy) said. 'It has been reported from Abu Abdullah^{asws}'²⁵.

VERSES 35 - 38

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

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

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ {36}

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

وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَعَوَّاصٍ {37}

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

وآخَرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ {38}

And others fettered in the chains [38:38]

²⁵ مجمع البيان 8: 741.

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

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

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

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

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

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

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

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

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

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

Then he^{asws} said: 'We^{asws} have been Given what Suleyman^{as} had been Given, and what he^{as} had not been Given (as well), and what no one in the Worlds have been Given. Allah^{azwj} Mighty and Majestic has Said in the story of Suleyman^{as}: **This is Our Gift, so either confer or withhold, without a Reckoning [38:39]**. And the Mighty and Majestic Said in the story of Muhammad^{saww}: **And whatever the Rasool gives you, then take it, and whatever he forbids you from, then refrain [59:7]**.²⁶

The kingdom of Suleyman^{as}

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

Ali Bin Ibrahim –

And Al-Sadiq^{asws} said: 'Allah^{azwj} Mighty and Majestic make the kingdom of Suleyman^{as} to be in his^{as} ring. So whenever he^{as} used to wear it, there would present to him^{as} the Jinn, and the Human beings, and the Devils, and all the birds, and the animal, and be obedient to him^{as}. So he^{as} would sit upon his^{as} chair, and Allah^{azwj} would Send a wind which would carry the chain along with all that were upon it from the Satans^{la}, and the birds, and the human beings, and the animals, and the horses. So they would fly with it in the air to any place that Suleyman^{as} so intended to'.²⁷

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

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

²⁶ علل الشرائع: 1 / 71

²⁷ تفسير القمي: 2: 235

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

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

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

So he^{as} said: 'And who would be killing him^{asws}?'. It said, 'He^{asws} would be killed by one cursed by the people of the skies and the earth, Yazeed^{la}'. So Suleyman^{as} raised his^{as} hands and sent curses upon him^{la}, and supplicated against him^{la}, and the Jinn and the human beings said 'Ameen' to his^{as} supplication. So the wind came and the carpet flew away'.²⁸

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

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

Amir Al-Momineen^{asws} has said: 'Suleyman^{as} Bin Dawood^{as} went out from Bayt Al-Maqdas and with him^{saww} were three hundred thousand chairs on his^{as} right upon which were the human beings, and three hundred thousand chairs on his^{as} left upon which were the Jinn, and he^{as} ordered the birds to shade them, and ordered the wind so it carried them until they arrived at the broken palace in Al-Mada'in, then returned. So they slept. Then in the morning they ended up to the city Tarkawaan (Barkawaan).

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

The he^{as} ordered the wind, so it carried them until their feet hit the water, and Suleyman^{as} was upon a column from it, so some of them said to the others, 'Have you ever seen a king at all greater than this, and heard of him?'. So they said, 'We have neither seen nor heard the like of him^{as}'. So an Angel called out from the sky,

'The Reward of one Glorification for the Sake of Allah^{azwj} is greater than what you are seeing'.²⁹

Comparison to the kingdom of Amir Al-Momineen^{asws}

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

It has been reported -

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

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

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

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

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

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

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

²⁹ Tafseer Abu Hamza Al Sumaly - Hadeeth No. 259

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

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

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

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

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

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

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

So Amir-Al-Momineen^{asws} brought out the ring from his^{asws} pocket, and made it to be in the finger of Suleyman^{as}. He^{as} arose standing, and said: 'Peace be upon you^{asws}, O Amir-al-Momineen^{asws}, and successor^{asws} of Rasool^{saww} of the Lord^{azwj} of the Worlds. By Allah^{azwj}! You^{asws} are the Great Truthful (الصديق الأكبر), and the Magnificent Distributor (الفاروق الأعظم). Successful is the one who attaches himself to you^{asws}, and disappointed and in loss is the one who opposes you^{asws}. And I^{as} asked Allah^{azwj} the

High, by your^{asws} sake, the People^{asws} of the Household, so I^{as} was Given that kingdom’.

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

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

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

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

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

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

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

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

And Amir Al-Momineen^{asws} was Given what Suleyman was not Given, because he^{asws} was Given all what the Prophet^{saww} was Given, and (also) from what Allah^{azwj} Gave to Suleyman^{as} and others from the Prophets^{as}. Thus, it came to be that whatever Amir Al-Momineen^{asws} was Given was greater than what Suleyman^{as} was Given’.³¹

³⁰ المحتضر: 71، بحار الأنوار 5/33: 27

³¹ Taweel Al Ayaat – H 3

VERSES 39 & 40

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ {39}

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

وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ {40}

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

Limitless Authorisation of Rasool-Allah^{saww} and the Imams^{asws}

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

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

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

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

And Allah^{azwj} Mighty and Majestic Necessitated the necessities (of the inheritances) and did not apportion anything for the grandfather, and that Rasool-Allah^{saww} fed (apportioned to) him, the sixth. So Allah^{azwj}, Majestic is His^{azwj} Mention, Allowed that for him^{saww}, and these are the Words of Allah^{azwj} Mighty and Majestic: ***This is Our Gift, so either confer or withhold, without a Reckoning [38:39].***³²

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

³² Al Kafi V 1 – The Book Of Divine Authority CH 52 H 6

He said, 'Then he^{asws} turned towards me, so he^{asws} said to me: 'O Ibn Asheym! Allah^{azwj} Mighty and Majestic Authorised to Suleyman^{as} Bin Dawood^{as}, so He^{azwj} Said: ***This is Our Gift, so either confer or withhold, without a Reckoning [38:39].*** And He^{azwj} Authorised to His^{azwj} Prophet^{saww}, so He^{azwj} Said: ***And whatever the Rasool gives you, then take it, and whatever he forbids you from, then refrain [59:7].*** Thus, whatever was Authorised to Rasool-Allah^{saww}, so it has been Authorised to us^{asws}.³³

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

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

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

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

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

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

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

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

The Imam^{asws} is greater than what Saalam takes it to be, and what all the people do. O Abu Ubeyda, he^{asws} from us^{asws} does not pass away until he^{asws} leaves behind one^{asws} after him^{asws} who will act similarly to his^{asws} actions, and walks on the path

³³ Al Kafi V 1 – The Book Of Divine Authority CH 52 H 2

similar to his^{asws}, and calls to that similar to what he^{asws} called to. O Abu Ubeyda, he^{asws} has not been prevented from what Allah^{azwj} Granted to Suleyman^{as}, in fact higher than what he^{as} was given'. Then he^{asws} recited: ***'This is Our Gift, so either confer or withhold, without a Reckoning [38:39]'***.

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

(He (the narrator said), 'I said, 'Whatever Allah^{azwj} Gave?' He^{asws} said: 'Yes, O Abu Ubeyda! When Al-Qaim^{asws} of the Progeny^{asws} of Muhammad^{saww} makes the stand, he^{asws} will judge by the Judgement of Dawood^{as} and Suleyman^{as}. He^{as} will not ask the people for (any) proof (but issue judgements based on Divine Proofs)'.³⁴

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

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

'I asked Abu Abdullah^{asws} regarding the Words of the Exalted: ***'This is Our Gift, so either confer or withhold, without a Reckoning [38:39]'***. He^{asws} said: 'He^{azwj} Gave Suleyman^{as} a magnificent kingdom. Then this Verse flowed regarding Rasool-Allah^{saww}. Thus, it was for him^{saww} that he^{saww} could give whatever he^{saww} so desired to whoever he^{saww} so desired, and prevent it from the one who he^{saww} so desires to (Without any accountability). And, Allah^{azwj} Gave him^{saww} was what He^{azwj} Gave Suleyman^{as} due to His^{azwj} Words: ***'And whatever the Rasool gives you, then take it, and whatever he forbids you from, then refrain [59:7]'***.³⁵

Answers from the Holy Masumeen^{asws} are a gift

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

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

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

³⁴ Basaair Al Darajaat – P 10 CH 18 H 15

³⁵ Al Kafi V 1 – The Book Of Divine Authority CH 52 H 10

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

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

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

He^{asws} said: 'No. That is up to us^{asws}. If we^{asws} so desire to, we would do so, and if we^{asws} desire, we^{asws} would not do so. Have you not heard the Words of Allah^{azwj} Blessed and Exalted: ***This is Our Gift, so either confer or withhold, without a Reckoning [38:39]***?³⁶

Spoils of war are a gift from the Holy Masumeen^{asws}

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

Al Ayyashi, from Al Sumaly,

(It has been narrated) from Abu Ja'far^{asws} regarding ***They are asking you about the Anfaal [8:1]*** – he^{asws} said: 'Whatever was for the king, so it is for the Imam^{asws}'. I said, 'But, they are giving out whatever is in their hands, to their children, and their women, and their relatives, and their noblemen, until it reached a man from the eunuchs'. So I make it that I should not be saying anything with regards to that except that he^{asws} said: 'And that'. Until he^{asws} said: 'He gives from it what is between the Dirham to a hundred thousand Dirhams'. Then he^{asws} said: '***This is Our Gift, therefore give out freely or withhold, without measure [38:39]***'.³⁷

The Altered Verse

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

³⁶ Al Kafi V 1 – The Book Of Divine Authority CH 20 H 3

³⁷ Tafseer Abu Hamza Sumaly – H 110

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

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

VERSES 41 - 43

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

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

ارْكُضْ بِرِجْلِكَ ۖ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ {42}

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

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

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

Replacement of Ayoub^{asws}'s children

يَحْيَىٰ بْنُ عِمْرَانَ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ آتَيْنَاهُ أَهْلَهُ وَ مِثْلَهُمْ مَعَهُمْ قُلْتُ وَلَدُهُ كَيْفَ أُوتِيَ مِثْلَهُمْ مَعَهُمْ

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

'From Abu Abdullah^{asws}. I (Abu Baseer) said, 'His (Prophet Ayoub^{as}) children, how was he^{as} given the like of them, along with them?'

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

He^{asws} said: 'He^{azwj} Revived for him^{as} from his^{as} children who had died before that of natural causes, and the like (number) of those who had died in those days'.³⁹

³⁸ Al Kafi V 1 – The Book Of Divine Authority CH 110 H 3 (Extract)

The afflictions of Ayoub^{as}

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

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

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

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

So when the deeds of Ayoub^{as} ascended due to his^{as} appreciation for it, Iblees^{la} envied him^{as}, and he^{la} said, ‘O Lord^{azwj}! Ayoub^{as} does not leave appreciating for these Bounties except for You^{azwj} having Favoured him^{as} with what You^{azwj} have Given to him^{as} in the world. If You^{azwj} were to dissolve between him^{as} and his^{as} world, he^{as} would not show appreciation for the Bounties. Let me^{la} overcome his^{as} world until You^{azwj} Know that he^{as} does not show appreciation for Your^{azwj} Bounties’.

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

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

قال الله عز وجل: قد سلطتك على بدنه ما عدا عينيه، وقلبه، ولسانه، وسمعه.

Allah^{azwj} Mighty and Majestic Said: “You^{la} can overcome over his^{as} body, except for his^{as} eyes, and his^{as} heart, and his^{as} tongues, and his^{as} hearing”.⁴⁰

³⁹ Al Kafi – H 14802 (Extract)

⁴⁰ علل الشرائع: 1 / 75

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

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

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

و قال (عليه السلام): «إن أيوب (عليه السلام) مع جميع ما ابتلي به لم تنتن له رائحة، ولا قبحت له صورة، ولا خرجت منه مدة من دم، ولا قيح، ولا استقره أحد رآه، ولا استوحش منه أحد شاهده، ولا تدود شيء من جسده، وهكذا يصنع الله عز وجل بجميع من يبتليه من أنبيائه وأوليائه المكرمين عليه.

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

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

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

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

And the Prophet^{saww} had said: 'The greatest of the afflictions which befell were upon the Prophets^{as} rather than on the people. But rather, Allah^{azwj} Mighty and Majestic Tries with the afflictions in accordance with how lofty the status of a person is with Him^{azwj} from all the people, so that they would leave the Lordship only for Him^{azwj}'.⁴¹

The reason for the afflictions of Ayoub^{as}

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

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

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

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

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

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

He^{asws} said: 'When he^{as} was in the wilderness of logic, Ayoub^{as} doubted regarding my^{asws} kingdom and wept, and he^{as} said: 'This is a grave and serious matter'.

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

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

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

Then he^{as} realised the happiness by me^{asws}. Meaning he^{as} repented to Allah^{azwj}, and succumbed to the obedience to Amir-ul-Momineen^{asws}.⁴²

⁴² Taweel Al-Ayaat Al-Zaahira – CH 38 H 5

Patience of Ayoub^{as}

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِثْمِيِّ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ تُؤْتَى بِالْمَرْأَةِ الْحَسَنَاءِ يَوْمَ الْقِيَامَةِ الَّتِي قَدْ افْتَنَتْ فِي حُسْنِهَا فَتَقُولُ يَا رَبِّ حَسَنْتَ خَلْقِي حَتَّى لَقِيتُ مَا لَقِيتُ فَيُجَاءُ بِمَرْيَمَ (عليها السلام) فَيُقَالُ أَنْتِ أَحْسَنُ أَوْ هَذِهِ قَدْ حَسَّنَّاها فَلَمْ تُفْتَنَنَّ

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

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

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

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

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

And they will come with the afflicted person who had been involved in Fitna due to his afflictions. So he will say, 'O Lord^{azwj}! The intensity of the afflictions upon me were such that I did Fitna (mischief)'. So they would come with Ayoub^{as}, and they would say, 'Were your afflictions more severe or his^{as} afflictions? He^{as} was in afflictions but did not do Fitna'.⁴³

VERSE 44

وَاخْذُ بِيَدِكَ ضِغْتًا فَاضْرِبْ بِهِ وَلَا تَحْنُتْ ۖ إِنَّا وَجَدْنَاهُ صَابِرًا ۖ نِعْمَ الْعَبْدُ ۚ إِنَّهُ أَوَّابٌ {44}

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

⁴³ Al Kafi – H 14739

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

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

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

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) (إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) أُنِيَ بِرَجُلٍ احْتَبَنَ مُسْتَسْقِيَ الْبَطْنِ قَدْ بَدَتْ عُزُوقُ فَخَذَيْهِ وَ قَدْ زَنَى بِامْرَأَةٍ مَرِيضَةٍ فَأَمَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِعِدْقٍ فِيهِ مِائَةٌ شِتْرَاحٍ فَضُرِبَ بِهِ الرَّجُلُ ضَرْبَةً وَ ضُرِبَتْ بِهِ الْمَرْأَةُ ضَرْبَةً ثُمَّ خَلَّى سَبِيلَهُمَا ثُمَّ قَرَأَ هَذِهِ الْآيَةَ وَ خَذَ بِيَدِكَ ضِعْثًا فَاضْرِبْ بِهِ وَ لَا تَخْنَثْ .

So Abu Abdullah^{asws} said: 'They came with a man to Rasool-Allah^{saww} who suffered from illness of the belly and the veins of his thighs were visible, and he had committed adultery with a sick woman. So Rasool-Allah^{saww} ordered a palm branch which had a hundred stalks to it, so the man was whipped with it by one lash, and the woman was whipped with it with one lash, then he^{saww} freed both their ways. Then he^{saww} recited this Verse: **(We Said): "And take a green branch in your hand and strike with it and do not break your oath!"**⁴⁴

VERSES 45 - 48

وَاذْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِي الْأَيْدِي وَالْأَبْصَارِ {45}

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

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ {46}

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

وَأَنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنِ الْأَخْيَارِ {47}

⁴⁴ Al Kafi – V 7 – The Book of Legal Penalties Ch 49 H 1

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

وَاذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ ۖ وَكُلٌّ مِنَ الْأَخْيَارِ {48}

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

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

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

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

و قوله: إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ يَقُول: إِنَّ اللَّهَ اصْطَفَاهُمْ بِذِكْرِ الْآخِرَةِ، وَ اخْتَصَهُمْ بِهَا».

And His^{azwj} Words: **We Chose them for the exclusive Zikr of the House (of the Hereafter) [38:46]**, he^{asws} said: 'Allah^{azwj} Chose them^{as} for the Zikr of the Hereafter, and Specialised them with it'.⁴⁵

VERSE 49

هَذَا ذِكْرٌ ۖ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ {49}

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

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

And by this chain,

'From Abu Ja'far^{asws}, he^{asws} said: 'He^{asws} (the Zikr) is Amir-Al-Momineen^{asws}'.⁴⁶

محمد بن يعقوب: عن محمد بن علي بن معمر، عن محمد بن علي بن عكاية التميمي، عن الحسين بن النضر الفهري، عن أبي عمرو الأوزاعي، عن عمرو بن شمر، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، عن أمير المؤمنين (عليه السلام)، في خطبة الوسيلة، قال أمير المؤمنين (عليه السلام) فِي مَنَاقِبِ لَوْ ذَكَرْتُهَا لَعَظُمَ بِهَا الْإِرْتِفَاعُ فَطَالَ لَهَا الْإِسْتِمَاعُ وَ لَيْتَ تَقَمَّصَهَا دُونِي الْأَشْقِيَانِ وَ نَارَعَانِي فِيمَا لَيْسَ لُهُمَا بِحَقٍّ وَ رَكِبَاهَا ضَالَّةً وَ اعْتَقَدَاهَا جَهَالَةً فَلَيْسَ مَا عَلَيْهِ وَرَدًا وَ لَيْسَ مَا لِنَفْسِهِمَا مَهْدًا

⁴⁵ تفسير القمّي 2: 242.

⁴⁶ Al Kafi – H 14880 (Extract)

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

Abu Ja'far^{asws}, from Amir-Al-Momineen^{asws} in Sermon of the Means (خطبة الوسيلة), Amir-Al-Momineen^{asws} said: 'If I^{asws} were to mention my^{asws} merits, its loftiness would be great, and it's listening prolonged. And about me^{asws}, two miserable ones (Abu Bakr and Umar) before me^{asws} disputed with me^{asws} regarding that in which they had no right over it, and they both rode its misguidance, and believed in the ignorance. So evil is what was to them both, what they both returned to, and evil is what they both made as a cradle for themselves.

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

So I^{asws} am the Zikr from which he went astray, and the Sabeel from which he deviated, and the Eman which he denied, and the Quran from which he forsook, and the Religion which he belied, and the Path from which he digressed!

وَ لَئِنْ رَجَعَا فِي الْخَطَايَا الْمُنْصَرِمِ وَ الْعُرُورِ الْمُنْقَطِعِ وَ كَانَا مِنْهُ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ لَمَا عَلَى شَرِّ وُرُودٍ فِي أَخْيَبِ وُفُودٍ وَ أَلْعَنِ مَوْزُودٍ يَتَصَارَخَانِ بِاللَّعْنَةِ وَ يَتَنَاعَقَانِ بِالْحُسْرَةِ مَا هُمَا مِنْ رَاحَةٍ وَ لَا عَنْ عَذَابِيهِمَا مِنْ مَنُودَةٍ

And the debris which they lived upon in their constant pride, they were on it on the verge of the Fire (prepared) for them - an evil return among the wicked group, to a condemned destination. They will be shouting curses at each other grumbling with regret. There will be no rest for these two (Abu Bakr and Umar), nor any respite from their inevitable Punishment.⁴⁷

VERSES 50 - 54

جَنَّاتٍ عَدْنٍ مُمْتَحَنَةً لَهُمُ الْأَبْوَابُ {50}

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

مُتَكِّئِينَ فِيهَا يَدْعُونَ فِيهَا بِفَاكِهَةٍ كَثِيرَةٍ وَشَرَابٍ {51}

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

وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ أَتْرَابٌ {52}

⁴⁷ الكافي 8: 4 / 27

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

هَذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ {53}

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

إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ {54}

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

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

And from him, by this chain,

‘Abu Ja’far^{asws} having said: ‘The inhabitants of Paradise will be beardless, tireless, blissful, joyful, dignified. Each one of them will be Given the strength of a hundred men for eating and drinking and desires and copulation, and the pleasure of his lunch will remain for a measure of forty years, and the pleasure of his dinner will last for a measure of forty years. Allah^{azwj} will Cover their faces with the Light, and their bodies with silk, white in colour, yellow ornaments, and green clothes.’⁴⁸

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

And from him, by this chain,

‘Abu Ja’far^{asws}, said: ‘The inhabitants of Paradise will be living and will not die ever, will be keeping awake and will not sleep ever, will be self-sufficient and will not lack ever, and will be happy and will not grieve ever, will smile and will not weep ever, will be prestigious and will not be humiliated ever, will be humorous and will not be grumpy ever, and will be in delight forever, and they will be eating and will not be hungry ever.

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

⁴⁸ الاختصاص: 358

They will be narrating and will not be condemning ever, and will be riding and visiting each other forever, will be saluted by the eternal youths (servants) forever, in whose hands will be the pitchers of silver and the goblets of gold forever, reclining on couches forever, on the thrones they shall gaze forever, Greetings from Allah^{azwj} will be delivered to them forever. We^{asws} ask Allah^{azwj} for the Paradise by His^{azwj} Mercy, for He^{azwj} has Power over all matters.⁴⁹

VERSES 55 - 57

هَذَا ۖ وَإِنَّ لِلطَّاغِينَ لَشَرَّ مَآبٍ {55}

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

جَهَنَّمَ يَصْلَوْنَهَا فَبئسَ الْمِهَادُ {56}

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

هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ {57}

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

و قال علي بن إبراهيم: الغسال، واد في جهنم، فيه ثلاث مائة و ثلاثون قصرا، و في كل قصر ثلاث مائة بيت، في كل بيت أربعون زاوية، في كل زاوية شجاع، في كل شجاع ثلاث مائة و ثلاثون عقربا، في جمجمة كل عقرب ثلاث مائة و ثلاثون قلة من سم،

And Ali Bin Ibrahim said,

‘Al-Ghasaal is a valley in Hell, in which are three hundred and thirty castles, and in every castle there are three hundred houses, in every house there are forty corners, in every corner is a snake, and in every snake there are three hundred and thirty scorpions, in the skull of every scorpion are three hundred and thirty types of toxins.

لو أن عقربا منها نفحت سمها على أهل جهنم لو سعتهم بسمها هذا و إِنَّ لِلطَّاغِينَ لَشَرَّ مَآبٍ و هم الأولون، و بنو امية.

If a scorpion from it were to spit out its poison upon the people of Hell, it would extend this poison to all of them: ***And surely for the tyrants is an evil resort***

⁴⁹ الاختصاص: 358.

[38:55] - and they are the first ones (Abu Bakr, Umar and Usman), and the Clan of Umayya'.⁵⁰

VERSES 58 - 61

وَأَخْرُ مِنْ شَكْلِهِ أَزْوَاجَ {58}

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

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

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

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

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

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

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

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

And Ali Bin Ibrahim said,

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

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

So the clan of Umayya (also written as Umayyads) would be saying, **There would be no welcome for them. They would be arriving to the Fire [38:59]**. So the clan

⁵⁰ تفسير القمّي 2: 242

of so and so would be saying, ***They (the misled) will say, 'But there is no welcome for you. You brought it upon us [38:60] - and they had begun the injustice upon the Progeny^{asws} of Muhammad^{saww}, so evil is the settlement'. [38:60]***

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

Then the clan of Umayya would be saying, ***They (misled) will say, 'Our Lord! The ones who brought this upon us, increase for him additional Punishment in the Fire' [38:61], meaning the first ones (Abu Bakr, Umar, and Usman)'.***⁵¹

VERSES 62 - 64

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

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

أَتَّخَذْنَاهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ {63}

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

إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ {64}

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

وَبِالْإِسْنَادِ عَنْ أَبِي مُحَمَّدٍ الْقَحَّامِ قَالَ:

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

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

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

قَالَ نَحْنُ يَا ابْنَ رَسُولِ اللَّهِ قَالَ فَعَضِبَ ع حَتَّى احْمَرَّتْ وَجْنَتَاهُ ثُمَّ اسْتَوَى جَالِساً وَكَانَ مُتَكَبِّراً وَ قَالَ يَا سَمَاعَةُ مَنْ شَرُّ النَّاسِ عِنْدَ النَّاسِ؟ فَقُلْتُ وَاللَّهِ لَا كَذَبْتُكَ يَا ابْنَ رَسُولِ اللَّهِ نَحْنُ شَرُّ النَّاسِ عِنْدَ النَّاسِ لِأَنَّهُمْ سَمَّوْنَا كُفَّاراً وَ رَافِضَةً

So he^{asws} got angered to the extent that his^{asws} cheeks turned red, then he^{asws} sat straight, and he^{asws} was reclining, and he^{asws} said: 'O Sama'at! Who is the most evil of the people in the presence of the people?' So I said, 'By Allah^{azwj}! I am not lying to

⁵¹ تفسير القمّي 2: 242

you^{asws}, O son^{asws} of Rasool-Allah^{saww}! We (Shias) are the most evil of the people in the presence of the people, because there are naming us a kafirs and rejecters (رَافِضَةٌ).

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

So he^{asws} looked at me, then said: 'How would be with you (Shias) when they usher you to the Paradise and usher them to the Fire? Then they would be looking at you all: **And they will say, 'What is the matter with us, we do not see men whom we used to count as being from the evil ones?' [38:62].**

يَا سَمَاعَةَ بْنَ مِهْرَانَ إِنَّهُ وَاللَّهِ مَنْ أَسَاءَ مِنْكُمْ إِسَاءَةً مَشَيْنَا إِلَى اللَّهِ تَعَالَى يَوْمَ الْقِيَامَةِ بِأَقْدَامِنَا فَتَشْفَعُ فِيهِ فَيُشَفِّعُنَا وَاللَّهُ لَا يَدْخُلُ النَّارَ مِنْكُمْ عَشْرَةُ رِجَالٍ

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

وَاللَّهُ لَا يَدْخُلُ النَّارَ مِنْكُمْ خَمْسَةُ رِجَالٍ وَاللَّهُ لَا يَدْخُلُ النَّارَ مِنْكُمْ ثَلَاثَةُ رِجَالٍ وَاللَّهُ لَا يَدْخُلُ النَّارَ مِنْكُمْ رَجُلٌ وَاحِدٌ فَتَنَاقَسُوا فِي الدَّرَجَاتِ وَأَكْمِدُوا عَذُوكُمْ بِالْوَرَعِ.

By Allah^{azwj}! There will not be entering the Fire (even) five men from you. By Allah^{azwj}! There will not be entering the Fire (even) three men from you. By Allah^{azwj}! There will not be entering the Fire (even) one man from you all. Therefore, be competing regarding the Levels and grieve your enemies with the devoutness (by being devout)".⁵²

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

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

Abu Abdullah^{asws} having said: 'The people of the Fire would be saying: **'What is the matter with us, we do not see men whom we used to count as being from the evil ones?' [38:62].** They would be meaning you (Shias) by it, and they would be seeking you all, but they will not be seeing you in the Fire. By Allah^{azwj}! They will not be seeing even one of you in the Fire'.⁵³

⁵² Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 5 H 12

⁵³ مجمع البيان 8: 755

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

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

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

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

He^{asws} said: 'And these are the words of Allah^{azwj} Mighty and Majestic: ***Indeed, that is the Truth – wrangling of the inhabitants of the Fire [38:64].*** They will be disputing with each other regarding you (Shias) with regards to what they had been saying about you (Shias) in the world'.⁵⁴

VERSES 65 & 66

قُلْ إِنَّمَا أَنَا مُنْذِرٌ ۚ وَمَا مِن إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ {65}

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

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ {66}

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

حدثنا محمد بن علي ماجيلويه رضى الله عنه قال: حدثنا عمي محمد بن أبي القاسم عن احمد بن ابي عبد الله، عن ابي الحسن علي بن الحسين البرقي، عن عبد الله بن جبلة، عن معاوية بن عمار، عن الحسن بن عبد الله بن آباءه عن جده الحسن بن علي بن أبي طالب " ع " قال: جاء نفر من اليهود إلى رسول الله صلى الله عليه وآله فسأله اعلمهم فيما سأله فقال لاي شيء سميت محمد وأحمد و ابا القاسم وبشيرا ونذيرا وداعيا؟

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

⁵⁴ Al Kafi – V 8 h 14552

Abdullah Bin Jabala, from Muawiya, from Amaar, from Al Hassan Bin Abdullah, from his forefathers,

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

فقال النبي صلى الله عليه وآله أما محمد فإني محمود في الارض وأما احمد فإني محمود في السماء وأما أبو القاسم فإن الله عزوجل يقسم يوم القيامة قسمة النار فمن كفرني من الاولين والآخرين ففي النار ويقسم قسمة الجنة فمن آمن بي وافر بنبوتي ففي الجنة وأما الداعي فإني أدعوا الناس إلى دين ربي عزوجل وأما النذير فإني انذر بالنار من عصائي وأما البشير فإني ابشر بالجنة من أطاعني.

So the Prophet^{saww} said: 'As for 'Muhammad', so I^{saww} am the praised one in the earth; and as for 'Ahmad', so I^{saww} am the praised one in the sky; and as for 'Abu Al-Qasim', so Allah^{azwj} Mighty and Majestic would Divide the Fire on the Day of Judgement, so the one who rejected me^{saww}, from the former ones and the later ones, so he would be in the Fire. And He^{azwj} would Divide a division of the Paradise, so the one who believe in me^{saww}, and accepted with my^{saww} Prophet-hood, so he would be in the Paradise. And as for 'Al-Da'aiy', so I^{saww} call the people to the Religion of my^{saww} Lord^{azwj} Mighty and Majestic. And as for 'Al-Nazir', so I^{saww} warn of the Fire to the one who disobeys me^{saww}. And as for 'Al-Basheer', so I^{saww} give the glad tidings of the Paradise to the one who obeys me^{saww}.⁵⁵

VERSES 67 & 68

قُلْ هُوَ نَبَأٌ عَظِيمٌ {67}

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

أَنْتُمْ عَنْهُ مُعْرِضُونَ {68}

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

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

⁵⁵ Al Illal Al Sharaie – V 1 Ch 106 H 1

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

Abu Ja'far^{asws} said: 'Amir-Al-Momineen^{asws} used to say: 'There is no greater Sign of Allah^{azwj} than I^{asws}, and no Magnificent News Came from Allah^{azwj} than I^{asws}, and my^{asws} Wilayah was presented to the bygone communities, they refused to accept it, **Say: 'It is a Magnificent News, [38:67] (And) you are turning away from it [38:68],** He^{asws}, by Allah^{azwj}, it Magnificent News) is Amir-Al-Momineen^{asws}.⁵⁶

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

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

Abu Abdullah^{asws} replied when I asked from him^{asws} about the Statement of Allah^{azwj} Blessed and Exalted: **Say: 'It is a Magnificent News, [38:67] (And) you are turning away from it [38:68],** those who are Granted the Knowledge are the Imams^{asws} and the Magnificent News (نباء عظيم) is the Imamate'.⁵⁷

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

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

'I said to Abu Ja'far^{asws}, **Say: 'It is a Magnificent News, [38:67] (And) you are turning away from it [38:68].** He^{asws} said: 'By Allah^{azwj}! It (Magnificent News) is Amir Al-Momineen^{asws}.⁵⁸

VERSES 69 & 70

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

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

إِنْ يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُبِينٌ {70}

⁵⁶ Basaair Al-Darajaat – P 2 CH 10 Rare H 3 (extract)

⁵⁷ Basaair Al Darajaat – P 4 CH 1 Rare H 1

⁵⁸ Tafseer Abu Hamza Al Sumaly - Hadeeth No. 260

It is Revealed unto me, except rather, I am a clear warner' [38:70]

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

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

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

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

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

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

He^{asws} said: 'So when he^{saww} was ended with to Sidrat Al-Muntaha, Jibraeel^{as} stayed back from him^{saww}. Rasool-Allah^{saww} said: 'O Jibraeel^{as}! You^{as} are abandoning me^{saww} in this place?' He^{as} said: 'Proceed in front of you^{saww}, for, by Allah^{azwj}, you^{saww} have reached a place not reached by anyone from the creatures of Allah^{azwj} before you^{saww}.'

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

He^{saww} said: So I^{saww} saw from a Light of My^{azwj} Lord^{azwj}, and 'Al-Sab'hat' formed a barrier between me^{saww} and Him^{azwj}.

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

He (the narrator) said, 'I said, 'And what is 'Al-Sab'hat'? May I be sacrificed for you^{asws}! So he^{asws} gestured by his^{asws} face towards the ground, and gestured by

his^{asws} hand towards the sky, and he^{asws} was saying: 'جلال ربي جلال ربي' 'Majesty of my^{asws} Lord^{azwj}! Majesty of my^{asws} Lord^{azwj}!' – three times.

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

He^{asws} said: 'Allah^{azwj} Said: "O Muhammad^{saww}!" I^{saww} said: 'Here I^{saww} am, O Lord^{azwj}! He^{azwj} Said: "Regarding what did the exalted Assembly wrangle?" I^{saww} said: 'Glory be to You^{azwj}! There is no knowledge for me^{saww} except what You^{azwj} Teach me^{saww}.'

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

He^{saww} said: 'So He^{azwj} Placed His^{azwj} Hand – i.e., the Hand of Power – in between my^{saww} chest, and I^{saww} found its coolness between my^{saww} shoulders. So He^{azwj} did not Ask me^{saww} about what is past, nor about what remains except I^{saww} knew it. He^{azwj} said: "O Muhammad^{saww}! Regarding what did the Exalted Assembly wrangle?" I^{saww} said: 'O Lord^{azwj}! Regarding the Levels, and the expiations, and the good deeds'.

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

He^{azwj} Said: "O Muhammad^{saww}! Your^{saww} Prophet-hood has expired, and your^{saww} term is terminated, so who is your^{saww} successor^{asws}?" So I^{saww} said: 'O Lord^{azwj}! I^{saww} surveyed Your^{azwj} creatures, and I^{saww} did not find anyone from Your^{azwj} creatures more obedient to me^{saww} than Ali^{asws}'. So He^{azwj} Said: "And to Me^{azwj}, O Muhammad^{saww}!"

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

And I^{saww} said: 'O Lord^{azwj}! I^{saww} have surveyed Your^{azwj} creatures, and I^{saww} did not find anyone more intense in love for me^{saww} than Ali^{asws}'. He^{azwj} Said: "And for Me^{azwj}, O Muhammad^{saww}! Therefore give him^{asws} the glad tidings that he^{asws} is the Flag of Guidance, and Imam^{asws} of My^{azwj} friends, and a Light for the ones who obey Me^{azwj}, and the Word which I^{azwj} have Necessitated for the Momineen. One loves him^{asws}, Loves Me^{azwj}, and one who hates him^{asws}, hates Me^{azwj}, along with what I^{azwj} have Specialised him^{asws} with what I^{azwj} have not Specialised anyone (else) with".

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

So I^{saww} said: 'O Lord^{azwj}! My^{saww} brother, and my^{saww} companion, and my^{saww} Vizier, and my^{saww} inheritor'.⁵⁹

VERSES 71 - 75

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

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

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

So when I Complete him and Breath from My spirit into him, then fall down to him in Sajdah!" [38:72]

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ {73}

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

إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ {74}

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

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

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

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

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

Ja'far Al-Sadiq^{asws} said: 'And Iblees^{la} refused from doing Sajdah to Adam^{as} out of arrogance and envy, so Allah^{azwj} the Exalted Said: **What prevented you from doing**

⁵⁹ تفسير القمّي 2: 243

Sajdah to what I Created by My Hands? Were you arrogant or were you from the exalted ones?" [38:75] He said, 'I am better than him. You Created me from fire and Created him from clay' [38:76], and the fire consumes the clay.

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

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

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

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

فعند ذلك تغيرت خلقتة الحسنة إلى خلقة كريهة مشوهة، فوثب عليه الملائكة بحراهما و هم يلعنونه، و يقولون له: رجيم ملعون، رجيم ملعون.

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

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

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

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

And the Angels were in turmoil, and the skies were in tremors from the audacity of Iblees^{la} the Accursed and his^{la} disobedience to the Command of Allah^{azwj}.⁶⁰

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

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

‘I asked Abu Abdullah^{asws} about the Spirit which was in Adam^{as} in His^{azwj} Words: **So when I Complete him and Breath from My spirit into him, then fall down to him in Sajdah!**” [38:72], he^{asws} said: ‘This is a Created Spirit, and the Spirit which was in Isa^{as} (was also) a Created being’.⁶¹

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

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

‘I asked Al-Reza^{asws} about the Words of Allah^{azwj} Mighty and Majestic to Iblees^{la}: **What prevented you from doing Sajdah to what I Created by My Hands? Were you arrogant or were you from the exalted ones?**” [38:75]. He^{asws} said: ‘He^{azwj} Means – By My^{azwj} Power and My^{azwj} Strength’.⁶²

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

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

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

⁶⁰ تحفة الإخوان: 65 «مخطوط».

⁶¹ الكافي 1: 103 / 1.

⁶² التوحيد: 153 / 2.

فقال رسول الله (صلى الله عليه وآله): «أنا وعلي وفاطمة والحسن والحسين، كنا في سرادق العرش نسبح الله، فسبحت الملائكة بتسبيحنا قبل أن يخلق الله آدم (عليه السلام) بألفي عام. فلما خلق الله عز وجل آدم (عليه السلام)، أمر الملائكة أن يسجدوا له، و لو يؤمروا بالسجود إلا لأجلنا، فسجدت الملائكة كلهم أجمعون إلا إبليس فإنه أبى أن يسجد.

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

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

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

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

Thus, we^{asws} are the Doors of Allah^{azwj} which are from Him^{azwj}. It is by us^{asws} that the guided ones are guided by. The one who loves us^{asws} loves Allah^{azwj}, and He^{azwj} will Settle him in His^{azwj} Paradise, and the one who hates us^{asws} hates Allah^{azwj}, and He^{azwj} will Settle him in His^{azwj} Fire. And no one would loves us^{asws} except if he is of a good birth'.⁶³

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

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

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

⁶³ فضائل الشيعة: 7 / 49

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

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

So the Angels performed Sajdah [38:73] – to Adam^{as} – Except Iblees [38:73]. He^{la} refused to be humble to the Majesty of the Magnificence of Allah^{azwj}, and to humble to our^{asws} Lights of the People^{asws} of the Household, and the Angels had humbled to it, all of them, and **He was arrogant**, and raised (considered himself^{la} higher), **and he was**, due to that refusal of his^{la} and his arrogance, (became) **from the Kafirs [38:74]**.⁶⁴

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

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

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

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

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

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

⁶⁴ Tafseer Imam Hassan Al Askari^{asws} – S 101

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

و قوله تعالى: خَلَقْتُ يَدَيَّ اسْتَكْبَرْتُ فاليد القدرة، كقوله تعالى: وَ أَيْدِيكُمْ بِنَصْرِهِ

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

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

So the one who alleges that Allah^{azwj} is inside something, or upon something, or transfers from something to something, or empty from something, or pre-occupied by something, so he would have Described Him^{azwj} with the description of the creatures. And Allah^{azwj} is the Creator of everything, not being compared by analogies, and not resembling the people, and no place is empty from Him^{azwj}, nor is a place occupied by Him^{azwj}. He^{azwj} is near in His^{azwj} remoteness, and remote in His^{azwj} nearness.

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

That is our Lord^{azwj}, there is not god apart from Him^{azwj}. So the one who intends Allah^{azwj} and Loves Him^{azwj} with these Attributes, so he is from the Monotheists, and the one who Loves Him^{azwj} with other than these Attributes, so Allah^{azwj} is Disavowed from him, and we^{asws} are also disavowed from him'.

ثم قال: «يا يونس، إذا أردت العلم الصحيح فعندنا أهل البيت، فإننا ورثناه، وأوتينا شرح الحكمة، وفصل الخطاب». فقلت: يا ابن رسول الله، وكل من كان من أهل البيت، ورث كما ورثتم من علي وفاطمة (عليهما السلام)؟

Then he^{asws} said: 'O Yunus! If you want the correct Knowledge, so it is with us^{asws} the People^{asws} of the Household, for we^{asws} are its inheritors, and we^{asws} have been Given the explanation of the Wisdom, and the Decisive Speech'.

فقال: ما ورثه إلا الأئمة الإثنا عشر.

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

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

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

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

Then I said, 'O son^{asws} of Rasool-Allah^{saww}! Abdullah Bin Sa'd came up to you^{asws} yesterday, and he asked you^{asws} about what I asked you^{asws}, but you^{asws} answered him differently to this?'

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

So he^{asws} said: 'O Yunus! Each person is with what he can bear, and for each time is its Hadeeth, and you are deserving of what you have asked, therefore conceal it, except from its deserving ones. Greetings!'”⁶⁵

قال علي بن إبراهيم: حدثنا محمد بن أحمد بن ثابت، قال: حدثنا القاسم بن إسماعيل الهاشمي، عن محمد بن يسار، عن الحسين بن المختار، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «لو أن الله خلق الخلق كلهم بيده، لم يحتج في آدم أنه خلقه بيده، فيقول: ما منعك أن تسجد لما خلقت بيدي، أفترى الله يبعث الأشياء بيده؟».

Ali Bin Ibrahim said, 'It was narrated to us by Muhammad Bin Ahmad bin Sabit, from Al Qasim Bin Ismail Al Hashimy, from Muhammad bin Yasaar, from Al Husayn Bin Al Mukhtar, from Abu Baseer,

From Abu Abdullah^{asws} having said: 'If Allah^{azwj} had Created the creatures, all of them by His^{azwj} Hand, He^{azwj} would not have been needy regarding Adam^{as} to Created him^{as} by His^{azwj} Hand. Thus He^{azwj} Said: **What prevented you from doing Sajdah to what I Created by My Hands? Were you arrogant or were you from the exalted ones?**" [38:75]. Do you see Allah^{azwj} Resurrecting the things by His^{azwj} Hand?"⁶⁶

⁶⁵ 255 (Extract) كفاية الأثر:

⁶⁶ تفسير القمّي 2: 244.

VERSE 76

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

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

Prohibition of analogy

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

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

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

فقاس ما بين النار و الطين، و لو قاس نورية آدم بنورية النار، عرف فضل ما بين النورين، و صفاء أحدهما على الآخر».

Thus he^{la} compared what was between the fire and the clay, and had he^{la} compared the radiance of Adam^{as} with the radiance of the fire, he^{la} would have recognised the preference of what is between the two radiances, and the clarity of one over the other'.⁶⁷

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

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

'From Abu Abdullah^{asws} having said: 'Iblees^{la} analogised himself^{la} with Adam^{as}, so **He said, 'I am better than him. You Created me from fire and Created him from clay' [38:76].** And had he^{la} compared the essence which Allah^{azwj} Created Adam^{as}

⁶⁷ الكافي 1: 20 / 47.

from, with the fire (he^{la} would not have said so), as that was of more light and illumination than the fire'.⁶⁸

Iblees^{la} was Created from clay

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

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

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

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

He^{asws} said: 'Iblees^{la} lied, O Is'haq, what was his^{la} creation except from clay? Then said: 'Allah^{azwj} Says: **He Who Made fire for you from the green tree, so then you are igniting from it**' [36:80]. Allah^{azwj} Created him^{la} from that fire and from that tree, and the tree originated from clay.'⁶⁹

VERSE 77

قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ رَجِيمٌ {77}

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

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

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

⁶⁸ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 18

⁶⁹ Tafseer Noor Al Saqalayn – CH 36 H 90

'I heard Abu Al-Hassan Ali^{asws} Bin Muhammad Al-Askari^{asws} saying: 'The Meaning of: **Pelted! [38:77]**, is that he^{la} is being pelted with the Curses, and as one having been expelled from places of the good. The Momin would not mention him^{la} except with the Curses. And it has already preceded in the Knowledge of Allah^{azwj}, that when Al-Qaim^{asws} comes out, there would not remain a Momin in his^{asws} era except that he would pelt him^{la} with the stones just as he^{la} had been pelted with the Curses before that'.⁷⁰

VERSE 78

وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ {78}

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

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

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

'Abu Abdullah^{asws} regarding His^{azwj} Words: ***And they shall say, 'O woe be unto us! This is the Day of Religion!' (Reckoning) [37:20]***, he^{asws} said: 'Meaning the Day of the Reckoning'.⁷¹

VERSES 79 - 81

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ {79}

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

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ {80}

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

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ {81}

⁷⁰ معاني الأخبار: 1/139
⁷¹ تفسير القمي 1: 28.

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

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

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

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

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

He^{asws} said: 'The **Day of the known time!" [38:81]** - the day in which Rasool-Allah^{saww} would slaughter him^{la} upon the rock which is in Bayt Al-Maqdas'.⁷²

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

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

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

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

He^{asws} said: 'O Wahab! Do you reckon that it is the Day in which Allah^{azwj} would Resurrect the people? Allah^{azwj} Respited him^{la} to a day in which He^{azwj} Send our^{asws} Qaim^{asws}. So when Allah^{azwj} Sends our Qaim^{asws}, in the Masjid of Al-Kufa, and Iblees^{la} would come until he^{la} would be kneeling in front of him^{asws} upon his^{la} knees, and he^{la} would be saying, 'O woe it is from this day!' So he^{asws} would grab him^{la} and strike his^{la} neck. Thus that day, it is the known time".⁷³

⁷² تفسير القمّي 2: 245.

⁷³ تفسير العياشي 2: 14 / 242.

VERSES 82 - 85

قَالَ فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَ {82}

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

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ {83}

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

قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ {84}

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

لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبَعَكَ مِنْهُمْ أَجْمَعِينَ {85}

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

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

Ali Bin Ibrahim (Tafseer Qummi), said,

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

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

So the Paradise will say: 'O Lord^{azwj}! You^{azwj} Promised the Fire that You^{azwj} will Fill it, and Promised me that You^{azwj} will Fill me. So what would You^{azwj} be Filling me with and You^{azwj} have already Filled the Fire?' On that Day Allah^{azwj} would Create creatures by whom He^{azwj} will Fill the Paradise'.

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

Abu Abdullah^{asws} said: 'Blessings for the ones who do not see the worries of the world and its grief'.⁷⁴

VERSES 86 - 88

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

Say: 'I do not ask you for any recompense over it, nor am I from the pretenders [38:86]

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ {87}

Surely, he is only a Zikr to the worlds [38:87]

وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ {88}

And you will come to know his News after a while [38:88]

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

And by this chain,

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

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

And you will come to know his News after a while [38:88] - He^{asws} said: 'During the coming out (appearance) of Al-Qaim^{asws}'.⁷⁵

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

⁷⁴ تفسير القمّي 2: 326

⁷⁵ Al Kafi – H 14880 (Extract)

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

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

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

And **his News**, i.e., his^{asws} information, and his^{asws} glory, and his^{asws} merits, and that he^{asws} is the Divine Authority of Allah^{azwj}, him^{asws} and his^{asws} sons^{asws} are Infallible over all the worlds. When Al-Qaim^{asws} from his^{asws} sons^{asws} rises, at that time you would come to know **his News**, by the observation and the sight'.⁷⁶

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

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

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

فَقَالَ الْمُنَافِقُونَ عِنْدَ ذَلِكَ بَعْضُهُمْ لِبَعْضٍ أَمَا يَكْفِي مُحَمَّدًا أَنْ يَكُونَ قَهْرَنَا عَشْرِينَ سَنَةً حَتَّى يُرِيدَ أَنْ يُحْمَلَ أَهْلُ بَيْتِهِ عَلَى رِقَابِنَا

So the hypocrites said to each other, with regards to that, 'But it did not suffice Muhammad^{saww} after having conquered us for twenty years, to the extent that he^{saww} now wants to burden us with the People^{asws} of his^{saww} Household upon our necks'.

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

And they said, 'Allah^{azwj} has not Revealed this, nor is it anything except for his^{saww} words, intending to raise the People^{asws} of his^{saww} Household upon our necks, and if Muhammad^{saww} were to be killed or dies, we would take it (rule) away from the People^{asws} of his^{saww} Household, then we would not let it return to be among them ever'.⁷⁷

⁷⁶ Taweel Al Ayaat Al Zaahira – CH 38 H 13

⁷⁷ الكافي 8: 574 /379

The Pretenders

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

From Abu Abdullah^{asws} – There is a lengthy Hadeeth in which he^{asws} is saying: ‘And from the scholars (Mujtahids) is one who places himself for the Verdicts (Fatwas) and he is saying, ‘Ask me’, and perhaps he does not even get one statement correct, and Allah^{azwj} does not like the pretenders, so that one would be in the sixth level of the Fire’.⁷⁸

فِي جَوَامِعِ الْجَمَاعِ وَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: لِلْمُتَكَلِّفِ ثَلَاثُ عِلَامَاتٍ يُتَارَعُ مِنْ فَوْقَهُ، وَ يَتَعَاطَى مَا لَا يَنَالُ، وَ يَقُولُ مَا لَا يَعْلَمُ.

In (the book) Jawami'e Al Jami'a –

‘And from the Prophet^{saww}: ‘For the pretenders there are three signs – he argues with the one above him, and he deals with what he cannot attain, and he says what he does not know’.⁷⁹

⁷⁸ Tafseer Noor Al Saqalayn – CH 38 H 99

⁷⁹ H 100 – تفسير نور الثقلين، ج 4، ص: 474