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Bihar Al-Anwaar – The summary of the pearls of the Ahadeeth of the Pure Imams-asws

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CHAPTER 1 – THE EFFECTS OF SORCERY AND THE EVIL EYE AND THEIR REALITIES, ADDITIONAL TO WHAT HAS PRECEDED IN THE CHAPTER ON THE INFALLIBILITY OF THE ANGELS

الآيات

The Verses –

البقرة

(Surah) Al Baqarah –

يُعَلِّمُونَ النَّاسَ السِّحْرَ إلى قوله فَيَتَعَلَّمُونَ مِنْهُما ما يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَ زَوْجِهِ وَ ما هُمْ بِضارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ

They were teaching the people, the sorcery – up to His-azwj Words: ***So they were learning from them what they could be causing separation with between the man and his wife. And they were not intending (harm for) anyone with it except by the Permission of Allah [2:102].***

الأعراف

(Surah) Al A'raaf –

فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَ اسْتَرْهَبُوهُمْ وَ جاؤُ بِسِحْرٍ عَظِيمٍ

So when they cast, they bewitched the eyes of the people and frightened them, and they came with a great sorcery [7:116].

يونس

(Surah) Yunus-as –

وَ لا يُفْلِحُ السَّاحِرُونَ

And the sorcerers will not succeed [10:77].

و قال تعالى قالَ مُوسى ما جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ

And the Exalted Said: ***So when they did cast, Musa said to them: 'What you have come with is the sorcery; surely Allah would be Invalidating it; surely Allah does not Rectify the deeds of the mischief makers [10:81].***

يوسف

(Surah) Yusuf[as] –

وَ قالَ يا بَنِيَّ لا تَدْخُلُوا مِنْ بابٍ واحِدٍ وَ ادْخُلُوا مِنْ أَبْوابٍ مُتَفَرِّقَةٍ وَ ما أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنِ الْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَ عَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

And he said: 'O my sons! Do not be entering from one door, and enter by different doors and I cannot avail you of anything from Allah. The Judgment is only for Allah, on Him do I rely, and upon Him should the relying ones be reliant upon' [12:67].

وَ لَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ ما كانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حاجَةً فِي نَفْسِ يَعْقُوبَ قَضاها وَ إِنَّهُ لَذُو عِلْمٍ لِما عَلَّمْناهُ وَ لكِنَّ أَكْثَرَ النَّاسِ لا يَعْلَمُونَ

And when they entered from where their father had instructed them to, it was not going to avail them of anything from Allah except, it was a need of Yaqoub regarding himself he wanted fulfilled, and he was with knowledge of what We had Taught him, but most of the people do not know [12:68].

طه

(Surah) Ta Ha –

قالَ بَلْ أَلْقُوا فَإِذا حِبالُهُمْ وَ عِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّها تَسْعى

He said: 'But, (you) cast'. Then their ropes and their staffs - it was imaged to him from their sorcery that these were on account of their sorcery as if they were moving swiftly [20:66].

إلى قوله تعالى إِنَّما صَنَعُوا كَيْدُ ساحِرٍ وَ لا يُفْلِحُ السَّاحِرُ حَيْثُ أَتى

Up to words of the Exalted: ***But rather, they are making an illusion of a magician, and the magician will not succeed wherever he comes from" [20:69]***.

القلم

(Surah) Al Qalam -

وَ إِنْ يَكادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَ يَقُولُونَ إِنَّهُ لَمَجْنُونٌ وَ ما هُوَ إِلَّا ذِكْرٌ لِلْعالَمِينَ

And those who commit Kufr would almost smite (strike) you with their eyes when they hear the Zikr, and they were saying, 'He is insane!' [68:51] And he is not, except (he is) a Zikr for the worlds [68:52].

الفلق

(Surah) Al Falaq -

وَ مِنْ شَرِّ النَّفَّاثاتِ فِي الْعُقَدِ وَ مِنْ شَرِّ حاسِدٍ إِذا حَسَدَ

And from evil of the blowers into the knots [113:4] And from evil of an envier when he envies [113:5].

تفسير

(Forbidden) Tafseer (Opinionated)

قال الطبرسي رحمه الله في قوله تعالى يُعَلِّمُونَ النَّاسَ السِّحْرَ السحر و الكهانة و الحيلة نظائر يقال سحره يسحره سحرا

Al-Tabarsee, may Allah-azwj have Mercy on him, said regarding Words of the Exalted: ***They were teaching the people, the sorcery [2:102].*** The sorcery, and the fortune-telling, and the trickery are matching. It is said, 'He is doing sorcery', 'He will be doing sorcery', 'He has done sorcery'.

و قال صاحب العين السحر عمل يقرب إلى الشياطين و من السحر الأخذة التي تأخذ العين حتى تظن أن الأمر كما ترى و ليس الأمر كما ترى

And he said, 'The owner of the evil eye is the sorcery, a work which draws near to the Satans-la; and from the sorcery it seized, what which seizes the eye, until you thing that the matter is just as you see, and the matter isn't like what you see.

فالسحر عمل خفي لخفاء سببه يصور الشيء بخلاف صورته و يقلبه عن جنسه في الظاهر و لا يقلبه عن جنسه في الحقيقة أ لا ترى إلى قوله تعالى يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّها تَسْعى

So the sorcery is a hidden work due to the hiddenness of its cause, imaging the thing different to its image, and overturning is from its species in the apparent, and not overturning it from its species in the reality. Can't you see Words of the Exalted: ***it was imagined to him from their sorcery that these were on account of their sorcery as if they were moving swiftly [20:66]***.

و قال في قوله ما يُفَرِّقُونَ بِهِ فيه وجوه أحدها أنهم يوجدون أحدهما على صاحبه و يبغضونه إليه فيؤدي ذلك إلى الفرقة عن قتادة

And he said regarding His-azwj Words: ***what they could be causing separation with [2:102]***, 'There are aspects in it. They would find one of the two against his companion and make him hateful to him, so that would lead to the separation – from Qatada.

و ثانيها أنهم يغوون أحد الزوجين و يحملونه على الكفر و الشرك بالله تعالى فيكون بذلك قد فارق زوجه الآخر المؤمن المقيم على دينه فيفرق بينهما على اختلاف النحلة و تباين الملة

And it's second is, they would seduce one of the two spouses and carry him upon the Kufr and the Shirk with Allah-azwj the Exalted, so due to that, he would separate from the other spouse, the Momin, the one steadfast upon his religion. So they would a separation between the two due to the differences upon the creed and the religion.

و ثالثها أنهم يسعون بين الزوجين بالنميمة و الوشاية حتى يئول أمرهما إلى الفرقة و المباينة إِلَّا بِإِذْنِ اللَّهِ أي بعلم الله فيكون تهديدا أو بتخلية الله.

And it's third is, they were striving between the spouses with the gossiping and the slandering until their matter would lead to the separation and the difference, ***except by the Permission of Allah [2:102]*** – i.e.,, by the Knowledge of Allah-azwj. So it would either be a threat or Abandonment by Allah-azwj.

و قال البيضاوي المراد بالسحر ما يستعان في تحصيله بالتقرب إلى الشيطان مما لا يستقل به الإنسان و ذلك لا يستتب إلا لمن يناسبه في الشرارة و خبث النفس فإن التناسب شرط في التضام و التعاون و بهذا يميز الساحر عن النبي و الولي

And Al-Bayzawi said, 'The intent with the sorcery is what is utilised in obtaining the nearness to the Satan-la from what the human being cannot uprooted from, and that is because it is not normal except for the one who attributes it regarding the evil and the wicked soul, for the attribution is a condition regarding the solidarity and the co-operation, and with this, the sorcerer is distinguished from the Prophet-as and the Guardian-asws.

و أما ما يتعجب منه كما يفعله أصحاب الحيل بمعونة الآلات و الأدوية أو يريه صاحب خفة اليد فغير مذموم و تسميته سحرا على التجوز أو لما فيه من الدقة لأنه في الأصل لما خفي سببه.

And as for what is astonished from, like what the tricksters (illusionists) do by assistance of the tools and the instrument, or showing a sleight of hand, it is no condemned, and it is named as 'magic' based upon the conceivability or due to the accuracy what is in it regarding the origin, when it's cause is hidden.

و قال الشيخ قدس سره في التبيان قيل في معنى السحر أربعة أقوال أحدها أنه خدع و مخاريق و تمويهات لا حقيقة لها يخيل إلى المسحور أن لها حقيقة.

And the Sheykh, may his soul be Holy, said in 'Al-Tibyan', 'It is said there are four words regarding the sorcery. One of these is that it is a deception and (something) extraordinary, and camouflaging. There is no reality for it. It is imagined to the enchanted that there is a reality for it.

و الثاني أنه أخذ بالعين على وجه الحيلة

And the second is that it seized the eyes upon the aspect of the trickery.

و الثالث أنه قلب الحيوان من صورة إلى صورة و إنشاء الأجسام على وجه الاختراع فيمكن الساحر أن يقلب الإنسان حمارا و ينشئ أجساما

And the third is that it transforms the animal from an image to an image, and creates the bodies based upon the aspect of invention. So it is possible for the sorcerer that he transforms the human being into a donkey and grows a body.

و الرابع أنه ضرب من خدمة الجن

And the fourth is that it is a type from service to the Jinn.

و أقرب الأقوال الأول لأن كل شيء خرج عن العادة الجارية فإنه سحر لا يجوز أن يتأتى من الساحر و من جوز شيئا من هذا فقد كفر لأنه لا يمكن مع ذلك العلم بصحة المعجزات الدالة على النبوات لأنه أجاز مثله على جهة الحيلة و السحر.

And the closest of the words is the first, because all things outside the flowing norm, so it is sorcery. It is not allowed that it should come from the sorcerer, and the one who allows something from this, so he has committed Kufr because it is not possible along with that, knowing the correctness of the miracles evidencing upon the Prophet-hoods, because the like of it would have been allowed upon the aspect of trickery and the sorcery'.

و قال النيسابوري السحر في اللغة عبارة عن كل ما لطف مأخذه و خفي سببه و منه الساحر العالم و سحره خدعه و السحر الرئة و في الشرع مختص بكل أمر يختفي سببه و يتخيل على غير حقيقته و يجري مجرى التمويه و الخداع

And Al-Neshapuri said, 'The sorcery, in the language, is about every what it's taking is subtle, and it's cause is hidden, and from it is the sorcerer, the know, and his sorcery is his deception. And the sorcery, is the showing, and in the Law, it is specific with every matter it's cause is hidden, and is imagined based upon non-reality, and flows the flow of camouflage and the deception.

و قد يستعمل مقيدا فيما يمدح و يحمد و هو السحر الحلال قَالَ ص إِنَّ مِنَ الْبَيَانِ لَسِحْراً.

And it may be utilised with restrictions in what is recommended and praised, and it is the Permissible sorcery. He-saww said: 'Surely the sorcery is from the statements (speech)'.

ثم السحر على أقسام منها سحر الكلدانيين الذين كانوا في قديم الدهر و هم قوم يعبدون الكواكب و يزعمون أنها هي المدبرة لهذا العالم و منها تصدر الخيرات و الشرور و السعادة و النحوسة و يستحدثون الخوارق بواسطة تمزيج القوى السماوية بالقوى الأرضية و هم الذين بعث الله إبراهيم ع مبطلا لمقالتهم.

Then, the sorcery is based upon divisions. From these is sorcery of the Chaldeans, those who existed in the ancient times, and they were a people worshipping the stars that these are the managers of this words, and from these emanate the goods, and the evils, and the good fortune, and the inauspiciousness, and these are creating the supernatural forces through the combination of the heavenly forces with the earthly forces. And they are those Allah-azwj had Send Ibrahim-as to invalidate their words (beliefs).

و منها سحر أصحاب الأوهام و النفوس القوية بدليل أن الجذع الذي يتمكن الإنسان من المشي عليه لو كان موضوعا على الأرض لا يمكنه المشي عليه لو كان كالجسر

And from these is sorcery of those with the delusion and the strong souls, by evidence that the trunk, which it is possible for the human being to walk upon, if it had been placed upon the ground, the walking would not have been possible upon if it had been like the bridge.

و ما ذاك إلا لأن تخيل السقوط متى قوي أوجبه و قد اجتمعت الأطباء على نهي المرعوف عن النظر إلى الأشياء الحمر و المصروع عن النظر إلى الأشياء القوية اللمعان و الدوران

And that is not except because imagining the falling when strong is obliged, and the physicians are unanimous upon forbidding the one with nose-bleed from looking at the red things and the turning away from looking at the hard things and the rotating things.

و ما ذلك إلا لأن النفوس خلقت مطيعة للأوهام و اجتمعت الأمم على أن الدعاء مظنة الإجابة و أن الدعاء باللسان من غير طلب نفساني قليل الأثر و الإصابة بالعين مما اتفق عليه العقلاء.

And that is not except because the souls have been Created obedience to the imaginations, and the community is united upon that the supplication is a premise for the Answer, and that the supplication with the tongue without psychological request is of little effect; and affliction of the evil eyes is from what the intellectuals are concurring upon.

و منها سحر من يستعين بالأرواح الأرضية و هو المسمى بالعزائم و تسخير الجن.

And from these is sorcery of the one seeking assistance with the earthly souls, and it is named as the spells and subduing the Jinn.

و منها التخييلات الآخذة بالعيون و تسمى بالشعبدة.

And from these is the imaginations by seizure of the eyes, and it is named as ‘the black art’.

و منها الأعمال العجيبة التي تظهر من الآلات المركبة على النسب الهندسية أو لضرورة الخلاء و من هذا الباب صندوق الساعات و علم جر الأثقال و هذا لا يعد من السحر عرفا لأن لها أسبابا معلومة يقينية.

And from these are the wondrous works which appear from the instruments installed upon the geometric proportions (engineering), or necessary vacuums; and from this subject is the box of time and knowledge of pulling the weights. And this cannot be counted to be from the sorcery because there are certain known causes for these.

و منها الاستعانة بخواص الأدوية و الأحجار.

And from these is the utilisation of specific medicines and the stones.

و منها تعليق القلب و هو أن يدعي الساحر أنه قد عرف الاسم الأعظم و أن الجن ينقادون له في أكثر الأمور فإذا اتفق أن كان السامع ضعيف العقل قليل التمييز اعتقد أنه حق و تعلق قلبه بذلك و حصل في قلبه نوع من الرعب و حينئذ تضعف القوى الحساسة فيتمكن الساحر من أن يفعل فيه ما شاء.

And from these is hanging of the heart, and it is that the magician claims that he knows the Magnificent Name (of Allah-azwj), and that the Jinn are submissive to him in many matters. So when, by co-incidence, if the listener was of weak intellect, of little distinguishing, he would believe that it is true, and he would hang his heart with that, and a kind of awe would occur in his heart, and at that time his sensory perceptions would weaken enabling the magician to do whatever he desires to regarding him.

و منها السعي بالنميمة و التضريب من وجوه خفية لطيفة انتهى.

And from these is striving with the gossiping and the slander, from hidden, subtle aspects' – end.

و هذا فذلكة مما نقلنا عن الرازي في باب عصمة الملائكة.

And this is what we (Majlisi) have transmitted from Al Razi in the chapter on the infallibility of the Angels.

و قال أيضا في قوله سبحانه فَيَتَعَلَّمُونَ أي فيتعلم الناس من الملكين ما يفرقون به بين المرء و زوجه إما لأنه إذا اعتقد أن السحر حق كفر فبانت منه امرأته و إما لأنه يفرق بينهما بالتمويه و الاحتيال كالنفث في العقد و نحو ذلك مما يحدث الله عنده

And he said as well regarding Words of the Glorious: ***They were teaching [2:102]*** – i.e., The people learnt from the two Angels by what they could separate between the man and his wife – either when he believes that the sorcery is true, so he has committed Kufr, thus his wife is irrevocably divorced from him, or because he separates between the two by camouflage (deception) and the trickery like the blowing into the knot, and like that, from what Allah-azwj Brings about with Him-azwj.

الفرك و النشوز ابتلاء منه لأن السحر له أثر في نفسه بدليل قوله وَ ما هُمْ بِضارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ أي بإرادته و قدرته لأنه إن شاء أحدث عند ذلك شيئا من أفعاله و إن شاء لم يحدث

The discord and the disharmony is a Trial from Him-azwj because the sorcery, there are impacts for it regarding Himself-azwj by the evidence of His-azwj Words: ***And they were not intending (harm for) anyone with it except by the Permission of Allah [2:102]*** – i.e., by His-azwj Will and His-azwj Power, because if He-azwj so Desires, He-azwj can Bring about something from His-azwj Deeds during that, and He-azwj so Desires, it does not occur.

و كان الذي يتعلمون منهما لم يكن مقصورا على هذه الصورة و لكن سكون المرء و ركونه إلى زوجه لما كان أشد خصت بالذكر ليدل بذلك على أن سائر الصور بتأثير السحر فيها أولى انتهى.

And that which they were learning from the two did not happen to be limited upon this image, but the silence of the man and his inclining towards his wife when it was difficult, is specialised with the Mention in order to point with that upon that rest of the images are foremost with the effect of the sorcery during it' – end.

و قد مر من تفسير الإمام ع فَيَتَعَلَّمُونَ يعني طالبي السحر مِنْهُما يعني مما كتبت الشياطين على ملك سليمان من النيرنجات و مما أنزل على الملكين ببابل هاروت و ماروت يتعلمون من هذين الصنفين ما يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَ زَوْجِهِ

And it has passed in Tafseer of the Imam (Hassan Al-Askari-asws): '***So they were learning*** – meaning seekers of the sorcery - ***from them*** - meaning from what the Satans-la had writing in the era of Suleyman-as from the incantations, and from what had been Revealed unto the two Angels at Babel, Harut and Marut. They were learning from these two types - ***what they could be causing separation with between the man and his wife. [2:102]***.

هذا من يتعلم للإضرار بالناس يتعلمون التضريب بضروب الحيل و النمائم و الإيهام أنه قد دفن في موضع كذا و عمل كذا ليحبب المرأة إلى الرجل و الرجل إلى المرأة أو يؤدي إلى الفراق بينهما

This is the one who learnt to harm the people, leaning the striking with the tricks, and the gossiping, and the delusions, 'Such and such has been buried in a place', and, 'Do this in order to pull the woman to the man and the man to the woman', or leading to the separation between the two.

وَ ما هُمْ بِضارِّينَ بِهِ أي ما المتعلمون لذلك بضارين به مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ يعني بتخلية الله و علمه فإنه لو شاء لمنعهم بالجبر و القهر.

And they were not harming with it – i.e., what they were learning for that, (not) harming by it - ***anyone except by the Permission of Allah [2:102]*** – meaning by the Letting it happen by Allah-azwj and His-azwj Knowledge, for if He-azwj so Desires, He-azwj can Prevent them by the Force and the Subduance.

و قال الطبرسي رحمه الله في قوله تعالى فَلَمَّا أَلْقَوْا أي فلما ألقي السحرة ما عندهم من السحر احتالوا في تحريك العصي و الحبال بما جعلوا فيها من الزئبق حتى تحركت بحرارة الشمس و غير ذلك من الحيل و أنواع التمويه و التلبيس و خيل إلى الناس أنها تتحرك على ما تتحرك الحية

And Al-Tabarsee, may Allah-azwj have Mercy on him, said regarding Words of the Exalted: ***So when they cast, [7:116]*** – i.e., when the magicians cast whatever from the sorcery was with them, they tricked by moving the stick and the robes with whatever they had made to be in these from the liquid mercury, until these moved by the heat of the sun, and other than that from the trick and types of camouflaging and the trickery, and it was imagined to the people that these were moving based upon the movement of the snake.

و إنما سحروا أعين الناس لأنهم أروهم شيئا لم يعرفوا حقيقته و خفي ذلك عليهم لبعده منهم لأنهم لم يخلوا الناس السحر لا حقيقة له لأنه لو صارت حيات حقيقة لم يقل الله سبحانه سَحَرُوا أَعْيُنَ النَّاسِ بل كان يقول فلما ألقوا صارت حيات انتهى.

And rather, they had bewitched the eyes of the people because they were showing them something whose reality they did not know, and that was hidden unto them to it being distant from them, because they did not give away the sorcery to the people. There was no reality for it, because if these (sticks) had become snakes in reality, Allah-azwj the Glorious would not has Said: ***they bewitched the eyes of the people [7:116]***. But He-azwj would have Said, 'When they cast, these became snakes'' – end.

و قال الرازي احتج القائلون بأن السحر محض التمويه بهذه الآية

And Al-Razi said, 'The speakers have argued with that the sorcery is pure trickery, due to this Verse'.

قال القاضي لو كان السحر حقا لكانوا قد سحروا قلوبهم لا أعينهم فثبت أن المراد أنهم تخيلوا أحوالا عجيبة مع أن الأمر في الحقيقة ما كان على وفق ما تخيلوه.

And Al-Qazi said, 'If the sorcery was real, they would have bewitched their hearts, not their eyes. Thus it proves that the intent is they had tricked by making them imagine astonishing

situations along with that the matter in the reality was not in accordance with what they had imagined'.

قال الواحدي بل المراد سحروا أعين الناس أي قلبوها عن صحة إدراكها بسبب تلك التمويهات.

Al-Wahidy said, 'But the intent is, they bewitched eyes of the people, i.e., they diverted these away from the correct perception by the cause of those camouflages.

و قال الطبرسي وَ لا يُفْلِحُ السَّاحِرُونَ أي لا يظفرون بحجة و لا يأتون على ما يدعونه ببينة و إنما هو تمويه على الضعفة.

And Al-Tabarsee said, '***And the sorcerers will not succeed [10:77]*** – i.e., they will not be victorious by any argument, nor would they be coming upon with any proof of what they are claiming, and rather it's camouflage is based upon the weakness.

ما جِئْتُمْ بِهِ السِّحْرُ أي الذي جئتم به من الحبال و العصي السحر لا ما جئت به إن الله سيبطل هذا السحر الذي عظمتموه إِنَّ اللَّهَ لا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ إن الله لا يهيئ عمل من قصد إفساد الدين و لا يمضيه و يبطله حتى يظهر الحق من الباطل.

'What you have come with is the sorcery [10:81] – i.e., that which you have come with, from the ropes and the stick of the sorcery, not what I[-as] have come with - ***surely Allah would be Invalidating it*** – this sorcery which you are magnifying it - ***surely Allah does not Rectify the deeds of the mischief makers [10:81]***. Surely Allah[-azwj] will not Beautify any work of the one who aims to corrupt the religion, nor Let it be accomplished, and He[-azwj] will Invalidate it until the truth is manifest from the falsehood.

و قال في قوله لا تَدْخُلُوا مِنْ بابٍ واحِدٍ خاف عليهم العين لأنهم كانوا ذوي جمال و هيئة و كمال و هم إخوة أولاد رجل واحد عن ابن عباس و الحسن و قتادة و الضحاك و السدي و أبو مسلم

And he said regarding His[-azwj] Words: ***Do not be entering from one door, [12:67]*** – 'He (Yaqoub[-as]) feared upon them of the evil eyes, because they were with beauty and goodly appearance, and perfection, and they were brothers, children of one man[-as]' – from Ibn Abbas, and Al-Hassan, and Qatada, and Al-Zahak, and Al-Sady, and Abu Muslim.

و قيل خاف عليهم حسد الناس إياهم و أن يبلغ الملك قوتهم و بطشهم فيحبسهم أو يقتلهم خوفا على ملكه عن الجبائي و أنكر العين و ذكر أنه لم يثبت بحجة و جوزه كثير من المحققين

And it is said he[-as] feared upon them of the people envying them, and that their strength and their prowess would reach the king and he would imprison them or kill them, fearing upon his kingdom' – from Al-Jabaie. And he denied the evil eyes and mentioned that it is proven by argument, and a lot of researchers have allowed it.

و رووا فيه الخبر عَنِ النَّبِيِّ ص أَنَّ الْعَيْنَ حَقٌّ تَسْتَنْزِلُ الْخَالِقَ.

And the Hadeeth has been reported regarding it, from the Prophet[-saww]: 'The evil eye is true. It can bring down a mountain (high place)'.

وَ وَرَدَ فِي الْخَبَرِ أَنَّهُ ص كَانَ يُعَوِّذُ الْحَسَنَ وَ الْحُسَيْنَ ع بِأَنْ يَقُولَ أُعِيذُكُمَا بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَ هَامَّةٍ وَ مِنْ كُلِّ عَيْنٍ لَامَّةٍ.

And it is reported in the Hadeeth that he-saww has sought Refuge (with Allah-azwj) for Al-Hassan-asws and Al-Husayn-asws by saying: 'I-saww hereby seek Refuge for both of you-asws with the complete Phrases of Allah-azwj from every Satan-la and vermin, and from every evil eye'.

و روي أن إبراهيم ع عوذ ابنيه و أن موسى ع عوذ ابني هارون بهذه العوذة و روي أن بني جعفر بن أبي طالب كانوا غلمانا بيضا فقالت أسماء بنت عميس يا رسول الله إن العين إليهم سريعة أ فأسترقي لهم من العين فقال ص نعم

And it is reported that Ibrahim-as had sought Refuge (with Allah-azwj) for his-as son-as, and that Musa-as has sought Refuge for the two sons of Haroun-as with this Refuge (phrases). And it is reported that the sons of Ja'far-as Bin Abu Talib-asws were white (very fair) boys, so Asma Bin Umeys said, 'O Rasool-Allah-saww! The evil eye would be quick to them, so shall I perform Ruqya (incantations) for them from the evil eye?' He-saww said: 'Yes'.

وَ رُوِيَ أَنَّ جَبْرَئِيلَ ع رَقَى رَسُولَ اللَّهِ ص وَ عَلَّمَهُ الرُّقْيَةَ وَ هِيَ بِسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ عَيْنِ حَاسِدٍ اللَّهُ يَشْفِيكَ.

And it is reported that Jibraeel-as had performed Ruqya for Rasool-Allah-saww and had taught him-saww the Ruqya, and it is: 'In the Name of Allah-azwj! I hereby do Ruqya for you from every evil eye of an envier. May Allah-azwj Heal you!'

وَ رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: لَوْ كَانَ شَيْءٌ يَسْبِقُ الْقَدَرَ لَسَبَقَتْهُ الْعَيْنُ.

And it is reported from the Prophet-saww having said: 'If there was anything which could precede the Pre-determination, the evil eye would precede it'.

ثم اختلفوا في وجه تأثير الإصابة بالعين فروي عن عمرو بن بحر الجاحظ أنه قال لا ينكر أن ينفصل من العين الصائبة إلى الشيء المستحسن أجزاء لطيفة تتصل به و تؤثر فيه و يكون هذا المعنى خاصة في بعض الأعين كالخواص في بعض الأشياء و قد اعترض على ذلك بأنه لو كان كذلك لما اختص ذلك ببعض الأشياء دون بعض و لأن الأجزاء تكون جواهر و الجواهر متماثلة و لا يؤثر بعضها في بعض

Then they differed regarding aspects of the impacts of afflictions with the evil eye. It is reported from Amro Bin Bahr Al-Jahiz having said, 'It cannot be denied that there detaches from the afflicting evil eye to the desirable thing, subtle segments connected with it and there is an effect in it, and this meaning would be specific in some of the evil eyes like the specialities in some of the things, and there is an objection upon that, because if it had been like that, that would not have been specific with some of the things besides the others, and because the parts happen to be essences, and the essences are identical and they have not impact on each other'.

و قال أبو هاشم إنه فعل الله بالعادة لضرب من المصلحة و هو قول القاضي و رأيت في شرح هذا للشريف الأجل الرضي الموسوي قدس الله روحه كلاما أحببت إيراده في هذا الموضع

And Abu Hashim said, 'It is a Deed of Allah-azwj with the norm for a type of betterment. And it is a word of Al-Qazi, and I saw this in a commentary of this of the noble, the majestic, Al-Razi Al-Musawi, may Allah-azwj Sanctify his soul, a speech which I loved to refer to it in this place.

قال إن الله يفعل المصالح بعباده على حسب ما يعلمه من الصلاح لهم في تلك الأفعال التي يفعلها فغير ممتنع أن يكون تغييره نعمة زيد مصلحة لعمرو و إذا كان تعالى يعلم من حال عمرو أنه لو لم يسلب زيدا نعمته أقبل على الدنيا بوجهه و نأى عن الآخرة بعطفه

He said, 'Allah-azwj Does the betterment of His-azwj servant in accordance with what He-azwj Knows of the betterment for them in those Deeds which He-azwj Does. So it is not impossible that He-azwj would Change the bounties of Zayd in betterment for Amro. And when He-azwj, the Exalted, Knows what the situation of Amro is, if He-azwj did not Strip Zayd of his bounties, he would turn to the world (worldly affairs) with his face, and turned away from the Hereafter due to His-azwj Kindness.

و إذا سلب نعمة زيد للعلة التي ذكرناها عوضه عنها و أعطاه بدلا منها عاجلا و آجلا

And when He-azwj Strips the bounties of Zayd for the reason which we have mentioned, He-azwj would Compensate him of it and Give him in replacement of it, currently and in the future.

فيمكن أن يتأول قوله ع العين حق على هذا الوجه على أنه قد روي عنه ع ما يدل على أن الشيء إذا عظم في صدور العباد وضع الله قدره و صغر أمره و إذا كان الأمر على هذا فلا ينكر تغيير حال بعض الأشياء عند نظر بعض الناظرين إليه و استحسانه له و عظمه في صدره

It is possible to take his-asws words: 'The evil eye is true', based upon this aspect. It has been reported from him-asws what evidence's upon that the thing, when it is magnified in the chests of the servants, Allah-azwj would Drop it's worth and Belittle it's affair; and when the matter was based upon this, it cannot be denied, the changing of the state of some of the things during the looking of one of the beholders to it, and His-azwj Favouring to him, and it's mightiness in his chest.

و فخامته في عينه كَمَا رُوِيَ أَنَّهُ قَالَ: لَمَّا سُبِقَتْ نَاقَتُهُ الْعَضْبَاءُ وَ كَانَتْ إِذَا سُوبِقَ بِهَا لَمْ تُسْبَقْ مَا رَفَعَ الْعِبَادُ مِنْ شَيْءٍ إِلَّا وَضَعَ اللَّهُ مِنْهُ.

So it's grandeur in his eyes is like what is reported that he-asws said: 'When his-saww she-camel came first, and whenever it was raced with it was not preceded (overtaken). The servant will not raise of anything except Allah-azwj would Drop from it''.

و يجوز أن يكون ما أمر به المستحسن للشيء عند الرؤية من تعويذه بالله و الصلاة على رسول الله ص قائما في المصلحة مقام تغيير حالة الشيء المستحسن فلا تغيير عند ذلك لأن الرائي لذلك قد أظهر الرجوع إلى الله تعالى و الإعاذة به فكأنه غير راكن إلى الدنيا و لا مغتر بها انتهى كلامه رضي الله عنه.

And it is allowed it would be what He-azwj has Commanded with, the desiring for the thing at the sighting, one should seek Refuge with Allah-azwj and the Salawaat upon Rasool-Allah-saww, standing regarding the place of betterment, changing the state of the desired thing. So it would not change during that, because the onlooker to that has manifested the returning to Allah-azwj the Exalted and seeking the Refuge with Him-azwj. It is as if he is not inclining to the world nor deceived by it' – end of his speech, may Allah-azwj be Pleased with him.

وَ ما أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ أي و ما أدفع من قضاء الله من شيء إن كان قد قضا عليكم الإصابة بالعين أو غير ذلك

and I cannot avail you of anything from Allah. [12:67] – I.e., and I[-as] cannot repel anything from the Decrees of Allah[-azwj] if He[-azwj] has already Decreed upon you with the evil eye or other than that.

إِنِ الْحُكْمُ إِلَّا لِلَّهِ أي ما الحكم إلا لله عَلَيْهِ تَوَكَّلْتُ فهو القادر على أن يحفظكم من العين أو من الحسد و يردكم علي سالمين. وَ عَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ أي ليفوضوا أمورهم إليه و ليثقوا به

The Judgment is only for Allah, - i.e., The Decision is not, except for Allah[-azwj] (to Make) - ***on Him do I rely,*** - for He[-azwj] is the One[-azwj] able upon Protecting you all from the evil eye, or from the envy, and Return you all safely to me[-as]. ***and upon Him should the relying ones be reliant upon' [12:67]*** -i.e., let delegate them affairs to Him[-azwj] and let them trust in Him[-azwj].

وَ لَمَّا دَخَلُوا مصر مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ أي من أبواب متفرقة كما أمرهم أبوهم يعقوب ما كانَ يُغْنِي عَنْهُمْ إلخ أي لم يكن دخولهم مصر كذلك يغني عنهم أي يدفع عنهم شيئا أراد الله إيقاعه من حسد أو إصابة عين

And when they entered – Egypt - ***from where their father had instructed them to,*** - i.e., from different (city) gates like what their father[-as] Yaqoub[-as] had instructed them - ***it was not going to avail them of anything [12:68]*** – etc. I.e., their entering Egypt like that (did not) avail them, i.e., (did not) repel anything from them Allah[-azwj] had Wanted it's occurrence, from envy or affliction of an evil eye.

و هو ع كان عالما بأنه لا ينفع حذر من قدر و لكن كان ما قاله لبنيه حاجة في قلبه فقضى يعقوب تلك الحاجة أي أزال به اضطراب قلبه لأن لا يحال على العين مكروه يصيبهم

And he[-as] had known that cautiousness does not benefit from a Pre-determination, but it was from what he[-as] had said to his[-as] sons, was a need in his[-as] heart (to say so). So Yaqoub[-as] fulfilled that need, i.e., removed the restlessness of his[-as] heart, because there are no means against the evil eye, of its abhorrence striking them.

و قيل معناه أن العين لو قدر أن تصيبهم لأصابتهم و هم متفرقون كما تصيبهم مجتمعين.

And it is said, 'It's meaning is that the evil eye, if it is Pre-determined to afflict them, it would afflict them while they are separated like what it would afflict them while they are together'.

قال إِلَّا حاجَةً استثناء ليس من الأول بمعنى و لكن حاجة وَ إِنَّهُ لَذُو عِلْمٍ أي لذو يقين و معرفة بالله لِما عَلَّمْناهُ من أجل تعليمنا إياه أو يعلم ما علمناه فيعمل به وَ لكِنَّ أَكْثَرَ النَّاسِ لا يَعْلَمُونَ مرتبة يعقوب في العلم.

He[-azwj] Said: ***except, it was a need*** (***of Yaqoub regarding himself he wanted fulfilled,***) – being an exclusion, not from the first meaning, 'But there was a need' - ***and he was with knowledge*** – i.e., with certainty and understanding with Allah (w.w.t.) -***of what We had Taught him,*** - for the reason of teaching it to us, or he[-as] knew what he[-as] was teaching, it would be acted with - ***but most of the people do not know [12:68]*** – the rank of Yaqoub[-as] regarding the knowledge.

قال البيضاوي لا يعلمون سر القدر و أنه لا يغني عنه الحذر.

Al-Bayzawi said, ‘They are not knowing secrets of the Pre-determination, and the caution does not avail from it’.

و قال الرازي قال جمهور المفسرين إنه خاف من العين عليهم و لنا هاهنا مقامان المقام الأول إثبات أن العين حق و الذي يدل عليه وجهان الأول إطباق المتقدمين من المفسرين على أن المراد من هذه الآية ذلك و الثاني مَا رُوِيَ أَنَّ النَّبِيَّ ص كَانَ يُعَوِّذُ الْحَسَنَ وَ الْحُسَيْنَ ع

And Al-Razi said, ‘The generality of the interpreters say he-as feared from the evil eye (falling) upon them, and for us over here, there are two standpoints. The first standpoint is, that the evil eye is true, and that which points upon it are two aspects. The first is agreement of the ancient interpreters upon that the intent from this Verse is that. And the second is what is reported that the Prophet-saww used to seek Refuge for Al-Hassan-asws and Al-Husayn-asws’.

ثم ذكر بعض ما مر من الأخبار إلى أن قال وَ الْخَامِسُ دَخَلَ رَسُولُ اللَّهِ ص بَيْتَ أُمِّ سَلَمَةَ وَ عِنْدَهَا صَبِيٌّ يَشْتَكِي فقال [فَقَالَتْ] يَا رَسُولَ اللَّهِ أَصَابَتْهُ الْعَيْنُ فَقَالَ ص أَ مَا تَسْتَرْقُونَ لَهُ مِنَ الْعَيْنِ.

Then he mentioned some of what has passed from the Ahadeeth, until he said, ‘And the fifth is, Rasool-Allah-saww entered the house of Umm Salama-ra and there was a child with her-ra. She-ra said, ‘O Rasool-Allah-saww! The evil eye has afflicted him!’ He-saww said: ‘Are you-ra not performing Ruqya for him from the evil eye?’’

السَّادِسُ قَوْلُهُ ص الْعَيْنُ حَقٌّ وَ لَوْ كَانَ شَيْءٌ يَسْبِقُ الْقَدَرَ لَسَبَقَتِ الْعَيْنُ الْقَدَرَ.

The sixth are his-saww words: ‘The evil eye is true, and if there was anything which could precede the Pre-determination, the evil eye would precede the Pre-determination’.

السابع قالت عائشة كان يأمر العائن أن يتوضأ ثم يغتسل منه المعين الذي أصيب بالعين.

The seventh, Ayesha said, ‘He-saww would order the one casting the evil eye that he performs wud’u, then the one target person should wash, the one he had afflicted with the evil eye’.

المقام الثاني في الكشف عن ماهيته فنقول إن الجبائي أنكر هذا المعنى إنكارا بليغا و لم يذكر في إنكاره شبهة فضلا عن حجة

The eighth standpoint is regarding the uncovering from what it is. We say that Al-Jabaie had denied this meaning with a far-reaching denial, and he did not mention in his denial the suspicion as a remnant from an argument.

و أما الذين اعترفوا به و أقروا بوجوده فقد ذكروا فيه وجوها الأول قال الجاحظ تمتد من العين أجزاء فتتصل بالشخص المستحسن فتؤثر و تسري فيه كتأثير اللسع و السم و النار و إن كان مخالفا في وجه التأثير لهذه الأشياء

And as for those who have acknowledge with it and are accepting its existence, they have mentioned (various) aspects regarding it. Al Jahiz said, ‘There are parts extending from the evil and connect with the envied person, so it impacts, and it is quick in him like the effects of the sting, and the poison, and the fire, and even though it may be opposite in its aspects of the effects of these things’.

قال القاضي و هذا ضعيف لأنه لو كان الأمر كما قال لوجب أن يؤثر في الشخص الذي لا يستحسن كتأثيره في المستحسن.

Al Qazi said, ‘And this is weak, because if the matter was like what he said, it would oblige that it would affect in the person whom he had not envied like it’s effect in the envied person’.

و اعلم أن هذا الاعتراض ضعيف و ذلك لأنه إذا استحسن شيئا فقد يحب بقاءه كما إذا استحسن ولد نفسه و بستان نفسه و قد يكره بقاءه كما إذا استحسن الحاسد بحصول شيء حسن لعدوه

And know that this objection is weak, and that is because when you wonder at a thing, so one would love it’s remaining, just as when a child wonders at himself, and an orchard for himself, and he would have disliked it’s remaining just as when the envier wonders at obtaining a thing, is good for his enemy.

فإن كان الأول فإنه يحصل عند ذلك الاستحسان خوف شديد من زواله و الخوف الشديد يوجب انحصار الروح في داخل القلب فحينئذ يسخن القلب و الروح جدا و تحصل في الروح الباصر كيفية قوة مسخنة

If it was the first, during that the wondering would result in severe fear from it’s perishing, and the severe fear obligates the confinement of the soul in the insider of the heart. At that time, the heart and the soul would heat up a lot, it would result in the soul of the beholder, the mode of heated strength.

و إن كان الثاني فإنه يحصل عند ذلك الاستحسان حسد شديد و حزن عظيم بسبب حصول تلك النعمة لعدوه و الحزن أيضا يوجب انحصار الروح في داخل القلب و تحصل فيه سخونة شديدة.

And if it was the second, during that wonderment results in severe envy and mighty grief due to the cause of obtaining that bounty of his enemy, and the grief as well obliges the confinement of the soul in the inside of the heart and results in it the severe heat.

فثبت أن عند الاستحسان القوي يسخن الروح جدا فيسخن شعاع العين بخلاف ما إذا لم يستحسن فإنه لا تحصل هذه السخونة فظهر الفرق بين الصورتين و لهذا السبب أمر الرسول ص العائن بالوضوء و من أصابته العين بالاغتسال.

It proves that during the strong wonderment, the soul heats up a lot, so the rays of the eye warm up opposite to what when he had not wondered, and this heat would not have resulted. It is apparent that there is a difference between the two outlines, and for this reason the Rasool-saww instructed the one who casting the evil eye to perform wud’u, and the one whom the evil eye had afflicted, with washing’.

أقول على ما ذكره إذا عاين شيئا عند استحسان شيء آخر و حصول تلك الحالة فيه أو عند حصول غضب شديد على رجل آخر أو حصول هم شديد من مصيبة أو خوف عظيم من عدو أن يؤثر نظره إليه و إلى كل شيء يعاينه و معلوم أنه ليس كذلك.

I (Majlisi) am saying, ‘Based upon what he has mentioned, when something is witnessed during the wonderment of another thing, and that state would result, or during the resulting of the severe anger upon another man, or resulting in severe worries from a calamity, or mighty fear from an enemy, or impact of his looking at him, and to all things one witnesses; and the knows it that it isn’t like that.

ثم قال الرازي الثاني قال أبو هاشم و أبو القاسم البلخي لا يمتنع أن يكون العين حقا و يكون معناه أن صاحب العين إذا شاهد الشيء و أعجب به استحساناكانت المصلحة له في تكليفه أن يغير الله تعالى ذلك الشخص أو ذلك الشيء حتى لا يبقى قلب ذلك المكلف متعلقا به

Then Al Razi said, 'The second, Abu Hashim and Abu Al-Qasim Al-Balkhy said, 'It is not impossible that the evil eye would be true, and it's meaning would be that the one with the evil eye, when he witnesses the thing and is fascinated by it in wonderment, the betterment for him would be in its encumberment that Allah-azwj the Exalted would Change that person, or that thing until the heart of that encumbered person does not remain attached with it.

فهذا التغيير غير ممتنع ثم لا يبعد أيضا أنه لو ذكر ربه عند تلك الحالة و بعد عن الإعجاب و سأل ربه فعنده تتغير المصلحة و الله سبحانه يبقيه و لا يفنيه و لما كانت هذه العادة مطردة لا جرم قيل العين حق.

So this change is not impossible, then it is not far-fetched as well that if he had remembered his Lord-azwj during that state, and afterwards from the fascination, and had asked his Lord-azwj, the betterment could have changed during it, and Allah-azwj the Glorious would have Caused it to remain and it would not perish; and when this norm happens to be constant, there is no crime in saying that the evil eye is true.

الوجه الثالث هو قول الحكماء قالوا هذا الكلام مبني على مقدمة و هي أنه ليس من شرط المؤثر أن يكون تأثيره بحسب هذه الكيفيات المحسوسة أعني الحرارة و البرودة و الرطوبة و اليبوسة بل قد يكون التأثير نفسانيا محضا و لا تكون القوى الجسمانية لها تعلق به

The third aspect, it is the word of the wise ones. They said that this speech is built upon an introduction, and it is that it isn't from the condition of the afflicted that its impact be in accordance with these sensory states, meaning the heat, and the cold, and the wetness and the dryness, but the purely psychological impact would have happened and the strong physical would not have happened for it, related with it.

و الذي يدل عليه أن اللوح الذي يكون قليل العرض إذا كان موضوعا على الأرض قدر الإنسان على المشي عليه و لو كان موضوعا فيما بين جدارين عاليين لعجز الإنسان عن المشي عليه و ما ذاك إلا لأن خوفه من السقوط منه يوجب سقوطه منه فعلمنا أن التأثيرات النفسانية موجودة.

And what is evidenced by it is that the tablet that is of little width if it is placed on the ground, the person would be able to walk on it, and if it was placed between two high walls, the person would not be able to walk on it, and that is only because his fear of falling from it necessitates his falling from it, so we know that the psychological effects are present.

و أيضا إن الإنسان إذا تصور كون فلان مؤذيا له حصل في قلبه غضب و سخن مزاجه فمبدأ تلك السخونة ليس إلا ذاك التصور النفساني و لأن مبدأ الحركات البدنية ليس إلا التصورات النفسانية و لما ثبت أن تصور النفس يوجب تغير بدنه الخاص لم يبعد أيضا أن يكون بعض النفوس تتعدى تأثيراتها إلى سائر الأبدان

Also, if a person imagines that so and so is harmful to him, anger will occur in his heart and his mood will heat up, so the principle of that heat is nothing but that psychological perception, and because the principle of bodily movements is nothing but psychological perceptions, and when it is proven that the perception of the soul necessitates a change in his own body, it is also not unlikely that some souls would extend their influence to all the bodies.

فثبت أنه لا يمتنع في العقل كون النفس مؤثرة في سائر الأبدان و أيضا جواهر النفوس مختلفة بالماهية فلا يمتنع أن تكون بعض النفوس بحيث يؤثر في تغيير بدن حيوان آخر بشرط أن تراه و تتعجب منه

It is proven that it is no impossible in the intellect the soul being having an impact in rest of the bodies, and as well the essences of the soul are different with the qualitative states. So it is not impossible that some of the souls, whereby it would affect in the changes of another animal with a condition that you look at it and are fascinated from it.

فثبت أن هذا المعنى أمر محتمل و التجارب من الزمن الأقدم ساعدت عليه و النصوص النبوية نطقت به فعند هذا لا يبقى في وقوعه شك و إذا ثبت هذا ثبت أن الذي أطبق عليه المتقدمون من المفسرين في تفسير هذه الآية بإصابة العين كلام حق لا يمكن رده.

It has been proven that this meaning is a probable matter, and the experiences from the ancient times have supported upon it, and the test of the Prophet-hood are speaking with it. During this, there is no doubt in its occurrence. And when this is proven, it proves that which the ancient interpreters have agreed upon in the interpretation of this Verse with the affliction of the evil eye is a true word, it is not possible to repel it.

قوله تعالى يُخَيَّلُ قال الطبرسي الضمير راجع إلى موسى ع و قيل إلى فرعون أي يرى الحبال و العصي مِنْ سِحْرِهِمْ أَنَّها تَسْعى و تعدو مثل سير الحيات

Words of the Exalted: ***it was imagined [20:66]***. Al-Tabarsee said, 'The pronoun is referring to Musa[-as]. And it was said to Pharaoh[-la], i.e., shown the ropes and the sticks - ***to him from their sorcery as if they were moving swiftly [20:66]*** and slithering like the moving of the snakes.

و إنما قال يُخَيَّلُ إِلَيْهِ لأنها لم تكن تسعى حقيقة و إنما تحركت لأنهم جعلوا داخلها الزئبق فلما حميت الشمس طلب الزئبق الصعود فحركت الشمس ذلك فظن أنها تسعى.

And rather He[-azwj] Said: ***it was imagined to him [20:66]***, because these did not happen to move in reality, and rather these moved because they had made the mercury to be in their insides. When the sun warmed, the mercury sought the ascent, so the sun (heat) moved that. He[-la] thought that these moved.

إِنَّما صَنَعُوا أي إن الذي صنعوه أو إن صنيعهم كَيْدُ ساحِرٍ أي مكره و حيلته وَ لا يُفْلِحُ السَّاحِرُ أي لا يظفر ببغيته إذ لا حقيقة للسحر حَيْثُ أَتى أي حيث كان من الأرض و قيل لا يفوز الساحر حيث أتى بسحره لأن الحق يبطله.

But rather, they are making – i.e., those who did it, or their making - ***an illusion of a magician,*** - i.e., his plot and his trick - ***and the magician will not succeed*** -i.e., not wind with his deception where there is no reality for the magic - wherever ***he comes from" [20:69]*** – i.e., wherever he would be in the earth. And it is said the magician will not succeed wherever his sorcery come, because the truth would invalidate it.

و قال قدس سره في قوله تعالى وَ إِنْ يَكادُ الَّذِينَ كَفَرُوا إن هي المخففة من الثقيلة لَيُزْلِقُونَكَ أي يقتلونك و يهلكونك عن ابن عباس و كان يقرؤها كذلك

And he, may his soul be Holy, said regarding Words of the Exalted: ***And those who commit Kufr would almost*** – it is lightened from the heaviness - ***smite (strike) you [68:51]*** – i.e., kill you[-saww] and destroy you[-saww] – from Ibn Abbas, and he used to recite it like that.

و قيل ليصرعونك عن الكلبي و قيل يصيبونك بأعينهم عن السدي و الكل يرجع في المعنى إلى الإصابة بالعين و المفسرون كلهم على أنه المراد في الآية و أنكر الجبائي ذلك و قال إن إصابة العين لا تصح.

And it is said, 'knock you-saww down' – from Al Kalby. And it is said, 'Afflict you-saww with their eyes' – from Al-Sadi. And all return in the meaning to affliction with the evil eye, and the interpreters, all of them are upon that it is the intent in the Verse, and Al-Jabaie denied that and he said, 'Affliction of the evil eye is no correct''.

و قال الرماني و هذا الذي ذكره غير صحيح لأنه غير ممتنع أن يكون الله تعالى أجرى العادة بصحة ذلك لضرب من المصلحة و عليه إجماع المفسرين و جوزه العقلاء

And Al-Ramany said, 'And this which he has mentioned is not correct, because it is not impossible that Allah-azwj the Exalted would be Flowing the norm with the betterment of that for a type from the betterments', and upon it is the consensus of the interpreters, and the intellectuals have allowed it.

فلا مانع منه و قيل إن الرجل منهم كان إذا أراد أن يصيب صاحبه بالعين تجوع ثلاثة أيام ثم كان يصفه فيصرعه بذلك و ذلك بأن يقول الذي أراد أن يصيبه بالعين لا أرى كاليوم إبلا أو شاة أو ما أراد أي كإبل أراها اليوم

So there is no preventer from it. And it is said that the man from them, when he wanted to afflict his companion with the evil eye, would stay hungry for three days, then he would describe him and knock him down with that, and that is because the one who wanted to afflict him with the evil eye said, 'I have not seen like today', a camel or sheep, or whatever he wanted, i.e., 'Like a camel I have seen today'.

فقالوا للنبي ص كما كانوا يقولون لما أرادوا أن يصيبوه بالعين عن الفراء و الزجاج و قيل معناه أنهم ينظرون إليك عند تلاوة القرآن و الدعاء إلى التوحيد نظر عداوة و بغض و إنكار لما يسمعونه و تعجب منه فيكادون يصرعونك بحدة نظرهم و يزيلونك عن موضعك.

They said to the Prophet-saww, like what they were saying when they had intended, 'Afflict him-saww with the evil eye, from the fur and the glass'. And it is said, it's meaning is: 'They are looking at you-saww during recitation of the Quran and the supplication to the One-azwj, a look of enmity and hatred, and denial to what they were hearing and were wondering from him-saww. So they are almost knocking you-saww down with the sharpness of their looks and moving you-saww away from your-saww place'.

و هذا مستعمل في الكلام يقولون نظر إلى فلان نظرا يكاد يصرعني و نظرا يكاد يأكلني فيه و تأويله كله أنه نظر إلي نظرا لو أمكنه معه أكلي أو أن يصرعني لفعل عن الزجاج.

And this usage in the speech they are saying, 'Looking at so and so almost knocked me down', and looks have almost devoured me during it', and it's interpretation of all of it is, 'He looked at me with a look, if it was possible, he would have devoured me with it', or 'he would have knocked me down for a deed from the glass'.

لَمَّا سَمِعُوا الذِّكْرَ يعني القرآن وَ يَقُولُونَ مع ذلك إِنَّهُ لَمَجْنُونٌ وَ ما هُوَ أي القرآن إِلَّا ذِكْرٌ أي شرف لِلْعالَمِينَ إلى أن تقوم الساعة أو مذكر لهم

when they hear the Zikr, - meaning the Quran - ***and they were saying,*** - along with that - ***'He is insane!' [68:51] And he is not,*** - i.e., the Quran - ***except (he is) a Zikr***- i.e., a nobility - ***for the worlds [68:52]*** – up to establishment of the Hour, or a reminder for them.

قال الحسن دواء إصابة العين أن يقرأ الإنسان هذه الآية انتهى.

Al-Hassan said, 'A cure for affliction of the evil eye is the person should recite this Verse' – end.

و قال رحمه الله في نزول سورة الفلق قيل إن لبيد بن أعصم اليهودي سحر رسول الله ص ثم دس ذلك في بئر لبني زريق فمرض رسول الله ص فبينما هو نائم إذ أتاه ملكان فقعد أحدهما عند رأسه و الآخر عند رجليه فأخبراه بذلك و أنه في بئر ذروان في جف طلعة تحت راعوفة و الجف قشر الطلع و الراعوفة حجر في أسفل البئر يقف عليه المائح

And he, may Allah-azwj have Mercy on him, said regarding Revelation of Surah Al Falaq, 'It is said that Labeed Bin A'asam the Jew had bewitched Rasool-Allah-saww. Then he cast that in a well of the clan of Zareyq. So Rasool-Allah-saww fell ill. While he-saww was sleeping, when two Angels came. One of them said by his-saww head and the other by his-saww legs, and informed him-saww of that, and that it was in a well of Zarwa in the interior of a packet beneath a stone, and the dried pollen peels and the packet are in the bottom of the well, with a scoop of salty water upon it.

فانتبه رسول الله ص و بعث عليا ع و الزبير و عمارا فنزحوا ماء تلك البئر ثم رفعوا الصخرة و أخرجوا الجف فإذا فيه مشاطة رأس و أسنان من مشطه و إذا فيه معقد فيه إحدى عشرة عقدة مغروزة بالإبر

Rasool-Allah-saww woke up suddenly and sent Ali-asws and Al-Zubeyr and Ammar-ra. They drained the water of that well, then they raised the stone and extracted the packet, and in it were a hair comb, and teeth from his-saww comb, and there were eleven knots in it, with needles sticking in it.

فنزلت هاتان السورتان فجعل كلما يقرأ آية انحلت عقدة و وجد رسول الله خفة فقام فكأنما أنشط من عقال.

So these two Chapters (Surah Al Falaq and Surah Al Naas) were Revealed. Every time he-saww went on to recite a Verse, a knot was untied, and Rasool-Allah-saww felt light. He-saww stood up as if he-saww had been activated from the inactivity.

وَ جَعَلَ جَبْرَئِيلُ ع يَقُولُ بِسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ حَاسِدٍ وَ عَيْنٍ وَ اللَّهُ يَشْفِيكَ و رووا ذلك عن عائشة و ابن عباس

And Jibraeel-as went on to say: 'In the Name of Allah-azwj! I-as hereby perform Ruqya from everything harming you-as, from an envier and evil eyes, and Allah-azwj will Heal you-saww'. And that is reported from Ayesha, and Ibn Abbas.

و هذا لا يجوز لأن من وصف بأنه مسحور فكأنه قد خبل عقله و قد أبى الله سبحانه ذلك في قوله وَ قالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُوراً انْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثالَ فَضَلُّوا

And this is not allowed because from the description that he-saww was bewitched. It is as if his-saww intellect had been stupefied, and Allah-azwj the Glorious has Refused that in His-azwj Words: ***And the unjust ones say, 'You are only following a man bewitched!' [25:8] Look how they are striking the examples for you. They have strayed, therefore they are unable to find a way [25:9]***.

و لكن يمكن أن يكون اليهودي أو بناته على ما روي اجتهدوا في ذلك فلم يقدروا عليه و أطلع الله نبيه ص على ما فعلوه من التمويه حتى استخرج و كان ذلك دلالة على صدقه ص

But it is possible that it would have been the Jew or his daughters, based upon what is reported. They had struggled in doing that by they were not able upon it, and Allah-azwj Notified His-azwj Prophet-saww upon what they had done from the camouflage until it was extracted, and that is evidence upon his-saww truthfulness.

و كيف يجوز أن يكون المرض من فعلهم و لو قدروا على ذلك لقتلوه و قتلوا كثيرا من المؤمنين مع شدة عداوتهم لهم.

And how can it be allowed that he-saww would be sick from their deeds? And if they had been able upon that, they could have killed him and killed a lot of the Momineen due to the intensity of their enmity towards them?

و قال في سبحانه وَ مِنْ شَرِّ النَّفَّاثاتِ فِي الْعُقَدِ معناه و من شر النساء الساحرات اللاتي ينفثن في العقد و إنما أمر بالتعوذ من شر السحرة لإيهامهم أنهم يمرضون و يصحون و يفعلون أشياء من النفع و الضرر و الخير و الشر و عامة الناس يصدقونهم

And he said regarding (Words of) the Glorious: ***And from evil of the blowers into the knots [113:4]***, 'It's meaning is, and from evil of the female sorceresses, those who are blowing into the knots. And rather he-saww was Commanded with seeking the Refuge from the evil of the sorceresses due to their deception that they were making people sick and healthy, and they were doing things from the benefits and the harms, and the good and the evil, and generality of the people were ratifying them.

فيعظم بذلك الضرر في الدين و لأنهم يموهون أنهم يخدمون الجن و يعلمون الغيب و ذلك فساد في الدين ظاهر فلأجل هذا الضرر أمر بالتعوذ من شرهم.

So the harm in the Religion was magnified by that, and because they were imagining that they were serving the Jinn and were knowing the hidden matters, and that is a mischief in the Religion apparently. So, for the reason of this harm, he-saww was Commanded with seeking the Refuge from their evil'.

و قال أبو مسلم النفاثات النساء اللاتي يملن آراء الرجال و يصرفنهم عن مرادهم و يردونهم إلى آرائهن لأن العزم و الرأي يعبر عنهما بالعقد فعبر عن حلهما بالنفث فإن العادة جرت أن من حل عقدا نفث فيه.

And Abu Muslim said, 'The blowing (upon the knots) by the women, those who were dictating the views of the men and turning them away from their purposes and returning them to their opinions, because the determination and the view are expressed by the knots, so it is an expression of their releasing with the blowing. The habit flowed that the one who unties a knot, should blow in it.

وَ مِنْ شَرِّ حاسِدٍ إِذا حَسَدَ فإنه يحمله الحسد على إيقاع الشر بالمحسود فأمر بالتعوذ من شره

And from evil of an envier when he envies [113:5] – the envy carried him upon causing the evil with the envied one. So he[-saww] was Commanded with seeking the Refuge from it's evil.

و قيل إنه أراد من شر نفس الحاسد و من شر عينه فإنه ربما أصاب بهما فعان و ضر و قد جاء في الحديث أن العين حق و قد مضى الكلام فيه.

And it is said, He[-azwj] Intended, from evil of the soul of the envier, and from evil of his eyes, for sometimes one is afflicted by them both so one would be damaged and harmed. And it has come in the Hadeeth that the evil eye is true, and the speech has already passed regarding it.

وَ رُوِيَ أَنَّ الْعَضْبَاءَ نَاقَةَ النَّبِيِّ ص لَمْ تَكُنْ تُسْبَقُ فَجَاءَ أَعْرَابِيٌّ عَلَى قَعُودٍ لَهُ فَسَابَقَ بِهَا فَسَبَقَهَا فَشَقَّ ذَلِكَ عَلَى الصَّحَابَةِ فَقَالَ النَّبِيُّ ص حَقٌّ عَلَى اللَّهِ أَنْ لَا يَرْفَعَ شَيْئاً مِنَ الدُّنْيَا إِلَّا وَضَعَهُ.

And it is reported that Al-Azba'a, camel of the Prophet[-saww], was not being overtaken (in any race). A Bedouin came upon a young camel of his. He raced with it and overtook him[-saww]. That was grievous upon the companions. The Prophet[-saww] said: 'There is a right upon Allah[-azwj] that He[-azwj] does not Raise anything from the world except He[-azwj] Drops it''.

وَ رَوَى أَنَسٌ أَنَّ النَّبِيَّ ص قَالَ: مَنْ رَأَى شَيْئاً يُعْجِبُهُ فَقَالَ اللَّهُ الصَّمَدُ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ لَمْ يَضُرَّ شَيْئاً.

And Anas (well-known fabricator) reported that the Prophet[-saww] said: 'One who sees a thing fascinating him, so he says, 'Allah[-azwj] is 'Al-Samad', whatever Allah[-azwj] so Desires. There is no strength except with Allah[-azwj]', nothing would harm him''.

وَ رَوَى أَنَسٌ أَنَّ النَّبِيَّ ص كَانَ كَثِيراً مَا يُعَوِّذُ الْحَسَنَ وَ الْحُسَيْنَ ع بِهَاتَيْنِ السُّورَتَيْنِ. انتهى.

And it is reported by Anas (well-known fabricator), 'The Prophet[-saww] used to frequently seek Refuge for Al-Hassan[-asws] and Al-Husayn[-asws] with these two Chapters (Surah Al Falaq and Surah Al Naas)'' – end.

و قال الرازي اختلفوا في أنه هل يجوز الاستعاذة بالرقى و العوذة أم لا منهم من قال إنه يجوز ثم ذكر احتجاجهم بالروايات المتقدمة و غيرها

And Al-Razi said, 'They are differing regarding, is it allowed to be seeking the Refuge with the Ruqya and the amulet or not. From them is one who said it is allowed'. Then he mentioned their arguments with the afore-mentioned reports and others.

و من الناس من منع من الرقى لِمَا رُوِيَ عَنْ جَابِرٍ قَالَ: نَهَى رَسُولُ اللَّهِ ص عَنِ الرُّقَى وَ قَالَ ع إِنَّ لِلَّهِ عِبَاداً لَا يَكْتَوُونَ وَ لَا يَسْتَرْقُونَ وَ عَلَى رَبِّهِمْ يَتَوَكَّلُونَ.

And from the people there is one who prevents from performing the Ruqya due to what is reported from Jabir who said, 'Rasool-Allah[-saww] had forbidden from the Ruqya and he[-saww] said: 'There are servants for Allah[-azwj] who are neither cauterizing nor getting Ruqya done, and they are relying upon their Lord[-azwj]'.

وَ قَالَ ع لَمْ يَتَوَكَّلْ عَلَى اللَّهِ مَنِ اكْتَوَى وَ اسْتَرْقَى.

And he[-asws] said: ‘He is not relying upon Allah[-azwj], the one who cauterizes and gets Ruqya done’’.

و اختلفوا في التعليق أيضا فمنهم من منع لبعض الأخبار و منهم من جوز.

And they are differing regarding the suspension (abeyance) as well. From them is one who denies some of the Ahadeeth and from them is one who allows.

سُئِلَ الْبَاقِرُ ع عَنِ التَّعْوِيذِ يُعَلَّقُ عَلَى الصِّبْيَانِ فَرَخَّصَ فِيهِ

Al-Baqir[-asws] was asked about the amulet hanging upon the children, so he[-asws] allowed regarding it.

وَ اختلفوا في النفث أيضا فمنهم من أنكر عن عكرمة لا ينبغي للراقي أن ينفث و لا يمسح و لا يعقد إلى آخر ما قال.

And they are differing regarding the blowing (on the knots) as well. From them is one who denies. From Ikrimah (Bin Abu Jahl[-la]), ‘It is not befitting for the Ruqya performer than he blows (into knots), nor wipes, nor ties knots’ – up to the end of what he said’’.

1- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، فِي هِجْرَةِ جَعْفَرِ بْنِ أَبِي طَالِبٍ وَ أَصْحَابِهِ إِلَى الْحَبَشَةِ وَ بَعَثَتْ قُرَيْشٌ عَمْرَو بْنَ الْعَاصِ وَ عُمَارَةَ بْنَ الْوَلِيدِ إِلَى النَّجَاشِيِّ لِيَرُدَّهُمْ وَ سَاقَ الْخَبَرَ الطَّوِيلَ إِلَى أَنْ قَالَ وَ كَانَتْ عَلَى رَأْسِ النَّجَاشِيِّ وَصِيفَةٌ لَهُ تَذُبُّ عَنْهُ فَنَظَرَتْ إِلَى عُمَارَةَ وَ كَانَ فَتًى جَمِيلًا فَأَحَبَّتْهُ

Tafseer Ali Bin Ibrahim –

Regarding the emigration of Ja’far[-as] Bin Abu Talib[-as] and his[-as] companions to Ethiopia and Quraysh sending Amro Bin Al-Aas and Umarah Bin Al-Waleed to Al-Najashy in order to return them’ – and he continued the lengthy report up to he said, ‘And by head of Al-Najashy there was a female maid of his, impeding from him. She looked at Umarah, and he was a handsome youth, and she liked him.

فَلَمَّا رَجَعَ عَمْرُو بْنُ الْعَاصِ إِلَى مَنْزِلِهِ قَالَ لِعُمَارَةَ لَوْ رَاسَلْتَ جَارِيَةَ الْمَلِكِ فَرَاسَلَهَا فَأَجَابَتْهُ فَقَالَ عَمْرٌو قُلْ لَهَا تَبْعَثُ إِلَيْكَ مِنْ طِيبِ الْمَلِكِ شَيْئاً فَقَالَ لَهَا فَبَعَثَتْ إِلَيْهِ فَأَخَذَ عَمْرٌو مِنْ ذَلِكَ الطِّيبِ وَ أَدْخَلَهُ عَلَى النَّجَاشِيِّ وَ أَخْبَرَهُ بِمَا جَرَى بَيْنَ عُمَارَةَ وَ بَيْنَ الْوَصِيفَةِ ثُمَّ وَضَعَ الطِّيبَ بَيْنَ يَدَيْهِ

When Amro Bin Al-Aas returned to his house, he said to Umarah, ‘If you could correspond with the maid of the king’. He sent her a message. She answered him. Amro say, ‘Tell her to send to you something from the perfume of the king’. He said to her. She sent it to him. Amro took from that perfume and entered to see Al-Najashy and informed him with what had flowed between Umarah and the maid. Then he placed the perfume in front of him.

فَغَضِبَ النَّجَاشِيُّ وَ هَمَّ بِقَتْلِ عُمَارَةَ ثُمَّ قَالَ لَا يَجُوزُ قَتْلُهُ فَإِنَّهُمْ دَخَلُوا بِلَادِي بِأَمَانٍ فَدَعَا السَّحَرَةَ فَقَالَ لَهُمُ اعْمَلُوا بِهِ شَيْئاً أَشَدَّ عَلَيْهِ مِنَ الْقَتْلِ

Al-Najashy was angered and thought of killing Umarah. Then he said, ‘It is no allowed to kill him, for they have entered my city in peace’. So he called the sorceresses and said to them, ‘Work something with him severer than the killing!’

فَأَخَذُوهُ فَنَفَخُوا فِي إِحْلِيلِهِ الزِّئْبَقَ فَصَارَ مَعَ الْوَحْشِ يَغْدُو وَ يَرُوحُ وَ كَانَ لَا يَأْنَسُ بِالنَّاسِ فَبَعَثَتْ قُرَيْشٌ بَعْدَ ذَلِكَ فَكَمَنُوا لَهُ فِي مَوْضِعٍ حَتَّى وَرَدَ الْمَاءَ مَعَ الْوَحْشِ فَأَخَذُوهُ فَمَا زَالَ يَضْطَرِبُ فِي أَيْدِيهِمْ وَ يَصِيحُ حَتَّى مَاتَ الْخَبَرَ.

They seized him and blew the mercury into his urethra, so he came to be with the animals, coming and going, and he was not friendly with the people. After that, Quraysh dispatched (some people). They laid in wait for him in a place until he arrived at the water along with the animals. They seized him. He did not cease to be restless in their hand and shouting until he died' – the report''.[1] (This is not a Hadeeth)

2- جُنَّةُ الْأَمَانِ، فِي رِوَايَةِ أَدْعِيَةِ السِّرِّ الْقُدْسِيَّةِ يَا مُحَمَّدُ إِنَّ السِّحْرَ لَمْ يَزَلْ قَدِيماً وَ لَيْسَ يَضُرُّ شَيْئاً إِلَّا بِإِذْنِي فَمَنْ أَحَبَّ أَنْ يَكُونَ مِنْ أَهْلِ عَافِيَتِي مِنَ السِّحْرِ فَلْيَقُلِ اللَّهُمَّ رَبَّ مُوسَى الدُّعَاءَ فَإِنَّهُ إِذَا قَالَ ذَلِكَ لَمْ يَضُرَّهُ سِحْرُ سَاحِرٍ جِنِّيٍّ وَ لَا إِنْسِيٍّ أَبَداً.

(The book) 'Junnat Al Amaan' –

In a report of supplications of the Holy secrets – "O Muhammad[-saww]! The sorcery did not cease to be ancient, and it does not harm anything except by My[-azwj] Permission. So the one loves to be from the people of My[-azwj] (Granted) well-being from the sorcery, let him say, 'O Allah[-azwj]! Lord[-azwj] of Musa[-saww]' – the supplication, for when he says that sorcery of a sorcerer will not harm him, neither of My[-azwj] Jinn nor of My[-azwj] human beings, ever!"'[2]

3- وَ مِنْهُ، رُوِيَ عَنِ النَّبِيِّ ص أَنَّ الْعَيْنَ حَقٌّ وَ أَنَّهَا تُدْخِلُ الْجَمَلَ وَ الثَّوْرَ التَّنُّورَ.

And from him –

'It is reported from the Prophet[-saww]: 'The evil eye is true, and it enters the camels, and the fuel of the oven''.[3]

وَ فِي كِتَابِ الْغُرَّةِ، أَنَّ رَجُلًا عَيَّاناً رَأَى رَجُلًا رَاكِباً فَقَالَ مَا أَحْسَنَهُ فَسَقَطَتِ الدَّابَّةُ وَ مَاتَتْ وَ مَاتَ الرَّجُلُ.

And in the book 'Al Ghurra' –

'A man of evil eyes saw a man riding. He said, 'How excellent it is!' The animal fell and died, and the man died''.[4] (This is not a Hadith)

وَ عَنْ أَبِي الْحَسَنِ الْمَخْلَدِيِّ قَالَ: كَانَ لِي أَكَّارٌ رَدِيءُ الْعَيْنِ فَأَبْصَرَ بِيَدِي خَاتَماً فَقَالَ مَا أَحْسَنَهُ فَسَقَطَ الْفَصُّ فَحَمَلْتُهُ فَقَالَ مَا أَحْسَنَهُ فَانْشَقَّ بِنِصْفَيْنِ.

And from Abu Al-Hassan Al Makhlady who said,

'There was a ploughman for me of evil eyes. He sighted a ring in my hand. He said, 'How excellent it is!' The stone (of the ring) fell off. He carried it. He said, 'How excellent it!' It split into two pieces''.[5] (This is not a Hadith)

[1] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 1 H 1
[2] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 1 H 2
[3] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 1 H 3 a
[4] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 1 H 3 b
[5] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 1 H 3 c

وَ عَنِ الْأَصْمَعِيِّ قَالَ: كَانَ عِنْدَنَا عَيَّانَانِ فَمَرَّ أَحَدُهُمَا بِحَوْضٍ مِنْ حِجَارَةٍ فَقَالَ بِاللَّهِ مَا رَأَيْتُ كَالْيَوْمِ مِثْلَهُ فَانْصَدَعَ فِلْقَيْنِ فَضَبَّبْتُ بِحَدِيدٍ فَمَرَّ عَلَيْهِ ثَانِياً فَقَالَ رَاسِلًا لَعَلَّكَ مَا ضَرَرْتَ أَهْلَكَ فِيكَ فَتَطَايَرَ أَرْبَعَ فِلَقَاتٍ

And from Al Asmaie who said,

'There were two persons with evil eyes with us. One of them passed by a fountain of stones. He said, 'By Allah-azwj! I have not seen the like of it like I have today!' It cracked in two pieces. So I bolted it with iron. He passed by it a second time. He said, 'Perhaps I did not harm your family regarding you!' It flew into four pieces.

وَ سَمِعَ الثَّانِي صَوْتَ بَوْلٍ مِنْ وَرَاءِ الْحَائِطِ فَقَالَ إِنَّكَ لَشَرُّ شَحْبٍ فَقِيلَ هُوَ ابْنُكَ فَقَالَ وَا انْقِطَاعَ ظَهْرَاهُ وَ اللَّهِ لَا يَبُولُ بَعْدَهَا فَمَاتَ مِنْ سَاعَتِهِ

And the second one heard the sound of urination from behind the wall. He said, 'You are an evil flow!' It was said, 'It is your son!' He said, 'Waah! May his back be cut off! By Allah-azwj, he will not be urinating after it!' He died immediately.

وَ سَمِعَ أَيْضاً صَوْتَ شَحْبٍ بَقَرَةٍ فَأَعْجَبَهُ فَقَالَ أَيَّتُهُنَّ هَذِهِ فَوُرِّيَ بِأُخْرَى فَهَلَكَتَا جَمِيعاً الْمُوَرَّى بِهَا وَ الْمُوَرَّى عَنْهَا وَ قِصَّةُ الْبَعِيرِ وَ الْأَعْرَابِيِّ مَشْهُورَةٌ مَعْرُوفَةٌ.

And he heard as well the sound of a cow. It fascinated him. He said, 'Bring me this one!' They brought another. All of them died, the ones shown with, and the ones not shown. And the story of the camel and the Bedouin is famous, well-known''.[6] (This is not a Hadith)

4- وَ فِي زُبْدَةِ الْبَيَانِ، أَنَّ يَعْقُوبَ ع خَافَ عَلَى بَنِيهِ مِنَ الْعَيْنِ لِجَمَالِهِمْ فَقَالَ يا بَنِيَّ لا تَدْخُلُوا مِنْ بابٍ واحِدٍ الْآيَةَ.

And in 'Zaundah Al Bayan' –

'Yaqoub-as feared upon his-as sons from the evil eyes due to their beauty. He-as said: 'O my-as sons! ***Do not be entering from one door, [12:67]*** – the Verse''.[7]

5- وَ فِيهِ، عَنِ النَّبِيِّ ص الْعَيْنُ تُنْزِلُ الْحَالِقَ وَ هُوَ ذِرْوَةُ الْجَبَلِ مِنْ قُوَّةِ أَخْذِهَا وَ شِدَّةِ بَطْشِهَا.

And regarding it, from the Prophet-saww: 'The evil eye brings down a high place, and it is the tall mountain, from the strength of its seizure and intensity of its prowess''.[8]

6- وَ مِنْهُ، ذَكَرَ عَبْدُ الْكَرِيمِ بْنُ مُحَمَّدِ بْنِ الْمُظَفَّرِ السَّمْعَانِيُّ فِي كِتَابِهِ أَنَّ جَبْرَئِيلَ ع نَزَلَ عَلَى النَّبِيِّ ص فَرَآهُ مُغْتَمّاً فَسَأَلَهُ عَنْ غَمِّهِ فَقَالَ لَهُ إِنَّ الْحَسَنَيْنِ ع أَصَابَتْهُمَا عَيْنٌ فَقَالَ لَهُ يَا مُحَمَّدُ الْعَيْنُ حَقٌّ فَعَوِّذْهُمَا بِهَذِهِ الْعُوذَةِ وَ ذَكَرَهَا.

And from him, 'Abdul Kareem Bin Muhammad Bin Al-Muzaffar Al-Sam'any mentioned in his book, 'Jibraeel-as descended unto the Prophet-saww. He-as saw him-saww gloomy. He-as asked him-saww about his-saww gloom. He-saww said to him-as: 'Al-Hassanein (Al-Hassan-asws and Al-Husayn-

[6] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 1 H 3 d
[7] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 1 H 4
[8] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 1 H 5

asws), have been afflicted by the evil eye!' He-saww said to him-saww: 'O Muhammad-saww! The evil eye is true, so seek Refuge for them-asws with this amulet' – and he-as mentioned it''.[9]

7- الدَّعَائِمُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يُجْلِسُ الْحَسَنَ عَلَى فَخِذِهِ الْيُمْنَى وَ الْحُسَيْنَ عَلَى فَخِذِهِ الْيُسْرَى ثُمَّ يَقُولُ أُعِيذُكُمَا بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ شَرِّ كُلِّ شَيْطَانٍ وَ هَامَّةٍ وَ مِنْ شَرِّ كُلِّ عَيْنٍ لَامَّةٍ ثُمَّ يَقُولُ هَكَذَا كَانَ إِبْرَاهِيمُ أَبِي ع يُعَوِّذُ ابْنَيْهِ إِسْمَاعِيلَ وَ إِسْحَاقَ ع.

(The book) 'Al Da'aim –

'From Ja'far-asws Bin Muhammad-asws having said: 'Rasool-Allah-saww had sat Al-Hassan-asws upon his-saww right thigh, and Al-Husayn-asws upon his left thigh, then he-saww said: 'I-saww hereby seek Refuge for you-asws both with the complete Phrases of Allah-azwj, from evil of every Satan-la and vermin, and from evil of every evil eye!' Then he-saww said: 'Like this, my-saww father-as Ibrahim-as had sought Refuge for his-as two sons-as, Ismail-as and Is'haq-as''.[10]

8- وَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ نَهَى عَنِ الرُّقَى بِغَيْرِ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ مَا يُعْرَفُ مِنْ ذِكْرِهِ وَ قَالَ إِنَّ هَذِهِ الرُّقَى مِمَّا أَخَذَهُ سُلَيْمَانُ بْنُ دَاوُدَ ع عَلَى الْجِنِّ وَ الْهَوَامِّ.

And from Rasool-Allah-saww, he-saww had forbidden from performing the Ruqya without the Book of Allah-azwj Mighty and Majestic and whatever was known from its mention and said: 'This Ruqya is from what Suleyman-as Bin Dawood-as had seized upon the Jinn and the vermin''.[11]

9- وَ عَنْهُ ع أَنَّهُ قَالَ: لَا رُقَى إِلَّا فِي ثَلَاثٍ فِي حُمَةٍ أَوْ عَيْنٍ أَوْ دَمٍ لَا يَرْقَأُ.

And from him-asws having said: 'There is no Ruqya except regarding three! Regarding the poison, or evil eye, or blood (flow) not terminating''.[12]

10- وَ عَنْهُ ع أَنَّهُ قَالَ: لَا عَدْوَى وَ لَا طِيَرَةَ وَ لَا هَامَ وَ الْعَيْنُ حَقٌّ وَ الْفَأْلُ حَقٌّ فَإِذَا نَظَرَ أَحَدُكُمْ إِلَى إِنْسَانٍ أَوْ دَابَّةٍ أَوْ إِلَى شَيْءٍ حَسَنٍ فَأَعْجَبَهُ فَلْيَقُلْ آمَنْتُ بِاللَّهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ فَإِنَّهُ لَا يَضُرُّهُ عَيْنُهُ.

And from him-asws having said: 'There is neither any contagion, nor evil omen, nor evil effects! And the evil eye is true, and the divination is true! So, whenever one of you looks at a human being or an animal or to anything excellent, and it fascinates him, let him said, 'I believe in Allah-azwj and send Salawaat upon Muhammad-saww and his-saww Progeny-asws', and his eye will not harm it''.[13]

11- وَ عَنْهُ ص نَهَى عَنِ التَّمَائِمِ وَ التُّوَلِ فَالتَّمَائِمُ مَا يُعَلَّقُ مِنَ الْكُتُبِ وَ الْخَرَزِ وَ غَيْرِ ذَلِكَ وَ التُّوَلُ مَا تَتَحَبَّبُ بِهِ النِّسَاءُ إِلَى أَزْوَاجِهِنَّ كَالْكِهَانَةِ وَ أَشْبَاهِهَا وَ نَهَى عَنِ السِّحْرِ.

And from him-saww having forbidden from the amulets and the talismans. Then amulets are what is hung, from the Books and the beads, and other than that; and the talismans are what

[9] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 1 H 6
[10] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 1 H 7
[11] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 1 H 8
[12] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 1 H 9
[13] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 1 H 10

causes the women to be beloved to their husbands, like the fortune-telling and it's like, and he-saww forbade form the sorcery''.[14]

12 الشِّهَابُ، عَنِ النَّبِيِّ ص قَالَ: لَا رُقْيَةَ إِلَّا مِنْ حُمَةٍ أَوْ عَيْنٍ.

Al-Shihaab,

'From the Prophet-saww having said: 'There is no Ruqya except from vermin or evil eyes''.[15]

وَ رُوِيَ أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ مَا لَقِيتُ مِنْ عَقْرَبٍ لَدَغَتْنِي الْبَارِحَةَ قَالَ أَمَا إِنَّكَ لَوْ قُلْتَ حِينَ أَمْسَيْتَ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ تَضُرَّكَ.

And it is reported that a man came to the Prophet-saww. He said, 'O Rasool-Allah-saww! Oh what I faced from a scorpion which stung me yesterday!' He-saww said: 'But you, if you had said when it was evening, 'I seek Refuge with the complete Phrases of Allah-azwj from the evil of what He-azwj Created', it would not have harmed you''.[16]

و عن ابن عباس قال كان رسول الله ص يعلمنا من الأوجاع كلها أن نقول بِسْمِ اللَّهِ الْأَكْبَرِ أَعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ شَرِّ عِرْقٍ نَعَّارٍ وَ مِنْ شَرِّ حَرِّ النَّارِ و فائدة الحديث أن الرقية في غير العين و الحمة لا تنجع و راوي الحديث جابر رضي الله عنه.

And from Ibn Abbas who said, 'Rasool-Allah-saww had taught us, for the pains, all of them, that we should be saying, 'In the Name of Allah-azwj the Greatest! I hereby seek Refuge with Allah-azwj the Magnificent, from evil of the haemophilia vein, and from evil of heat of the fire', and the benefit of the Hadeeth is that the Ruqya regarding other than the evil eye and the vermin is not a resort, and the reporter of the Hadeeth is Jabir, may Allah-azwj be Pleased with him''.[17]

13- الشِّهَابُ، قَالَ ص إِنَّ الْعَيْنَ لَتُدْخِلُ الرَّجُلَ الْقَبْرَ وَ الْجَمَلَ الْقِدْرَ.

Al Shihaab,

'He-saww said: 'The evil eye causes the man to enter the grave, and camel (into) the (cooking) pot''.[18]

14- الْإِحْتِجَاجُ، سَأَلَ الزِّنْدِيقُ أَبَا عَبْدِ اللَّهِ ع فِيمَا سَأَلَهُ فَقَالَ أَخْبِرْنِي عَنِ السِّحْرِ مَا أَصْلُهُ وَ كَيْفَ يَقْدِرُ السَّاحِرُ عَلَى مَا يُوصَفُ مِنْ عَجَائِبِهِ وَ مَا يَفْعَلُ

(The book) 'Al Ihtijaj' –

[14] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 1 H 11
[15] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 1 H 12 a
[16] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 1 H 12 b
[17] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 1 H 12 c
[18] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 1 H 13

‘The Atheist asked Abu Abdullah-asws among what he asked him-asws. He said, ‘Inform me about the sorcery. What is its origin and how is the sorcerer able upon what he describes from his wonders, and what he does?’

قَالَ إِنَّ السِّحْرَ عَلَى وُجُوهٍ شَتَّى وَجْهٌ مِنْهَا بِمَنْزِلَةِ الطِّبِّ كَمَا أَنَّ الْأَطِبَّاءَ وَضَعُوا لِكُلِّ دَاءٍ دَوَاءً فَكَذَلِكَ عِلْمُ السِّحْرِ احْتَالُوا لِكُلِّ صِحَّةٍ آفَةً وَ لِكُلِّ عَافِيَةٍ عَاهَةً وَ لِكُلِّ مَعْنًى حِيلَةً وَ نَوْعٌ مِنْهُ آخَرُ خَطْفَةٌ وَ سُرْعَةٌ وَ مَخَارِيقُ وَ خِفَّةٌ وَ نَوْعٌ مِنْهُ مَا يَأْخُذُ أَوْلِيَاءُ الشَّيَاطِينِ عَنْهُمْ

He-asws said: ‘The sorcery is based upon various aspects. An aspect from is at the status of the medicine, like what the doctors are placing a medication for each illness, so like that is knowledge of the sorcerers. They are deceiving that there is an illness for every healthy person, and there is a defect for every well-being, and there is a means for every meaning, and another type from it is impulse, and quickness, and extraordinary, and lightness (sleight of hand), and a type from it is what the friends of Satan-la take from them’.

قَالَ فَمِنْ أَيْنَ عَلِمَ الشَّيَاطِينُ السِّحْرَ

He said, ‘From where did the Satans-la learn the sorcery?’

قَالَ مِنْ حَيْثُ عَرَفَ الْأَطِبَّاءُ الطِّبَّ وَ بَعْضُهُ تَجْرِبَةٌ وَ بَعْضُهُ عِلَاجٌ

He-asws said: ‘From where the doctors learnt the medicine, and some of it is experience, and some of it is treatment’.

قَالَ فَمَا تَقُولُ فِي الْمَلَكَيْنِ هَارُوتَ وَ مَارُوتَ وَ مَا يَقُولُ النَّاسُ بِأَنَّهُمَا يُعَلِّمَانِ النَّاسَ السِّحْرَ

He said, ‘So what are you-asws saying regarding the two Angels, Harut and Marut, and what the people are saying that they both taught sorcery to the people?’

قَالَ إِنَّهُمَا مَوْضِعُ ابْتِلَاءٍ وَ مَوْقِفُ فِتْنَةٍ تَسْبِيحُهُمَا الْيَوْمَ لَوْ فَعَلَ الْإِنْسَانُ كَذَا وَ كَذَا لَكَانَ كَذَا وَ لَوْ يُعَالِجُ بِكَذَا وَ كَذَا لَصَارَ كَذَا أَصْنَافَ سِحْرٍ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يَخْرُجُ عَنْهُمَا فَيَقُولَانِ لَهُمْ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَأْخُذُوا عَنَّا مَا يَضُرُّكُمْ وَ لَا يَنْفَعُكُمْ

He-asws said: ‘They were both a place of Trial and a Fitna. Their phrases today, if the human being were to do such and such, such would happen, and if one were to treat with such and such, such would happen, types of sorcery. So they were learning from them what came out from them. They (Angels) were saying to them, ‘But rather, we are a Trial, so do not take from us what would harm you and will not benefit you’.

قَالَ أَ فَيَقْدِرُ السَّاحِرُ أَنْ يَجْعَلَ الْإِنْسَانَ بِسِحْرِهِ فِي صُورَةِ الْكَلْبِ أَوْ الْحِمَارِ أَوْ غَيْرِ ذَلِكَ

He said, ‘Is the sorcerer able to make by his sorcery, the human being to be in an image of the dog, or the donkey, or other than that?’

قَالَ هُوَ أَعْجَزُ مِنْ ذَلِكَ وَ أَضْعَفُ مِنْ أَنْ يُغَيِّرَ خَلْقَ اللَّهِ إِنَّ مَنْ أَبْطَلَ مَا رَكَّبَهُ اللَّهُ وَ صَوَّرَهُ غَيْرُهُ فَهُوَ شَرِيكٌ لِلَّهِ فِي خَلْقِهِ تَعَالَى عَنْ ذَلِكَ عُلُوّاً كَبِيراً لَوْ قَدَرَ السَّاحِرُ عَلَى مَا وَصَفْتَ لَدَفَعَ عَنْ نَفْسِهِ الْهَرَمَ وَ الْآفَةَ وَ الْأَمْرَاضَ وَ لَنَفَى الْبَيَاضَ عَنْ رَأْسِهِ وَ الْفَقْرَ عَنْ سَاحَتِهِ

He-asws said: 'He is frustrated from that and weaker from deceiving the creatures of Allah-azwj. One who nullifies what Allah-azwj has Installed and had Imaged something else, then he would be an associate of Allah-azwj in His-azwj creation. He-azwj is more Exalted than that, Loftier, Great! If the sorcerer was able upon what you have described, he would have repelled from himself the old age, and the disabilities, and the sicknesses, and would have negated the whiteness from his head, and the poverty from his courtyard (life).

وَ إِنَّ مِنْ أَكْبَرِ السِّحْرِ النَّمِيمَةَ يُفَرَّقُ بِهَا بَيْنَ الْمُتَحَابَّيْنِ وَ يُجْلَبُ الْعَدَاوَةُ عَلَى الْمُتَصَافِيَيْنِ وَ يُسْفَكُ بِهَا الدِّمَاءُ وَ يُهْدَمُ بِهَا الدُّورُ وَ يُكْشَفُ بِهَا السُّتُورُ وَ النَّمَّامُ أَشَرُّ مَنْ وَطِئَ عَلَى الْأَرْضِ بِقَدَمٍ

And from the greatest of the sorceries is the gossiping, separating by it between the loving ones and pulling the enmity upon the sincere ones, and shedding the blood by it, and demolish the houses (family life) by it, and uncover the veils by it, and the gossiper is the evilest of the ones to tread a foot upon the earth!

فَأَقْرَبُ أَقَاوِيلِ السِّحْرِ مِنَ الصَّوَابِ أَنَّهُ بِمَنْزِلَةِ الطِّبِّ إِنَّ السَّاحِرَ عَالَجَ الرَّجُلَ فَامْتَنَعَ مِنْ مُجَامَعَةِ النِّسَاءِ فَجَاءَ الطَّبِيبُ فَعَالَجَهُ بِغَيْرِ ذَلِكَ الْعِلَاجِ فَأَبْرَأَ.

The nearest of the correct words of the sorcery is that it is at the status of the medicine. The sorcerer treats the man, so he is prevented from copulating with the woman. So, the doctor comes and treats him with other than that treatment, and he is cured''.[19]

15- تَفْسِيرُ الْفُرَاتِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ الْعَلَوِيِّ وَ مُحَمَّدِ بْنِ عَمْرٍو الْخَزَّازِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ مَيْمُونٍ عَنْ عِيسَى بْنِ مُحَمَّدٍ عَنْ جَدِّهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: سَحَرَ لَبِيدُ بْنُ أَعْصَمَ الْيَهُودِيُّ وَ أُمُّ عَبْدِ اللَّهِ الْيَهُودِيَّةُ رَسُولَ اللَّهِ ص فَعَقَدُوا لَهُ فِي إِحْدَى عَشْرَةَ عُقْدَةً وَ جَعَلُوهُ فِي جُفٍ مِنْ طَلْعٍ ثُمَّ أَدْخَلُوهُ فِي بِئْرٍ بِوَادٍ بِالْمَدِينَةِ فِي مَرَاقِي الْبِئْرِ تَحْتَ حَجَرٍ

Tafseer Al Furaat – From Abdul Rahman Bin Muhammad Al Alawy and Muhammad Bin Amro Al Khazzaz, from Ibrahim Bin Muhammad Bin Maymoun, from Isa Bin Muhammad, from his grandfather,

'From Amir Al-Momineen-asws having said: 'Labeed Bin A'asam the Jew and Umm Abdullah the Jewess bewitched Rasool-Allah-saww. They tied twenty-one knots for him-saww and made it to be in the inside of almond peels, then inserted it in a well in a valley of Al-Medina, in a cavity in the well beneath a rock.

فَأَقَامَ النَّبِيُّ ص لَا يَأْكُلُ وَ لَا يَشْرَبُ وَ لَا يَسْمَعُ وَ لَا يُبْصِرُ وَ لَا يَأْتِي النِّسَاءَ فَنَزَلَ جَبْرَئِيلُ ع وَ أَنْزَلَ مَعَهُ الْمُعَوِّذَاتِ فَقَالَ لَهُ يَا مُحَمَّدُ مَا شَأْنُكَ قَالَ مَا أَدْرِي أَنَا بِالْحَالِ الَّذِي تَرَى

The Prophet-saww stayed, neither eating nor drinking, nor hearing nor seeing, nor going to the wives. Jibraeel-as descended and the Protections (of Allah-azwj) were Revealed with him-as. He-as said to him-saww: 'O Muhammad-saww! What is your-saww concern?' He-saww said: 'I-saww don't know. I-as am with the state which you-as see!'

قَالَ فَإِنَّ أُمَّ عَبْدِ اللَّهِ وَ لَبِيدَ بْنَ أَعْصَمَ سَحَرَاكَ وَ أَخْبَرَهُ بِالسِّحْرِ وَ حَيْثُ هُوَ ثُمَّ قَرَأَ جَبْرَئِيلُ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

[19] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 1 H 14

He[as] said: 'Umm Abdullah and Labeed Bin A'asim have bewitched you[asws]', and he[as] informed him[saww] of the sorcery and where it was. Then Jibraeel[as] recited: 'In the Name of Allah[azwj] the Beneficent, the Merciful. ***Say: 'I seek Refuge with Lord of Al-Falaq [113:1]***.

فَقَالَ رَسُولُ اللَّهِ ص ذَاكَ فَانْحَلَّتْ عُقْدَةٌ ثُمَّ لَمْ يَزَلْ يَقْرَأُ آيَةً وَ يَقْرَأُ رَسُولُ اللَّهِ ص وَ تَنْحَلُّ عُقْدَةٌ حَتَّى قَرَأَهَا عَلَيْهِ إِحْدَى عَشْرَةَ آيَةً وَ انْحَلَّتْ إِحْدَى عَشْرَةَ عُقْدَةً وَ جَلَسَ النَّبِيُّ

Rasool-Allah[saww] said that, and a knot was disentangled. Then he[as] did not cease to recited a Verse, and Rasool-Allah[saww] recited a Verse, and a knot disentangled, until he[saww] had recited eleven Verses upon it, and eleven knots were disentangled.

وَ دَخَلَ أَمِيرُ الْمُؤْمِنِينَ ع فَأَخْبَرَهُ بِمَا أَخْبَرَهُ جَبْرَئِيلُ ع وَ قَالَ انْطَلِقْ وَ ائْتِنِي بِالسِّحْرِ

And Amir Al-Momineen[asws] entered (This indicates that this Hadeeth is not from Amir Al Momineen[asws] as attributed). He[saww] informed him[asws] with what Jibraeel[as] had informed him[saww] and said: 'Go and come to me[saww] with the sorcery!'

فَجَاءَ بِهِ فَأَمَرَ بِهِ النَّبِيُّ ص فَنَقَضَ ثُمَّ تَفَلَ عَلَيْهِ وَ أَرْسَلَ إِلَى لَبِيدٍ وَ أُمِّ عَبْدِ اللَّهِ فَقَالَ مَا دَعَاكُمْ إِلَى مَا صَنَعْتُمَا

He[asws] came with it. The Prophet[saww] instructed him[asws]. He[saww] broke it, then spat upon it, and sent him[asws] to (fetch) Labeed and Umm Abdullah. He[saww] said: 'What called you to what did?'

ثُمَّ دَعَا رَسُولُ اللَّهِ ص عَلَى لَبِيدٍ وَ قَالَ لَا أَخْرَجَكَ اللَّهُ مِنَ الدُّنْيَا سَالِماً

Then Rasool-Allah[saww] supplicated against Labeed and said: 'May Allah[azwj] not Expel you from the world safely!'

قَالَ وَ كَانَ مُوسِراً كَثِيرَ الْمَالِ فَمَرَّ بِهِ غُلَامٌ فِي أُذُنِهِ قُرْطٌ قِيمَتُهُ دِينَارٌ فَجَذَبَهُ فَخَرَمَ أُذُنَ الصَّبِيِّ وَ أَخَذَهُ فَقُطِعَتْ يَدُهُ فِيهِ.

He (the narrator) said: 'And he was affluent, having a lot of wealth. A boy passed by him. There was an ear ring in his ear. It's value was one Dinar. He pulled it, and the ear of the child was torn, and he was seized, and his hand was cut regarding it''.[20]

دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع مِثْلَهُ إِلَى قَوْلِهِ وَ جَعَلَاهُ فِي مَرَاقِي الْبِئْرِ بِالْمَدِينَةِ فَأَقَامَ رَسُولُ اللَّهِ ص لَا يَسْمَعُ وَ لَا يُبْصِرُ وَ لَا يَفْهَمُ وَ لَا يَتَكَلَّمُ وَ لَا يَأْكُلُ وَ لَا يَشْرَبُ فَنَزَلَ عَلَيْهِ جَبْرَئِيلُ ع بِمُعَوِّذَاتٍ وَ سَاقَ نَحْوَهُ إِلَى قَوْلِهِ فَقُطِعَتْ يَدُهُ فَكُوِيَ مِنْهَا فَمَاتَ.

(The book) 'Da'aim Al Islam' –

'From Ja'far[asws] Bin Muhammad[asws], from his[asws] father[asws], from his[asws] forefathers[asws], from Ali[asws] – similar to it, up to his[asws] words: 'And they made it to be in a cavity of the well in Al-Medina. Rasool-Allah[saww] stayed, neither hearing nor seeing, nor understanding, nor speaking, nor eating nor drinking. Jibraeel[as] descended unto him[saww] with the 'Refuge seekers' (Surah Al-Falaq and Surah Al-Naas)' – and he continued approximate to it up to his

[20] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 1 H 15 a

words: ‘So his hand was cut, and he was cauterized from it, but he died’’.[21] (P.s. see note above)

16 طِبُّ الْأَئِمَّةِ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ الْبُرْسِيِّ عَنْ أَحْمَدَ بْنِ يَحْيَى الْأَرْمَنِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ جَبْرَئِيلَ أَتَى النَّبِيَّ ص وَ قَالَ يَا مُحَمَّدُ قَالَ لَبَّيْكَ يَا جَبْرَئِيلُ

(The book) ‘Tibb Al Aimma-asws – from Muhammad Bin Jafar Al Bursy, from Ahmad Bin Yahya Al Armany, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

‘From Abu Abdullah-asws having said: ‘Amir Al-Momineen-asws said: ‘Jibraeel-as came to the Prophet-saww and said: ‘O Muhammad-saww! He-saww said: ‘Here I-saww am, O Jibraeel-as!’

قَالَ إِنَّ فُلَاناً الْيَهُودِيَّ سَحَرَكَ وَ جَعَلَ السِّحْرَ فِي بِئْرِ بَنِي فُلَانٍ فَابْعَثْ إِلَيْهِ يَعْنِي إِلَى الْبِئْرِ أَوْثَقَ النَّاسِ عِنْدَكَ وَ أَعْظَمَهُمْ فِي عَيْنِكَ وَ هُوَ عَدِيلُ نَفْسِكَ حَتَّى يَأْتِيَكَ بِالسِّحْرِ

He-as said: ‘So and so Jew has bewitched you-saww and has made the sorcery to be in a well of the clan of so and so. Send to it, meaning to the well, the most trusted of the people with you-saww and their mightiest in your-saww eyes, and he-asws is an equal with your-saww self, until he-asws comes to you-saww with the sorcery’.

وَ قَالَ فَبَعَثَ النَّبِيُّ ص عَلِيَّ بْنَ أَبِي طَالِبٍ ع وَ قَالَ انْطَلِقْ إِلَى بِئْرِ ذَرْوَانَ فَإِنَّ فِيهَا سِحْراً سَحَرَنِي بِهِ لَبِيدُ بْنُ أَعْصَمَ الْيَهُودِيُّ فَأْتِنِي بِهِ

And he-asws said: ‘The Prophet-saww sent Ali-asws Bin Abu Talib-asws and said: ‘Go to the well of Zarwan, for therein is a sorcery Labeed Bin A’asim the Jew has bewitched me-saww with and come to me-saww with it!’

قَالَ عَلِيٌّ ع فَانْطَلَقْتُ فِي حَاجَةِ رَسُولِ اللَّهِ ص فَهَبَطْتُ فَإِذَا مَاءُ الْبِئْرِ قَدْ صَارَ كَأَنَّهُ مَاءُ الْحِنَّاءِ مِنَ السِّحْرِ فَطَلَبْتُهُ مُسْتَعْجِلًا حَتَّى انْتَهَيْتُ إِلَى أَسْفَلِ الْقَلِيبِ وَ لَمْ أَظْفَرْ بِهِ

Ali-asws said: ‘I-asws went regarding a need of Rasool-Allah-saww. I-asws descended, and there, the water of the well had become as if it was water of the Henna, from the sorcery. I-asws searched for it hastily until I-asws ended to the bottom of the well, and (but) I-asws was not successful with it.

قَالَ الَّذِينَ مَعِي مَا فِيهِ شَيْءٌ فَاصْعَدْ فَقُلْتُ لَا وَ اللَّهِ مَا كَذَبْتُ وَ لَا كُذِبْتُ وَ مَا يَقِينِي بِهِ مِثْلُ يَقِينِكُمْ يَعْنِي رَسُولَ اللَّهِ ص

Those who were with me-asws said, ‘There is nothing in it, so climb up!’ I-asws said: ‘No, by Allah-azwj! Neither have I-asws lied nor have I-asws been lied to, and my-asws certainty with him-saww is not like your certainties with him-saww’ – meaning Rasool-Allah-saww.

ثُمَّ طَلَبْتُ طَلَباً بِلُطْفٍ فَاسْتَخْرَجْتُ خُمّاً فَأَتَيْتُ النَّبِيَّ ص فَقَالَ افْتَحْهُ فَفَتَحْتُهُ فَإِذَا فِي الْخُمِّ قِطْعَةُ كَرَبِ النَّخْلِ فِي وَتَرٍ عَلَيْهَا إِحْدَى وَ عِشْرُونَ عُقْدَةً وَ كَانَ جَبْرَئِيلُ ع أَنْزَلَ يَوْمَئِذٍ الْمُعَوِّذَتَيْنِ عَلَى النَّبِيِّ ص

[21] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 1 H 15 b

Then I[-asws] searched with a subtle search and extracted a packet. I[-asws] came to the Prophet[-saww]. He[-saww] said: 'Open it!' I[-asws] opened it, and there, in the packed was a piece of a palm leaf in a string. There were twenty-one (eleven) knots upon it, and Jibraeel[-as] had descended on that with the 'The two refuge seekers (Surah Al-Falaq and Surah Al-Naas) unto the Prophet[-saww].

فَقَالَ النَّبِيُّ ص يَا عَلِيُّ اقْرَأْهُمَا عَلَى الْوَتَرِ فَجَعَلَ أَمِيرُ الْمُؤْمِنِينَ كُلَّمَا قَرَأَ آيَةً انْحَلَّتْ عُقْدَةٌ حَتَّى فَرَغَ مِنْهَا وَ كَشَفَ اللَّهُ عَزَّ وَ جَلَّ عَنْ نَبِيِّهِ مَا سُحِرَ بِهِ وَ عَافَاهُ

The Prophet[-saww] said: 'O Ali[-asws]! Recite them both upon the string!' Every time Amir Al-Momineen[-asws] went on to recite a Verse, a knot disentangled, until he[-asws] was free from it, and Allah[-azwj] Mighty and Majestic Removed from His[-azwj] Prophet[-saww] what he[-saww] had been bewitched with, and he[-saww] recovered'.

وَ يُرْوَى أَنَّ جَبْرَئِيلَ وَ مِيكَائِيلَ ع أَتَيَا إِلَى النَّبِيِّ ص فَجَلَسَ أَحَدُهُمَا عَنْ يَمِينِهِ وَ الْآخَرُ عَنْ شِمَالِهِ فَقَالَ جَبْرَئِيلُ لِمِيكَائِيلَ مَا وَجَعُ الرَّجُلِ فَقَالَ مِيكَائِيلُ هُوَ مَطْبُوبٌ فَقَالَ جَبْرَئِيلُ ع وَ مَنْ طَبَّهُ قَالَ لَبِيدُ بْنُ أَعْصَمَ الْيَهُودِيُّ ثُمَّ ذَكَرَ الْحَدِيثَ إِلَى آخِرِهِ.

And it is reported that Jibraeel[-as] and Mikaeel[-as] came to the Prophet[-saww]. One of them[-as] sate on his[-saww] right, and the other on his[-saww] left. Jibraeel[-as] said to Mikaeel[-as]: 'What is the pain of the man[-saww]?' Mikaeel[-as] said: 'He[-saww] is sick!' Jibraeel[-as] said: 'And who sickened him[-saww]?' He[-as] said: 'Labeed Bin A'asam the Jew' – then he (the narrator) mentioned the Hadeeth up to its end''.[22]

17- الطب، طب الأئمة عليهم السلام عَنْ إِبْرَاهِيمَ بْنِ الْبَيْطَارِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ وَ يُقَالُ لَهُ يُونُسُ الْمُصَلِّي لِكَثْرَةِ صَلَاتِهِ عَنِ ابْنِ مُسْكَانَ عَنْ زُرَارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ الْبَاقِرُ ع إِنَّ السَّحَرَةَ لَمْ يُسَلَّطُوا عَلَى شَيْءٍ إِلَّا الْعَيْنَ.

(The book) 'Tibb Al Aimma[-asws]', may the greetings be upon them[-asws] – From Ibrahim Bin Al Baytaar, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, and he is called 'Yunus the praying one' due to the frequency of his Salats, from Ibn Muskan, from Zurara who said,

'Abu Ja'far Al-Baqir[-asws]: 'The sorcerers did not overcome upon anything, except the eyes''.[23]

18- وَ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع أَنَّهُ سُئِلَ عَنِ الْمُعَوِّذَتَيْنِ أَنَّهُمَا مِنَ الْقُرْآنِ فَقَالَ الصَّادِقُ ع هُمَا مِنَ الْقُرْآنِ

And from Abu Abdullah Al-Sadiq[-asws]. He[-asws] was asked about Al-Mawazatein (Surahs Al-Falaq and Al-Naas), 'Are these two from the Quran?' Al-Sadiq[-asws] said: 'They are both from the Quran'.

فَقَالَ الرَّجُلُ إِنَّهُمَا لَيْسَتَا مِنَ الْقُرْآنِ فِي قِرَاءَةِ ابْنِ مَسْعُودٍ وَ لَا فِي مُصْحَفِهِ فَقَالَ أَبُو عَبْدِ اللَّهِ ع أَخْطَأَ ابْنُ مَسْعُودٍ أَوْ قَالَ كَذَبَ ابْنُ مَسْعُودٍ هُمَا مِنَ الْقُرْآنِ

The man said, 'But these two aren't from the Quran in the recitation of Ibn Masoud, nor are they in his Quran?' Abu Abdullah[-asws] said: 'Ibn Masoud is mistaken'. Or he[-asws] said: 'Ibn Masoud is lying! They are both from the Quran'.

[22] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 1 H 16
[23] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 1 H 17

قَالَ الرَّجُلُ فَأَقْرَأُ بِهِمَا يَا ابْنَ رَسُولِ اللَّهِ فِي الْمَكْتُوبَةِ

The man said, ‘So, can I recite these two, O son-asws of Rasool-Allah-saww, in the Prescribed (Salats)?’

قَالَ نَعَمْ وَ هَلْ تَدْرِي مَا مَعْنَى الْمُعَوِّذَتَيْنِ وَ فِي أَيِّ شَيْءٍ نَزَلَتَا إِنَّ رَسُولَ اللَّهِ سَحَرَهُ لَبِيدُ بْنُ أَعْصَمَ الْيَهُودِيُّ

He-asws said: ‘Yes, and do you know what is the meaning of ‘Al-Mawazateyn’ and regarding which it these were Revealed? Rasool-Allah-saww had been bewitched by Labeed Bin A’asim the Jew’.

فَقَالَ أَبُو بَصِيرٍ لِأَبِي عَبْدِ اللَّهِ ع وَ مَا كَانَ ذَا وَ مَا عَسَى أَنْ يَبْلُغَ مِنْ سِحْرِهِ

Abu Baseer said to Abu Abdullah-asws, ‘And what was that, and what Isa-as had reached from his-as sorcery?’

فَقَالَ أَبُو عَبْدِ اللَّهِ الصَّادِقُ ع بَلَى كَانَ النَّبِيُّ ص يَرَى [أَنَّهُ] يُجَامِعُ وَ لَيْسَ يُجَامِعُ وَ كَانَ يُرِيدُ الْبَابَ وَ لَا يُبْصِرُهُ حَتَّى يَلْمَسَهُ بِيَدِهِ وَ السِّحْرُ حَقٌّ وَ مَا سُلِّطَ السِّحْرُ إِلَّا عَلَى الْعَيْنِ وَ الْفَرْجِ

Abu Abdullah Al-Sadiq-asws said: ‘Yes. The Prophet-saww used to see that he-saww was copulating, and he-saww wasn’t copulating, and he-saww would want the door and he-saww could not see it until he-saww had touched it with his-saww hand; and the sorcery is true, and the sorcery cannot overcome except upon the eyes and the private parts.

فَأَتَاهُ جَبْرَئِيلُ ع فَأَخْبَرَهُ بِذَلِكَ فَدَعَا عَلِيّاً ع وَ بَعَثَهُ لِيَسْتَخْرِجَ ذَلِكَ مِنْ بِئْرِ أَزْوَانَ وَ ذَكَرَ الْحَدِيثَ بِطُولِهِ إِلَى آخِرِهِ.

Jibraeel-as came to him-saww and informed him-saww with that. He-saww called Ali-asws and dispatched him-asws to extract that from a well of Azwan’ – and mentioned the Hadeeth with its length up to its end’’.[24]

19- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ بْنِ مِهْرَانَ عَنْ زِيَادِ بْنِ هَارُونَ الْعَبْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْبَجَلِيِّ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَعْجَبَهُ شَيْءٌ مِنْ أَخِيهِ الْمُؤْمِنِ فليشمد [فَلْيُكَبِّرْ] عَلَيْهِ فَإِنَّ الْعَيْنَ حَقٌّ.

And from him, from Muhammad Bin Suleyman Bin Mihran, from Ziyad Bin Haroun Al Abdy, from Abdullah Bin Muhammad Al Bajaly, from Al Halby,

‘From Abu Abdullah-asws having said: ‘One whom something from his Momin brother fascinates him, let him exclaim Takbeer upon it, for the evil eye is true’’.[25]

20- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ مَيْمُونٍ الْمَكِّيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع أَنَّهُ قَالَ: لَوْ نُبِشَ لَكُمْ عَنِ الْقُبُورِ لَرَأَيْتُمْ أَنَّ أَكْثَرَ مَوْتَاهُمْ بِالْعَيْنِ لِأَنَّ الْعَيْنَ حَقٌّ

[24] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 1 H 18
[25] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 1 H 19

And from him, from Muhammad Bin Maymoun Al Makky, from Usman Bin Isa, from Al-Husayn Bin Al Mukhtar, from Safwan Al Jammal,

'From Abu Abdullah Al-Sadiq-asws having said: 'If the graves were to be exhumed for you all, you would see that more of their deaths were due to the evil eye, because the evil eye is true.

أَلَا إِنَّ رَسُولَ اللَّهِ ص قَالَ الْعَيْنُ حَقٌّ فَمَنْ أَعْجَبَهُ مِنْ أَخِيهِ شَيْءٌ فَلْيَذْكُرِ اللَّهَ فِي ذَلِكَ فَإِنَّهُ إِذَا ذَكَرَ اللَّهَ لَمْ يَضُرَّهُ.

Indeed! Rasool-Allah-saww had said: 'The evil eye is true, so the one whom something from his bother fascinates him, let him mention Allah-azwj during that, so when he mentions Allah-azwj, it would not harm him''.[26]

21- وَ مِنْهُ، عَنْ سَهْلِ بْنِ مُحَمَّدِ بْنِ سَهْلٍ عَنْ عَبْدِ رَبِّهِ بْنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنِ ابْنِ أُورَمَةَ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَلَبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ النُّشْرَةِ لِلْمَسْحُورِ فَقَالَ مَا كَانَ أَبِي ع يَرَى بِهَا بَأْساً.

And from him, from Sahl Bin Muhammad Bin Sahl, from Abd Rabbih Bin Muhammad Bin Ibrahim, from Ibn Awrama, from Ibn Muskan, from Al Halby who said,

'I asked Abu Abdullah-asws about the spiritual ritual for the bewitched. He-asws said: 'My-asws father-asws did not see any problem with it''.[27]

22- الْمَكَارِمُ، عَنْ مُعَمَّرِ بْنِ خَلَّادٍ قَالَ: كُنْتُ مَعَ الرِّضَا ع بِخُرَاسَانَ عَلَى نَفَقَاتِهِ فَأَمَرَنِي أَنْ أَتَّخِذَ لَهُ غَالِيَةً فَلَمَّا اتَّخَذْتُهَا فَأُعْجِبَ بِهَا فَنَظَرَ إِلَيْهَا فَقَالَ لِي يَا مُعَمَّرُ إِنَّ الْعَيْنَ حَقٌّ فَاكْتُبْ فِي رُقْعَةٍ الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ الْمُعَوِّذَتَيْنِ وَ آيَةَ الْكُرْسِيِّ وَ اجْعَلْهَا فِي غِلَافِ الْقَارُورَةِ.

(The book) 'Al Mukarim' – From Muammar Bin Khallad who said,

'I was with Al-Reza-asws at Khurasan (in charge) upon his-asws expenditures. He-asws instructed me to take some expensive perfume for him-asws. When I had taken it, I was fascinated by it. He-asws looked at it and said to me: 'O Muammar! The evil eye is true, so write in a parchment – '(Surahs) Al-Hamd, and Al-Tawheed, and Al-Mawazateyn (Al-Falaq and Al-Naas), and Ayat Al-Kursy, and make these to be inside the bottle''.[28]

23- وَ مِنْهُ، رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: الْعَيْنُ حَقٌّ وَ لَيْسَ تَأْمَنُهَا مِنْكَ عَلَى نَفْسِكَ وَ لَا مِنْكَ عَلَى غَيْرِكَ فَإِذَا خِفْتَ شَيْئاً مِنْ ذَلِكَ فَقُلْ مَا شَاءَ اللَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ثَلَاثاً.

And from him –

'It is reported from Abu Abdullah-asws having said: 'The evil eye is true, and it isn't wishing for it from you upon yourself, nor from you upon someone else. When you fear anything from that, then say, 'Whatever Allah-azwj so Desires! There is neither might nor strength except with Allah-azwj the Exalted, the Magnificent' – thrice''.[29]

[26] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 1 H 20
[27] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 1 H 21
[28] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 1 H 22
[29] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 1 H 23

24- وَ عَنْهُ ع قَالَ: مَنْ أَعْجَبَهُ مِنْ أَخِيهِ شَيْءٌ فَلْيُبَارِكْ عَلَيْهِ فَإِنَّ الْعَيْنَ حَقٌّ.

And from him[-asws] having said: 'One who is fascinated by something from his brother, let him Bless upon him, for the evil eye is true!''[30]

25- وَ مِنْهُ، قَالَ النَّبِيُّ ص إِنَّ الْعَيْنَ لَيُدْخِلُ الرَّجُلَ الْقَبْرَ وَ الْجَمَلَ الْقِدْرَ.

And from him,

'The Prophet[-saww] said: 'The evil eye tends to enter the man into the grave and the camel into the (cooking) pot''.[31]

26- وَ قَالَ ص لَا رُقْيَةَ إِلَّا مِنْ حُمَةٍ وَ الْعَيْنِ.

And he[-saww] said: 'There is no Ruqya except from vermin and the evil eye''.[32]

27- وَ مِنْهُ، عَنِ الصَّادِقِ ع لَوْ كَانَ شَيْءٌ يَسْبِقُ الْقَدَرَ لَسَبَقَهُ الْعَيْنُ.

And from him,

'From Al-Sadiq[-asws]: 'If there was anything (which could) precede the Pre-determination, the evil eye would precede it''.[33]

28- الْخِصَالُ، بِإِسْنَادِهِ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع أَنَّ النَّبِيَّ ص قَالَ: لَا رُقَى إِلَّا فِي ثَلَاثَةٍ فِي حُمَةٍ أَوْ عَيْنٍ أَوْ دَمٍ لَا يَرْقَأُ.

(The book) 'Al Khisaal' – By his chain from Al Sakuni,

'From Ja'far Bin Muhammad[-asws], from his[-asws] father[-asws]: 'The Prophet[-saww] said: 'There is no Ruqya except regarding three – Regarding vermin, or evil eye, or blood not stopping''.[34]

29- جَامِعُ الْأَخْبَارِ، قَالَ رَسُولُ اللَّهِ ص إِنَّ الْعَيْنَ لَتُدْخِلُ الرَّجُلَ الْقَبْرَ وَ تُدْخِلُ الْجَمَلَ الْقِدْرَ.

(The book) 'Jamie Al Akhbaar' –

'Rasool-Allah[-saww] said: 'The evil eye tends to enter the man into the grave and enters the camel into the (cooking) pot''.[35]

30- وَ جَاءَ فِي الْخَبَرِ أَنَّ أَسْمَاءَ بِنْتَ عُمَيْسٍ قَالَتْ يَا رَسُولَ اللَّهِ ص إِنَّ بَنِي جَعْفَرٍ تُصِيبُهُمُ الْعَيْنُ فَأَسْتَرْقِي لَهُمْ قَالَ نَعَمْ فَلَوْ كَانَ شَيْءٌ يَسْبِقُ الْقَدَرَ لَسَبَقَتِ الْعَيْنُ.

[30] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 1 H 24
[31] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 1 H 25
[32] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 1 H 26
[33] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 1 H 27
[34] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 1 H 28
[35] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 1 H 29

And it has come in the Hadeeth that Asma Bint Umeys said, 'O Rasool-Allah[saww]! The sons of Ja'far[as] have been afflicted by the evil eye, so shall I perform Ruqya for them?' He[saww] said: 'Yes. If there was anything (which could) precede the Pre-determination, the evil eye would have preceded it''.[36]

31- نَوَادِرُ الرَّاوَنْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا رَفَعَ النَّاسُ أَبْصَارَهُمْ إِلَى شَيْءٍ إِلَّا وَضَعَهُ اللَّهُ.

(The book) 'Nawadir' of Al Rawandy – By his chain,

'From Musa[asws] Bin Ja'far[asws], from his[asws] forefathers[asws] having said: 'Rasool-Allah[saww] said: 'The people do not raise their eyes to (covet) anything, except Allah[azwj] Drops it''.[37]

32- النهج، نهج البلاغة قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا قَالَ النَّاسُ لِشَيْءٍ طُوبَى لَهُ إِلَّا وَ قَدْ خَبَأَ الدَّهْرُ لَهُ يَوْمَ سَوْءٍ.

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen[asws] said: 'The people will not say for anything, 'Beatitude' (in fascination) for it, except and the times would have hidden an evil day for it''.[38]

[36] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 1 H 30
[37] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 1 H 31
[38] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 1 H 32

باب 2 حقيقة الجن و أحوالهم

CHAPTER 2 – REALITY OF THE JINN AND THEIR SITUATIONS

الآيات

The Verses –

الأنعام وَ جَعَلُوا لِلَّهِ شُرَكاءَ الْجِنَّ وَ خَلَقَهُمْ وَ خَرَقُوا لَهُ بَنِينَ وَ بَناتٍ بِغَيْرِ عِلْمٍ سُبْحانَهُ وَ تَعالى عَمَّا يَصِفُونَ

(Surah) Al Anaam: ***And they are making the jinn as being associates of Allah, and (although) He Created them, and they are imputing for him having sons and daughter, without knowledge. Glorious is He and Exalted from what they are ascribing [6:100]***.

و قال تعالى وَ يَوْمَ يَحْشُرُهُمْ جَمِيعاً يا مَعْشَرَ الْجِنِّ قَدِ اسْتَكْثَرْتُمْ مِنَ الْإِنْسِ وَ قالَ أَوْلِياؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنا بِبَعْضٍ وَ بَلَغْنا أَجَلَنَا الَّذِي أَجَّلْتَ لَنا قالَ النَّارُ مَثْواكُمْ خالِدِينَ فِيها إِلَّا ما شاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ

And the Exalted Said: ***And the day He would be Gathering them altogether: "O community of the Jinn! You had (deluded) a lot of the humans!" And their friends from the humans would say, 'Our Lord! Some of us enjoyed with the others and we reached our term which You had Made for us'. He would Say: "The Fire is your abode, being eternally in it, except for what Allah so Desires. Surely your Lord is Wise, most-Knowing [6:128]***.

وَ كَذلِكَ نُوَلِّي بَعْضَ الظَّالِمِينَ بَعْضاً بِما كانُوا يَكْسِبُونَ

And like that We Cause some of the unjust ones to befriend the others due to what they were earning [6:129].

يا مَعْشَرَ الْجِنِّ وَ الْإِنْسِ أَ لَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آياتِي وَ يُنْذِرُونَكُمْ لِقاءَ يَوْمِكُمْ هذا قالُوا شَهِدْنا عَلى أَنْفُسِنا وَ غَرَّتْهُمُ الْحَياةُ الدُّنْيا وَ شَهِدُوا عَلى أَنْفُسِهِمْ أَنَّهُمْ كانُوا كافِرِينَ.

O community of the Jinn and the humans! Did there not come to you Rasools from you relating My Verses upon you and warning you of a meeting of this day of yours?" They would say, 'We testify upon ourselves'. And the life of the world had deceived them, and they would testify against their own selves that they were Kafirs [6:130].

الأعراف فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَ اسْتَرْهَبُوهُمْ وَ جاؤُ بِسِحْرٍ عَظِيمٍ

(Surah) Al A'raaf: ***So when they cast, they bewitched the eyes of the people and frightened them, and they came with a great sorcery [7:116]***.

الحجر وَ الْجَانَّ خَلَقْناهُ مِنْ قَبْلُ مِنْ نارِ السَّمُومِ

(Surah) Al Hijr: ***And the Jaan, We Created him from before, from the toxic fire [15:27]***.

الشعراء هَلْ أُنَبِّئُكُمْ عَلى مَنْ تَنَزَّلُ الشَّياطِينُ تَنَزَّلُ عَلى كُلِّ أَفَّاكٍ أَثِيمٍ يُلْقُونَ السَّمْعَ وَ أَكْثَرُهُمْ كاذِبُونَ

(Surah) Al Shoara: ***Shall I inform you of the ones upon whom the Satans descend? [26:221] They descend upon every sinful liar [26:222] Inclining the hearing, and most of them are liars [26:223]***.

النمل وَ حُشِرَ لِسُلَيْمانَ جُنُودُهُ مِنَ الْجِنِّ وَ الْإِنْسِ وَ الطَّيْرِ فَهُمْ يُوزَعُونَ

(Surah) Al Naml: ***And there were assembled for Suleyman, his armies from the Jinn, and the human beings, and the birds, and they were arranged in rows [27:17]***.

و قال تعالى قالَ عِفْرِيتٌ مِنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقامِكَ وَ إِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ

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

التنزيل لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَ النَّاسِ أَجْمَعِينَ

(Surah) Al Tanzeel (Sajdah): ***"I will Fill Hell from the Jinn and the people together! [32:13]***.

سبأ وَ مِنَ الْجِنِّ مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَ مَنْ يَزِغْ مِنْهُمْ عَنْ أَمْرِنا نُذِقْهُ مِنْ عَذابِ السَّعِيرِ

(Surah) Saba: ***And from the Jinn were ones who worked in front of him by the Permission of his Lord. And one from them who evaded Our Command, We shall Make him taste Punishment of the Blazing Fire [34:12]***.

يَعْمَلُونَ لَهُ ما يَشاءُ مِنْ مَحارِيبَ وَ تَماثِيلَ وَ جِفانٍ كَالْجَوابِ وَ قُدُورٍ راسِياتٍ اعْمَلُوا آلَ داوُدَ شُكْراً وَ قَلِيلٌ مِنْ عِبادِيَ الشَّكُورُ

They were making for him whatever he so desired, from the prayer Niches, and figurines, and bowls like the watering troughs, and fixed cauldrons. Work gratefully, family of Dawood, and a few from My servants are grateful [34:13].

فَلَمَّا قَضَيْنا عَلَيْهِ الْمَوْتَ ما دَلَّهُمْ عَلى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنْسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَنْ لَوْ كانُوا يَعْلَمُونَ الْغَيْبَ ما لَبِثُوا فِي الْعَذابِ الْمُهِينِ

But when We Decreed death unto him, nothing evidenced them upon his death except an insect of the earth which ate his staff. So when he fell down, it was clear to the Jinn that had they known the unseen, they would not have remained in the abasing torment [34:14].

و قال سبحانه بَلْ كانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ

And the Glorious Said: ***They shall say: 'Glory be to You! You are our Guardian from besides them. But they were worshipping the Jinn. Most of them were believing in them [34:41]***.

الأحقاف أُولئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَ الْإِنْسِ إِنَّهُمْ كانُوا خاسِرِينَ

They are those, the Word has proven true upon them among communities which has passed from before them, from the Jinn and the human beings. They were losers [46:18].

و قال سبحانه وَ إِذْ صَرَفْنا إِلَيْكَ نَفَراً مِنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قالُوا أَنْصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلى قَوْمِهِمْ مُنْذِرِينَ

And the Glorious Said: ***And when We Turned a number of the Jinn towards you listening to the Quran, so when they presented, they said, 'Listen!' So when it (recitation) ended, they turned back towards their people, warning them [46:29]***.

قالُوا يا قَوْمَنا إِنَّا سَمِعْنا كِتاباً أُنْزِلَ مِنْ بَعْدِ مُوسى مُصَدِّقاً لِما بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَ إِلى طَرِيقٍ مُسْتَقِيمٍ

They said, 'O our people! We heard a Book Revealed from after Musa, ratifying what was before it, Guiding to the Truth and to a Straight Path [46:30].

يا قَوْمَنا أَجِيبُوا داعِيَ اللَّهِ وَ آمِنُوا بِهِ يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَ يُجِرْكُمْ مِنْ عَذابٍ أَلِيمٍ

O our people! Answer the Call of Allah and believe in Him. He will Forgive your sins for you and Protect you from the painful Punishment [46:31].

وَ مَنْ لا يُجِبْ داعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَ لَيْسَ لَهُ مِنْ دُونِهِ أَوْلِياءُ أُولئِكَ فِي ضَلالٍ مُبِينٍ

And one who does not answer the Call of Allah, so he wouldn't be escaping in the earth, and there wouldn't be a guardian for him besides Him. They are in clear straying' [46:32].

الرحمن وَ خَلَقَ الْجَانَّ مِنْ مارِجٍ مِنْ نارٍ

(Surah) Al Rahman: ***And Created the Jaan from smokeless fire [55:15]***.

و قال عز و جل يا مَعْشَرَ الْجِنِّ وَ الْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطارِ السَّماواتِ وَ الْأَرْضِ فَانْفُذُوا لا تَنْفُذُونَ إِلَّا بِسُلْطانٍ

And Mighty and Majestic Said: ***O communities of the Jinn and the humans! If you are able to pass beyond the diameter of the skies and the earth, then pass. You will not be passing through except with authorisation [55:33]***.

و قال سبحانه وَ لِمَنْ خافَ مَقامَ رَبِّهِ جَنَّتانِ

And the Glorious Said: ***And for the one who fears to stand before his Lord are two Gardens [55:46]***.

و قال تعالى لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَ لا جَانٌّ

And the Exalted: ***In these would be ones of modest gaze, neither having been touched by a human before them nor Jinn [55:56]***.

في موضعين الجن قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ فَقالُوا إِنَّا سَمِعْنا قُرْآناً عَجَباً إلى آخر السورة.

In two places (Surah) Al Jinn: ***Say: 'It is Revealed unto me that a number of the Jinn listened intently, and they said, 'We heard an amazing recitation!' [72:1]*** – up to the end of the Chapter.

تفسير وَ جَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ قال الرازي في تفسيره إن الذين أثبتوا الشريك لله فرق و طوائف.

Tafseer: ***And they are making the jinn as being associates of Allah, [6:100]***. Al Razi said in his Tafseer, 'Those who proved the associate being for Allah-azwj are sects and parties.

فالأولى عبدة الأصنام فهم يقولون الأصنام شركاء لله في المعبودية و لكنهم يعترفون بأن هذه الأصنام لا قدرة لها على الخلق و الإيجاد و التكوين.

The first are worshippers of the idols. They are saying the idols are associates of Allah-azwj in being worshipped, but they are acknowledging that these idols, there is no power for them upon the creatures, and the innovating and the bringing into being.

و الثانية الذين يقولون مدبر هذا العالم هو الكواكب و هؤلاء فريقان منهم من يقول إنها واجبة الوجود لذواتها و منهم من يقول إنها ممكنة الوجود محدثة و خالقها هو الله تعالى إلا أنه سبحانه فوض تدبير هذا العالم الأسفل إليها و هم الذين ناظرهم الخليل.

And the second are those who are saying the manages of this world (universe), it is the stars (planets), and they are of two sects. From them is one who says these are necessarily existent of their own existence, and from them is one who says these are of possible existence, occurrences, and their Creator, it is Allah-azwj the Exalted, except that He-azwj the Glorious has Delegated the management of this lower world to them, and they are those whom the Friend (Ibrahim-as) looked at.

و الثالثة من المشركين الذين قالوا لجملة هذا العالم بما فيه من السماوات و الأرض إلهان أحدهما فاعل الخير و ثانيهما فاعل الشر و المقصود من هذه الآية حكاية مذهب هؤلاء

And the third are from the Polytheists, those who say there are two gods for the totality of this world with whatever is in it, from the skies and the earth. One of these two is a doer of good and their second is a doer of evil, and the purpose of this Verse is a narrative of their doctrine.

فروي عن ابن عباس أنه قال قوله تعالى وَ جَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ نزلت في الزنادقة الذين قالوا إن الله و إبليس أخوان فالله تعالى خالق النار و الدواب و الأنعام و الخيرات و إبليس خالق السباع و الحيات و العقارب و الشرور.

It is reported from Ibn Abbas having said, 'The Words of the Exalted: ***And they are making the jinn as being associates of Allah, [6:100]*** were Revealed regarding the Atheists, those who said that Allah-azwj and Iblees-la are two brothers. Allah-azwj the Exalted Created the fire, and the (domestic) animals, and the people, and the good, and Iblees-la is the creator of the wild animals, and the snakes, and the scorpions, and the evils.

و اعلم أن هذا القول الذي ذكره ابن عباس أحسن الوجوه المذكورة في هذه الآية لأن بهذا الوجه يحصل لهذه الآية مزيد فائدة مغايرة لما سبق ذكره في الآيات المتقدمة

And know that this word which Ibn Abbas has mentioned, it's best aspect is mentioned in this Verse, because this aspect results is more benefit for this Verse, different to what it's mention had preceded in the aforementioned Verses.

قال ابن عباس و الذي يقوي هذا الوجه قوله تعالى وَ جَعَلُوا بَيْنَهُ وَ بَيْنَ الْجِنَّةِ نَسَباً و إنما وصف بكونه من الجن لأن لفظ الجن مشتق من الاستتار و الملائكة و الروحانيون لا يرون بالعيون فصارت كأنها مستترة من العيون فبهذا أطلق لفظ الجن عليها.

Ibn Abbas said, 'And that which strengthens this aspect are Words of the Exalted: ***And they are asserting a link between Him and the Jinn, and the Jinn do know that they would be presented (before their Lord) [37:158]***, and rather they are describing His-azwj Being from the Jinn, because the word 'Jinn' is derived from the 'concealed', and the Angels and the spiritual beings are not see with the eyes. So it is as if it became concealed from the eyes. For this, the word 'Jinn' is linked upon it.

و أقول هذا مذهب المجوس و إنما قال ابن عباس هذا قول الزنادقة لأن المجوس يلقبون بالزنادقة لأن الكتاب الذي زعم زردشت أنه نزل عليه من عند الله مسمى بالزند و المنسوب إليه يسمى بالزندي ثم عرب فقيل زنديق ثم جمع فقيل زنادقة.

And I (Majlisi) am saying, 'This is a doctrine of the Magians, and rather Ibn Abbas said, 'This is a word of the Atheists, because the Magians are being titled as the Atheists, because the book which Zardasht had claimed that it was Revealed unto him from the Presence of Allah-azwj, is named as 'Al Zind', and the attribute to it is the name 'The Atheists' (Al Zandy). Then it was Arabised, so it was said 'Zindeeq'. Then it was pluralised, so it was said, 'Zanadiqa'.

و اعلم أن المجوس قالوا كل ما في هذا العالم من الخيرات فهو من يزدان و كل ما فيه من الشرور من أهرمن و هو المسمى بإبليس في شرعنا ثم اختلفوا فالأكثرون منهم على أن أهرمن محدث و لهم في كيفية حدوثه أقوال عجيبة

And know that the Magians say, 'All what is in this world, from the good, it is from 'Yazdan' and all what is in it from the evils, is from 'Ahraman', and it is the name of Iblees-la, in our beginning'. Then they differed, so most of them are upon that Ahraman is an occurrence, and there are strange words for hem in the method of his-la occurrence.

و الأقلون منهم قالوا إنه قديم أزلي و على القولين فقد اتفقوا على أنه شريك لله في تدبير العالم فخيرات هذا العالم من الله و شروره من إبليس.

And the speakers from them said he-la is ancient, eternal, and based upon the two words, they are co-incidental upon that he-la is an associate of Allah-azwj in managing the world. So the good of this world is from Allah-azwj, and it's evils are from Iblees-la.

فإن قيل فعلى هذا التقدير القوم أثبتوا لله شريكا واحدا و هو إبليس فكيف حكى الله عنهم أنهم أثبتوا لله شركاء

If it is said, 'Upon this estimation, the people are proving there being one associate for Allah-azwj, and he-la is Iblees-la, so how can Allah-azwj Narrate from them? They are proving there being an associate for Allah-azwj'.

و الجواب أنهم يقولون عسكر الله هم الملائكة و عسكر إبليس هم الشياطين و الملائكة فيهم كثرة عظيمة و هم أرواح طاهرة مقدسة و هي تلهم الأرواح البشرية بالخيرات و الطاعات و الشياطين أيضا فيهم كثرة عظيمة و هي تلقي الوسواس الخبيثة إلى الأرواح البشرية

And the answer is, they are saying, 'The army of Allah-azwj, they are the Angels, and army of Iblees-la, they-la are the Satans-la. And the Angels, among them are a large number, and they are clean souls, Holy, and these souls inspire the mortals with the goodness and the obedience; and the Satans-la as well, among them are a large number, and they-la cast the wicked uncertainty (*Al-Waswaas*) to the mortal souls.

و الله مع عسكره من الملائكة يحاربون إبليس مع عسكره من الشياطين فلهذا السبب حكى الله عنهم أنهم أثبتوا لله شركاء من الجن.

And Allah-azwj, with His-azwj army from the Angels, they are battling Iblees-la with his-la army from the Satans-la. Therefore, for this reason, Allah-azwj has Narrated about them, they are affirming associates for Allah-azwj from the Jinn.

فإذ عرفت هذا فقوله وَ خَلَقَهُمْ إشارة إلى الدليل القاطع الدال على فساد كون إبليس شريكا لله في ملكه

So, when you know this, then His-azwj Words: ***and (although) He Created them, [6:100]***, is an indication to the conclusive evidence upon the spoiling of Iblees-la being an associate of Allah-azwj in His-azwj Kingdom.

و تقريره من وجهين. الأول أنا نقلنا عن المجوس أن الأكثرين منهم معترفون بأن إبليس ليس بقديم بل هو محدث و كل محدث فله خالق و ما ذاك إلا الله سبحانه فيلزمهم القطع بأن خالق إبليس هو الله تعالى

And it's account is from two aspects. The first, we are transmitting from the Magians that most of them are acknowledging that Iblees-la isn't ancient (eternal), but he-la is an occurrence, and every occurrence has a Creator for it, that is not except Allah-azwj the Glorious. So, it necessitates them the conclusion that Creator of Iblees-la, He-azwj is Allah-azwj the Exalted.

و لما كان إبليس أصلا لجميع الشرور و القبائح فيلزمهم أن إله العالم هو الخالق لما هو أصل الشرور و المفاسد و إذا كان كذلك امتنع عليهم أن يقولوا لا بد من إلهين يكون أحدهما فاعل الخيرات و الثاني فاعلا للشرور و بهذا الطريق ثبت أن إله الخير هو بعينه الخالق لهذا الذي هو الشر الأعظم.

And when Iblees-la was the origin of entirety of the evils and the ugliness. Thus, it necessitates them that the God-azwj of the world, He-azwj is the Creator when He-azwj is the Origin of the evils and the spoilers. And when it was like that, it is forbidden upon them that they should be saying, 'There is no escape for there being two gods, one of them being a doer of the good and the second one being a doer of the evils'. And in this way, it is proven that the God of good, He-azwj exactly the Creator of this which is the mightiest evil.

و الثاني ما بينا في كتبنا أن ما سوى الواحد ممكن لذاته و كل ممكن لذاته فهو محدث ينتج أن ما سوى الواحد الأحد الحق فهو محدث فيلزم القطع بأن إبليس و جميع جنوده موصوفون بالحدوث و حصول الوجود بعد العدم فيعود الإلزام المذكور على ما قررنا.

And the second is what we have explained in our books that whatever is besides the One-azwj, is of possible existence, and all everything of possible existence, it is an occurrence, resulting in that whatever is besides the One-azwj, the First, the Truth, it is an occurrence. So, the conclusion necessitates that Iblees-la and entirety of his-la armies are described as occurrences and having resulted in the existence after the non-existence. So, the aforementioned necessity returns to what we have repeated.

و قيل المراد بالآية أن الكفار كانوا يقولون الملائكة بنات الله و أطلق الجن عليهم لكونهم مستترين عن الأعين

And it is said, 'The intent with the Verse is that the Kafirs were saying the Angels are daughters of Allah-azwj', and they linked the Jinn to them due to their being concealed from the eyes'.

و قال الحسن و طائفة إن المراد أن الجن دعوا الكفار إلى عبادة الأصنام و إلى القول بالشرك فقبلوا من الجن هذا القول و أطاعوهم فصاروا من هذا الوجه قائلين بكون الجن شركاء لله و الحق هو القول الأول.

And Al-Hassan and a party said, 'The intent is that the Jinn called the Kafirs to worship the idols and to the word with the Shirk (association). They accepted this word from the Jinn and obeyed them, so they became, from this aspect, speakers (believers) of the Jinn being associates of Allah-azwj. And the truth, it is the first word.

وَ خَرَقُوا لَهُ بَنِينَ قال الفراء معنى خرقوا افتعلوا و افتروا فأما الذين أثبتوا البنين فهم النصارى و قوم من اليهود و أما الذين أثبتوا البنات فهم العرب قالوا الملائكة بنات الله

and they are imputing for him having sons [6:100]. Al-Fara'a said, 'The meaning of 'imputing' is they made up and fabricated. As for those affirming the sons, they are the Christians and a group from the Jews. And as for those affirming the daughters, they are the Arabs. They said the Angels are daughters of Allah-azwj.

و قوله بِغَيْرِ عِلْمٍ كالتنبيه على ما هو الدليل القاطع على فساد هذا القول لأن الولد يشعر بكونه متولدا عن جزء من أجزاء الوالد و ذلك إنما يعقل في حق من يكون مركبا و يمكن انفصال بعض أجزائه عنه و ذلك في حق الأحد الفرد محال

And His-azwj Words: ***without knowledge. [6:100]***, like the alerting upon what is the conclusive evidence upon the corruption of this word, because the child is an indication of it being produced from a segment from the segments of the parent, and that only comes to mind in trueness of the one who happens to be a compound, and it is possible to separate part of its parts away from it; and that, in reality, is the One-azwj, the Individual.

فحاصل الكلام أن من علم أن الإله ما حقيقته استحال أن يقول له ولد

The speech results in that the one who knows that the God-azwj is what He-azwj really is, it would be impossible for him to be saying there being a son for Him-azwj.

فقوله بِغَيْرِ عِلْمٍ إشارة إلى هذه الدقيقة و سُبْحانَهُ تنزيه لله عن كل ما لا يليق به وَ تَعالى أي هو متعال عن كل اعتقاد باطل و قول فاسد.

His-azwj Words: ***without knowledge. [6:100]***, are an indication to this detail; and: ***Glorious is He***, is a removal of Allah-azwj all what is not related with Him-azwj, ***and Exalted [6:100]*** – i.e., He-azwj is Exalted from all false beliefs and corrupt words.

قوله سبحانه وَ يَوْمَ يَحْشُرُهُمْ جَمِيعاً أي جميع الخلق أو الإنس و الجن يا مَعْشَرَ الْجِنِ أي يا جماعة الجن قَدِ اسْتَكْثَرْتُمْ مِنَ الْإِنْسِ أي من إغوائهم و إضلالهم أو منهم بأن جعلتموهم أتباعكم فحشروا معكم

Words of the Glorious: ***And the day He would be Gathering them altogether:*** - i.e., entirety of the creatures, or the human beings and the Jinn (only) - ***"O community of the Jinn!*** – i.e., O gathering of the Jinn - ***You had (deluded) a lot of the humans!" [6:128]*** – i.e., deviating them and straying them, or from them, by making them your followers, so they (are now being) gathered with you all.

وَ قالَ أَوْلِياؤُهُمْ مِنَ الْإِنْسِ الذين أطاعوهم رَبَّنَا اسْتَمْتَعَ بَعْضُنا بِبَعْضٍ أي انتفع الإنس بالجن بأن دلوهم على الشهوات و ما يتوصل به إليها و الجن بالإنس بأن أطاعوهم و حصلوا مرادهم

And their friends from the humans would say, - those who had followed them - ***'Our Lord! Some of us enjoyed with the others [6:128]*** – i.e., the humans had benefited due to the Jinn by their pointing them upon the lustful desires and what they arrived with to it, and the Jinn with the humans, by their (humans) following them (Jinn), and it resulted in their purposes.

و قيل استمتاع الإنس بهم أنهم كانوا يعوذون بهم في المفاوز عند المخاوف و استمتاعهم بالإنس اعتراف بأنهم يقدرون على إجارتهم.

And it is said the enjoyment of the humans with (due to) them, they were seeking refuge with them during the frights (panic), and their enjoyment with the humans was their (humans) acknowledging that they (Jinn) were able upon sheltering them.

وَ بَلَغْنا أَجَلَنَا الَّذِي أَجَّلْتَ أي البعث

and we reached our term which You had Made for us'. [6:128] – i.e., the Resurrection.

وَ كَذلِكَ نُوَلِّي بَعْضَ الظَّالِمِينَ بَعْضاً أي نكل بعضهم إلى بعض أو يجعل بعضهم يتولى بعضا فيغويهم أو أولياء بعض و قرناؤهم في العذاب كما كانوا في الدنيا.

And like that We Cause some of the unjust ones to befriend the others [6:129] – i.e., transfer some of them to others or making some of them to be in charge of others so they would deviate them, or befriend others, and their pairs would be in the Punishment like what they had been (paired) in the world.

أَ لَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ قال الطبرسي رحمه الله قوله مِنْكُمْ و إن كان خطابا لجميعهم و الرسل من الإنس خاصة فإنه يحتمل أن يكون لتغليب أحدهما على الآخر كما قال سبحانه يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَ الْمَرْجانُ و إن كان اللؤلؤ يخرج من الملح دون العذاب

Did there not come to you Rasools from you [6:130]. Al-Tabrsee, may Allah-azwj have Mercy on him, said, 'His-azwj Words 'from you', and even though He-azwj is Addressing to all of them, and the Rasools-as are from the human beings in particular, for it is possible that it would be due to the prevailing of one of them over the other, just as the Glorious Said: ***There come forth from them the pearls and the rubies [55:22]***, and even though the pearls come out from the salty (water) besides the sweet.

و كما يقال أكلت الخبز و اللبن و إنما يأكل الخبز و يشرب اللبن و هو قول أكثر المفسرين

And like what it is said, 'I ate the bread and the milk', and rather he had eaten the bread and drank the milk, and it is the word of most of the interpreters.

و قيل إنه أرسل رسلا إلى الجن كما أرسل إلى الإنس عن الضحاك

And it is said, 'He-azwj Sent Messengers-as to the Jinn like what He-azwj had Sent to the humans' – from Al-Zahaak.

و عن الكلبي كان الرسل يرسلون إلى الإنس ثم بعث محمد ص إلى الإنس و الجن

And from Al-Kalby, 'The Messengers-as were Sent to the humans, then He-azwj Sent Muhammad-as to the human beings and the Jinn'.

و قال ابن عباس إنما بعث الرسول من الإنس ثم كان يرسل هو إلى الجن رسولا من الجن

And Ibn Abbas said, 'But rather He-azwj Sent the Messengers-as from the human being, then He-azwj Sent to the Jinn, Messengers-as from the Jinn'.

و قال مجاهد الرسل من الإنس و النذر من الجن.

And Mujahid said, 'The Messengers-as were from the humans, and the warner(s) were from the Jinn'.

و أقول قد مر تفسير الآيات في كتاب المعاد.

And I (Majlisi) am saying, 'The interpretation of the Verses has passed in the Book of Resurrection'.

و قال الرازي في قوله تعالى سَحَرُوا أَعْيُنَ النَّاسِ احتج بهذه الآية القائلون بأن السحر محض التمويه.

And Al-Razi said regarding Words of the Exalted: ***they bewitched the eyes of the people [7:116]***. The speakers argue with this Verse that the Sorcery is pure camouflage.

قال القاضي لو كان السحر حقا لكانوا قد سحروا قلوبهم لا أعينهم فثبت أن المراد أنهم تخيلوا أحوالا عجيبة مع أن الأمر في الحقيقة ما كان على ما وفق ما تخيلوه.

And Al-Qazi said, 'If the sorcery was true, they would have bewitched their hearts, not their eyes. So, it proves that the intent is, they imagined the wondrous situations along with that the matter in the reality was upon not upon what they had imagined'.

وَ الْجَانَ قال البيضاوي أي الجن.

(Surah) Al-Hijr: ***And the Jaan, [15:27]***. Al-Bayzawi said, 'I.e., the Jinn'.

و قيل إبليس و يجوز أن يراد به كون الجنس بأسره مخلوقا منها و انتصابه بفعل يفسره خَلَقْناهُ مِنْ قَبْلُ أي من قبل خلق الإنسان مِنْ نارِ السَّمُومِ أي من نار الحر الشديد النافذ في المسام و لا يمتنع خلق الحياة في الأجرام البسيطة كما لا يمتنع خلقها في الجواهر المجردة فضلا عن الأجساد المؤلفة التي الغالب فيها الجزء الناري فإنها أقبل لها من التي الغالب فيها الجزء الأرضي

And it is said, Iblees[la]. And it is allowed that he[la] had been meant by it is being the genus, it's species having been Created from it, and its verb is explains it: ***We Created him from before,*** - i.e., from before the Creation of the humans - ***from the toxic fire [15:27]*** – i.e., from the severe heat, permeating in the pores, and it is not impossible to create life in the simple bodies just as it is not impossible to create these in the abstract essences, as residue from the compiled bodies in which the fiery segment prevails, for it is more acceptable to it than that in which the earthly segment prevails.

و قوله مِنْ نارٍ باعتبار الجزء الغالب كقوله خَلَقَكُمْ مِنْ تُرابٍ.

And His[azwj] Word: ***from the fire [15:27]***, considering the prevailing segment, like His[azwj] Words: ***He Created you from soil, [30:20]***.

و قال الرازي اختلفوا في أن الجان من هو قال عطاء عن ابن عباس يريد إبليس و هو قول الحسن و مقاتل و قتادة.

And Al-Razi said, 'They are differing regarding the 'Jaan', who is it? Ata'a said, from Ibn Abbas, 'He[azwj] Meant Iblees[la]'. And it is the word of Al-Hassan, and Maqatil, and Qatada.

و قال ابن عباس في رواية أخرى الجان هو أبو الجن و هو قول الأكثرين و سمي جانا لتواريه عن الأعين كما سمي الجن جنا لهذا السبب و الجنين متوار في بطن أمه و معنى الجان في اللغة الساتر من قولك جن الشيء إذا ستره

And Ibn Abbas said in another report, 'The Jaan, it is the father of the Jinn', and it is the word of many, and they are named as Jaan due to their being covered (concealed) from the eyes, like that the Jinn have named as Jinn, for this reason, and the foetus (Jineen) is concealed in the belly of its mother, and the meaning of the 'Jaan' in language, is the concealed, from your words, 'Jann' of the thing, when it is concealed.

فالجان المذكور هنا يحتمل أن يكون جانا لأنه يستر نفسه عن بني آدم أو يكون من باب الفاعل الذي يراد به المفعول كما تقول في لابن و تامر و ماءٍ دافِقٍ و عِيشَةٍ راضِيَةٍ

The Jaan mentioned over here, it is possible that it would be Jaan because he is concealed from the children of Adam[as], or it could be from a subject of the doer which the done is meant by it, like what you would say regarding the son, and a date owner, ***water ejected [86:6]***, or ***a pleasurable life [69:21]***.

و اختلفوا في الجن فقال بعضهم إنه جنس غير الشياطين و الأصح أن الشياطين قسم من الجن فكل من كان منهم مؤمنا فإنه لا يسمى بالشيطان و كل من كان منهم كافرا يسمى بهذا الاسم.

And they differed regarding the Jinn. Some of them said, it is a species, apart from the Satan[la], and the most correct is that the Satan[la] is a division from the Jinn. So, every one of them who was a Momin, he cannot be named as 'the Satan', and every one of them who was a Kafir would be named by this name.

و الدليل على صحة ذلك أن لفظ الجن مشتق من الاجتنان بمعنى الاستتار فكل من كان كذلك كان من الجن.

And the evidence upon the correctness of that is that the wording ‘the Jinn’ is derived from the ‘shunning’, in the placenta (foetuses), in the meaning of the concealment. So ever one who was like that would be from the Jinn.

و السموم في اللغة الريح الحارة تكون بالنهار و قد تكون بالليل و على هذا فالريح الحارة فيها نار و لها لهب على ما ورد في الخبر أنها من فيح جهنم

And (the term) ***the toxic [15:27]***, in the language, is the hot wind happening to be at daytime, and it has come to be at night. And based upon this, so the hot wind, there is fire in it, and there are flames for it, based upon what is reported in the Hadeeth that it is from the surface of Hell.

قيل سميت سموما لأنها بلطفها تدخل مسام البدن و هي الخروق الخفية التي تكون في جلد الإنسان يبرز منها عرقه و بخار باطنه.

It is said, ‘It is named as ‘toxic’, because, by its subtlety, it tends to enter the pores of the body, and these are the hidden holes which happen to be in the skin of the human being from which his sweat and internal vapours come out.

قال ابن مسعود هذا السموم جزء من سبعين جزءا من السموم التي منها الجان و تلا هذه الآية.

Ibn Masoud said, ‘This ‘toxic’ is one part from seventy parts of the toxins from which are the Jaan’, and he recited this Verse.

فإن قيل كيف يعقل حصول الحيوان من النار قلنا هذا على مذهبنا ظاهر لأن البنية عندنا ليست شرطا لإمكان حصول الحياة فإنه تعالى قادر على خلق الحياة و العقل و العلم في الجوهر الفرد و كذلك يكون قادرا على خلق الحياة و العقل في الجسم الحار.

If it is said, ‘How is it conceivable that the animal would result from the Fire?’, we say, ‘Upon our doctrine, this is apparent, because the building, in our view, isn’t conditional on the possibility of resulting in life, for He[-azwj] the Exalted is Able upon Crating the life, and the intellect, and the knowledge in the essence of the individual, and like that He[-azwj] would be Able upon Creating the life, and the intellect in the hot body’.

هَلْ أُنَبِّئُكُمْ قال البيضاوي لما بين أن القرآن لا يصح أن يكون مما تنزلت به الشياطين أكد ذلك بأن بين أن محمدا ص لا يصح أن يتنزلوا عليه من وجهين

Shall I inform you [26:221] – Al-Bayzawi said, ‘When it is clear that the Quran, it cannot be from what the Satans[-la] had descended with, it is confirmed that it is clear that Muhammad[-as], it is not correct that they (Satans[-la] would be descending unto him[-as], from two aspects.

أحدهما أنه إنما يكون على شرير كذاب كثير الإثم فإن اتصال الإنسان بالغائبات لما بينهما من التناسب و التواد و حال محمد ص على خلاف ذلك

One of these is, rather it happens upon the evil liar of many sins, for the connection of the human being with the unseen matter is due to the proportionality and the affection between them, and the state of Muhammad[-as] is upon opposite of that.

و ثانيهما قوله يُلْقُونَ السَّمْعَ وَ أَكْثَرُهُمْ كاذِبُونَ أي الأفاكون يلقون السمع إلى الشياطين فيتلقون منهم ظنونا و أمارات لنقصان علمهم فينضمون إليها على حسب تخيلاتهم أشياء لا يطابق أكثرها كما جاء في الحديث الكلمة يختطفها الجني فيقرؤها في أذن وليه فيزيد فيها أكثر من مائة كذبة و لا كذلك محمد ص فإنه أخبر عن مغيبات كثيرة لا تحصى و قد طابق كلها.

And it's second are His-azwj Words: ***Inclining the hearing, and most of them are liars [26:223]*** – i.e., The liars are casting the hearing to the Satans-la and they receive from them conjecture and signs of the deficiency of their knowledge, so they are joining it in accordance with their imaginations, things which most of them are not compatible, like what has come in the Hadeeth, the phrases which the Jinn was stealing and they were reciting it in the ear of his friend, and he would increase in it more than one hundred lies. And Muhammad-as is not like that, for he-as was informed about a lot of hidden matters which cannot be counted, and all of these were correct.

و قد فسر الأكثر بالكل كقوله كُلِّ أَفَّاكٍ و الأظهر أن الأكثرية باعتبار أقوالهم على معنى أن هؤلاء قل من يصدق منهم فيما يحكي عن الجني

And many have interpreted (the word) 'every', like His-azwj Words: ***every sinful liar [26:222]***, and the more apparent is that the majority are considering their words based upon the meaning that they are few, the ones from them ratifying regarding what He-azwj Narrated about the Jinn.

و قيل الضمائر للشياطين أي يلقون السمع إلى الملإ الأعلى قبل أن رجموا فيختطفون منهم بعض المغيبات. يوحون إلى أوليائهم أي يلقون مسموعهم منهم إلى أوليائهم وَ أَكْثَرُهُمْ كاذِبُونَ فيما يوحون به إليهم إذ يسمعونهم لا على نحو ما تكلمت به الملائكة لشرارتهم أو لقصور فهمهم أو ضبطهم أو أفهامهم.

And it is said, 'The pronouns of 'the Satans-la', i.e., they-la are casting the hearing to the lofty assembly before they return, so they are stealing form them some of the hidden matters. They-la revealing to their-la friends, i.e., they-la casting their hearsay to their-la friends, ***and most of them are liars [26:223]***, regarding what they are revealing to them when they hear, not based upon an approximate of what the Angels had spoken with, for their-la evils or due to the deficiency of their-la understanding, or their-la accuracy, or their-la deeds.

قالَ عِفْرِيتٌ قال البيضاوي خبيث مارد مِنَ الْجِنِ بيان له لأنه يقال للرجل الخبيث المنكر المعفر أقرانه و كان اسمه ذكوان أو صخر قَبْلَ أَنْ تَقُومَ مِنْ مَقامِكَ مجلسك للحكومة و كان يجلس إلى نصف النهار وَ إِنِّي عَلَيْهِ على حمله لَقَوِيٌّ أَمِينٌ لا أختزل منه شيئا و لا أبدله انتهى.

A fierce one from the Jinn said, - Al-Bayzawi said, 'A wicked, apostate from the Jinn. An explanation for it is because it is said for the man, 'The wicked, the reprehensible, a demon of his pairing', and his name would be 'clever' or 'solid' - ***before you arise from your place,*** - your-as gathering for the judgments, and he (Suleyman-as) used to sit up to the middle of the day - ***and I am strong upon it,*** - upon carrying it - ***reliable' [27:39]*** – I will neither reduce anything from it nor alter it.

قوله تعالى مِنَ الْجِنَّةِ يدل على أن الجن مكلفون و معذبون بالنار مع سائر الكفار.

Words of the Exalted: ***from the Jinn [32:13]*** – evidence upon that the Jinn are an encumbered (species) and Punished with the Fire along with rest of the Kafirs.

وَ مِنَ الْجِنِّ مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ قال الطبرسي رحمه الله المعنى و سخرنا له من الجن من يعمل بحضرته و أمام عينه ما يأمرهم به من الأعمال كما يعمل الآدمي بين يدي الآدمي بأمر ربه تعالى و كان يكلفهم الأعمال الشاقة مثل عمل الطين و غيره.

And from the Jinn were ones who worked in front of him by the Permission of his Lord. [34:12] – Al-Tabarsee, may Allah-azwj have Mercy on him, said, 'And We-azwj had Subdued for him-as from the Jinn, ones who worked in his-as presence and in front of his-as eyes, and he-as was ordering them with it for the deeds just as the human works in front of the human, by the Permission of his Lord-azwj the Exalted, and he-as had encumbered them the grievous works, like working the clay and other such.

و قال ابن عباس سخرهم الله لسليمان و أمرهم بطاعته فيما يأمرهم به و في هذا دلالة على أنه قد كان من الجن من هو غير مسخر له.

And Ibn Abbas said, 'Allah-azwj had Subdued them for Suleyman-as and Commanded them with obeying him-as regarding whatever he-as orders them with, and in this there is evidence upon that there were from the Jinn one who was other than Subdued to him-as.

وَ مَنْ يَزِغْ مِنْهُمْ عَنْ أَمْرِنا نُذِقْهُ مِنْ عَذابِ السَّعِيرِ أي و من يعدل من هؤلاء الجن الذين سخرناهم لسليمان عما أمرناهم به من طاعة سليمان نُذِقْهُ مِنْ عَذابِ السَّعِيرِ أي عذاب النار في الآخرة عن أكثر المفسرين.

And one from them who evaded Our Command, We shall Make him taste Punishment of the Blazing Fire [34:12] – i.e., and the one from these Jinn, those who had been Subdued to Suleyman-as, were to turn away from what We-azwj have Commanded them with, from obeying Suleyman-as: ***We shall Make him taste Punishment of the Blazing Fire [34:12]*** – i.e., Punishment of the Fire in the Hereafter' – from most of the interpreters.

و في هذا دلالة على أنهم قد كانوا مكلفين.

And in this there is evidence upon that they were encumbered.

و قيل معناه نذيقه العذاب في الدنيا و أن الله سبحانه وكل بهم ملكا بيده سوط من نار فمن زاغ منهم عن طاعة سليمان ضربه ضربة أحرقته.

And it is said it's meaning is, We-azwj shall Make him taste the Punishment in the world. And Allah-azwj the Glorious had Allocated an Angel with them having a fiery whip in his hand. So, the one from them who evaded obeying Suleyman-as, he struck them with a strike, burning him.

يَعْمَلُونَ لَهُ ما يَشاءُ مِنْ مَحارِيبَ و هي بيوت الشريعة.

They were making for him whatever he so desired, from the prayer Niches, [34:13] – and these are houses of Law.

و قيل هي القصور و المساجد يتعبد فيها و كان مما عملوه بيت المقدس وَ تَماثِيلَ يعني صورا من نحاس و شبه و زجاج و رخام كانت الجن تعملها.

And it is said, 'These are castles, and the Masjid worshipped in, and it was from what they had worked, Bayt Al-Maqdis - ***and figurines*** – meaning Images of brass and it's like, and glass, and marble. The Jinn used to make these.

و قال بعضهم كانت صورا للحيوانات.

And some of them said, ‘These were images of the animals’.

و قال آخرون كانوا يعملون صور السباع و البهائم على كرسيه ليكون أهيب له.

And others said, ‘They were making images of the lions and the beasts upon his-as chairs for these to be dignified for him-as.

قال الحسن و لم يكن يومئذ التصاوير محرمة و هي محظورة في شريعة نبينا ص.

And Al-Hassan said, ‘And in those days the images were not forbidden, and these were Prohibited in the Law of our Prophet-as’.

و قال ابن عباس كانوا يعملون صور الأنبياء و العباد في المساجد ليقتدي بهم

And Ibn Abbas said, ‘They were making images of the Prophets-as and the servants in the Masjids in order to imitate (be led by) them.

وَ رُوِيَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: وَ اللَّهِ مَا هِيَ تَمَاثِيلُ الرِّجَالِ وَ النِّسَاءِ وَ لَكِنَّهَا الشَّجَرُ وَ مَا أَشْبَهَهُ.

And it is reported from Al-Sadiq-asws having said: ‘By Allah-azwj! These are not figurines of the men and the women, but these were trees and what resembles it’’.

وَ جِفانٍ كَالْجَوابِ أي صحاف كالحياض يجبى فيها الماء أي يجمع. و قيل إنه كان يجتمع على كل جفنة ألف رجل يأكلون بين يديه

and bowls like the watering troughs – i.e., Containers like the fountains wherein would be the water, i.e., collected. And it is that a thousand men used to gather upon every trough eating in front of it.

وَ قُدُورٍ راسِياتٍ أي ثابتات لا تزلن عن أمكنتهن لعظمتهن

and fixed cauldrons – i.e., affixed, not moving from their places due to their largeness.

فَلَمَّا قَضَيْنا عَلَيْهِ الْمَوْتَ أي فلما حكمنا على سليمان بالموت.

But when We Decreed death unto him, [34:14] – i.e., When We-azwj Decide for the death to be upon Suleyman-as.

و قيل معناه أوجبنا على سليمان.

And it is said its meaning is ‘We-azwj Obliged (the death) upon Suleyman-as’.

ما دَلَّهُمْ عَلى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنْسَأَتَهُ أي ما دل الجن على موته إلا الأرضة و لم يعلموا موته حتى أكلت عصاه فسقط فعلموا أنه ميت.

nothing evidenced them upon his death except an insect of the earth which ate his staff. [34:14] – i.e., nothing pointed the Jinn upon his[-as] death except the termite, and they did not know of his[-as] death until it had eaten his[-as] staff, so he[-as] fell down, then they knew he[-as] had died.

وَ رَوَى أَبُو بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ سُلَيْمَانَ أَمَرَ الشَّيَاطِينَ فَعَمِلُوا لَهُ قُبَّةً مِنْ قَوَارِيرَ فَبَيْنَمَا هُوَ قَائِمٌ مُتَّكِئٌ عَلَى عَصَاهُ فِي الْقُبَّةِ يَنْظُرُ إِلَى الْجِنِّ كَيْفَ يَعْمَلُونَ وَ هُمْ يَنْظُرُونَ إِلَيْهِ لَا يَصِلُونَ إِلَيْهِ إِذَا رَجُلٌ مَعَهُ فِي الْقُبَّةِ

And it is reported by Abu Baseer, from Abu Ja'far[-asws] having said: 'Suleyman[-as] ordered the Satans[-la], so they[-la] made a dome for him[-as] from glass. While he[-as] was standing, leaning upon his[-as] staff in the dome looking at the Jinn how they were working, and they were looking at him[-as], not arriving to him[-as], when there was a man with him[-as] in the dome.

فَقَالَ مَنْ أَنْتَ قَالَ أَنَا الَّذِي لَا أَقْبَلُ الرُّشَى وَ لَا أَهَابُ الْمُلُوكَ فَقَبَضَهُ وَ هُوَ قَائِمٌ مُتَّكِئٌ عَلَى عَصَاهُ فِي الْقُبَّةِ

He[-as] said: 'Who are you?' He said, 'I am the one who neither accepts any bribe nor awed by the kings'. He captured him (his[-as] soul) while he[-as] was standing, leaning upon his[-as] staff in the dome'.

قَالَ فَمَكَثُوا سَنَةً يَعْمَلُونَ لَهُ حَتَّى بَعَثَ اللَّهُ الْأَرَضَةَ فَأَكَلَتْ مِنْسَأَتَهُ.

He[-asws] said: 'They remained for a year working for him[-as] until Allah[-azwj] Sent the termite and it ate his[-as] staff''.

وَ فِي حَدِيثٍ آخَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فَكَانَ آصِفُ يُدَبِّرُ أَمْرَهُ حَتَّى دَبَّتِ الْأَرَضَةُ فَلَمَّا خَرَّ أَيْ سَقَطَ سُلَيْمَانُ مَيِّتاً تَبَيَّنَتِ الْجِنُّ أَيْ ظَهَرَتِ الْجِنُّ فَانْكَشَفَتْ لِلنَّاسِ أَنْ لَوْ كانُوا يَعْلَمُونَ الْغَيْبَ ما لَبِثُوا فِي الْعَذابِ الْمُهِينِ مَعْنَاهُ فِي الْأَعْمَالِ الشَّاقَّةِ.

And in another Hadeeth from Abu Abdullah[-asws] having said: 'Aasif[-as] was managing his[-as] affairs until the termite crawled. ***So, when he fell down,*** - i.e., Suleyman[-as] fell down dead - ***it was clear to the Jinn*** - it was apparent to the Jinn, and it was uncovered for the people - ***that had they known the unseen, they would not have remained in the abasing torment [34:14]***. It's meaning is regarding the grievous works''.

و قيل إن المعنى تبينت عامة الجن و ضعفاؤهم أن رؤساءهم لا يعلمون الغيب لأنهم كانوا يوهمونهم أنهم يعلمون الغيب.

And it is said that the meaning is that it became clear to the jinn and their weak ones and their chiefs that they were not knowing the unseen (hidden matters), because they were imagining that they knew the hidden matters.

و قيل معناه تبينت الإنس أن الجن كانوا لا يعلمون الغيب فإنهم كانوا يوهمون الإنس أنا نعلم الغيب و إنما قال تَبَيَّنَتِ الْجِنُّ كما يقول من يناظر غيره و يلزمه الحجة هل تبين لك أنك باطل.

And it is said its meaning is, it became clear to the humans that the Jinn were not knowing the hidden matters, for they were purporting to the humans, 'We do know the hidden matters'. But rather, He[-azwj] Said: ***it was clear to the Jinn*** – just as he would say, the one who

debates someone else and necessitates him the argument, ‘Is it clear to you that you are false?’

و يؤيده قراءة علي بن الحسين و أبي عبد الله ع و ابن عباس و الضحاك تبينت الإنس.

And it is supported by the recitation of Ali[-asws] Bin Al-Husayn[-asws] and Abu Abdullah[-asws], and Ibn Abbas, and Al-Zahaak, it was clear to the humans.

و أما الوجه في عمل الجن تلك الأعمال العظيمة فهو أن الله تعالى زاد في أجسامهم و قوتهم و غير خلقهم عن خلق الجن الذين لا يرون للطافتهم و رقة أجسامهم على سبيل الإعجاز الدال على نبوة سليمان

And as for the aspect regarding the Jinn doing that mighty work, so it is that Allah[-azwj] the Exalted had Increased in their bodies and their strengths and Changed their physique from the physique of the Jinn who are not been see due to their subtleties and their delicate bodies, based upon the way of the miracle evidencing upon the Prophet-hood of Suleyman[-as].

فكانوا بمنزلة الأسراء في يده و كانوا يتهيأ لهم الأعمال التي كان يكلفها إياهم ثم لما مات ع جعل الله خلقهم على ما كانوا عليه فلا يتهيأ لهم في هذا الزمان من ذلك شيء.

So, they were at the status of the captives in his[-as] hand, and they were prepared for the deeds which he[-as] had encumbered them for. Then, when he[-as] died, Allah[-azwj] Made their creations upon what they had been upon, so it is not befitting for them in this time period, anything from that.

و قال في قوله تعالى بَلْ كانُوا يَعْبُدُونَ الْجِنَ بطاعتهم إياهم فيما دعوهم إليه من عبادة الملائكة.

And he said regarding Words of the Exalted: ***But, they were worshipping the Jinn. [34:41]*** – due to their obedience to them in whatever they had called them to, from worshipping the Angels.

و قيل المراد بالجن إبليس و ذريته و أعوانه

And it is said that the intent with the Jinn, is Iblees[-la] and his[-la] offspring and his[-la] supporters.

أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ مصدقون بالشياطين مطيعون لهم.

Most of them were believing in them [34:41] – ratifying the Satans[-la], being obedient to them[-la].

و قال في قوله تعالى وَ حَقَّ عَلَيْهِمُ الْقَوْلُ أي كلمة العذاب فِي أُمَمٍ أي مع أمم قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَ الْإِنْسِ على مثل حالهم و اعتقادهم.

And regarding Words of the Exalted: ***the Word has proven true upon them*** – i.e., the Word of the Punishment - ***among communities*** - i.e., with communities - ***which has passed from before them, from the Jinn and the human beings. [46:18]*** – upon the likes of their state and their beliefs.

قال قتادة قال الحسن الجن لا يموتون فقلت أُولئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ الآية تدل على خلافه.

Qatada said, 'Al-Hassan said, 'They Jinn do not die'. I said, '***They are those, the Word has proven true upon them among communities [46:18]*** – the Verse evidence's upon its opposite'.

قوله تعالى وَ إِذْ صَرَفْنا إِلَيْكَ نَفَراً مِنَ الْجِنِ قال الرازي في كيفية هذه الواقعة قولان الأول قال سعيد بن جبير كانت الجن تستمع فلما رجموا قالوا هذا الذي حدث في السماء إنما حدث لشيء حدث في الأرض فذهبوا يطلبون السبب.

Words of the Exalted: ***And when We Turned a number of the Jinn towards you [46:29]***. Al Razi said, 'There are two words regarding the mode of this event. The firs, Saeed Bin Jubeyr said, 'The Jinn used to listen (to the lofty assembly of the Angels). When they returned, they said, 'This is which has occurred in the sky. But rather, it has occurred for a thing to occur in the earth'. So they went on to seek the cause'.

و كان قد اتفق أن النبي ص لما آيس من أهل مكة أن يجيبوه خرج إلى الطائف ليدعوهم إلى الإسلام فلما انصرف إلى مكة و كان ببطن نخلة أقام به يقرأ القرآن

And there is consensus that the Prophet-as, when he-as had despaired from the people of Makkah from answering him-as, he-as went out to Al-Taif in order to call them to Al-Islam. When he-as left to go to Makkah-azwj and was in a plantation, he-as stayed in it reciting the Quran.

فمر به نفر من أشراف جن نصيبين كان إبليس بعثهم ليعرف السبب الذي أوجب حراسة السماء بالرجم فتسمعوا القرآن و عرفوا أن ذلك السبب.

A number of the noble Jinn of Nasibeyn passed by him-as. Iblees-la had sent them to know the cause which obliged the protection of the sky with the pelting (with the meteors). They listened to the Quran and recognised that, that was the cause'.

الثاني أن الله أمر رسوله أن ينذر الجن و يدعوهم إلى الله تعالى و يقرأ عليهم القرآن فصرف الله تعالى إليه نفرا من الجن ليسمعوا القرآن و ينذروا قومهم.

The second is that Allah-azwj had Commanded His-azwj Rasool-as to warn the Jinn and call them to Allah-azwj the Exalted and recited the Quran to them. So Allah-azwj the Exalted Turned a number of the Jinn to him-as for them to be listening to the Quran and warn their people.

و يتفرع على ما ذكرناه فروع الأول نقل القاضي في تفسيره عن الجن أنهم كانوا يهودا لأن في الجن مللا كما في الإنس من اليهود و النصارى و المجوس و عبدة الأوثان

And there branch out branches based upon what we have mentioned. The first is, Al-Qazy has transmitted in his Tafseer about the Jinn, they were Jews, because there are nations among the Jinn like what they are among the humans, from the Jews, and the Christians, and the Magians, and idol worshippers.

و أطبق المحققون على أن الجن مكلفون سئل ابن عباس هل للجن ثواب قال نعم لهم ثواب و عليهم عذاب يلتقون في الجنة و يزدحمون على أبوابها.

And the researchers are concurring upon that the Jinn are encumbered. Ibn Abbas was asked, ‘Are there Rewards for the Jinn?’ He said, ‘Yes, there are Rewards for them and Punishments upon them. They would be meeting in the Paradise and crowding at its doors’.

الثاني قال صاحب الكشاف النفر دون العشرة و يجمع أنفارا

The second, the author of ‘Al-Kashaf’ said, ‘The number was below ten a gathering of persons’.

ثم روى ابن جرير الطبري عن ابن عباس أن أولئك الجن كانوا سبعة أنفار من أهل نصيبين فجعلهم رسول الله ص رسلا إلى قومهم.

Then, it is reported by Ibn Jareer Al-Tabari, from Ibn Abbas that those Jinn were seven in number, from the people of Nasibeyn. Rasool-Allah-as made them to be messengers to their people’.

و عن زر بن حبيش كانوا تسعة أحدهم زوبعة.

And from Zirr Bin Hubeysh, ‘They were nine in number. One of them was a violent storm’.

الثالث اختلفوا في أنه هل كان عبد الله بن مسعود مع النبي ص ليلة الجن أم لا و الروايات فيه مختلفة.

The third is, they are differing regarding whether Abdullah Bin Masoud was with the Prophet-as on the night of the Jinn or not, and the reports regarding it differ.

الرابع رَوَى الْقَاضِي فِي تَفْسِيرِهِ عَنْ أَنَسٍ قَالَ: كُنْتُ مَعَ النَّبِيِّ ص فِي جِبَالِ مَكَّةَ إِذْ أَقْبَلَ شَيْخٌ مُتَوَكِّئٌ عَلَى عُكَّازَةٍ فَقَالَ ص مِشْيَةَ جِنِّيٍّ وَ نَغْمَتَهُ فَقَالَ أَجَلْ

The fourth, it is reported by Al-Qazi in his Tafseer, from Anas (well-known fabricator) who said, ‘I was with the Prophet-azwj in a mountain of Makkah when an old man came leaning upon a crutch. He-as said: ‘A git of the Jinn and its tone’. He said, ‘Yes’.

فَقَالَ مِنْ أَيِّ الْجِنِّ أَنْتَ فَقَالَ أَنَا هَامَةُ بْنُ هِيمِ بْنِ لَاقِيسَ بْنِ إِبْلِيسَ

He-as said: ‘From which Jinn are you?’ He said, ‘I am Hamah Bin Heem Bin Al-Aqeys son of Iblees-la’.

فَقَالَ لَا أَرَى بَيْنَكَ وَ بَيْنَ إِبْلِيسَ إِلَّا أَبَوَيْنِ فَكَمْ أَتَى عَلَيْكَ قَالَ أَكَلْتُ عُمُرَ الدُّنْيَا إِلَّا أَقَلَّهَا وَ كُنْتُ وَقْتَ قَابِيلَ وَ هَابِيلَ أَمْشِي بَيْنَ الْآكَامِ

He-as said: ‘I-as don’t see there being between you and Iblees-la except two fathers (generations), so how much (age) has come upon you?’ He said, ‘I have eaten (spent) the age of the world except a little of it, and I was at the time Qabeel-la and Habeel-as, walking between the mounds’.

وَ ذَكَرَ كَثِيراً مِمَّا مَرَّ بِهِ وَ ذَكَرَ فِي جُمْلَتِهِ أَنْ قَالَ قَالَ لِي عِيسَى إِنْ لَقِيتَ مُحَمَّداً ص فَأَقْرِئْهُ عَنِّي السَّلَامَ وَ قَدْ بَلَّغْتُ سَلَامَهُ وَ آمَنْتُ بِكَ

And he mentioned a lot of what has passed with, and he mentioned in summary, that he said, 'Isa[-as] said to me: 'If you were to meet Muhammad[-as], then convey him[-as] the greetings from me[-as], and I hereby deliver his[-as] greeting, and I believe in you[-as]'.

فَقَالَ إِنَّ مُوسَى ع عَلَّمَنِي التَّوْرَاةَ وَ عِيسَى ع عَلَّمَنِي الْإِنْجِيلَ فَعَلِّمْنِي الْقُرْآنَ فَعَلَّمَهُ عَشْرَ سُوَرٍ وَ قُبِضَ رَسُولُ اللَّهِ ص وَ لَمْ تتمه [يُتِمَّهُ].

He said, 'Musa[-as] had taught me the Torah, and Isa[-as] taught me the Evangel, so teach me the Quran'. He[-as] taught him ten Chapters, and Rasool-Allah[-as] passed away, and did not complete it''.

و اختلفوا في تفسير قوله وَ إِذْ صَرَفْنا إِلَيْكَ نَفَراً مِنَ الْجِنِ فقال بعضهم لما لم يقصد الرسول قراءة القرآن عليهم فهو تعالى ألقى في قلوبهم ميلا إلى القرآن و داعية إلى استماعه فلهذا السبب قال وَ إِذْ صَرَفْنا إِلَيْكَ نَفَراً مِنَ الْجِنِ

And they differed regarding the interpretation of His[-azwj] Words: ***And when We Turned a number of the Jinn towards you [46:29]***. Some of them said, 'When the Rasool[-as] aimed recitation of the Quran to them, He[-azwj] the Exalted Cast in their hearts to incline towards the Quran and Called to listen to it. For this reason, He[-azwj] Said: ***And when We Turned a number of the Jinn towards you [46:29]***.

فَلَمَّا حَضَرُوهُ الضمير للقرآن أو للرسول قالُوا أي قال بعضهم لبعض أَنْصِتُوا أي اسكتوا مستمعين فلما فرغ من القراءة وَلَّوْا إِلى قَوْمِهِمْ مُنْذِرِينَ ينذرونهم و ذلك لا يكون إلا بعد إيمانهم لأنهم لا يدعون غيرهم إلى استماع القرآن و التصديق به إلا و قد آمنوا بوعيده قالُوا يا قَوْمَنا إِنَّا سَمِعْنا كِتاباً إلخ وصفه بوصفين.

So, when they presented, [46:29] – the pronoun is for the Quran or for the Rasool[-as]. ***they said,*** - i.e., some of them said to the others - ***'Listen!'*** - i.e., be silent, listening, so when he[-as] was free from the recitation - ***they turned back towards their people, warning them [46:29]*** – warning them, and that cannot happen except after their faith, because they were not calling others to listen to the Quran and ratifying it, except and they had believed in his[-as] promise. ***They said, 'O our people! We heard a Book [46:30]***, describing with two descriptions.

الأول كونه مصدقا لكتب الأنبياء ع فهو يماثل سائر الكتب الإلهية في الدعوة إلى المطالب العالية الشريفة.

The first is his[-as] being a ratifier of the Books of the Prophets[-as], so he[-as] resembles rest of the Divine Books calling to the lofty (and) noble demands.

و الثاني أن هذه المطالب حقة في أنفسها يعلم كل أحد بصريح عقله كونها كذلك و إنما قالوا مِنْ بَعْدِ مُوسى لأنهم كانوا على اليهودية.

And the second is that these demands are true in themselves. Everyone with an open mind knows it being like that, and rather they said, ***from after Musa, [46:30]*** because they were upon the Judaism.

و عن ابن عباس أن الجن ما سمعت أمر عيسى فلذا قالوا مِنْ بَعْدِ مُوسى أَجِيبُوا داعِيَ اللَّهِ أي الرسول أو الواسطة الذي يبلغ عنه. و يدل على أنه كان مبعوثا إلى الجن كما كان مبعوثا إلى الإنس قال مقاتل و لم يبعث الله نبيا إلى الإنس و الجن قبله.

And from Ibn Abbas, 'The Jinn had not heard the matter of Isa[-as], so for that (reason) they said, ***from after Musa, [46:30]***. ***Answer the Call of Allah [46:31]*** – i.e., the Rasool[-as], or the intermediary who delivers on his[-as] behalf', and it evidence's upon that he[-as] had been Sent to the Jinn just as he[-as] had been Sent to the humans. Muqatil said, 'And Allah[-azwj] had not Sent any Prophet[-as] to the humans and the Jinn, before him[-as]'.

و اختلفوا في أن الجن هل لهم ثواب أم لا قيل لا ثواب لهم إلا النجاة من النار ثم يقال لهم كونوا ترابا مثل البهائم و احتجوا بقوله تعالى وَ يُجِرْكُمْ مِنْ عَذابٍ أَلِيمٍ و هو قول أبي حنيفة

And they differed regarding that the Jinn, are there any Rewards for them or not? It is said there is no Reward for them except the salvation from the Fire. Then He[-azwj] would Say to them: "Be dust like the animals!" And they have argued by Words of the Exalted: ***and Protect you from the painful Punishment [46:31]*** – and it is the word of Abu Haneefa.

و الصحيح أنهم في حكم بني آدم فيستحقون الثواب على الطاعة و العقاب على المعصية و هذا قول أبي ليلى و مالك و جرت بينه و بين أبي حنيفة في هذا الباب مناظرة قال الضحاك يدخلون الجنة و يأكلون و يشربون.

And the correct is, they are in the Judgment of the children of Adam[-as], so they would be deserving the Rewards upon the obedience, and the Punishment upon the disobedience – and this is the world of Abu Kayli, and Malik, and there had flowed a debate between him and Abu Haneefa, regarding this subject. Al-Zahak said, 'They would be entering the Paradise and eating and drinking'.

و الدليل على صحة هذا القول كل دليل دل على أن البشر يستحقون الثواب على الطاعة فهو بعينه قائم في حق الجن و الفرق بين البابين بعيد جدا انتهى.

And the evidence upon the correctness of this word is every evidence pointing upon that the mortals are deserving the Rewards upon the obedience, so it exactly stands in the right of the Jinn, and the difference between the two subjects is very far-fetched' – end.

و قال البيضاوي في قوله يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ و هو بعض ذنوبكم و هو ما يكون في خالص حق الله فإن المظالم لا يغفر بالإيمان وَ يُجِرْكُمْ مِنْ عَذابٍ أَلِيمٍ هو معد للكفار

And Al-Bayzawi said regarding His[-azwj] Words: ***He will Forgive your sins for you*** – and it is some of your sins, and it is what happened in purely the Right of Allah[-azwj], for the injustices (to others) cannot be Forgiven due to the Eman - ***and Protect you from the painful Punishment [46:31]*** – it is Prepared for the Kafirs.

فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ إذ لا ينجي منه مهرب وَ لَيْسَ لَهُ مِنْ دُونِهِ أَوْلِياءُ يمنعونه منه فِي ضَلالٍ مُبِينٍ حيث اعترضوا عن إجابة من هذا شأنه.

So he wouldn't be escaping in the earth, - when no fleer from Him[-azwj] would be rescued - ***and there wouldn't be a guardian for him besides Him.*** – preventing Him[-azwj] from it - ***They are in clear straying' [46:32]*** – whereby they are objecting from answering the one[-as] who is of this glory.

و قال الطبرسي رحمه الله قوله تعالى وَ خَلَقَ الْجَانَ أي أبا الجن قال الحسن هو إبليس أبو الجن و هو مخلوق من لهب النار كما أن آدم مخلوق من طين مِنْ مارِجٍ مِنْ نارٍ أي نار مختلط أحمر و أسود و أبيض عن مجاهد.

And Al-Tabarsee, may Allah-azwj have Mercy on him, said, 'Words of the Exalted: ***And Created the Jaan [55:15]*** – i.e., father of the Jinn'. Al-Hassan said, 'It is Iblees-la father-la of the Jinn, and he-la is a creature from a flame of the fire just as Adam-as is a creature from clay - ***from smokeless fire [55:15]*** – i.e., a mixed fire, red, and black, and white – from Mujahid.

و قيل المارج الصافي من لهب النار الذي لا دخان فيه

And it is said, 'smokeless' is the clear from the flames of the fire which there is no smoke in it.

سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلانِ أي سنقصد لحسابكم أيها الجن و الإنس و الثقلان أصله من الثقل و كل شيء له وزن و قدر فهو ثقل و إنما سميا ثقلين لعظم خطرهما و جلالة شأنهما بالإضافة إلى ما في الأرض من الحيوانات و لثقل وزنهما بالعقل و التمييز.

We shall soon Deal with you (with) the two weighty things! [55:31] – i.e., We-azwj shall be Aiming for your Reckoning, O Jinn, and humans!' And the 'two weighty things', it's origin is from the 'heaviness', and all things having a weight for it and measurement, so it is heavy. And rather, they have been named as 'two heavy things' due to the mightiness of their seriousness and majesty of their occupations with the addition to what is in the earth from the animals, and due to the heaviness of their weight with the intellects and the distinctiveness.

و قيل لثقلهما على الأرض أحياء و أمواتا و منه قوله تعالى وَ أَخْرَجَتِ الْأَرْضُ أَثْقالَها أي أخرجت ما فيها من الموتى.

And it is said, 'Due to their weight upon the earth, living and dead, and from it are Words of the Exalted: ***And the earth throws out its burdens [99:2]*** – i.e., Bring forth whatever is in it from the dead'.

أَنْ تَنْفُذُوا أي تخرجوا هاربين من الموت مِنْ أَقْطارِ السَّماواتِ وَ الْأَرْضِ أي جوانبهما و نواحيهما فَانْفُذُوا أي فاخرجوا فلن تستطيعوا أن تهربوا منه لا تَنْفُذُونَ إِلَّا بِسُلْطانٍ أي حيث توجهتم فثم ملكي و لا تخرجون من سلطاني فأنا آخذكم بالموت.

to pass beyond - getting out fleeing from the death - ***the diameter of the skies and the earth,*** - i.e., it's sides and it's areas - ***then pass.*** – i.e., then get out, by you will never be able to flee from it - ***You will not be passing through except with authorisation [55:33]*** – i.e., wherever you are headed, so there is My-azwj Kingdom, and you will not exit from My-azwj Authority, for I-azwj shall be Seizing you all with the death.

و قيل أي لا تخرجون إلا بقدرة من الله و قوة يعطيكموها بأن يخلق لكم مكانا آخر سوى السماوات و الأرض و يجعل لكم قوة تخرجون بها إليه.

And it is said, 'Yes, you will not be exiting by the power from Allah-azwj and strength. He-azwj will give it to you by Creating another place for you besides the skies and the earth, and Make strength for you all to be exiting by it to Him-azwj.

لَمْ يَطْمِثْهُنَ أي لم يقتضهن و الاقتضاض النكاح بالتدمية أي لم يطأهن و لم يغشهن إِنْسٌ قَبْلَهُمْ وَ لا جَانٌ فهن أبكار لأنهن خلقن في الجنة.

neither having been touched - i.e., deflowered, and the deflowering is the sex with the bleeding, i.e., they have not been treaded on and not been overwhelmed (during sex) - ***by a human before them nor Jinn [55:56]*** – so these are virgins because they have been Created in the Paradise.

فعلى هذا القول هؤلاء من حور الجنة.

So, based upon this word, they are from the Houries of Paradise.

و قيل هن من نساء الدنيا لم يمسسهن منذ أنشئن خلق

And it is said they are from women of the world, not having been touched since they had been (re) Created.

قال الزجاج و فيها دلالة على أن الجني يغشى كما يغشى الإنسي

Al-Zajaj said, 'And in it is evidence upon that the Jinn do overwhelm (have sex) like what the human beings do'.

و قال ضمرة بن حبيب و فيها دليل على أن للجن ثوابا و أزواجا من الحور فالإنسيات للإنس و الجنيات للجن.

And Zamrah Bin Habeeb said, 'And in it is evidence upon that there are Rewards for the Jinn and spouses from the Houries, so the female humans would be for the humans, and the female Jinn would be for the Jinn'.

و قال البلخي و المعنى أن ما يهب الله لمؤمني الإنس من الحور لم يطمثهن إنس و ما يهب الله لمؤمني الجن من الحور لم يطمثهن جان انتهى.

And Al-Balkhy said, 'And the meaning that what Allah-azwj would Grant to the human Momin from the Houries, the humans would not have touched them, and what Allah-azwj Grants to the Momin Jinn, from the Houries would not have been touched by the Jinn' – end.

و قال الرازي في قوله تعالى فَبِأَيِّ آلاءِ رَبِّكُما الخطاب للإنس و الجن أو الذكر و الأنثى أو المراد التكرار للتأكيد.

And Al-Razy said regarding Words of the Exalted: ***So which of the Favours of your Lord with you two belie? [55:13]*** – the Address is to the humans and the Jinn, or the male and the female, or the intent is the reiteration for the emphasis.

أو المراد العموم لأن العام يدخل فيه قسمان كالحاضر و غير الحاضر و السواد و غير السواد و البياض و غيره و هكذا أو القلب و اللسان فإن التكذيب قد يكون بالقلب و قد يكون باللسان أو التكذيب للدلائل السمعية و العقلية

Or the intent is the generality, because the generality, two divisions are included in it, like the present and not present, and the black and the not black, and the white and others, and like this, or the heart and the tongue, for the belying happens with the heart and happens with the tongue, or the belying is for the evidence of the hearing, and the intellect.

و الظاهر منها الثقلان لقوله سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلانِ و قوله يا مَعْشَرَ الْجِنِّ وَ الْإِنْسِ و قوله خَلَقَ الْإِنْسانَ وَ خَلَقَ الْجَانَ.

And the apparent from it are the two heavyweights due to His-azwj Words: ***We shall soon Deal with you (with) the two weighty things! [55:31]***; and His-azwj Words: ***O communities of the Jinn and the humans! [55:33]***; and His-azwj Words: Created the humans and Created the Jaan'.

و قال في قوله تعالى لَمْ يَطْمِثْهُنَ إلى آخره ما الفائدة في ذكر الجان مع أن الجان لا يجامع.

And he said regarding Words of the Exalted: ***neither having been touched [55:56]*** – up to its end. What is the benefit in mentioning the Jaan along with that the Jaan do not copulate?'

نقول ليس كذلك بل الجن لهم أولاد و ذرية و إنما الخلاف في أنهم هل يواقعون الإنس أم لا و المشهور أنهم يواقعون و لما كانت الجنة فيها الإنس و الجن كانت مواقعة الإنس إياهن كمواقعة الجن فوجبت الإشارة إلى نفيهما انتهى.

We (Majlisi) said, 'It isn't like that. But the Jinn, there are children for them and offspring, and rather the differing regarding them is, are they having sex with the humans or not, and the famous is they do so, and when in the Paradise are the humans and the Jinn, the intercourse of the humans with them would be like intercourse of the Jinn, so it obliges the indication to negate them' – end.

و قال البيضاوي في قوله تعالى وَ لِمَنْ خافَ مَقامَ رَبِّهِ جَنَّتانِ جنة للخائف الإنسي و الأخرى للخائف الجني فإن الخطاب للفريقين.

And Al-Bayzawi said regarding Words of the Exalted: ***And for the one who fears to stand before his Lord are two Gardens [55:46]*** – a Garden for the fearing ones form the humans, and the other for the fearing ones of the Jinn, for the Address is to the two sects.

و المعنى لكل خائفين منكما أو لكل واحد جنة لعقيدته و أخرى لعمله أو جنة لفعل الطاعات و أخرى لترك المعاصي أو جنة يثاب بها و أخرى يتفضل بها عليه أو روحانية و جسمانية.

And the meaning is every fearful one from you both, or for each one there a Garden due to his beliefs and the other due to his deeds, or a Garden for the work of obedience, and the other for neglecting the disobedience, or a Garden to be Rewarded with and the other to be merited by it, or spiritual and physical.

و قال في قوله تعالى أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِ النفر ما بين الثلاثة و العشرة و الجن أجسام عاقلة خفية تغلب عليهم النارية أو الهوائية.

And he said regarding Words of the Exalted: ***a number of the Jinn listened intently [72:1]*** – the number is what is between the three and the ten, and the Jinn are intelligent hidden bodies. The fire and the air overcome upon them'.

و قيل نوع من الأرواح المجردة و قيل نفوس بشـــرية مفارقة عن أبدانها و فيه دلالة على أنه ص ما رآهم و لم يقرأ عليهم و إنما اتفق حضـــورهم في بعض أوقات قراءته فسمعوها

And it is said, 'A type of bare spirits'. And it is said, 'Humanly souls having separated from their bodies'. And in it there is evidence upon that he-as did not see them and did not recite to them,

and rather their presence was con-incidental in one of the timings of his-as recitation so they heard it.

فأخبر الله به رسوله فَقالُوا إِنَّا سَمِعْنا قُرْآناً كتابا بديعا مباينا لكلام الناس في حسن نظمه و دقة معناه و هو مصدر وصف به للمبالغة عَجَباً

So, Allah-azwj Informed His-azwj Rasool-as with it: ***and they said, 'We heard an amazing*** - Book - ***recitation!' [72:1]*** – beautiful, different to the speech of the people regarding the excellence of its system, and intricacies of its meaning, and it is a source of a description by it for the eloquence.

يَهْدِي إِلَى الرُّشْدِ إلى الحق و الصواب فَآمَنَّا بِهِ بالقرآن وَ لَنْ نُشْرِكَ بِرَبِّنا أَحَداً على ما نطق به الدلائل القاطعة على التوحيد.

Guiding to the right way, - to the truth and the correctness - ***so we believe in it,*** - in the Quran - ***and we will never associate any one with our Lord [72:2]*** – upon what the conclusive evidence(s) are speaking with upon the Tawheed.

وَ أَنَّهُ كانَ رِجالٌ مِنَ الْإِنْسِ يَعُوذُونَ بِرِجالٍ مِنَ الْجِنِ فإن الرجل كان إذا مشى بقفر قال أعوذ بسيد هذا الوادي من شر سفهاء قومه فَزادُوهُمْ فزادوا الجن باستعاذتهم بهم رَهَقاً كبرا و عتوا أو فزاد الجن الإنس غيا بأن أضلوهم حتى استعاذوا بهم و الرهق في الأصل غشيان الشيء.

And it so happened that men from the humans were seeking refuge with men from the Jinn, - for the man, when he walked wildly, he said, 'I seek Refuge with the chief of this valley', from the evil of the foolishness of his people - ***so it increased them*** – so the Jinn were increased due to their seeking refuge with them - ***in burden [72:6]*** – arrogance and insolence, or the Jinn increased the humans in deviation by straying them until they sought refuge with them; and the burden in the origin is overwhelming of the thing.

وَ أَنَّهُمْ و أن الإنس ظَنُّوا كَما ظَنَنْتُمْ أيها الجن أو بالعكس و الآيتان من كلام الجن بعضهم لبعض أو استئناف كلام من الله و من فتح أن فيهما جعلهما من الموحى به

And they – the humans - ***thought just as you thought, [72:7]*** – O you Jinn, or vice versa, and that two Verses are from the talk of the Jinn, some of them to the others, or a resumption of the Speech from Allah-azwj, and from the beginning is that in them, they are made to be from the one Revealed with.

أَنْ لَنْ يَبْعَثَ اللَّهُ أَحَداً ساد مسد مفعولي ظَنُّوا وَ أَنَّا لَمَسْنَا السَّماءَ طلبنا بلوغ السماء أو خبرها و اللمس مستعار من المس للطلب كالحس فَوَجَدْناها مُلِئَتْ حَرَساً شَدِيداً حرسا اسم جمع كالخدم شَدِيداً قويا و هم الملائكة الذين يمنعونهم عنها وَ شُهُباً جمع شهاب و هو المضيء المتولد من النار.

that Allah will never Send anyone [72:7] – a hindering obstruction of the done (deed) - ***And they thought [72:7] And we touched the sky,*** - we sought the extent of the sky, or its news, and the touching is a metaphor from the touching of the search, like the feeling - ***but we found it filled with strong guards*** – guards is a name for the plural like the servants, severely strong, and they are the Angel, those who prevent them from it - ***and meteors [72:8]*** – is a plural of 'meteor', and it is the light produced from the fire.

وَ أَنَّا كُنَّا نَقْعُدُ مِنْها مَقاعِدَ لِلسَّمْعِ مقاعد خالية عن الحرس و الشهب أو صالحة للرصد و الاستماع و للسمع صلة لنقعد أو صفة لمقاعد فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهاباً رَصَداً أي شهابا راصدا له و لأجله يمنعه عن الاستماع بالرجم أو ذي شهاب راصدين على أنه اسم جمع للراصد

And we used to sit in (some of the) sittings from it for the listening – a sitting vacant from the guards and the meteors, or correct for the monitoring; and the listening and for the hearing there is a link to sit or a description of a seat - ***But, one who tries to listen in now, would find meteors waiting for him [72:9]*** – i.e., meteors waiting for him, and for its reason he was prevented from the listening due to the pelting; or there are watchers with meteors, based upon the plural names for the 'waiting'.

وَ أَنَّا لا نَدْرِي أَ شَرٌّ أُرِيدَ بِمَنْ فِي الْأَرْضِ بحراسة السماء أَمْ أَرادَ بِهِمْ رَبُّهُمْ رَشَداً خيرا

And we do not know whether evil is intended with ones in the earth – by guarding the sky - ***or whether their Lord Intends rightful Guidance with them [72:10]*** – goodness.

وَ أَنَّا مِنَّا الصَّالِحُونَ المؤمنون الأبرار وَ مِنَّا دُونَ ذلِكَ قوم دون ذلك فحذف الموصوف و هم المقتصدون كُنَّا طَرائِقَ ذوي طرائق أي مذاهب أو مثل طرائق في اختلاف الأحوال أو كانت طرائقنا طرائق قِدَداً متفرقة مختلفة جمع قدة من قد إذا قطع.

And surely, from us are the righteous ones, - the Momineen, the righteous - ***and from us are ones besides that.*** – a people below that. The subject has been deleted, and they are the moderate ones - ***We happen to be on different ways [72:11]*** – i.e., doctrines, or an example of the way is differing of the situation, of our way ways are different ways, separate, different to entirety of the ways; and one who (goes on) a way, is when he cuts (across) it.

وَ أَنَّا ظَنَنَّا علمنا أَنْ لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ كائنين في الأرض أينما كنا وَ لَنْ نُعْجِزَهُ هَرَباً هاربين منها إلى السماء أو لن نعجزه في الأرض إن أراد بنا أمرا أو لن نعجزه هربا إن طلبنا

And surely we thought – knew - ***that we will never (be able to) frustrate Allah in the earth,*** - being in the earth wherever we may be - ***and we will never (be able to) escape Him by fleeing [72:12]*** – fleeing from it to the sky, or never frustrate Him-azwj in the earth, if He-azwj Wants a matter with us, or we will never frustrate Him-azwj if He-azwj were to Seek us.

وَ أَنَّا لَمَّا سَمِعْنَا الْهُدى أي القرآن آمَنَّا بِهِ فَمَنْ يُؤْمِنْ بِرَبِّهِ فَلا يَخافُ فهو لا يخاف بَخْساً وَ لا رَهَقاً نقصا في الجزاء و لا أن ترهقه ذلة أو جزاء نقص لأنه لم يبخس حقا و لم يرهق ظلما لأن من حق الإيمان بالقرآن أن يجتنب ذلك.

And we when we heard the Guidance, - i.e., the Quran - ***we believed in it. So one who believes in his Lord, then he will neither fear*** – so he will not fear - ***loss nor any burden [72:13]*** – a reduction in the Recompense, nor to be burdened by disgrace, or a reduction in Recompense, because He-azwj does not Reduce a right and does not Burden unjustly, because it is from the right of the belief in the Quran that it would be Kept aside.

وَ أَنَّا مِنَّا الْمُسْلِمُونَ وَ مِنَّا الْقاسِطُونَ الجائرون عن طريق الحق و هو الإيمان و الطاعة فَمَنْ أَسْلَمَ فَأُولئِكَ تَحَرَّوْا رَشَداً توخوا رشدا عظيما يبلغهم إلى دار الثواب

And surely, from us are the submitters, and from us are the deviated ones. – tyrannical away from the way of truth, and it is the Eman and the obedience - ***So one who submits, then they are seeking the rightful Guidance [72:14]*** – anticipating the mighty guidance making them reach to the house of Rewards.

وَ أَمَّا الْقاسِطُونَ فَكانُوا لِجَهَنَّمَ حَطَباً توقد بهم كما توقد بكفار الإنس

And as for the deviated ones, so they would be fuel for Hell [72:15] – ignited with them just as it would be ignored by the Kafirs of the humans.

وَ أَنْ لَوِ اسْتَقامُوا أي أن الشأن لو استقام الإنس أو الجن أو كلاهما عَلَى الطَّرِيقَةِ لَأَسْقَيْناهُمْ ماءً غَدَقاً على الطريقة المثلى لوسعنا عليهم الرزق و تخصيص الماء الغدق و هو الكثير بالذكر لأنه أصل المعاش و السعة و عزة وجوده بين العرب لِنَفْتِنَهُمْ فِيهِ لنختبرهم كيف يشكرونه.

And if they are steadfast – i.e., in other words, if the humans or the Jinn, or both of them - ***upon the right Way, We would Quench them (with) abundant water [72:16]*** – upon the way as best (as they could), We[-azwj] would Expand the sustenance upon them; and the specific of the abundant water, and it is the lot with the males, because it is the origin of the livelihood, and the capaciousness, and honour of its existence between the Arabs - ***For Us to Try them regarding him [72:17]*** – Testing them how they are thanking Him[-azwj].

و قيل معناه و أن لو استقام الجن على طريقتهم القديمة و لم يسلموا باستماع القرآن لوسعنا عليهم الرزق مستدرجين بهم لنوقعهم في الفتنة و نعذبهم في كفرانهم

And it is said its meaning it, 'And if the Jinn were to be steadfast upon their ancient ways and do not submit by listening to the Quran, We[-azwj] would Expand the sustenance upon them gradually in order for them to be falling into the Fitna, and We[-azwj] would Punish them regarding their ungratefulness.

وَ مَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ عن عبادته أو موعظته أو وحيه يَسْلُكْهُ أي يدخله عَذاباً صَعَداً شاقا يعلو المعذب و يغلبه مصدر وصف به

And one who turns away from Zikr of his Lord, - from worshipping Him[-azwj], or His[-azwj] Preaching, or His[-azwj] Revelation - ***He would Thrust him*** – i.e., Insert him - ***into the ever-increasing Punishment [72:17]*** – the hard rising Punishment, and it would overcome him. The source is a description of it.

وَ أَنَّ الْمَساجِدَ لِلَّهِ مختصة به فَلا تَدْعُوا مَعَ اللَّهِ أَحَداً فلا تعبدوا فيها غيره.

And surely, the places of Sajdah are for Allah, - specialised with Him[-azwj] - ***therefore do not call upon anyone (else) with Allah [72:18]*** – so do not be worshipping some else in these.

و قيل أراد بالمساجد الأرض كلها و قيل المسجد الحرام لأنه قبلة المساجد و مواضع السجود على أن المراد النهي عن السجود لغير الله و أراد به السبعة و السجدات على أنه جمع مسجد.

And it is said, the intent with the Masjids (places of Sajdah), is the whole earth. And it is said, the Sacred Masjid, because it is a Qiblah (direction) for the Masjid and places of the Sajdahs, based upon the intent being the Prohibition of performing Sajdahs to other than Allah[-azwj], the

intent with it are the seven (body parts), and the places of Sajdah are based upon entirety of a Masjid.

وَ أَنَّهُ لَمَّا قامَ عَبْدُ اللَّهِ أي النبي و إنما ذكر لفظ العبد للتواضع لأنه واقع موقع كلامه عن نفسه و الإشعار بما هو المقتضي لقيامه يَدْعُوهُ يعبده كادُوا كاد الجن يَكُونُونَ عَلَيْهِ لِبَداً متراكمين من ازدحامهم عليه تعجبا مما رأوا من عبادته و سمعوا من قراءته أو كاد الإنس و الجن يكونون عليه مجتمعين لإبطال أمره.

And that when Abdullah stood – i.e., the Prophet[-as], and rather He[-azwj] Mentioned the Words 'Abd' (servant) because it occurred in place of His[-azwj] Speech from Himself[-azwj], and the indication with what is the requirement of his[-as] standing - ***calling (to) Him,*** - worshipping Him[-azwj] - ***they*** – the Jinn - ***almost became crowding upon him [72:19]*** – piling up from their crowding upon him[-as] in astonishment from what they saw from his[-as] worship, and they head from his[-as] recitation; or the humans and the Jinn had gathered to him[-azwj], uniting to invalidate his[-as] matter''.

أقول قد مضى تفسير الآيات على وجه آخر في أبواب معجزات الرسول ص و غيرها.

I (Majlisi) am saying, 'There has already passed the interpretation of the Verses upon another aspect, in the chapters on miracles of the Rasool[-as] and others'.

1- دَلَائِلُ الطَّبَرِيِّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ يَرْفَعُهُ إِلَى مُعَتِّبٍ مَوْلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنِّي لَوَاقِفٌ يَوْماً خَارِجاً مِنَ الْمَدِينَةِ وَ كَانَ يَوْمَ التَّرْوِيَةِ فَدَنَا مِنِّي رَجُلٌ فَنَاوَلَنِي كِتَاباً طِينُهُ رَطْبٌ وَ الْكِتَابُ مِنْ أَبِي عَبْدِ اللَّهِ ع وَ هُوَ بِمَكَّةَ حَاجٌّ

(The book) 'Dalaail' of Al Tabari – From Muhammad Bin Abdullah Al Attar, from Muhammad Bin Al-Hassan, raising it to Moattab,

'A slave of Abu Abdullah[-asws] who said, 'One day I was standing outside from Al-Medina, and it was the day of Al-Tarwiyya (8th Zilhajj). A man approached me and gave me a letter, it's ink was still wet, and the letter was from Abu Abdullah[-asws], and he[-asws] was in Makkah for Hajj.

فَفَضَضْتُهُ وَ قَرَأْتُهُ فَإِذَا فِيهِ إِذَا كَانَ غَداً افْعَلْ كَذَا وَ كَذَا وَ نَظَرْتُ إِلَى الرَّجُلِ لِأَسْأَلَهُ مَتَى عَهْدُكَ بِهِ فَلَمْ أَرَ شَيْئاً

I opened it and read it, and there in it was, 'When it will be tomorrow, do such and such', and I looked at the man to ask him, 'When was your meeting with him[-asws]?', but I could not see anything.

فَلَمَّا قَدِمَ أَبُو عَبْدِ اللَّهِ ع سَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ ذَلِكَ مِنْ شِيعَتِنَا مِنْ مُؤْمِنِي الْجِنِّ إِذَا كَانَتْ لَنَا حَاجَةٌ مُهِمَّةٌ أَرْسَلْنَاهُمْ فِيهَا.

When Abu Abdullah[-asws] arrived, I asked him[-asws] about that. He[-asws] said; 'That is from our[-asws] Shias, Momineen of the Jinn. Whenever there is an important, we[-asws] send them regarding it''.[39]

[39] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 1

2- مجالس الصدوق، عَنْ مُحَمَّدِ بْنِ مُوسَى عَنِ السَّعْدَآبَادِيِّ عَنْ أَحْمَدَ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ فَضَالَةَ عَنْ زَيْدٍ الشَّحَّامِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي حَدِيثٍ طَوِيلٍ ذَكَرَ فِيهِ مَرَضَ النَّبِيِّ ص وَ أَنَّهُ عَادَهُ الْحَسَنَانِ ع فَافْتَقَدَهُمَا وَ طَلَبَهُمَا حَتَّى أَتَى حَدِيقَةَ بَنِي النَّجَّارِ فَإِذَا هُمَا نَائِمَانِ

(The book) 'Majaalis' of Al Sadouq – From Muhammad Bin Musa, from Al Asadabady, from Ahmad Al Barqy, from his father, from Fazalat Bin Zayd Al Shaham,

'From Abu Abdullah-asws in a length Hadeeth mentioning in it the illness of the Prophet-as and he-as returned to Al-Hassanan (Al-Hassan-asws and Al-Husayn-asws). He-as missed them-asws and searched for them-asws until he-as came to a garden of the clan of Al-Najjar, and there they-asws were, sleeping.

قَدِ اعْتَنَقَ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ وَ قَدِ اكْتَنَفَتْهُمَا حَيَّةٌ لَهَا شَعَرَاتٌ كَالْقَصَبِ وَ جَنَاحَانِ جَنَاحٌ قَدْ غَطَّتْ بِهِ الْحَسَنَ وَ جَنَاحٌ قَدْ غَطَّتْ بِهِ الْحُسَيْنَ ع

Each one of them-asws was hugging his-asws companion, and a serpent has surrounded them-asws, having hair like the reed sticks, and two wings, a wind it had covered Al-Hassan-asws and a wing it had covered Al-Husayn-asws with it.

فَلَمَّا أَنْ بَصُرَ بِهِمَا النَّبِيُّ ص تَنَحْنَحَ فَانْسَابَتِ الْحَيَّةُ وَ هِيَ تَقُولُ اللَّهُمَّ إِنِّي أُشْهِدُكَ وَ أُشْهِدُ مَلَائِكَتَكَ أَنَّ هَذَيْنِ شِبْلَا نَبِيِّكَ قَدْ حَفِظْتُهُمَا عَلَيْهِ وَ دَفَعْتُهُمَا إِلَيْهِ سَالِمَيْنِ صَحِيحَيْنِ

When the Prophet-as sighted them-asws, he-as cleared his-as throat. The serpent unfolded and it said, 'O Allah-azwj! I keep You-azwj as Witness and keep Your-azwj Angels as witness that these two cubs of Your-azwj Prophet-as, I have guarded them-asws for him-as and am handing them-asws over to him-as safe and healthy!'

فَقَالَ لَهَا النَّبِيُّ أَيَّتُهَا الْحَيَّةُ فَمَنْ أَنْتِ قَالَتْ أَنَا رَسُولُ الْجِنِّ إِلَيْكَ فَقَالَ وَ أَيُّ الْجِنِّ

The Prophet-as said to it: 'O you serpent! Who are you?' It said, 'I am a messenger of the Jinn to you-as'. He-as said: 'And which Jinn?'

قَالَتْ جِنُّ نَصِيبِينَ نَفَرٍ مِنْ بَنِي مُلَيْحٍ نَسِينَا آيَةً مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ فَبَعَثُونِي إِلَيْكَ لِتُعَلِّمَنَا مَا نَسِينَا مِنْ كِتَابِ اللَّهِ فَلَمَّا بَلَغْتُ هَذَا الْمَوْضِعَ سَمِعْتُ مُنَادِياً يُنَادِي أَيَّتُهَا الْحَيَّةُ إِنَّ هَذَيْنِ شِبْلَا نَبِيِّكِ فاحفظهما [فَاحْفَظِيهِمَا] مِنَ الْعَاهَاتِ وَ الْآفَاتِ وَ مِنْ طَوَارِقِ اللَّيْلِ وَ النَّهَارِ وَ قَدْ حَفِظْتُهُمَا وَ سَلَّمْتُهُمَا إِلَيْكَ سَالِمَيْنِ صَحِيحَيْنِ

It said, 'Jinn of Nasibeyn. A number of the clan of Muleyh have forgotten a Verse from the Book of Allah-azwj Mighty and Majestic, so they dispatched me to you-as for you-as to teach us what we have forgotten from the Book of Allah-azwj. When I reached this place, I heard a caller calling out, 'O you serpent! These two are cubs of your Prophet-as! So, guard them from the afflictions and the pests, and from the passers-by of the night and the day', and I have guarded them-asws and have submitted them-asws to you-as in safety and good health!'

وَ أَخَذَتِ الْحَيَّةُ الْآيَةَ وَ انْصَرَفَتْ الْخَبَرَ.

And the serpent took the Verse and left' – the Hadeeth''.[40]

3- وَ مِنْهُ بِإِسْنَادِهِ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ أُمِّ سَلَمَةَ زَوْجَةِ النَّبِيِّ ص قَالَتْ مَا سَمِعْتُ نَوْحَ الْجِنِّ مُنْذُ قُبِضَ النَّبِيُّ ص إِلَّا اللَّيْلَةَ وَ لَا أَرَانِي إِلَّا وَ قَدْ أُصِبْتُ بِابْنِي

And from him, by his chain from Jabeeb Bin Abu Sabit,

'From Umm Salama-ra, wife of the Prophet-saww having said: 'I-ra did not hear the lamentation of the Jinn since the Prophet-saww passed away except the night (of Ashura), nor it did not appear to me-ra except and I-ra had been bereaved of my-ra son (Al-Husayn-asws)'.

قَالَتْ وَ جَاءَتِ الْجِنِّيَّةُ مِنْهُمْ تَقُولُ

أَلَا يَا عَيْنُ فَاهْمِلِي بِجَهْدٍ فَمَنْ يَبْكِي عَلَى الشُّهَدَاءِ بَعْدِي

عَلَى رَهْطٍ تَقُودُهُمُ الْمَنَايَا- إِلَى مُتَجَبِّرٍ فِي مِلْكِ عَبْدٍ.

She-ra said: 'And a female Jinn from them came saying (a couplet), 'Indeed, O eye! Leave me with effort, so who will cry upon the martyrs after me upon a group of men led by the death, to the tyrant in the kingdom of a servant?''[41]

4- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى وَ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ إِبْرَاهِيمَ بْنِ أَيُّوبَ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: بَيْنَمَا أَمِيرُ الْمُؤْمِنِينَ عَلَى الْمِنْبَرِ إِذْ أَقْبَلَ ثُعْبَانٌ مِنْ نَاحِيَةِ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ فَهَمَّ النَّاسُ أَنْ يَقْتُلُوهُ فَأَرْسَلَ أَمِيرُ الْمُؤْمِنِينَ ع أَنْ كُفُّوا فَكَفُّوا وَ أَقْبَلَ الثُّعْبَانُ يَنْسَابُ حَتَّى انْتَهَى إِلَى الْمِنْبَرِ

(The book) 'Al Kafi' – From Muhammad Bin Yahya and Ahmad Bin Muhammad, from Muhammad Bin Al-Hassan, from Ibrahim Bin Hashim, from Amro Bin Usman, from Ibrahim Bin Ayoub, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far-asws having said: 'While Amir Al-Momineen-asws was upon the pulpit, when a snake came from a corner of a door from the doors of the Masjid. The people thought of killing it. Amir Al-Momineen-asws sent a message for them to refrain. They refrained, and the snake came slithering until it ended up to the pulpit.

فَتَطَاوَلَ فَسَلَّمَ عَلَى أَمِيرِ الْمُؤْمِنِينَ فَأَشَارَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَيْهِ أَنْ يَقِفَ حَتَّى يَفْرُغَ مِنْ خُطْبَتِهِ وَ لَمَّا فَرَغَ مِنْ خُطْبَتِهِ أَقْبَلَ عَلَيْهِ فَقَالَ مَنْ أَنْتَ

It elongated (stood upright) and greeted unto Amir Al-Momineen-asws. Amir Al-Momineen-asws indicated to it that it should pause until he-asws was free from his-asws sermon, and when he-asws was free from his-asws sermon, he-asws turned towards it. He-asws said: 'Who are you?'

فَقَالَ أَنَا عَمْرُو بْنُ عُثْمَانَ خَلِيفَتِكَ عَلَى الْجِنِّ وَ إِنَّ أَبِي مَاتَ وَ أَوْصَانِي أَنْ آتِيَكَ فَأَسْتَطْلِعَ رَأْيَكَ وَ قَدْ أَتَيْتُكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَمَا تَأْمُرُنِي بِهِ وَ مَا تَرَى

[40] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 2
[41] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 3

It said, ‘I am Amro Bin Usman, your-asws caliph upon the Jinn, and my father has died, and he bequeathed to me that I should come to you-asws and be notified of your-asws view, and I have come to you-asws. So, what are you-asws ordering me with? And what is your-asws view?’

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع أُوصِيكَ بِتَقْوَى اللَّهِ وَ أَنْ تَنْصَرِفَ فَتَقُومَ مَقَامَ أَبِيكَ فِي الْجِنِّ فَإِنَّكَ خَلِيفَتِي عَلَيْهِمْ

Amir Al-Momineen-asws said: ‘I-asws advise you with fearing Allah-azwj and that you should leave and stand in place of your father among the Jinn, for you are (now) my-asws caliph upon them’.

قَالَ فَوَدَّعَ عَمْرٌو أَمِيرَ الْمُؤْمِنِينَ ع وَ انْصَرَفَ فَهُوَ خَلِيفَتُهُ عَلَى الْجِنِّ

He (Abu Ja’far-asws) said; ‘Amro bade farewell to Amir Al-Momineen-asws and left, so he is his-asws caliph upon the Jinn’.

فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَيَأْتِيكَ عَمْرٌو وَ ذَاكَ الْوَاجِبُ عَلَيْهِ قَالَ نَعَمْ.

I (Jabir) said to him-asws, ‘May I be sacrificed for you-asws! Does Amro come to you-asws, and is that obligatory upon him?’ He-asws said: ‘Yes’’.[42]

5- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ عَنِ ابْنِ جَبَلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُنَّا بِبَابِهِ فَخَرَجَ عَلَيْنَا قَوْمٌ أَشْبَاهُ الرِّجَالِ عَلَيْهِمْ أُزُرٌ وَ أَكْسِيَةٌ فَسَأَلْنَا أَبَا عَبْدِ اللَّهِ ع عَنْهُمْ فَقَالَ هَؤُلَاءِ إِخْوَانُكُمْ مِنَ الْجِنِ.

And from him, from Ali Bin Muhammad, from Sahl Bin Ziyad, from Ali Bin Hassan, from Ibrahim Bin Ismail, from Ibn Jabal,

‘From Abu Abdullah-asws, he (the narrator) said, ‘We were at his-asws door. There emerged to us a group resembling the palm trees (tall). Upon them were trousers and shawls. We asked Abu Abdullah-asws about them. He-asws said: ‘They are your brethren from the Jinn’’.[43]

6- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ حجرش [جَحْرَشٍ] قَالَ حَدَّثَتْنِي حَكِيمَةُ بِنْتُ مُوسَى قَالَتْ رَأَيْتُ الرِّضَا ع وَاقِفاً عَلَى بَابِ بَيْتِ الْحَطَبِ وَ هُوَ يُنَاجِي وَ لَسْتُ أَرَى أَحَداً فَقُلْتُ يَا سَيِّدِي لِمَنْ تُنَاجِي

And from him, from Ali Bin Muhammad and Muhammad Bin Al-Hassan, from Sahl Bin Ziyad, from the one who mentioned it, from Muhammad Bin Hajrash who said,

‘It is narrated to me by Hakeema-as daughter-as of Musa-asws. She-as said, ‘I saw Al-Reza-asws standing at the door of the log house, and he-asws was whispering, and I could not see anyone. I said, ‘O my Master-asws! Whom are you-asws whispering to?’

فَقَالَ هَذَا عَامِرٌ الزَّهْرَانِيُّ أَتَانِي يَسْأَلُنِي وَ يَشْكُو إِلَيَّ فَقُلْتُ يَا سَيِّدِي أُحِبُّ أَنْ أَسْمَعَ كَلَامَهُ

He-asws said: ‘This is Aamir Al-Zahrany. He came to me-asws, asking me-asws and complaining to me-asws’. I said, ‘O my Master-asws! I would love to hear his speech!’

[42] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 4
[43] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 5

فَقَالَ لِي إِنَّكِ إِنْ سَمِعْتِ كَلَامَهُ حُمِمْتِ سَنَةً فَقُلْتُ يَا سَيِّدِي أُحِبُّ أَنْ أَسْمَعَهُ فَقَالَ لِي اسْمَعِي

He-asws said to me: 'You, if you were to hear his speech, would have fever for a year!' I said, 'O my Master-asws! I would love to hear him'. He-asws said: 'Listen!'

فَاسْتَمَعْتُ فَسَمِعْتُ شِبْهَ الصَّفِيرِ وَ رَكِبَتْنِيَ الْحُمَّى فَحُمِمْتُ سَنَةً.

I listened intently. I heard like the whistling, and the fever came, and I had fever for a year''.[44]

7- الْبَصَائِرُ، عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَوْمُ الْأَحَدِ لِلْجِنِّ لَيْسَ تَظْهَرُ فِيهِ لِأَحَدٍ غَيْرِنَا.

(The book) 'Al Basaair' – From Ali Bin Hassan, from Musa Bin Bakr, from a man,

'From Abu Abdullah-asws having said: 'The day of Sunday is for the Jinn. They do not appear during it to anyone apart from us-asws''.[45]

8- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ قَالَ سَمِعْتُ إِبْرَاهِيمَ بْنَ وَهْبٍ وَ هُوَ يَقُولُ خَرَجْتُ وَ أَنَا أُرِيدُ أَبَا الْحَسَنِ بِالْعُرَيْضِ فَانْطَلَقْتُ حَتَّى أَشْرَفْتُ عَلَى قَصْرٍ بَنِي سَرَاةَ ثُمَّ انْحَدَرْتُ الْوَادِيَ فَسَمِعْتُ صَوْتاً لَا أَرَى شَخْصَهُ وَ هُوَ يَقُولُ يَا أَبَا جَعْفَرٍ صَاحِبُكَ خَلْفَ الْقَصْرِ عِنْدَ السُّدَّةِ فَأَقْرِئْهُ مِنِّي السَّلَامَ

And from him, from Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from Al-Hassan Bin Rashid, from Yaqoub Bin Ibrahim Al Ja'fari who said, 'I heard Ibrahim Bin Wahab and he said,

'I went out and I wanted to see Abu Al-Hassan-asws at Al-Ureyz. I went until I overlooked upon a caste of the clan of Sarah. Then I went down a valley. I heard a voice and did not see it's person, and he was saying, 'O Abu Ja'far-asws! Your-asws companion is behind the castle in the difficulties. Convey to him the greetings from me'.

فَالْتَفَتُّ فَلَمْ أَرَ أَحَداً ثُمَّ رَدَّ عَلَيَّ الصَّوْتَ بِاللَّفْظِ الَّذِي كَانَ ثُمَّ فَعَلَ ذَلِكَ ثَلَاثاً فَاقْشَعَرَّ جِلْدِي ثُمَّ انْحَدَرْتُ فِي الْوَادِي حَتَّى أَتَيْتُ قَصْدَ الطَّرِيقِ الَّذِي خَلْفَ الْقَصْرِ ثُمَّ أَتَيْتُ السَّدَّ نَحْوَ السَّمُرَاتِ ثُمَّ انْطَلَقْتُ قَصْدَ الْغَدِيرِ فَوَجَدْتُ خَمْسِينَ حَيَّاتٍ رَوَافِعَ مِنْ عِنْدِ الْغَدِيرِ

I turned but could not see anyone. Then the voice returned to with the wordings which were. Then that was done thrice. My skin had goosebumps. Then I went down into the valley until I came on the main road which was behind the castle. Then I came to the dam around Al-Sumarah. Then I went aiming for the brook. I found fifty snakes raising their heads by the brook.

ثُمَّ اسْتَمَعْتُ فَسَمِعْتُ كَلَاماً وَ مُرَاجَعَةً فَطَفِقْتُ بِنَعْلَيَّ لِيُسْمَعَ وَطْئِي فَسَمِعْتُ أَبَا الْحَسَنِ ع يَتَنَحْنَحُ فَتَنَحْنَحْتُ وَ أَجَبْتُهُ ثُمَّ هَجَمْتُ فَإِذَا حَيَّةٌ مُتَعَلِّقَةٌ بِسَاقِ شَجَرَةٍ

[44] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 6
[45] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 7

Then I listened. I heard a speech and responses. I flapped with my slippers for my treading to be heard. I heard Abu Al-Hassan-asws clearing his-asws throat. I cleared my throat and answered him-asws. Then I looked, and there was a small hanging by a trunk of a tree.

فَقَالَ لَا تَخْشَ [تَخْشَ] وَ لَا ضَائِرَ فَرَمَتْ بِنَفْسِهَا ثُمَّ نَهَضَتْ عَلَى مَنْكِبِهِ ثُمَّ أَدْخَلَتْ رَأْسَهَا فِي أُذُنِهِ فَأَكْثَرَتْ مِنَ الصَّفِيرِ فَأَجَابَ بَلَى قَدْ فَصَلْتُ بَيْنَكُمْ وَ لَا يَبْغِي خِلَافَ مَا أَقُولُ إِلَّا ظَالِمٌ وَ مَنْ ظَلَمَ فِي دُنْيَاهُ فَلَهُ عَذَابُ النَّارِ فِي آخِرَتِهِ مَعَ عِقَابٍ شَدِيدٍ أُعَاقِبُهُ إِيَّاهُ وَ آخُذُ مَالَهُ إِنْ كَانَ لَهُ حَيَّ يَتُوبَ

He-asws said: 'Do not be afraid, and there is no harm!' It threw itself down, then climbed upon his-asws shoulder. Then it inserted it's head into his-asws ear. It frequented from the whistling (hissing). He-asws answered: 'Yes, I-asws have decided between you are all and it is not appropriate for anyone to oppose what I-asws am saying, except an unjust one, and the one who is unjust in his world, for him is Punishment of the Fire, and his Hereafter would be with the severe consequences. I-asws shall punish him and seize his wealth, if there is any for him, until he repents!'

فَقُلْتُ بِأَبِي أَنْتَ وَ أُمِّي أَ لَكُمْ عَلَيْهِمْ طَاعَةٌ فَقَالَ نَعَمْ وَ الَّذِي أَكْرَمَ مُحَمَّداً ص بِالنُّبُوَّةِ وَ أَعَزَّ عَلِيّاً ع بِالْوَصِيَّةِ وَ الْوَلَايَةِ إِنَّهُمْ لَأَطْوَعُ لَنَا مِنْكُمْ يَا مَعْشَرَ الْإِنْسِ وَ قَلِيلٌ ما هُمْ.

I said, 'May my father and my mother be (sacrificed for) you-asws! Is there obedience upon them, for you-asws (Imams-asws)?' He-asws said: 'Yes. By the One-azwj Who Honoured Muhammad-as with the Prophet-hood and Endeared Ali-asws with the successorship and the Wilayah! They (Jinn) are more obedience to us-asws than you all are, O community of the humans, and few is what they are''.[46]

9- تَفْسِيرُ الْفُرَاتِ، بِإِسْنَادِهِ عَنْ قَبِيصَةَ قَالَ: دَخَلْتُ عَلَى الصَّادِقِ ع وَ عِنْدَهُ جَمَاعَةٌ فَسَلَّمْتُ وَ جَلَسْتُ وَ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ أَيْنَ كُنْتُمْ قَبْلَ أَنْ يَخْلُقَ اللَّهُ سَمَاءً مَبْنِيَّةً وَ أَرْضاً مَدْحِيَّةً أَوْ ظُلْمَةً أَوْ نُوراً

Tafseer Furaat – By his chain from Qabeysa who said,

'I entered to see Al-Sadiq-asws and in his-asws presence was a group. I greeted and sat down, and I said, 'O son-asws of Rasool-Allah-as! Where were you-asws (Imams-asws) before Allah-azwj Created the built sky, and the spread-out earth, or darkness, or light?'

قَالَ يَا قَبِيصَةُ لِمَ سَأَلْتَنِي عَنِ هَذَا الْحَدِيثِ فِي مِثْلِ هَذَا الْوَقْتِ أَ مَا عَلِمْتَ أَنَّ حُبَّنَا قَدِ اكْتُتِمَ وَ بُغْضَنَا قَدْ فَشَا وَ أَنَّ لَنَا أَعْدَاءً مِنَ الْجِنِ يُخْرِجُونَ حَدِيثَنَا إِلَى أَعْدَائِنَا مِنَ الْإِنْسِ وَ أَنَّ الْحِيطَانَ لَهَا آذَانٌ كَآذَانِ النَّاسِ الْخَبَرَ.

He-asws said: 'O Qabeysa! Why did you ask me-asws about this Hadeeth in the likes of this time? Don't you know that love for us-asws is being concealed and hatred for us-asws has become widespread, and there are enemies for us-asws from the Jinn? They are bringing out our-asws Ahadeeth to our-asws enemies from the humans, and that the walls have ears for these like the ears of the people!' – the Hadeeth''.[47]

[46] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 8
[47] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 9

10- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، فِي قَوْلِهِ تَعَالَى وَ كَذلِكَ جَعَلْنا لِكُلِّ نَبِيٍّ عَدُوًّا شَياطِينَ الْإِنْسِ وَ الْجِنِ الْآيَةَ قَالَ يَعْنِي مَا بَعَثَ اللَّهُ نَبِيّاً إِلَّا وَ فِي أُمَّتِهِ شَيَاطِينُ الْإِنْسِ وَ الْجِنِ

Tafseer Ali Bin Ibrahim –

'Regarding Words of the Exalted: ***And like that We Make an enemy for every Prophet, Satans of the humans and the Jinn, [6:112]*** – the Verse. He said, 'It means Allah-azwj did not Send any Prophet-as except and in his-as community there were Satans-la of the humans and the Jinn.

يُوحِي بَعْضُهُمْ إِلى بَعْضٍ أَيْ يَقُولُ بَعْضُهُمْ لِبَعْضٍ لَا تُؤْمِنُوا بِزُخْرُفِ الْقَوْلِ غُرُوراً فَهَذَا وَحْيُ كَذِبٍ.

suggesting flowery words to each other, [6:112] – i.e., saying to each other, 'Do not believe in the flowery words, deceiving, for this Revelation is a lie!''[48] (Not a Hadeeth)

11- تَفْسِيرُ النُّعْمَانِيِّ، بِإِسْنَادِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع حَيْثُ قَالَ: وَ أَمَّا مَا حُرِّفَ مِنَ الْكِتَابِ فَقَوْلُهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْإِنْسُ أَنْ لَوْ كَانَتِ الْجِنُّ يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ.

Tafseer Al Numani – By his chain,

'From Amir Al-Momineen-asws where he-asws said: 'And as for what has been altered from the Book are His-azwj Words: ***So when he fell, it was evident to the humans, if the Jinn had known the unseen, they would not have remained in abasing torment [34:14]***''.[49]

12- الْكَافِي، بِسَنَدِهِ الصَّحِيحِ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَى سُلَيْمَانَ بْنِ دَاوُدَ ع أَنَّ آيَةَ مَوْتِكَ أَنَّ شَجَرَةً تَخْرُجُ مِنْ بَيْتِ الْمَقْدِسِ يُقَالُ لَهَا الحزنوبة [الْخُرْنُوبَةُ]

(The book) 'Al Kafi' – By his correct chain, from Al Waleed Bin Sabeeh,

'From Abu Abdullah-asws having said: 'Allah-azwj Mighty and Majestic Revealed to Suleyman Bin Dawood-as: "A sign of your-as death is that a tree called 'Al Kharnouba' (locust bean) would emerge from Bayt Al Maqdis!"

قَالَ فَنَظَرَ سُلَيْمَانُ يَوْماً فَإِذَا الشَّجَرَةُ الحزنوبة [الْخُرْنُوبَةُ] قَدْ طَلَعَتْ فِي بَيْتِ الْمَقْدِسِ فَقَالَ لَهَا مَا اسْمُكِ قَالَتْ الحزنوبة [الْخُرْنُوبَةُ]

He (Abu Abdullah-asws) said: 'One day Suleyman-as looked, and behold, the locust bean tree had emerged in Bay Al Maqdis. He-as said to it: 'What is your name?' It said, 'Al-Kharnouba''.

قَالَ فَوَلَّى سُلَيْمَانُ مُدْبِراً إِلَى مِحْرَابِهِ فَقَامَ فِيهِ مُتَّكِئاً عَلَى عَصَاهُ فَقُبِضَ رُوحُهُ مِنْ سَاعَتِهِ

He (Abu Abdullah-asws) said: 'Suleyman-as turned around going back to his-as prayer niche. He-as stood in it leaning upon his-as staff. His-as soul was captured at that very time'.

[48] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 10
[49] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 11

قَالَ فَجَعَلَتِ الْإِنْسُ وَ الْجِنُّ يَخْدُمُونَهُ وَ يَسْعَوْنَ فِي أَمْرِهِ كَمَا كَانُوا وَ هُمْ يَظُنُّونَ أَنَّهُ حَيٌّ لَمْ يَمُتْ يَغْدُونَ وَ يَرُوحُونَ وَ هُوَ قَائِمٌ ثَابِتٌ حَتَّى دَنَتِ الْأَرَضَةُ مِنْ عَصَاهُ فَأَكَلَتْ مِنْسَأَتَهُ فَانْكَسَرَتْ وَ خَرَّ سُلَيْمَانُ إِلَى الْأَرْضِ أَ فَلَا تَسْمَعُ لِقَوْلِهِ عَزَّ وَ جَلَ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ الْآيَةَ.

He (Abu Abdullah-asws) said: 'The humans and the Jinn went on serving him-as and striving regarding his-as matter like what they had been, and they were thinking that he-as was alive, not having died. They were coming and going while he-as was standing firm, until the termite approached his-as staff and ate it. It broke, and Suleyman-as fell down to the earth. Are you not listening to Words of the Mighty and Majestic: ***So when he fell down, it was clear to the Jinn [34:14]*** – the Verse''.[50]

13- الْعِلَلُ، وَ الْعُيُونُ، بِإِسْنَادِهِ عَنِ الرِّضَا ع قَالَ: كَانَ نَقْشُ خَاتَمِ سُلَيْمَانَ بْنِ دَاوُدَ سُبْحَانَ مَنْ أَلْجَمَ الْجِنَّ بِكَلِمَاتِهِ.

(The books) 'Al Illal' and 'Al Uyoun' – By his chain,

'From Al-Reza-asws having said: 'The engraving on a ring of Suleyman-as Bin Dawood-as was: 'Glorious is He-azwj Who Reined the Jinn by His-azwj Words''.[51]

14- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، فِي قِصَّةِ بِلْقِيسَ قَالَ فَارْتَحَلَتْ وَ خَرَجَتْ نَحْوَ سُلَيْمَانَ فَلَمَّا عَلِمَ سُلَيْمَانُ قُدُومَهَا إِلَيْهِ قَالَ لِلْجِنِّ وَ الشَّيَاطِينِ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ قالَ عِفْرِيتٌ مِنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقامِكَ وَ إِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ

Tafseer Ali Bin Ibrahim –

'In the story of Bilqees. He said, 'She departed and went out to Suleyman-as. When Suleyman-as knew of her arrival to him-as, he-as said to the Jinn and the Satans-la: ***Which one of you can come to me with her throne before they come to me in submission?' [27:38] A fierce one from the Jinn said, 'I will come to you with it before you arise from your place, and I am strong upon it, reliable' [27:39]***.

قَالَ سُلَيْمَانُ أُرِيدُ أَسْرَعَ مِنْ ذَلِكَ فَقَالَ آصَفُ بْنُ بَرْخِيَا أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ الْقِصَّةَ.

Suleyman-as said: 'I-as want it quicker than that!' Aasif-as Bin Barkhiya-as said: '***I will come to you with it before your glance returns to you'. [27:40]*** – the story''.[52]

15- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْمَاعِيلَ الْبَصْرِيِّ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ نَفَراً مِنَ الْمُسْلِمِينَ خَرَجُوا إِلَى سَفَرٍ فَضَلُّوا الطَّرِيقَ فَأَصَابَهُمْ عَطَشٌ شَدِيدٌ فَتَكَفَّفُوا وَ لَزِمُوا أُصُولَ الشَّجَرِ فَجَاءَهُمْ شَيْخٌ عَلَيْهِ ثِيَابٌ بِيضٌ

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether from Ibn Abu Umeyr, from Ismail Al Basry, from Al Fuzeyl Bin Yasaar who said,

[50] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 12
[51] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 13
[52] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 14

‘I heard Abu Ja’far-asws saying: ‘A number of Muslims went out on a journey. They lost the way and were afflicted by severe thirst. They wore their shrouds (anticipating death) and stayed beneath the tree. An old man came to them. Upon him were white clothes.

فَقَالَ قُومُوا فَلَا بَأْسَ عَلَيْكُمْ فَهَذَا الْمَاءُ فَقَامُوا وَ شَرِبُوا وَ ارْتَوَوْا فَقَالُوا مَنْ أَنْتَ يَرْحَمُكَ اللَّهُ فَقَالَ أَنَا مِنَ الْجِنِّ الَّذِينَ بَايَعُوا رَسُولَ اللَّهِ ص إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ الْمُؤْمِنُ أَخُو الْمُؤْمِنِ عَيْنُهُ وَ دَلِيلُهُ فَلَمْ تَكُونُوا تَضَيَّعُوا بِحَضْرَتِي.

He said, ‘Arise, for there is no problem upon you all! This here is the water’. They stood up and drank and were saturated. They said, ‘Who are you? May Allah-azwj have Mercy on you’. He said, ‘I am from the Jinn, those who had pledged allegiance to Rasool-Allah-as. I heard Rasool-Allah-as saying: ‘The Momin is a brother of the Momin, his eyes, and his pointer (guide)’. So you will not be wasted in my presence’’.[53]

16- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ زَكَرِيَّا الْمُؤْمِنِ عَنْ أَبِي سَعِيدٍ الْمُكَارِي عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ قَالَ: كُنْتُ عِنْدَ حَوْضِ زَمْزَمَ فَأَتَانِي رَجُلٌ فَقَالَ لِي لَا تَشْرَبْ مِنْ هَذَا الْمَاءِ يَا أَبَا حَمْزَةَ فَإِنَّ هَذَا يَشْتَرِكُ فِيهِ الْجِنُّ وَ الْإِنْسُ وَ هَذَا لَا يَشْتَرِكُ فِيهِ إِلَّا الْإِنْسُ

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Muhammad Bin Isa, from Zakariya Al Momin, from Abu Saeed Al Mukary, from Abu Hamza Al Sumali who said,

‘I was by the pool of Zamzam (when) a man came up to me. He said to me, ‘Do not drink from this water, O Abu Hamza, for this is what the Jinn and the humans participate in, and this, not one participates in it except the humans!’

قَالَ فَتَعَجَّبْتُ مِنْ قَوْلِهِ وَ قُلْتُ مِنْ أَيْنَ عَلِمَ هَذَا

He (Abu Hamza) said, ‘I was surprised from his words, and I said, ‘From where do you know this?’

قَالَ ثُمَّ قُلْتُ لِأَبِي جَعْفَرٍ ع مَا كَانَ مِنْ قَوْلِ الرَّجُلِ لِي فَقَالَ إِنَّ ذَلِكَ رَجُلٌ مِنَ الْجِنِّ أَرَادَ إِرْشَادَكَ.

He (Abu Hamza) said, ‘Then I said to Abu Ja’far-asws what had been from the words of the man to me. He-asws said: ‘That is a man from the Jinn intending to guide you aright’’.[54]

17- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ عَلِيِّ بْنِ سُلَيْمَانَ بْنِ رُشَيْدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْقَلَانِسِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: ضَلَلْنَا سَنَةً مِنَ السِّنِينَ وَ نَحْنُ فِي طَرِيقِ مَكَّةَ فَأَقَمْنَا ثَلَاثَةَ أَيَّامٍ نَطْلُبُ الطَّرِيقَ فَلَمْ نَجِدْهُ فَلَمَّا أَنْ كَانَ فِي الْيَوْمِ الثَّالِثِ وَ قَدْ نَفِدَ مَا كَانَ مَعَنَا مِنَ الْمَاءِ عَمَدْنَا إِلَى مَا كَانَ مَعَنَا مِنْ ثِيَابِ الْإِحْرَامِ وَ مِنَ الْحُنُوطِ فَتَحَنَّطْنَا وَ تَكَفَّنَّا بِإِزَارِ إِحْرَامِنَا

(The book) ‘Al Mahasin’ – From his father, from Muhammad Bin Abu Al Qasim, from Ali Bin Suleyman bin Rusheyd, from Ali Bin Al-Husayn Al Qalanisy, from Muhammad bin Sinan, from Umar Bin Yazeed who said,

‘In a year from the years, we were lost in the road to Makkah, so we stayed for three days seeking the road, but could not find it. When it was the third day, and whatever water had been with us had been depleted, we deliberated to whatever was with us, from the clothes

[53] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 15
[54] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 16

of the Ihraam, and from the embalmment. We embalmed and enshrouded with a trouser of our Ihraams (attire for Hajj).

فَقَامَ رَجُلٌ مِنْ أَصْحَابِنَا فَنَادَى يَا صَالِحُ يَا أَبَا الْحَسَنِ فَأَجَابَهُ مُجِيبٌ مِنْ بُعْدٍ فَقُلْنَا لَهُ مَنْ أَنْتَ يَرْحَمُكَ اللَّهُ

A man from our companions stood up and called out, 'O Salih! O Abu Al-Hassan-asws!' A responder answered from a distance. We said to him, 'Who are you? May Allah-azwj have Mercy on you!'

فَقَالَ أَنَا مِنَ النَّفَرِ الَّذِي قَالَ اللَّهُ فِي كِتَابِهِ وَ إِذْ صَرَفْنا إِلَيْكَ نَفَراً مِنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ إِلَى آخِرِ الْآيَةِ وَ لَمْ يَبْقَ مِنْهُمْ غَيْرِي فَأَنَا مُرْشِدُ الضَّالِّ إِلَى الطَّرِيقِ

He said, 'I am from the number which Allah-azwj Said in His-azwj Book: ***And when We Turned a number of the Jinn towards you listening to the Quran, [46:29]*** – up to the end of the Verse, and there does not remain any of them apart from me. I am a guide of the lost, to the road'.

قَالَ فَلَمْ نَزَلْ نَتَّبِعُ الصَّوْتَ حَتَّى خَرَجْنَا إِلَى الطَّرِيقِ.

He said, 'We did not cease to follow the voice until we came out to the road''.[55]

18- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ عُبَيْدِ اللَّهِ بْنِ الْحَسَنِ الزَّرَنْدِيِّ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِذَا ضَلَلْتَ فِي الطَّرِيقِ فَنَادِ يَا صَالِحُ يَا بَا صَالِحٍ أَرْشِدُونَا إِلَى الطَّرِيقِ رَحِمَكُمُ اللَّهُ

And from him, from his father, from Ubeydullah Bin Al-Hassan Al Zarandy, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Ja'far-asws having said: 'Whenever you are lost in the road, call out, 'O Salih! O Abu Salih! We-asws will guide you to the road. May Allah-azwj have Mercy on you all!'

قَالَ عُبَيْدُ اللَّهِ فَأَصَابَنَا ذَلِكَ فَأَمَرْنَا بَعْضَ مَنْ مَعَنَا أَنْ يَتَنَحَّى وَ يُنَادِيَ كَذَلِكَ قَالَ فَتَنَحَّى فَنَادَى ثُمَّ أَتَانَا فَأَخْبَرَنَا أَنَّهُ سَمِعَ صَوْتاً بَرَزَ دَقِيقاً يَقُولُ الطَّرِيقُ يَمْنَةٌ أَوْ قَالَ يَسْرَةٌ

Ubeydullah said, 'That afflicted us. We instructed someone with us to go to a side and call out like that. He went aside and called out. Then he came back to us and informed us that he had heard a voice of delicate response saying: 'The road is on the right!' Or he said, 'Left!'

فَوَجَدْنَاهُ كَمَا قَالَ وَ حَدَّثَنِي بِهِ أَبِي أَنَّهُمْ حَادُوا عَنِ الطَّرِيقِ بِالْبَادِيَةِ فَفَعَلْنَا ذَلِكَ فَأَرْشَدُونَا وَ قَالَ صَاحِبُنَا سَمِعْتُ صَوْتاً دَقِيقاً يُقَالُ الطَّرِيقُ يَمْنَةٌ فَمَا سِرْنَا إِلَّا قَلِيلًا حَتَّى عَارَضْنَا الطَّرِيقَ.

We found it just as he had said. And my father narrated with it that they had deviated from the road in the wilderness, 'So we did that, and we were guided, and our companion heard a delicate voice saying, 'The road in on the right'. We had not travelled except a little until the road presented to us''.[56]

[55] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 17
[56] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 18

19- الْفَقِيهُ، لَا يَجُوزُ الِاسْتِنْجَاءُ بِالرَّوْثِ وَ الْعَظْمِ لِأَنَّ وَفْدَ الْجِنِّ جَاءُوا إِلَى رَسُولِ اللَّهِ ص فَقَالُوا يَا رَسُولَ اللَّهِ مَتِّعْنَا فَأَعْطَاهُمُ الرَّوْثَ وَ الْعَظْمَ فَلِذَلِكَ لَا يَنْبَغِي أَنْ يُسْتَنْجَى بِهِمَا.

(The book) 'Al Faqeeh' –

'It is not allowed to clean oneself (from the toilet) with the dung and the bone, because a delegation of the Jinn had come to Rasool-Allah-as and said, 'O Rasool-Allah-as! Bestow (upon) us!' So he-as gave them dung and the bone. For that (reason), it is not appropriate to be cleaning (from) the toilet by these two''.[57]

20- التَّهْذِيبُ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ أُكَيْلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: جَعَلَ اللَّهُ الْحَدِيدَ فِي الدُّنْيَا زِينَةَ الْجِنِّ وَ الشَّيَاطِينِ فَحُرِّمَ عَلَى الرَّجُلِ الْمُسْلِمِ أَنْ يَلْبَسَهُ فِي الصَّلَاةِ إِلَّا أَنْ يَكُونَ الْمُسْلِمُ فِي قِتَالِ عَدُوٍّ فَلَا بَأْسَ بِهِ.

(The book) 'Al Tahzeeb' – By his chain, from Musa Bin Ukeyl,

'From Abu Abdullah-asws having said: 'Allah-azwj Made the iron to be in the world as an adornment for the Jinn and the Satans-la, so it is forbidden unto the Muslim man that he would be wearing it during the Salat, except if he happens to be the Muslim during battling an enemy, then there is no problem with it''.[58]

21- قُرْبُ الْإِسْنَادِ، عَنِ الْحَسَنِ بْنِ ظَرِيفٍ عَنْ مَعْمَرٍ عَنِ الرِّضَا عَنْ أَبِيهِ ع قَالَ: إِنَّ الْجِنَّ كَانُوا يَسْتَرِقُونَ السَّمْعَ قَبْلَ مَبْعَثِ النَّبِيِّ ص فَمُنِعَتْ فِي أَوَانِ رِسَالَتِهِ بِالرُّجُومِ وَ انْقِضَاضِ النُّجُومِ وَ بُطْلَانِ الْكَهَنَةِ وَ السَّحَرَةِ الْخَبَرَ.

(The book) 'Qurb Al Asnaad' – From Al-Hassan Bin Zareyf, from Ma'mar,

'From Al-Reza-asws, from his-asws father-asws having said: 'The Jinn were stealing (overhearing conversations) of the sky before Prophet-hood of the Prophet-as. They were prevented during the time of his-as Messenger-ship by the pelting (by meteors) and 'breaking' of the stars, and the fortune-tellers and the sorcerers were nullified' – the Hadeeth''.[59]

22- التَّفْسِيرُ، فِي قَوْلِهِ تَعَالَى فَبِأَيِّ آلاءِ رَبِّكُما تُكَذِّبانِ قَالَ فِي الظَّاهِرِ مُخَاطَبَةٌ لِلْجِنِّ وَ الْإِنْسِ وَ فِي الْبَاطِنِ فُلَانٌ وَ فُلَانٌ.

The Tafseer –

'Regarding Words of the Exalted: ***So which of the Favours of your Lord with you two belie? [55:13]***. He (Ali Bin Ibrahim) said, 'In the apparent He-azwj Addresses the Jinn and the Humans, and in the esoteric, so and so, and so and so (Abu Bakr and Umar)''.[60] (Not a Hadeeth)

لا يناسب ذكره هاهنا لانه من كلام القمّيّ و ليس بحديث

[57] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 19
[58] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 20
[59] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 21
[60] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 22

Note: *(Majlisi says), 'It is not appropriate to mention it over here because it is from the speech of Al Qummi, and it isn't a Hadeeth'.*

23- الْعِلَلُ، بِإِسْنَادِهِ عَنْ أَبِي الرَّبِيعِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْأَكْرَادَ حَيٌّ مِنَ الْجِنِّ كَشَفَ اللَّهُ عَنْهُمُ الْغِطَاءَ فَلَا تُخَالِطُوهُمْ.

(The book) 'Al Illal' – By his chain,

'From Abu Abdullah[-asws] having said: 'The Kurds are a tribe from the Jinn. Allah[-azwj] has Uncovered the covering from them, so do not mingle with them''.[61]

24- وَ مِنْهُ، بِإِسْنَادِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا خَلَعَ أَحَدُكُمْ ثِيَابَهُ فَلْيُسَمِّ لِئَلَّا تَلْبَسَهَا الْجِنُّ فَإِنَّهُ إِنْ لَمْ يُسَمِّ عَلَيْهَا لَبِسَتْهَا الْجِنُّ حَتَّى تُصْبِحَ.

And from him, by his chain,

'From Amir Al-Momineen[-asws] having said: 'Rasool-Allah[-as] said: 'Whenever one of you takes off his clothes, so let him name (Bismillah), lest the Jinn wear it, for if He[-azwj] is not named upon it, the Jinn would wear it until morning''.[62]

25- قُرْبُ الْإِسْنَادِ، عَنِ الْحَسَنِ بْنِ طَرِيفٍ عَنِ الْحُسَيْنِ بْنِ عُلْوَانَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: كَانُوا يُحِبُّونَ أَنْ يَكُونَ فِي الْبَيْتِ الشَّيْءُ الدَّاجِنُ مِثْلُ الْحَمَامِ أَوِ الدَّجَاجِ أَوِ الْعَنَاقِ لِيَعْبَثَ بِهِ صِبْيَانُ الْجِنِّ وَ لَا يَعْبَثُونَ بِصِبْيَانِهِمْ.

(The book) 'Qurb Al Asnaad' – From Al-Hassan Bin Tareyf, from Al-Husayn Bin Ulwan,

'From Ja'far[-asws], from his[-asws] father[-asws], he (the narrator) said, 'They[-asws] used to love that there would be something domestic in the house like the pigeon, or the chicken, or the kid (young goat) for the children of the Jinn to be tampering with, and they would not be tampering with their[-asws] children''.[63]

26- طِبُّ الْأَئِمَّةِ، بِإِسْنَادِهِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي يَحْيَى قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ رُمِيَ أَوْ رَمَتْهُ الْجِنُّ فَلْيَأْخُذِ الْحَجَرَ الَّذِي رُمِيَ بِهِ فَلْيَرْمِ مِنْ حَيْثُ رُمِيَ وَ لْيَقُلْ حَسْبِيَ اللَّهُ وَ كَفَى سَمِعَ اللَّهُ لِمَنْ دَعَا لَيْسَ وَرَاءَ اللَّهِ مُنْتَهَى وَ قَالَ ص أَكْثِرُوا مِنَ الدَّوَاجِنِ فِي بُيُوتِكُمْ تَتَشَاغَلْ بِهَا عَنْ صِبْيَانِكُمْ.

(The book) 'Tibb Al Aimma[-asws]' – By his chain from Ibrahim Bin Abu Yahya who said,

'Rasool-Allah[-as] said: 'One who is pelted, or the Jinn pelt him, so let him take the stone which he has been pelted with and let him thrown from wherever he had been pelted, and let him say, 'Allah[-azwj] Suffices me and is Sufficient! Allah[-azwj] Hears the one who calls. There isn't any endpoint behind Allah[-azwj]!' And he[-as] said: 'Keep more domesticated creatures in your houses, for they (Jinn) would be pre-occupied with it away from your children''.[64]

27 الْمَكَارِمُ، عَنْ أَبِي جَعْفَرٍ ع أَتَى رَجُلٌ فَشَكَا إِلَيْهِ أَخْرَجَتْنَا الْجِنُّ مِنْ مَنَازِلِنَا يَعْنِي عُمَّارَ مَنَازِلِهِمْ

[61] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 23
[62] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 24
[63] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 25
[64] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 26

(The book) ‘Al Makarim’ –

‘From Abu Ja’far[asws] – A man came and complained to him[asws], ‘The Jinn have expelled us from our dwellings’, meaning the constructions (walls) of their houses.

فَقَالَ اجْعَلُوا سُقُوفَ بُيُوتِكُمْ سَبْعَةَ أَذْرُعٍ وَ اجْعَلُوا الْحَمَامَ فِي أَكْنَافِ الدَّارِ

He[asws] said; ‘Make the ceilings of your houses to be at seven cubits and make the pigeons to be in a side of the house’.

قَالَ الرَّجُلُ فَفَعَلْنَا فَمَا رَأَيْنَا شَيْئاً نَكْرَهُهُ.

The man said, ‘We did so, and we did not see anything we disliked’’.[65]

28- وَ مِنْهُ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَيْسَ مِنْ بَيْتِ نَبِيٍّ إِلَّا وَ فِيهِ حَمَامَانِ لِأَنَّ سُفَهَاءَ الْجِنِّ يَعْبَثُونَ بِصِبْيَانِ الْبَيْتِ فَإِذَا كَانَ فِيهِ حَمَامٌ عَبَثُوا بِالْحَمَامِ وَ تَرَكُوا النَّاسَ.

And from him,

‘From Abu Abdullah[asws] having said: ‘There isn’t any house of a Prophet[as] except and in it were two pigeons, because foolish ones of the Jinn tamper with children of the house. When there is a pigeon in it, they would tamper with the pigeon and leave the people (alone)’’.[66]

29- مَجَالِسُ الشَّيْخِ، بِإِسْنَادِهِ عَنْ أَبِي الْحَسَنِ الْعَسْكَرِيِّ عَنْ آبَائِهِ ع قَالَ: دَخَلَ أَشْجَعُ السُّلَمِيُّ عَلَى الصَّادِقِ ع فَقَالَ يَا سَيِّدِي أَنَا أَحْصُلُ فِي الْمَوَاضِعِ الْمُفْزِعَةِ فَعَلِّمْنِي شَيْئاً مَا آمَنُ بِهِ عَلَى نَفْسِي

(The book) ‘Majaalis’ of the Sheykh – By his chain,

‘From Abu Al-Hassan Al-Askari[asws], from his[asws] forefathers[asws] having said: ‘Ashja’a Al-Sulamy entered to see Al-Sadiq[asws]. He said, ‘O my Master[asws]! I tend to be in horrific locations, so teach me something I can be safe by it upon myself’.

قَالَ فَإِذَا خِفْتَ أَمْراً فَاتْرُكْ يَمِينَكَ عَلَى أُمِّ رَأْسِكَ وَ اقْرَأْ بِرَفِيعِ صَوْتِكَ أَ فَغَيْرَ دِينِ اللَّهِ يَبْغُونَ الْآيَةَ

He[asws] said: ‘When you fear a matter, then leave your head on top of your head and recite, raising your voice, ***Is it other than Allah's Religion they are seeking? [3:83]***’.

قَالَ أَشْجَعُ فَحَصَلْتُ فِي وَادٍ فِيهِ الْجِنُّ فَسَمِعْتُ قَائِلًا يَقُولُ خُذُوهُ فَقَرَأْتُهَا فَقَالَ قَائِلٌ كَيْفَ نَأْخُذُهُ وَ قَدِ احْتَجَزَ بِآيَةٍ طَيِّبَةٍ.

Ashja’a said, ‘I arrived in a valley wherein were the Jinn. I heard a speaker saying, ‘Seize him!’ So I recited it. A speaker said, ‘How can we seize him, and he has protected by a good Verse?’’[67]

[65] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 27
[66] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 28
[67] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 29

30- مُنْتَخَبُ الْبَصَائِرِ، بِإِسْنَادِهِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ فِي خَبَرٍ طَوِيلٍ فِي الرَّجْعَةِ وَ أَحْوَالِ الْقَائِمِ ع قَالَ الْمُفَضَّلُ قُلْتُ يَا سَيِّدِي فَمَنْ يُخَاطِبُهُ قَالَ الْمَلَائِكَةُ وَ الْمُؤْمِنُونَ مِنَ الْجِنِّ

(The book) 'Muntakhab Al Basaair' – By his chain from Al Mufazzal Bin Umar,

'In a lengthy Hadeeth regarding the Return (Raj'at) and the situations of Al-Qaim[-asws], Al-Mufazzal said, 'I said, 'O my Master[-asws]! So, who would address him[-ajfj]?' He[-asws] said: 'The Angels, and the Momineen from the Jinn'.

وَ سَاقَ إِلَى قَوْلِهِ قَالَ الْمُفَضَّلُ يَا سَيِّدِي وَ تَظْهَرُ الْمَلَائِكَةُ وَ الْجِنُّ لِلنَّاسِ

And he continued the Hadeeth up to his words, 'Al-Mufazzal said, 'O my Master[-asws]! And will the Angles and the Jinn appear to the people?'

قَالَ إِي وَ اللَّهِ يَا مُفَضَّلُ وَ يُخَاطِبُونَهُمْ كَمَا يَكُونُ الرَّجُلُ مَعَ حَاشِيَتِهِ وَ أَهْلِهِ قُلْتُ يَا سَيِّدِي وَ يَسِيرُونَ مَعَهُ

He said, 'Yes, by Allah[-azwj], O Mufazzal, and they would address them just as the man happens to be with his entourage and his family'. I said, 'O my Master[-asws]! And they would be travelling with him[-ajfj]?'

قَالَ إِي وَ اللَّهِ يَا مُفَضَّلُ وَ لَيَنْزِلَنَّ أَرْضَ الْهِجْرَةِ مَا بَيْنَ الْكُوفَةِ وَ النَّجَفِ وَ عَدَدُ أَصْحَابِهِ ع سِتَّةٌ وَ أَرْبَعُونَ أَلْفاً مِنَ الْمَلَائِكَةِ وَ سِتَّةُ آلَافٍ مِنَ الْجِنِّ وَ النُّقَبَاءُ ثَلَاثُمِائَةٍ وَ ثَلَاثَةَ عَشَرَ رَجُلًا الْحَدِيثَ.

He[-asws] said: 'Yes, by Allah[-azwj], O Mufazzal, and they would be descending in the land of emigration, what is between Al-Kufa and Al-Najaf, and the number of his[-ajfj] companions are forty-six thousand from the Angels and six thousand from the Jinn, and the captains are three hundred and thirteen men' – the Hadeeth''.[68]

31- الْإِحْتِجَاجُ، عَنْ هِشَامِ بْنِ الْحَكَمِ فِيمَا سَأَلَ الزِّنْدِيقُ أَبَا عَبْدِ اللَّهِ ع قَالَ: فَمِنْ أَيْنَ يصل [أَصْلُ] الْكِهَانَةِ وَ مِنْ أَيْنَ يُخْبَرُ النَّاسُ بِمَا يَحْدُثُ

(The book) 'Al-Ihtijaj' – From Hisham Bin Al Hakam,

'Among what the atheist asked Abu Abdullah[-asws], he said, 'From where is the origin of the fortune-telling, and from where were the people informed with what had occurred?'

قَالَ إِنَّ الْكِهَانَةَ كَانَتْ فِي الْجَاهِلِيَّةِ فِي كُلِّ حِينِ فَتْرَةٍ مِنَ الرُّسُلِ كَانَ الْكَاهِنُ بِمَنْزِلَةِ الْحَاكِمِ يَحْتَكِمُونَ إِلَيْهِ فِيمَا يَشْتَبِهُ عَلَيْهِمْ مِنَ الْأُمُورِ بَيْنَهُمْ

He[-asws] said: 'The fortune-telling took place during the pre-Islamic period during every time there was a gap from the Messengers[-as]. The fortune-teller was at the status of the judge. They used to go for the judgments to him regarding whatever was confusing upon them, from the affairs in-between them.

[68] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 30

فَيُخْبِرُهُمْ بِأَشْيَاءَ تَحْدُثُ وَ ذَلِكَ فِي وُجُوهٍ شَتَّى مِنْ فِرَاسَةِ الْعَيْنِ وَ ذَكَاءِ الْقَلْبِ وَ وَسْوَسَةِ النَّفْسِ وَ فِطْنَةِ الرُّوحِ مَعَ قَذْفٍ فِي قَلْبِهِ لِأَنَّ مَا يَحْدُثُ فِي الْأَرْضِ مِنَ الْحَوَادِثِ الظَّاهِرَةِ فَذَلِكَ يَعْلَمُ الشَّيْطَانُ وَ يُؤَدِّيهِ إِلَى الْكَاهِنِ وَ يُخْبِرُهُ بِمَا يَحْدُثُ فِي الْمَنَازِلِ وَ الْأَطْرَافِ

He would inform them with things which had occurred, and that was regarding various aspects, from discernment of the eye, and cleverness of the heart, and uncertainty of the self, and intelligence of the soul, along with casting in his heart, because whatever had occurred in the earth was from the apparent occurrences. So, the Satan-la knew that and entrusted it to the fortune-teller, and he would inform him with what had occurred in the houses and the outskirts.

وَ أَمَّا أَخْبَارُ السَّمَاءِ فَإِنَّ الشَّيَاطِينَ كَانَتْ تَقْعُدُ مَقَاعِدَ اسْتِرَاقِ السَّمْعِ إِذْ ذَاكَ وَ هِيَ لَا تَحْجُبُ وَ لَا تُرْجَمُ بِالنُّجُومِ وَ إِنَّمَا مُنِعَتْ مِنِ اسْتِرَاقِ السَّمْعِ لِئَلَّا يَقَعَ فِي الْأَرْضِ سَبَبٌ يُشَاكِلُ الْوَحْيَ مِنْ خَبَرِ السَّمَاءِ وَ لُبِّسَ عَلَى أَهْلِ الْأَرْضِ مَا جَاءَهُمْ عَنِ اللَّهِ لِإِثْبَاتِ الْحُجَّةِ وَ نَفْيِ الشُّبَهِ

And as for the news of the sky, the Satans-la used to sit in a seat to steal the hearing when it was that, and they-la neither barred nor pelted with the stars (meteors), and rather they were prevented from stealing the hearing lest there would occur in the earth the cause of doubting the Revelation from news of the sky, and it would be confusing upon people of the earth what had come to them from Allah-azwj in proving the argument and negating the suspicions.

وَ كَانَ الشَّيْطَانُ يَسْتَرِقُ الْكَلِمَةَ الْوَاحِدَةَ مِنْ خَبَرِ السَّمَاءِ بِمَا يَحْدُثُ مِنَ اللَّهِ فِي خَلْقِهِ فَيَخْتَطِفُهَا ثُمَّ يَهْبِطُ بِهَا إِلَى الْأَرْضِ فَيَقْذِفُهَا إِلَى الْكَاهِنِ فَإِذَا قَدْ زَادَ كَلِمَاتٍ مِنْ عِنْدِهِ فَيَخْتَلِطُ الْحَقُّ بِالْبَاطِلِ فَمَا أَصَابَ الْكَاهِنُ مِنْ خَبَرٍ مِمَّا كَانَ يُخْبِرُ بِهِ فَهُوَ مَا أَدَّاهُ إِلَيْهِ شَيْطَانُهُ مِمَّا سَمِعَهُ وَ مَا أَخْطَأَ فِيهِ فَهُوَ مِنْ بَاطِلِ مَا زَادَ فِيهِ

And the Satan-la stole the one phrase from news of the sky with what had occurred from Allah-azwj regarding His-azwj creation, and he-la would snatch (memorise) it, then descend with it to the earth and cast it to the fortune-teller. When he-la increased in the words from himself, the truth was mixed up with the falsehood. So, whatever the fortune-teller was correct from news, from what he had informed with, it was what the Satan-la had entrusted to him from what he-la had heard, and whatever he erred in, it was from the falsehood of what he-la had increased in it.

فَمُذْ مُنِعَتِ الشَّيَاطِينُ عَنِ اسْتِرَاقِ السَّمْعِ انْقَطَعَتِ الْكِهَانَةُ وَ الْيَوْمَ إِنَّمَا تُؤَدِّي الشَّيَاطِينُ إِلَى كُهَّانِهَا أَخْبَاراً لِلنَّاسِ مِمَّا يَتَحَدَّثُونَ بِهِ وَ مَا يُحَدِّثُونَهُ وَ الشَّيَاطِينُ تُؤَدِّي إِلَى الشَّيَاطِينِ مَا يَحْدُثُ فِي الْبُعْدِ مِنَ الْحَوَادِثِ مِنْ سَارِقٍ سَرَقَ وَ مَنْ قَاتِلٍ قَتَلَ وَ مِنْ غَائِبٍ غَابَ وَ هُمْ بِمَنْزِلَةِ النَّاسِ أَيْضاً صَدُوقٌ وَ كَذُوبٌ

Since the Satans-la were prevented from stealing the hearing, the fortune-telling was terminated, and today rather, the Satans-la are entrusting to the their fortune-tellers news of the people from what they are discussing with and what they are innovating with, and the Satans-la entrust to the Satans-la what had occurred in the remoteness from the events, from a thief stealing, and who was the killer who killed, and from the absentee who had disappeared, and they are as well at the status of the truthfulness and lies'.

فَقَالَ كَيْفَ صَعِدَتِ الشَّيَاطِينُ إِلَى السَّمَاءِ وَ هُمْ أَمْثَالُ النَّاسِ فِي الْخِلْقَةِ وَ الْكَثَافَةِ وَ قَدْ كَانُوا يَبْنُونَ لِسُلَيْمَانَ بْنِ دَاوُدَ ع مِنَ الْبِنَاءِ مَا يَعْجِزُ عَنْهُ وُلْدُ آدَمَ

He (the narrator) said, ‘How were the Satans-la ascending to the sky and they are like the people in the creation and thickness, and they were building for Suleyman-as Bin Dawood-as, the constructions which the children of Adam-as were unable from?’

قَالَ غُلِّظُوا لِسُلَيْمَانَ كَمَا سُخِّرُوا وَ هُمْ خَلْقٌ رَقِيقٌ غِذَاؤُهُمُ التَّنَسُّمُ وَ الدَّلِيلُ عَلَى ذَلِكَ صُعُودُهُمْ إِلَى السَّمَاءِ لِاسْتِرَاقِ السَّمْعِ وَ لَا يَقْدِرُ الْجِسْمُ الْكَثِيفُ عَلَى الِارْتِقَاءِ إِلَيْهَا إِلَّا بِسُلَّمٍ أَوْ سَبَبٍ.

He-asws said: ‘They were thickened for Suleyman-as just as they had been Subdued, and they are delicate creatures. Their provisions (feed) are the breezes, and the evidence upon that is their ascent to the sky in order to steal the hearing, and the thick body (i.e., humans) is not able upon rising to it, except by a ladder or a means’’.[69]

32- الْخِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْبَرْمَكِيِّ عَنِ الْحَسَنِ بْنِ ظَرِيفٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْآبَاءُ ثَلَاثَةٌ آدَمُ وَلَدَ مُؤْمِناً وَ الْجَانُّ وَلَدَ كَافِراً وَ إِبْلِيسُ وَلَدَ كَافِراً وَ لَيْسَ فِيهِمْ نِتَاجٌ إِنَّمَا يَبِيضُ وَ يُفْرِخُ وَ وُلْدُهُ ذُكُورٌ لَيْسَ فِيهِمْ إِنَاثٌ.

(The book) ‘Al Khisal’ – From Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail Al Barmakky, from Al-Hassan Bin Zareyf, from Abu Abdul Rahman, from Muawiya Bin Ammar,

‘From Abu Abdullah-asws having said: ‘The fathers are three – Adam-as begetting a Momin, and the Jaan begetting (a Momin and) a Kafir, and Iblees-la begetting a Kafir, and there are no offspring among them, but rather they lay eggs and spawn, and his-la children are males, there are no females among them’’.[70]

33- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحِمْيَرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْجِنُّ عَلَى ثَلَاثَةِ أَجْزَاءٍ فَجُزْءٌ مَعَ الْمَلَائِكَةِ وَ جُزْءٌ يَطِيرُونَ فِي الْهَوَاءِ وَ جُزْءٌ كِلَابٌ وَ حَيَّاتٌ الْخَبَرَ.

And from him, from Muhammad Bin Musa Bin Al Mutawakkil, from Abdullah Bin Ja’far Al Himeyri, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboun, from the one who mentioned it,

‘From Abu Abdullah-asws having said: ‘The Jinn are upon three segments. A segment is with the Angels, and a segment they are flying in the air, and a segment of dogs and snakes’ – the Hadeeth’’.[71]

34- الْعِلَلُ، وَ الْعُيُونُ، عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيٍّ الْبَصْرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ جَبَلَةَ الْوَاعِظِ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ عَامِرٍ الطَّائِيِّ عَنْ أَبِيهِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ: سَأَلَ الشَّامِيُّ أَمِيرَ الْمُؤْمِنِينَ ع عَنِ اسْمِ أَبِي الْجِنِّ فَقَالَ شُومَانُ وَ هُوَ الَّذِي خُلِقَ مِنْ مارِجٍ مِنْ نارٍ

(The books) ‘Al Illal’ and ‘Al Uyoun’ – From Muhammad Bin Umar Bin Ali Al Basry, from Muhammad Bin Abdullah Bin Ahmad Bin Jabalah Al Waiz, from Abdullah Bin Ahmad Bin Aamir Al Taie, from his father,

[69] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 31
[70] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 32
[71] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 33

‘From Al-Reza-asws, from his-asws forefathers-asws having said: ‘The Syrian asked Amir Al-Momineen-asws about the name of the father of the Jinn. He-asws said: ‘Shouman, and he is the one who was Created ***from smokeless fire [55:15]***’.

وَ سَأَلَهُ هَلْ بَعَثَ اللَّهُ نَبِيّاً إِلَى الْجِنِّ

And he asked him-asws, ‘Did Allah-azwj Send any Prophet-as to the Jinn?’

فَقَالَ نَعَمْ بَعَثَ إِلَيْهِمْ نَبِيّاً يُقَالُ لَهُ يُوسُفُ فَدَعَاهُمْ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَقَتَلُوهُ.

He-asws said: ‘Yes. He-azwj had Sent to them a Prophet-as called Yusuf-as. He-as called them to Allah-azwj Mighty and Majestic, so they killed him-as’’.[72]

35- الْعِلَلُ، وَ الْعُيُونُ، عَنْ أَحْمَدَ بْنِ زِيَادٍ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبَدٍ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ عَنْ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرِّضَا ع عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ جَعْفَرٍ ع قَالَ: إِنَّ سُلَيْمَانَ بْنَ دَاوُدَ ع قَالَ ذَاتَ يَوْمٍ لِأَصْحَابِهِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدْ وَهَبَ لِي مُلْكاً لا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي

(The books) ‘Al Illal’ and Al Uyoun’ – From Ahmad Bin Ziyad Al Hamdany, from Ali Bin Ibrahim, from his father, from Ali Bin Ma’bad, from Al-Husayn Bin Khalid,

‘From Abu Al-Hassan Ali-asws Bin Musa Al-Reza-asws, from his-asws father Musa-asws Bin Ja’far-asws Bin Muhammad-asws, from his-asws father-asws Ja’far-asws having said: ‘One day Suleyman-as Bin Dawood-as said to his-as companions: ‘Allah-azwj Blessed and Exalted has Gifted a kingdom to me-as, ***not befitting for anyone from after me. [38:35]***.

سَخَّرَ لِيَ الرِّيحَ وَ الْإِنْسَ وَ الْجِنَّ وَ الطَّيْرَ وَ الْوُحُوشَ وَ عَلَّمَنِي مَنْطِقَ الطَّيْرِ وَ آتَانِي كُلَّ شَيْءٍ وَ مَعَ جَمِيعِ مَا أُوتِيتُ مِنَ الْمُلْكِ مَا تَمَّ لِي سُرُورُ يَوْمٍ إِلَى اللَّيْلِ

He-azwj has Subdued for me-as, the wind, and the humans, and the Jinn, and the birds, and the beasts, and has Taught me-as the talk of the birds, and has Given me-as all things, and along with entirety of what I-as have been Given from the kingdom what has completed for me the cheerfulness of the day to the night.

وَ قَدْ أَحْبَبْتُ أَنْ أَدْخُلَ قَصْرِي فِي غَدٍ وَ أَصْعَدَ أَعْلَاهُ وَ أَنْظُرَ إِلَى مَمَالِكِي فَلَا تَأْذَنُوا لِأَحَدٍ عَلَيَّ لِئَلَّا يَرِدَ عَلَيَّ مَا يُنَغِّصُ عَلَيَّ يَوْمِي قَالُوا نَعَمْ

And I-asws would love to enter into my-as castle in the morning and ascend to the top of it and look at my-as realm, so there is no permission for anyone to come to see me-as lest he brings me-as what would trouble (spoil) my-as day upon me-as’. They said, ‘Yes!’

فَلَمَّا كَانَ مِنَ الْغَدِ أَخَذَ عَصَاهُ بِيَدِهِ وَ صَعِدَ إِلَى أَعْلَى مَوْضِعٍ مِنْ قَصْرِهِ وَ وَقَفَ مُتَّكِئاً عَلَى عَصَاهُ يَنْظُرُ إِلَى مَمَالِكِهِ مَسْرُوراً بِمَا أُوتِيَ فَرِحاً بِمَا أُعْطِيَ إِذْ نَظَرَ إِلَى شَابٍّ حَسَنِ الْوَجْهِ وَ اللِّبَاسِ قَدْ خَرَجَ عَلَيْهِ مِنْ بَعْضِ زَوَايَا قَصْرِهِ

When it was the next morning, he-as took his-as staff in his-as hand and ascended to the highest place of his-as castle and stood leaning upon his-as staff, looking at his-as realm, happy with what he-as had been Given and rejoicing with what He-azwj was being Given, when he-as looked

[72] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 34

a youth of excellent face and clothing emerging towards him[-as] from one of the corners of his[-as] castle.

فَلَمَّا بَصُرَ بِهِ سُلَيْمَانُ ع قَالَ لَهُ مَنْ أَدْخَلَكَ إِلَى هَذَا الْقَصْرِ وَ قَدْ أَرَدْتُ أَنْ أَخْلُوَ فِيهِ الْيَوْمَ فَبِإِذْنِ مَنْ دَخَلْتَ فَقَالَ الشَّابُّ أَدْخَلَنِي هَذَا الْقَصْرَ رَبُّهُ وَ بِإِذْنِهِ دَخَلْتُ

When Suleyman[-as] sighted him, he[-as] said to him: 'Who let you enter into this castle, and I[-as] had wanted to be along in it today? By whose permission have you entered?' The youth said, 'The Lord[-azwj] of this castle let me enter, and I have entered by His[-azwj] Permission'.

فَقَالَ رَبُّهُ أَحَقُّ بِهِ مِنِّي فَمَنْ أَنْتَ قَالَ أَنَا مَلَكُ الْمَوْتِ قَالَ ع وَ فِيمَا جِئْتَ قَالَ جِئْتُ لِأَقْبِضَ رُوحَكَ

He[-as] said: 'It's Lord[-azwj] of more rightful with it than me[-as], so who are you?' He said, 'I am the Angel of death!' He[-as] said: 'Regarding what have you come?' He said, 'I have come to capture your[-as] soul'.

قَالَ امْضِ لِمَا أُمِرْتَ بِهِ فَهَذَا يَوْمُ سُرُورِي أَبَى اللَّهُ عَزَّ وَ جَلَّ أَنْ يَكُونَ لِي سُرُورٌ دُونَ لِقَائِهِ

He[-as] said: 'Implement what you have been Commanded with, for this is a day of my[-as] happiness. Allah[-azwj] Mighty and Majestic has Refused that there should be happiness for me[-as] without meeting Him[-azwj]'.

فَقَبَضَ مَلَكُ الْمَوْتِ رُوحَهُ وَ هُوَ مُتَّكِئٌ عَلَى عَصَاهُ فَبَقِيَ سُلَيْمَانُ مُتَّكِئاً عَلَى عَصَاهُ وَ هُوَ مَيِّتٌ مَا شَاءَ اللَّهُ وَ النَّاسُ يَنْظُرُونَ إِلَيْهِ وَ هُمْ يُقَدِّرُونَ أَنَّهُ حَيٌّ

The Angel of death captured his[-as] soul while he[-as] was leaning upon his[-as] staff. Suleyman[-as] remained leaning upon his[-as] staff and he[-as] was dead, for as long as Allah[-azwj] so Desired, and the people were looking at him[-as], and they were estimating (thinking) that he[-as] was alive.

فَافْتَتَنُوا فِيهِ وَ اخْتَلَفُوا فَمِنْهُمْ مَنْ قَالَ إِنَّ سُلَيْمَانَ قَدْ بَقِيَ مُتَّكِئاً عَلَى عَصَاهُ هَذِهِ الْأَيَّامَ الْكَثِيرَةَ وَ لَمْ يَتْعَبْ وَ لَمْ يَنَمْ وَ لَمْ يَأْكُلْ وَ لَمْ يَشْرَبْ إِنَّهُ لَرَبُّنَا الَّذِي يَجِبُ عَلَيْنَا أَنْ نَعْبُدَهُ

They were Tried regarding him[-as] and they differed. From them was one who said, 'Suleyman[-as] has remained leaning upon his[-as] staff for these many days and he[-as] does not get tired, and does not sleep, and does not eat, and does not drink. He[-as] is our Lord[-azwj] Whom it is obligated for us to be worshipping him[-as]'.

وَ قَالَ قَوْمٌ إِنَّ سُلَيْمَانَ سَاحِرٌ وَ إِنَّهُ يُرِينَا أَنَّهُ وَاقِفٌ مُتَّكِئٌ عَلَى عَصَاهُ يَسْحَرُ أَعْيُنَنَا وَ لَيْسَ كَذَلِكَ

And a group said, 'Suleyman[-as] is a sorcerer, and he[-as] is showing us that he[-as] is standing leaning upon his[-as] staff. He[-as] is bewitching our eyes, and it isn't like that'.

فَقَالَ الْمُؤْمِنُونَ إِنَّ سُلَيْمَانَ هُوَ عَبْدُ اللَّهِ وَ نَبِيُّهُ يُدَبِّرُ اللَّهُ أَمْرَهُ بِمَا شَاءَ

The Momineen said, 'Suleyman[-as], he[-as] is a servant of Allah[-azwj] and is His[-azwj] Prophet[-as]. He[-as] is a manager of Allah[-azwj] of His[-azwj] affairs with whatever He[-azwj] so Desires'.

فَلَمَّا اخْتَلَفُوا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ الْأَرَضَةَ فَدَبَّتْ فِي عَصَاهُ فَلَمَّا أَكَلَتْ جَوْفَهَا انْكَسَرَتِ الْعَصَا وَ خَرَّ سُلَيْمَانُ مِنْ قَصْرِهِ عَلَى وَجْهِهِ فَشَكَرَ الْجِنُّ لِلْأَرَضَةِ صَنِيعَهَا

When they were differing, Allah-azwj Mighty and Majestic Sent the termite and it crawled into his-as staff. When it ate it's interior, the staff broke and Suleyman-as fell from his-as castle upon his-as face. So, the Jinn were grateful to the termite for it's doing.

فَلِأَجْلِ ذَلِكَ لَا تُوجَدُ الْأَرَضَةُ فِي مَكَانٍ إِلَّا وَ عِنْدَهَا مَاءٌ وَ طِينٌ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَ فَلَمَّا قَضَيْنا عَلَيْهِ الْمَوْتَ ما دَلَّهُمْ عَلى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنْسَأَتَهُ يَعْنِي عَصَاهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَنْ لَوْ كانُوا يَعْلَمُونَ الْغَيْبَ ما لَبِثُوا فِي الْعَذابِ الْمُهِينِ

For the reason of that, you will not find the termite except in a place there is water and clay by it, and that is the Word of Allah-azwj Mighty and Majestic: ***But when We Decreed death unto him, nothing evidenced them upon his death except an insect of the earth which ate his staff.*** – meaning his-as walking stick - ***So when he fell down, it was clear to the Jinn that had they known the unseen, they would not have remained in the abasing torment [34:14]***.

ثُمَّ قَالَ الصَّادِقُ ع وَ اللَّهِ مَا نَزَلَتْ هَذِهِ الْآيَةُ هَكَذَا وَ إِنَّمَا نَزَلَتْ فَلَمَّا خَرَّ تَبَيَّنَتِ الْإِنْسُ أَنَّ الْجِنَّ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ.

Then Al-Sadiq-asws said: 'By Allah-azwj! This Verse was not Revealed like that, and rather it was Revealed as: : ***So when he fell, it was evident to the humans, if the Jinn had known the unseen, they would not have remained in abasing torment [34:14]***''.[73]

36- الْخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ رَاشِدٍ الْبَرْمَكِيِّ عَنْ عُمَرَ بْنِ سَهْلٍ الْأَسَدِيِّ عَنْ سُهَيْلِ بْنِ غَزْوَانَ الْبَصْرِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ امْرَأَةً مِنَ الْجِنِّ كَانَ يُقَالُ لَهَا عَفْرَاءُ وَ كَانَتْ تَنْتَابُ النَّبِيَّ ص فَتَسْمَعُ مِنْ كَلَامِهِ فَتَأْتِي صَالِحِي الْجِنِّ فَيُسْلِمُونَ عَلَى يَدَيْهَا وَ إِنَّهَا فَقَدَهَا النَّبِيُّ ص فَسَأَلَ عَنْهَا جَبْرَئِيلَ فَقَالَ إِنَّهَا زَارَتْ أُخْتاً لَهَا تُحِبُّهَا فِي اللَّهِ

(The book) 'Al Khisal' – From his father, from Sa'ad Bin Abdullah, from Muhammad Bin Abdul Al Hameed Al Attar, from Muhammad Bin Rashid Al Barmakky, from Umar Bin Sahl Al Asady, from Suheyl Bin Gazwan Al Basry who said,

'I heard Abu Abdullah-asws saying: 'A woman from the Jinn was called Afra'a, and she used to be around the Prophet-as. She heard from his-as speech, so she came to the righteous Jinn, and they became Muslims upon her hands. And the Prophet-as missed her, so he-as asked Jibraeel-as about her. He -as said: 'She is visiting a sister of hers whom she loves for the Sake of Allah-azwj'.

فَقَالَ النَّبِيُّ ص طُوبَى لِلْمُتَحَابِّينَ فِي اللَّهِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ فِي الْجَنَّةِ عَمُوداً مِنْ يَاقُوتَةٍ حَمْرَاءَ عَلَيْهِ سَبْعُونَ أَلْفَ قَصْرٍ فِي كُلِّ قَصْرٍ سَبْعُونَ أَلْفَ غُرْفَةٍ خَلَقَهَا اللَّهُ عَزَّ وَ جَلَّ لِلْمُتَحَابِّينَ وَ الْمُتَزَاوِرِينَ فِي اللَّهِ

The Prophet-as said: 'Beatitude be for the ones loving each other for the Sake of Allah-azwj! Allah-azwj Blessed and Exalted has Created in the Paradise, pillars of rubies. Upon it are seventy thousand castles. In each castle there are seventy thousand rooms. Allah-azwj Mighty and

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Majestic has Created these for the ones loving each other and visiting each other for the Sake of Allah-azwj'.

ثُمَّ قَالَ يَا عَفْرَاءُ أَيُّ شَيْءٍ رَأَيْتِ قَالَتْ رَأَيْتُ عَجَائِبَ كَثِيرَةً قَالَ فَأَعْجَبُ مَا رَأَيْتِ

Then he-as said: 'O Afra'a! Which thing did you see?' She said, 'I saw a lot of wonders'. He-as said: 'So what is the most wondrous of what you have seen?'

قَالَتْ رَأَيْتُ إِبْلِيسَ فِي الْبَحْرِ الْأَخْضَرِ عَلَى صَخْرَةٍ بَيْضَاءَ مَادّاً يَدَيْهِ إِلَى السَّمَاءِ وَ هُوَ يَقُولُ إِلَهِي إِذَا بَرَرْتَ قَسَمَكَ وَ أَدْخَلْتَنِي نَارَ جَهَنَّمَ فَأَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ إِلَّا خَلَّصْتَنِي مِنْهَا وَ حَشَرْتَنِي مَعَهُمْ

She said, 'I saw Iblees-la in the green sea upon a white rock, extending his-la hand towards the sky and he-la was saying, 'My-la God-azwj! When You-azwj Fulfil Your-azwj Oath and Enter me-la to be in the Fire of Hell, so I-la ask You-azwj by the right of Muhammad-as, and Ali-asws, and Fatima-asws, and Al-Hassan-asws, and Al-Husayn-asws, only to Finish me-la off from it and Resurrect me-la to be with them-asws!'

فَقُلْتُ يَا حَارِثُ مَا هَذِهِ الْأَسْمَاءُ الَّتِي تَدْعُو بِهَا قَالَ لِي رَأَيْتُهَا عَلَى سَاقِ الْعَرْشِ مِنْ قَبْلِ أَنْ يَخْلُقَ اللَّهُ آدَمَ بِسَبْعَةِ آلَافِ سَنَةٍ فَعَلِمْتُ أَنَّهُمْ أَكْرَمُ الْخَلْقِ عَلَى اللَّهِ عَزَّ وَ جَلَّ فَأَنَا أَسْأَلُهُ بِحَقِّهِمْ

I said, 'O Haris-la! What are these name which you-la are supplicating with?' He-la said to me, 'I-la had seen these upon a Base of the Throne from seven thousand years before Allah-azwj Created Adam-as. So I-la knew that they-asws are the most honourable of the creatures unto Allah-azwj Mighty and Majestic. Thus, I-la am asking Him-azwj, by their-asws right''.

فَقَالَ النَّبِيُّ ص وَ اللَّهِ لَوْ أَقْسَمَ أَهْلُ الْأَرْضِ بِهَذِهِ الْأَسْمَاءِ لَأَجَابَهُمْ.

The Prophet-as said: 'By Allah-azwj! If the people of the earth were to vow by these names, He-azwj would Answer them!''[74]

37- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، فِي قَوْلِهِ تَعَالَى حِكَايَةً عَنِ الْجِنِ يا قَوْمَنا إِنَّا سَمِعْنا إِلَى قَوْلِهِ أُولئِكَ فِي ضَلالٍ مُبِينٍ فَهُوَ كُلُّهُ حِكَايَةٌ عَنِ الْجِنِّ وَ كَانَ سَبَبُ نُزُولِ هَذِهِ الْآيَةِ أَنَّ رَسُولَ اللَّهِ ص خَرَجَ مِنْ مَكَّةَ إِلَى سُوقِ عُكَاظٍ وَ مَعَهُ زَيْدُ بْنُ حَارِثَةَ يَدْعُو النَّاسَ إِلَى الْإِسْلَامِ فَلَمْ يُجِبْهُ أَحَدٌ وَ لَمْ يَجِدْ مَنْ يَقْبَلُهُ

Tafseer Ali Bin Ibrahim –

'Regarding Words of the Exalted Narrating on behalf of the Jinn: ***They said, 'O our people! We heard [46:30]*** – up to His-azwj Words: ***They are in clear straying' [46:32]***, 'All of it is a narration one behalf of the Jinn, and the cause for the Revelation of this Verse is that Rasool-Allah-as had gone out from Makkah to the market of Ukaza and with him was Zayd Bin Haris, calling the people of Al-Islam. But no one answered him-as and he-as did not find anyone who accepted him-as.

ثُمَّ رَجَعَ إِلَى مَكَّةَ فَلَمَّا بَلَغَ مَوْضِعاً يُقَالُ لَهُ وَادِي مُجَنَّةَ تَهَجَّدَ بِالْقُرْآنِ فِي جَوْفِ اللَّيْلِ فَمَرَّ بِهِ نَفَرٌ مِنَ الْجِنِّ فَلَمَّا سَمِعُوا قِرَاءَةَ رَسُولِ اللَّهِ اسْتَمَعُوا لَهُ

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Then he[-as] returned to Makkah. When he[-as] reached a place called the Valley of Majanna, he[-as] held vigil in the middle of the night with the Quran. A number of the Jinn passed by him[-as]. When they heard recitation of Rasool-Allah[-as], they listened to him[-as].

فَلَمَّا سَمِعُوا قِرَاءَتَهُ قَالَ بَعْضُهُمْ لِبَعْضٍ أَنْصِتُوا يَعْنِي اسْكُتُوا فَلَمَّا قُضِيَ أَيْ فَرَغَ رَسُولُ اللَّهِ ص مِنَ الْقِرَاءَةِ وَلَّوْا إِلى قَوْمِهِمْ مُنْذِرِينَ قالُوا يا قَوْمَنا إِنَّا سَمِعْنا كِتاباً أُنْزِلَ مِنْ بَعْدِ مُوسى مُصَدِّقاً لِما بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَ إِلى طَرِيقٍ مُسْتَقِيمٍ يا قَوْمَنا أَجِيبُوا داعِيَ اللَّهِ وَ آمِنُوا بِهِ إِلَى قَوْلِهِ أُولئِكَ فِي ضَلالٍ مُبِينٍ

When they had heard his[-as] recitation, some of them said to the others: ***'Listen!'*** - Meaning, 'maintain silence'. ***So when it (recitation) ended, they turned back towards their people, warning them [46:29] They said, 'O our people! We heard a Book Revealed from after Musa, ratifying what was before it, Guiding to the Truth and to a Straight Path [46:30] O our people! Answer the Call of Allah and believe in Him [46:31]*** - up to His[-azwj] Words: ***They are in clear straying' [46:32]***.

فَجَاءُوا إِلَى رَسُولِ اللَّهِ فَأَسْلَمُوا وَ آمَنُوا وَ عَلَّمَهُمْ رَسُولُ اللَّهِ ص شَرَائِعَ الْإِسْلَامِ فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِ السُّورَةَ كُلَّهَا فَحَكَى اللَّهُ قَوْلَهُمْ وَ وَلَّى رَسُولُ اللَّهِ ص عَلَيْهِمْ مِنْهُمْ وَ كَانُوا يَعُودُونَ إِلَى رَسُولِ اللَّهِ ص فِي كُلِّ وَقْتٍ

So, they came to Rasool-Allah[-saww], and greeted and expressed belief, and he[-saww] taught them the Laws of Al-Islam. Then it was revealed unto the Prophet[-saww]: ***Say: 'It is Revealed unto me that a number of the Jinn listened intently [72:1]*** - the Chapter (Whole of Surah Al-Jinn (72). Thus, Allah[-azwj] Related their words, and Made Rasool-Allah[-saww] the Guardian over them, and they used to regularly return to Rasool-Allah[-saww] every time.

فَأَمَرَ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنْ يُعَلِّمَهُمْ وَ يُفَقِّهَهُمْ فَمِنْهُمْ مُؤْمِنُونَ وَ كَافِرُونَ وَ نَاصِبُونَ وَ يَهُودُ وَ نَصَارَى وَ مَجُوسٌ وَ هُمْ وُلْدُ الْجَانِّ

Rasool-Allah[-saww] instructed Amir Al-Momineen[-asws] that he[-asws] should teach them and make them understand, for among them are Momineen, and the Kafirs, and Hostile ones (Nasibis), and Jews, and Christians, and Magians, and they are the children of the Jaan (predecessors of the Jinn)'.

وَ سُئِلَ الْعَالِمُ صَلَوَاتُ اللَّهِ عَلَيْهِ عَنْ مُؤْمِنِي الْجِنِّ أَ يَدْخُلُونَ الْجَنَّةَ

And the scholar[-asws], may the Salawaat of Allah[-azwj] be upon him[-asws], was asked about the Momineen of the Jinn, 'Will they be entering the Paradise?'

فَقَالَ لَا وَ لَكِنْ لِلَّهِ حَظَائِرُ بَيْنَ الْجَنَّةِ وَ النَّارِ يَكُونُ فِيهَا مُؤْمِنُو الْجِنِّ وَ فُسَّاقُ الشِّيعَةِ.

He[-asws] said: 'No, but there are pavilions for Allah[-azwj] Between the Paradise and the Fire. There would be in it, the Momineen of the Jinn, and the mischief makers of the Shias''.[75]

38- الْكَافِي، عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ عُبْدُوسٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ لَيْثٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ اسْتِنْجَاءِ الرَّجُلِ بِالْعَظْمِ أَوِ الْبَعْرِ أَوِ الْعُودِ

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(The book) ‘Al Kafi’ – From Muhammad Bin Ali Bin Mahboub, from Ali Bin Khalid, from Ahmad Bin Abdous, from Ibn Fazzal, from Abu Jameela, from Lays,

‘From Abu Abdullah-asws, he (the narrator) said, ‘I asked him-asws about the man cleansing (from the toilet) with the bone, or the dung, or the stick’.

قَالَ أَمَّا الْعَظْمُ وَ الرَّوْثُ فَطَعَامُ الْجِنِّ وَ ذَلِكَ مِمَّا اشْتَرَطُوا عَلَى رَسُولِ اللَّهِ ص فَقَالَ لَا يَصْلُحُ بِشَيْءٍ مِنْ ذَلِكَ.

He-asws said: ‘As for the bone and the dung, it is the food of the Jinn, and that is from what they had stipulated upon Rasool-Allah-azwj, so he-as had said it is not correct with anything from that’’.[76]

39- الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا أَحَبَّ أَنْ يَخْلُقَ خَلْقاً بِيَدِهِ وَ ذَلِكَ بَعْدَ مَا مَضَى لِلْجِنِّ وَ النَّسْنَاسِ فِي الْأَرْضِ سَبْعَةُ آلَافِ سَنَةٍ

(The book) ‘Al Illal’ – From Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Amro Bin Abu Al Miqdam, from Jabir,

‘From Abu Ja’far-asws having said: ‘Amir Al-Momineen-asws said: ‘When Allah-azwj Blessed and Exalted Loved to Create a creature by His-azwj Hands, and that was when seven thousand years had passed for the Jinn and the Nasnaas having been in the earth’.

قَالَ وَ لَمَّا كَانَ مِنْ شَأْنِ اللَّهِ أَنْ يَخْلُقَ آدَمَ لِلَّذِي أَرَادَ مِنَ التَّدْبِيرِ وَ التَّقْدِيرِ لِمَا هُوَ مُكَوِّنُهُ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ عِلْمِهِ لِمَا أَرَادَهُ مِنْ ذَلِكَ كُلِّهِ كَشَطَ عَنْ أَطْبَاقِ السَّمَاوَاتِ ثُمَّ قَالَ لِلْمَلَائِكَةِ انْظُرُوا إِلَى أَهْلِ الْأَرْضِ مِنْ خَلْقِي مِنَ الْجِنِّ وَ النَّسْنَاسِ

He-asws said: ‘And when it was from the Concern of Allah-azwj to Create Adam-as for that which He-azwj Wanted, from the management and the arrangement of what He-azwj was to Bring into being in the skies and the earth, and His-azwj Knowledge of what He-azwj Wanted from all of it, like Scraping off the layers of the skies, then He-azwj Said to the Angels: “Look to inhabitants of the earth from My-azwj creatures from the Jinn and the Nasnaas!”

فَلَمَّا رَأَوْا مَا يَعْمَلُونَ فِيهَا مِنَ الْمَعَاصِي وَ سَفْكِ الدِّمَاءِ وَ الْفَسَادِ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ عَظُمَ ذَلِكَ عَلَيْهِمْ وَ غَضِبُوا لِلَّهِ وَ أَسِفُوا عَلَى أَهْلِ الْأَرْضِ وَ لَمْ يَمْلِكُوا غَضَبَهُمْ

When they saw what they were doing in it, from the acts of disobedience and shedding the blood and the mischief in the earth without right, that was grievous upon them and they were angered for the Sake of Allah-azwj and pities upon inhabitants of the earth, and they could not control their anger.

أَنْ قَالُوا يَا رَبِّ أَنْتَ الْعَزِيزُ الْقَادِرُ الْجَبَّارُ الْقَاهِرُ الْعَظِيمُ الشَّأْنِ وَ هَذَا خَلْقُكَ الضَّعِيفُ الذَّلِيلُ فِي أَرْضِكَ يَتَقَلَّبُونَ فِي قَبْضَتِكَ وَ يَعِيشُونَ بِرِزْقِكَ وَ يَسْتَمْتِعُونَ بِعَافِيَتِكَ وَ هُمْ يَعْصُونَكَ بِمِثْلِ هَذِهِ الذُّنُوبِ الْعِظَامِ

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They said, 'O Lord[azwj]! You[azwj] are the Mighty, the Able, the Subduer, the Forceful, the Mighty of Glory, and these are Your[azwj] creatures, the weak, the humiliated in Your[azwj] earth. They are turning in Your[azwj] Grip and are living with Your[azwj] (Given) sustenance, and they are enjoying with Your[azwj] (Given) well-being, and they are disobeying You[azwj] with the likes of these major sins!

لَا تَأْسَفُ وَ لَا تَغْضَبُ وَ لَا تَنْتَقِمُ لِنَفْسِكَ لِمَا تَسْمَعُ مِنْهُمْ وَ تَرَى وَ قَدْ عَظُمَ ذَلِكَ عَلَيْنَا وَ أَكْبَرْنَاهُ فِيكَ

You[azwj] are neither Regretting, nor being Angered, nor Avenging for Yourself[azwj] when You[azwj] Hear from them and You[azwj] See, and that has been grievous upon us and we are considering it as being too much, for Your[azwj] Sake'.

فَلَمَّا سَمِعَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ مِنَ الْمَلَائِكَةِ قَالَ إِنِّي جاعِلٌ فِي الْأَرْضِ خَلِيفَةً لِي عَلَيْهِمْ فَيَكُونُ حُجَّةً لِي عَلَيْهِمْ فِي أَرْضِي عَلَى خَلْقِي فَقَالَتِ الْمَلَائِكَةُ سُبْحَانَكَ أَ تَجْعَلُ فِيها مَنْ يُفْسِدُ فِيها وَ يَسْفِكُ الدِّماءَ وَ نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَ نُقَدِّسُ لَكَ

When Allah[azwj] Mighty and Majestic Heard that from the Angels, He[azwj] Said: ***I am going to Make a Caliph in the earth.*** - for Me[azwj] upon them, so he[as] would be a Divine Authority for Me[azwj] upon them in My[azwj] earth upon My[azwj] earth. The Angels Said: 'Glory be to You[azwj]! ***Are You going to Make in it one who will make mischief therein and shed the blood, and we Glorify with Your Praise and we extol Your Holiness? [2:30]***.

وَ قَالُوا فَاجْعَلْهُ مِنَّا فَإِنَّا لَا نُفْسِدُ فِي الْأَرْضِ وَ لَا نَسْفِكُ الدِّمَاءَ قَالَ اللَّهُ جَلَّ جَلَالُهُ يَا مَلَائِكَتِي إِنِّي أَعْلَمُ ما لا تَعْلَمُونَ إِنِّي أُرِيدُ أَنْ أَخْلُقَ خَلْقاً بِيَدِي أَجْعَلُ ذُرِّيَّتَهُ أَنْبِيَاءَ مُرْسَلِينَ وَ عِبَاداً صَالِحِينَ وَ أَئِمَّةً مُهْتَدِينَ

And they said, 'Make him[as] to be from us, for we shall neither make mischief in the earth nor shed the blood!' Allah[azwj], Majestic is His[azwj] Majesty, Said: "O My[azwj] Angels! ***I Know what you do not know [2:30]***. I[azwj] Want to Create a creature by My[azwj] Hand and Make his[as] offspring to be Prophets[as], Messengers[as], and righteous servants, and Imams[asws] of Guidance, Guided.

أَجْعَلُهُمْ خُلَفَائِي عَلَى خَلْقِي فِي أَرْضِي يَنْهَوْنَهُمْ عَنْ مَعَاصِيَ وَ يُنْذِرُونَهُمْ عَذَابِي وَ يَهْدُونَهُمْ إِلَى طَاعَتِي وَ يَسْلُكُونَ بِهِمْ طَرِيقَ سَبِيلِي وَ أَجْعَلُهُمْ حُجَّةً لِي عُذْراً أَوْ نُذْراً

I[azwj] shall Make them My[azwj] caliphs upon My[azwj] creatures in My[azwj] earth, forbidding them from disobeying Me[azwj] and warning them of My[azwj] Punishment, and guiding them to obeying Me[azwj], and travelling with them the path of My[azwj] Way, and I[azwj] shall Make them Divine Authorities of Mine, ***(To) excuse or warn [77:6]***.

وَ أُبِينُ النَّسْنَاسَ مِنْ أَرْضِي فَأُطَهِّرُهَا مِنْهُمْ وَ أَنْقُلُ مَرَدَةَ الْجِنِّ الْعُصَاةَ عَنْ بَرِيَّتِي وَ خَلْقِي وَ خِيَرَتِي وَ أُسْكِنُهُمْ فِي الْهَوَاءِ وَ فِي أَقْطَارِ الْأَرْضِ لَا يُجَاوِرُونَ نَسْلَ خَلْقِي

And I[azwj] shall Clear the Nasnaas from My[azwj] earth. I[azwj] shall Purify it from them and Transfer the defiant Jinn, the disobedient, away from My[azwj] citizens and My[azwj] good ones, and I[azwj] shall Settle them in the air and in the outskirts of the earth. They will not be neighbours of the offspring of My[azwj] Creature.

وَ أَجْعَلُ بَيْنَ الْجِنِّ وَ بَيْنَ خَلْقِي حِجَاباً وَ لَا يَرَى نَسْلُ خَلْقِيَ الْجِنَّ وَ لَا يُؤَانِسُونَهُمْ وَ لَا يُخَالِطُونَهُمْ فَمَنْ عَصَانِي مِنْ نَسْلِ خَلْقِيَ الَّذِينَ اصْطَفَيْتُهُمْ لِنَفْسِي أَسْكَنْتُهُمْ مَسَاكِنَ الْعُصَاةِ وَ أَوْرَدْتُهُمْ مَوَارِدَهُمْ وَ لَا أُبَالِي

And I[-azwj] shall Make a veil to be between the Jinn and My[-azwj] creatures, and the offspring of My[-azwj] creature will neither be seeing the Jinn, nor sit with them, nor mingle with them. The ones from the offspring of My[-azwj] creature who disobeys me, those I[-azwj] am Choosing them for Myself[-azwj], I[-azwj] shall Settle them the dwelling of the disobedience ones and Turn them their turnings, and I[-azwj] will not Care!”

فَقَالَتِ الْمَلَائِكَةُ يَا رَبِّ افْعَلْ مَا شِئْتَ لَا عِلْمَ لَنَا إِلَّا بِمَا عَلَّمْتَنَا- إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ الْخَبَرَ.

The Angels said: ‘O Lord[-azwj]! Do what You[-azwj] so Desired. There is no knowledge for us except what You[-azwj] have Taught us. You[-azwj] are the Knowing, the Wise’ – the Hadeeth’’.[77]

40- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، فِي قَوْلِهِ تَعَالَى وَ الْجَانَّ خَلَقْناهُ مِنْ قَبْلُ مِنْ نارِ السَّمُومِ قَالَ أَبُو إِبْلِيسَ

Tafseer Ali Bin Ibrahim –

‘Regarding Words of the Exalted: ***And the Jaan, We Created him from before, from the toxic fire [15:27]***, he said, ‘Father of Iblees[-la]’.

وَ قَالَ الْجِنُّ مِنْ وُلْدِ الْجَانِّ مِنْهُمْ مُؤْمِنُونَ وَ كَافِرُونَ وَ يَهُودُ وَ نَصَارَى وَ يَخْتَلِفُ أَدْيَانُهُمْ وَ الشَّيَاطِينُ مِنْ وُلْدِ إِبْلِيسَ وَ لَيْسَ فِيهِمْ مُؤْمِنُونَ إِلَّا وَاحِدٌ اسْمُهُ هَامُ بْنُ هِيمَ بْنِ لَاقِيسَ بْنِ إِبْلِيسَ

And he said, ‘The Jinn are from the children of the Jaan. From them are Momineen, and Kafirs, and Jews, and Christians, and their religions differ; and the Satans[-la] are from the children of Iblees[-la], and there aren’t any Momineen among them except one. His name is Haam Bin Heem Bin Al Aqys son of Iblees[-la].

جَاءَ إِلَى رَسُولِ اللَّهِ ص فَرَآهُ جَسِيماً عَظِيماً وَ امْرَأً مَهُولًا فَقَالَ لَهُ مَنْ أَنْتَ

He came to Rasool-Allah[-as]. He[-as] saw him as a large-bodies person and a terrifying person. He[-as] said to him: ‘Who are you?’

قَالَ أَنَا هَامُ بْنُ هِيمَ بْنِ لَاقِيسَ بْنِ إِبْلِيسَ كُنْتُ يَوْمَ قَتْلِ هَابِيلَ غُلَامَ ابْنَ أَعْوَامٍ أَنْهَى عَنِ الِاعْتِصَامِ وَ آمُرُ بِإِفْسَادِ الطَّعَامِ

He said, ‘I am Haam Bin Heem Bin Al Aqeys son of Iblees[-la]. One the day Habeel[-as] was killed, I was a boy of a few years old prohibiting from the seeking of Refuge (with Allah[-azwj]) and instructing with spoiling the food’.

فَقَالَ رَسُولُ اللَّهِ ص بِئْسَ لَعَمْرِي الشَّابُّ الْمُؤَمِّلُ وَ الْكَهْلُ الْمُؤَمِّرُ

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Rasool-Allah-as said: 'Wretched is the age of the youth with long hopes, and the elderly being ordered about!'

فَقَالَ دَعْ عَنْكَ هَذَا يَا مُحَمَّدُ فَقَدْ جَرَتْ تَوْبَتِي عَلَى يَدِ نُوحٍ وَ لَقَدْ كُنْتُ مَعَهُ فِي السَّفِينَةِ فَعَاتَبْتُهُ عَلَى دُعَائِهِ عَلَى قَوْمِهِ وَ لَقَدْ كُنْتُ مَعَ إِبْرَاهِيمَ حَيْثُ أُلْقِيَ فِي النَّارِ فَجَعَلَهَا اللَّهُ بَرْداً وَ سَلَاماً

He said, 'Leave yourself-as from this, O Muhammad-as! My repentance has flowed upon the hand of Noah-as, and I was with him-as in the ship. I reprimanded him-as upon his-as supplicating against his-as people; and I was with Ibrahim-as when he-as was thrown into the fire. Allah-azwj Made it to be cool and safe.

وَ لَقَدْ كُنْتُ مَعَ مُوسَى حِينَ غَرَّقَ اللَّهُ فِرْعَوْنَ وَ نَجَّى بَنِي إِسْرَائِيلَ وَ لَقَدْ كُنْتُ مَعَ هُودٍ حِينَ دَعَا عَلَى قَوْمِهِ فَعَاتَبْتُهُ وَ لَقَدْ كُنْتُ مَعَ صَالِحٍ فَعَاتَبْتُهُ عَلَى دُعَائِهِ عَلَى قَوْمِهِ

And I was with Musa-as when Allah-azwj Drowned Pharaoh-la and Rescued the children of Israel; and I was with Hud-as when he-as supplicated against his-as people, so I reprimanded him-as; and I was with Salih-as and I reprimanded him-as upon his-as supplicating against his-as people.

وَ لَقَدْ قَرَأْتُ الْكُتُبَ فَكُلُّهَا تُبَشِّرُنِي بِكَ وَ الْأَنْبِيَاءُ يُقْرِءُونَكَ السَّلَامَ وَ يَقُولُونَ أَنْتَ أَفْضَلُ الْأَنْبِيَاءِ وَ أَكْرَمُهُمْ فَعَلِّمْنِي مِمَّا أَنْزَلَ اللَّهُ عَلَيْكَ شَيْئاً

And I have read the (Revealed) Books, all of them. All of these gave me glad tidings of you-as, and the Prophets-as conveyed the greetings to you-as, and they-as said you-as are the most superior of the Prophets-as and their most honourable. So teach me something from what Allah-azwj has Revealed upon you'.

فَقَالَ رَسُولُ اللَّهِ ص لِأَمِيرِ الْمُؤْمِنِينَ ع عَلِّمْهُ فَقَالَ هَامُ يَا مُحَمَّدُ إِنَّا لَا نُطِيعُ إِلَّا نَبِيّاً أَوْ وَصِيَّ نَبِيٍّ فَمَنْ هَذَا

Rasool-Allah-as said to Amir Al-Momineen-asws: 'Teach him!' Haam said, 'O Muhammad-as! We do not obey except the Prophets-azwj or successor-as of a Prophet-as. So who is this?'

قَالَ هَذَا أَخِي وَ وَصِيِّي وَ وَزِيرِي وَ وَارِثِي عَلِيُّ بْنُ أَبِي طَالِبٍ قَالَ نَعَمْ نَجِدُ اسْمَهُ فِي الْكُتُبِ إِلْيَا

He-as said: 'This is my-as brother-asws, and my-as successor-asws, and my-as Vizier, and my-as inheritor, Ali-asws Bin Abu Talib-asws'. He said, 'Yes! We do find his-asws name in the Book as 'Elia''.

فَعَلَّمَهُ أَمِيرُ الْمُؤْمِنِينَ فَلَمَّا كَانَتْ لَيْلَةُ الْهَرِيرِ بِصِفِّينَ جَاءَ إِلَى أَمِيرِ الْمُؤْمِنِينَ.

Amir Al-Momineen-asws taught him. When it was Laylat Al-Hareer (battle of Siffeen), he came to Amir Al-Momineen-asws''.[78]

41- دَلَائِلُ الطَّبَرِيِّ، وَ الْبَصَائِرُ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع فِيمَا بَيْنَ مَكَّةَ وَ الْمَدِينَةِ إِذَا الْتَفَتَ عَنْ يَسَارِهِ فَإِذَا كَلْبٌ أَسْوَدُ فَقَالَ مَا لَكَ قَبَّحَكَ اللَّهُ مَا أَشَدَّ مُسَارَعَتَكَ فَإِذَا هُوَ شَبِيهٌ بِالطَّائِرِ

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(The books) ‘Dalaail’ of Al Tabari, and ‘Al Basaair’ – From Muhammad Bin Ismail, from Ali Bin Al Hakam, from Malik Bin Atiya, from Abu Hamza Al Sumali who said,

‘I was with Abu Abdullah[asws] in what is between Makkah and Al-Medina, when he[asws] turned to his left, and there was a black dog. He[asws] said: ‘What is the matter with you? May Allah[azwj] Uglify you, how severe is your quickness!’ And behold, it resembled the bird.

فَقُلْتُ مَا هُوَ جُعِلْتُ فِدَاكَ فَقَالَ هَذَا عَتْمٌ بَرِيدُ الْجِنِّ مَاتَ هِشَامٌ السَّاعَةَ فَهُوَ يَطِيرُ يَنْعَاهُ فِي كُلِّ بَلْدَةٍ.

I said, ‘What is it? May I be sacrificed for you[asws]!’ He[asws] said: ‘This is Asam, postman of the Jinn. Hisham has just died, so he is flying giving his obituary in every city’’.[79]

42- الْمَنَاقِبُ لِابْنِ شَهْرَآشُوبَ، قَالَ قَالَ أَبُو جَعْفَرٍ ع خَدَمَ أَبُو خَالِدٍ الْكَابُلِيُّ عَلِيَّ بْنَ الْحُسَيْنِ ع دَهْراً مِنْ عُمُرِهِ ثُمَّ إِنَّهُ أَرَادَ أَنْ يَنْصَرِفَ إِلَى أَهْلِهِ فَأَتَى عَلِيَّ بْنَ الْحُسَيْنِ ع وَ شَكَا إِلَيْهِ شِدَّةَ شَوْقِهِ إِلَى وَالِدَيْهِ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub who said,

‘Abu Ja’far[asws] said: ‘Abu Khalid Al-Kabuly served Ali[asws] Bin Al-Husayn[asws] for a long time from his age, then he wanted to leave to go to his family. He came to Ali[asws] Bin Al-Husayn[asws] and complained to him[asws] of the intensity of his yearning to his parents.

فَقَالَ يَا أَبَا خَالِدٍ يَقْدَمُ غَداً رَجُلٌ مِنْ أَهْلِ الشَّامِ لَهُ قَدْرٌ وَ مَالٌ كَثِيرٌ وَ قَدْ أَصَابَ بِنْتاً لَهُ عَارِضٌ مِنْ أَهْلِ الْأَرْضِ وَ يُرِيدُونَ أَنْ يَطْلُبُوا مُعَالِجاً يُعَالِجُهَا

He[asws] said: ‘O Abu Khalid! A man from the people of Syria would be coming tomorrow. There is worth for him and a lot of wealth, and a daughter of his has been afflicted with exposure from people of the earth (Jinn), and they want to seek a treatment she could be treated it.

فَإِذَا أَنْتَ سَمِعْتَ قُدُومَهُ فَأْتِهِ وَ قُلْ لَهُ أَنَا أُعَالِجُهَا لَكَ عَلَى أَنْ أَشْتَرِطَ لَكَ أَنِّي أُعَالِجُهَا عَلَى دِيَتِهَا عَشَرَةَ آلَافِ دِرْهَمٍ فَلَا تَطْمَئِنَّ إِلَيْهِمْ وَ سَيُعْطُونَكَ مَا تَطْلُبُ مِنْهُمْ

So, when you hear of his arrival, then go to him and say to him that I[asws] shall treat her for you upon a condition for you, that I[asws] would treat her based upon her compensation of ten thousand Dirham. So do not be reassured to them, and you shall be granted what you are seeking from them’.

فَلَمَّا أَصْبَحُوا قَدِمَ الرَّجُلُ وَ مَنْ مَعَهُ وَ كَانَ مِنْ عُظَمَاءِ أَهْلِ الشَّامِ فِي الْمَالِ وَ الْمَقْدُرَةِ فَقَالَ أَ مَا مِنْ مُعَالِجٍ يُعَالِجُ بِنْتَ هَذَا الرَّجُلِ

When it was morning, the man and the one with him arrived, and he was from the mighty ones of the people of Syria regarding the wealth and the worth (position). He said, ‘Is there any therapist who can treat the daughter of this man?’

فَقَالَ لَهُ أَبُو خَالِدٍ أَنَا أُعَالِجُهَا عَلَى عَشَرَةِ آلَافِ دِرْهَمٍ فَإِنْ أَنْتُمْ وَفَيْتُمْ وَفَيْتُ لَكُمْ عَلَى أَنْ لَا يَعُودَ إِلَيْهَا أَبَداً فَشَرَطُوا أَنْ يُعْطُوهُ عَشَرَةَ آلَافِ دِرْهَمٍ

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Abu Khalid said to him, ‘I shall treat her upon (a price of) ten thousand Dirham. If you were to fulfil, I shall fulfil for you based upon that it will not return to her, ever!’ They (agreed) a condition that they would give him ten thousand Dirhams.

فَأَقْبَلَ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ فَأَخْبَرَهُ الْخَبَرَ فَقَالَ إِنِّي أَعْلَمُ أَنَّهُمْ سَيَغْدِرُونَ بِكَ وَ لَا يَفُونَ لَكَ انْطَلِقْ يَا أَبَا خَالِدٍ فَخُذْ بِأُذُنِ الْجَارِيَةِ الْيُسْرَى ثُمَّ قُلْ يَا خَبِيثُ يَقُولُ لَكَ عَلِيُّ بْنُ الْحُسَيْنِ اخْرُجْ مِنْ هَذِهِ الْجَارِيَةِ وَ لَا تَعُدْ

He came back to Ali[-asws] Bin Al-Husayn and informed him[-asws] the news. He[-asws] said: ‘I[-asws] know that they would be betraying you, and they will not be loyal to you. Go, O Abu Khalid, and hold the left ear of the girl, then say, ‘O wicked one! Ali[-asws] Bin Al-Husayn[-asws] is says to you: ‘Get out from this girl and do not return!’’

فَفَعَلَ أَبُو خَالِدٍ مَا أَمَرَهُ وَ خَرَجَ مِنْهَا فَأَفَاقَتِ الْجَارِيَةُ وَ طَلَبَ أَبُو خَالِدٍ الَّذِي شَرَطُوا لَهُ فَلَمْ يُعْطُوهُ فَرَجَعَ مُغْتَمّاً كَئِيباً

Abu Khalid did what he[-asws] had instructed him. The girl recovered, and Abu Khalid demanded that which had been stipulated for him, but they did not give it. He returned gloomy, bleak.

فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ مَا لِي أَرَاكَ كَئِيباً يَا أَبَا خَالِدٍ أَ لَمْ أَقُلْ لَكَ إِنَّهُمْ يَغْدِرُونَ بِكَ دَعْهُمْ فَإِنَّهُمْ سَيَعُودُونَ إِلَيْكَ فَإِذَا لَقُوكَ فَقُلْ لَسْتُ أُعَالِجُهَا حَتَّى تَضَعُوا الْمَالَ عَلَى يَدَيْ عَلِيِّ بْنِ الْحُسَيْنِ

Ali[-asws] Bin Al-Husayn[-asws] said to him: ‘What is the matter I[-asws] seek you bleak, O Abu Khalid? Did I[-asws] not say to you they would be betraying you? Leave them, for they will be returning to you. When they meet you, then say, ‘I will not be treating her until you place the wealth upon the hands of Ali[-asws] Bin Al-Husayn[-asws]’’.

فَعَادُوا إِلَى أَبِي خَالِدٍ يَلْتَمِسُونَ مُدَاوَاتَهَا فَقَالَ لَهُمْ إِنِّي لَا أُعَالِجُهَا حَتَّى تَضَعُوا الْمَالَ عَلَى يَدَيْ عَلِيِّ بْنِ الْحُسَيْنِ ع فَإِنَّهُ لِي وَ لَكُمْ ثِقَةٌ

They returned to Abu Khalid seeking her treatment. He said to them, ‘I will not treat her until you place the money upon the hands of Ali[-asws] Bin Al-Husayn[-asws], for he[-asws] is a trusted one for me and for you all’.

فَرَضُوا وَ وَضَعُوا الْمَالَ عَلَى يَدَيْ عَلِيِّ بْنِ الْحُسَيْنِ ع فَرَجَعَ أَبُو خَالِدٍ إِلَى الْجَارِيَةِ فَأَخَذَ بِأُذُنِهَا الْيُسْرَى ثُمَّ قَالَ يَا خَبِيثُ يَقُولُ لَكَ عَلِيُّ بْنُ الْحُسَيْنِ ع اخْرُجْ مِنْ هَذِهِ الْجَارِيَةِ وَ لَا تَعْرِضْ لَهَا إِلَّا بِسَبِيلِ خَيْرٍ فَإِنَّكَ إِنْ عُدْتَ أَحْرَقَتْكَ بِنَارِ اللَّهِ الْمُوقَدَةُ الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ

They agreed and placed the money upon the hands of Ali[-asws] Bin Al-Husayn[-asws]. Abu Khalid returned to the girl. He held her left hand, then said, ‘O wicked one! Ali[-asws] Bin Al-Husayn[-asws] says to you: ‘Get out from this girl and do not present to her except by the way of good, for if you were to return, I[-asws] shall burn you with ***A Fire of Allah, Ignited [104:6] Which would emerge over the hearts [104:7]***’.

فَخَرَجَ مِنْهَا وَ دَفَعَ الْمَالَ إِلَى أَبِي خَالِدٍ فَخَرَجَ إِلَى بِلَادِهِ.

He came out from her, and he[asws] handed over the money to Abu Khalid, and he went out to his city''.[80]

43- الْإِرْشَادُ، لِلْمُفِيدِ وَ إِعْلَامُ الْوَرَى، جَاءَ فِي الْآثَارِ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا خَرَجَ النَّبِيُّ ص إِلَى بَنِي الْمُصْطَلِقِ جَنَبَ عَنِ الطَّرِيقِ وَ أَدْرَكَهُ اللَّيْلُ فَنَزَلَ بِقُرْبِ وَادٍ وَعِرٍ فَلَمَّا كَانَ آخِرُ اللَّيْلِ هَبَطَ عَلَيْهِ جَبْرَئِيلُ يُخْبِرُهُ أَنَّ طَائِفَةً مِنْ كُفَّارِ الْجِنِّ قَدِ اسْتَبْطَنُوا الْوَادِيَ يُرِيدُونَ كَيْدَهُ ع وَ إِيقَاعَ الشَّرِّ بِأَصْحَابِهِ عِنْدَ سُلُوكِهِمْ إِيَّاهُ

(The books) 'Al Irshad' of Al Mufeed, and 'A'lam Al Wara' –

'It has come in the reports from Ibn Abbas who said, 'When the Prophet[as] went out to the clan of Al-Mustaliq, he[as] went aside from the road and the night came across him[as]. He[as] descended nearby a rugged valley. When it was the end of the night, Jibraeel[as] came down unto him[as] informing him[as] that a party of the Kafir Jinn have spent the night in the valley intending to plot (to kill) him[as] and inflict the evil on his[as] companions during their travel to it.

فَدَعَا أَمِيرَ الْمُؤْمِنِينَ ع وَ قَالَ لَهُ اذْهَبْ إِلَى هَذَا الْوَادِي فَسَيَعْرِضُ لَكَ مِنْ أَعْدَاءِ اللَّهِ الْجِنِّ مَنْ يُرِيدُكَ فَادْفَعْهُ بِالْقُوَّةِ الَّتِي أَعْطَاكَ اللَّهُ عَزَّ وَ جَلَّ إِيَّاهَا وَ تَحَصَّنْ مِنْهُمْ بِأَسْمَاءِ اللَّهِ الَّتِي خَصَّكَ بِعِلْمِهَا

He[as] called Amir Al-Momineen[asws] and said to him[asws]: 'Go to this valley. They shall obstruct you[asws] from the enemies of Allah[azwj], the Jinn, one who will intend (to kill) you[asws]. Repel him with the strength which Allah[azwj] Mighty and Majestic has Given you[asws] and fortify from them with the Names of Allah[azwj] which you[asws] have been specialised with their knowledge!'

وَ أَنْفَذَ مَعَهُ مِائَةَ رَجُلٍ مِنْ أَخْلَاطِ النَّاسِ وَ قَالَ لَهُمْ كُونُوا مَعَهُ وَ امْتَثِلُوا أَمْرَهُ

And he[as] enforced him[asws] with one hundred men from the mixture of the people and said to them: 'Be with him[asws] and carry out his[asws] orders!'

فَتَوَجَّهَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى الْوَادِي فَلَمَّا قَرُبَ شَفِيرَهُ أَمَرَ الْمِائَةَ الَّذِينَ صَحِبُوهُ أَنْ يَقِفُوا بِقُرْبِ الشَّفِيرِ وَ لَا يُحْدِثُوا شَيْئاً حَتَّى يَأْذَنَ لَهُمْ

Amir Al-Momineen[asws] headed to the valley. When he[asws] was near its edge, he[asws] ordered the one hundred (mean), those who had accompanied him[asws] that they should pause nearby the edge and not do anything until he[asws] permits for them.

ثُمَّ تَقَدَّمَ فَوَقَفَ عَلَى شَفِيرِ الْوَادِي وَ تَعَوَّذَ بِاللَّهِ مِنْ أَعْدَائِهِ وَ سَمَّى اللَّهَ تَعَالَى بِأَحْسَنِ أَسْمَائِهِ وَ أَوْمَأَ إِلَى الْقَوْمِ الَّذِينَ اتَّبَعُوهُ أَنْ يَقْرُبُوا مِنْهُ فَقَرُبُوا وَ كَانَ بَيْنَهُ وَ بَيْنَهُمْ فُرْجَةٌ مَسَافَتُهَا غَلْوَةٌ ثُمَّ رَامَ الْهُبُوطَ إِلَى الْوَادِي

Then he[asws] went ahead and pause at the edge of the valley and sought Refuge with Allah[azwj] from His[azwj] enemies and named Allah[azwj] the Exalted with the most excellent of His[azwj] Names, and he[asws] gestured towards the people who had followed him[asws] that they should come near him. They came near, and there was a crevice between him and them of a travel distance of a shot of an arrow. Then he[asws] went on to descend into the valley.

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فَاعْتَرَضَتْ رِيحٌ عَاصِفٌ كَادَ الْقَوْمُ يَقَعُونَ عَلَى وُجُوهِهِمْ لِشِدَّتِهَا وَ لَمْ تَثْبُتْ أَقْدَامُهُمْ عَلَى الْأَرْضِ مِنْ هَوْلِ الْخَصْمِ وَ مِنْ هَوْلِ مَا لَحِقَهُمْ

A stormy wind obstructed (blew), and the people almost fell upon their faces due to it's intensity, and their feet were not firm upon the ground from the horror of the contention, and from the horror of what faced them.

فَصَاحَ أَمِيرُ الْمُؤْمِنِينَ ع أَنَا عَلِيُّ بْنُ أَبِي طَالِبِ بْنِ عَبْدِ الْمُطَّلِبِ وَصِيُّ رَسُولِ اللَّهِ وَ ابْنُ عَمِّهِ اثْبُتُوا إِنْ شِئْتُمْ وَ ظَهَرَ لِلْقَوْمِ أَشْخَاصٌ عَلَى صُوَرِ الرِّطِّ يُخَيَّلُ فِي أَيْدِيهِمْ شُعَلُ النَّارِ قَدِ اطْمَأَنُّوا بِجَنَبَاتِ الْوَادِي

Amir Al-Momineen[-asws] shouted: 'I[-asws] am Ali[-asws] Bin Abu Talib Bin Abdul Muttalib[-asws], successor[-asws] of Rasool-Allah[-as] and son[-asws] of his[-as] uncle[-as]! Stay firm if you so like to!' And there appeared to the people, persons resembling upon the images of the palm trees. They imagined there were flames of fire in their hands being on the sides of the valley.

فَتَوَغَّلَ أَمِيرُ الْمُؤْمِنِينَ ع بَطْنَ الْوَادِي وَ هُوَ يَتْلُو الْقُرْآنَ وَ يُومِئُ بِسَيْفِهِ يَمِيناً وَ شِمَالًا فَمَا لَبِثَ الْأَشْخَاصُ حَتَّى صَارَتْ كَالدُّخَانِ الْأَسْوَدِ وَ كَبَّرَ أَمِيرُ الْمُؤْمِنِينَ ع ثُمَّ صَعِدَ مِنْ حَيْثُ اهْبَطَ فَقَامَ مَعَ الَّذِينَ اتَّبَعُوهُ حَتَّى أَسْفَرَ الْمَوْضِعُ عَمَّا اعْتَرَاهُ

Amir Al-Momineen[-asws] moved further into the interior of the valley and he[-asws] was reciting the Quran and gesturing by his[-asws] sword, right and left. The persons did not remain for long until they became like the black smoke, and Amir Al-Momineen[-asws] exclaimed Takbeer, then ascended from where he[-asws] had descended. He[-asws] stayed with those who had followed him[-asws] until the place was cleared from what they had seen.

فَقَالَ لَهُ أَصْحَابُ رَسُولِ اللَّهِ ص مَا لَقِيتَ يَا أَبَا الْحَسَنِ فَلَقَدْ كِدْنَا أَنْ نَهْلِكَ خَوْفاً وَ إِشْفَاقاً عَلَيْكَ أَكْثَرَ مِمَّا لَحِقَنَا

The companions of Rasool-Allah[-as] said to him[-asws], 'What did you[-asws] face, O Abu Al-Hassan[-asws], for we were almost destroyed out of fear, and feared upon you[-asws] more than what we faced?'

فَقَالَ ع لَهُمْ إِنَّهُ لَمَّا تَرَاءَى لِيَ الْعَدُوُّ وَ جَهَرْتُ فِيهِمْ بِأَسْمَاءِ اللَّهِ فَتَضَاءَلُوا وَ عَلِمْتُ مَا حَلَّ بِهِمْ مِنَ الْجَزَعِ فَتَوَغَّلْتُ الْوَادِيَ غَيْرَ خَائِفٍ مِنْهُمْ وَ لَوْ بَقُوا عَلَى هَيْئَتِهِمْ لَأَتَيْتُ عَلَى آخِرِهِمْ وَ قَدْ كَفَى اللَّهُ كَيْدَهُمْ وَ كَفَى الْمُسْلِمِينَ شَرَّهُمْ وَ سَيَسْبِقُنِي بَقِيَّتُهُمْ إِلَى النَّبِيِّ ص فَيُؤْمِنُونَ بِهِ

He[-asws] said to them: 'When the enemy appeared to me[-asws] and I[-asws] was loud among them with the Names of Allah[-azwj], they were belittled and I[-asws] knew what panic had been released with them, so I[-asws] moved further into the valley without being fearful of them, and if they had remained upon their appearances, I[-asws] would have come to the last of them, and Allah[-azwj] has Sufficed of their plots, and the Muslims have been sufficed for their evil, and their remainder will be preceding me[-asws] to the Prophet[-as], and they would believe in him[-as]'.

وَ انْصَرَفَ أَمِيرُ الْمُؤْمِنِينَ ع بِمَنْ مَعَهُ إِلَى رَسُولِ اللَّهِ ص فَأَخْبَرَهُ الْخَبَرَ فَسُرِّيَ عَنْهُ وَ دَعَا لَهُ بِخَيْرٍ وَ قَالَ لَهُ قَدْ سَبَقْتَ يَا عَلِيُّ إِلَيَّ مَنْ أَخَافَهُ اللَّهُ بِكَ فَأَسْلَمَ وَ قَبِلْتُ إِسْلَامَهُ.

And Amir Al-Momineen[-asws] left with the ones with him[-asws], to Rasool-Allah[-as] and informed him[-as] the news. He[-as] was cheered from it and supplicated for him[-asws] with good and said to

him-asws: 'He preceded you-asws to me-as, O Ali-asws, the one whom Allah-azwj had Frightened with you-asws. He became a Muslims and I-as accepted his Islam''.[81]

44- الْإِرْشَادُ، وَ هَذَا الْحَدِيثُ رَوَتْهُ الْعَامَّةُ كَمَا رَوَتْهُ الْخَاصَّةُ وَ لَمْ يَتَنَاكَرُوا شَيْئاً مِنْهُ وَ الْمُعْتَزِلَةُ لِمَيْلِهَا إِلَى مَذْهَبِ الْبَرَاهِمَةِ تَدْفَعُهُ وَ لِبُعْدِهَا عَنْ مَعْرِفَةِ الْأَخْبَارِ تُنْكِرُهُ وَ هِيَ سَالِكَةٌ فِي ذَلِكَ طَرِيقَ الزَّنَادِقَةِ فِيمَا طَعَنَتْ بِهِ فِي الْقُرْآنِ وَ مَا تَضَمَّنَهُ مِنْ أَخْبَارِ الْجِنِّ وَ إِيمَانِهِمْ بِاللَّهِ وَ رَسُولِهِ وَ مَا قَصَّ اللَّهُ تَعَالَى مِنْ نَبَئِهِمْ فِي الْقُرْآنِ فِي سُورَةِ الْجِنِّ وَ قَوْلِهِمْ إِنَّا سَمِعْنا قُرْآناً عَجَباً إِلَى آخِرِ مَا تَضَمَّنَهُ الْخَبَرُ عَنْهُمْ فِي هَذِهِ السُّورَةِ

(The book) 'Al Irshad' –

'And this Hadeeth, the general Muslims have reported it just as the special one (Shias) have reported it, and they are not denying anything from it; and the Mutazilites, due to their inclination towards the doctrine of the Brahmins are repelling it and due to their remoteness from understanding the Ahadeeth, they are denying it, and in that, they are travelling the way of the Atheists in what they are taunted with regarding the Quran, and what it contains from the news of the Jinn and their Eman with Allah-azwj and His-azwj Rasool-as, and what Allah-azwj the Exalted has Narrated of their Prophets-as in the Quran in Surah Al Jinn and their words: ***and they said, 'We heard an amazing recitation!' [72:1]***, up to the end of what the news contains about them in this Chapter.

وَ إِذَا بَطَلَ اعْتِرَاضُ الزَّنَادِقَةِ فِي ذَلِكَ مَعَ إِعْجَازِ الْقُرْآنِ وَ الْأُعْجُوبَةِ الْبَاهِرَةِ فِيهِ كَانَ مِثْلُ ذَلِكَ ظُهُورَ بُطْلَانِ طُعُونِ الْمُعْتَزِلَةِ فِي الْخَبَرِ الَّذِي رَوَيْنَاهُ لِعَدَمِ اسْتِحَالَةِ مَضْمُونِهِ فِي الْعُقُولِ وَ فِي مَجِيئِهِ مِنْ طَرِيقَيْنِ مُخْتَلِفَيْنِ وَ بِرِوَايَةِ فَرِيقَيْنِ مُتَبَايِنَيْنِ بُرْهَانُ صِحَّتِهِ

And when the objections of the Atheists regarding that are invalidated along with the miracles of the Quran and the dazzling wonders in it, the like of that manifests the invalidation of the faults of the Mu'tazilites regarding the news which we are reporting of the impossibility of it being permissible in the intellects, and it's coming from two different ways and by reports of two sects dissenting the proof its validity.

وَ لَيْسَ فِي إِنْكَارِ مَنْ عَدَلَ عَنِ الْإِنْصَافِ فِي النَّظَرِ مِنَ الْمُعْتَزِلَةِ وَ الْمُجَبِّرَةِ قَدْحٌ فِيمَا ذَكَرْنَاهُ مِنْ وُجُوبِ الْعَمَلِ عَلَيْهِ كَمَا أَنَّهُ لَيْسَ فِي جَحْدِ الْمَلَاحِدَةِ وَ أَصْنَافِ الزَّنَادِقَةِ وَ الْيَهُودِ وَ النَّصَارَى وَ الْمَجُوسِ وَ الصَّابِئِينَ مَا جَاءَ فِي صِحَّتِهِ مِنَ الْأَخْبَارِ بِمُعْجِزَاتِ النَّبِيِّ ص كَانْشِقَاقِ الْقَمَرِ وَ حَنِينِ الْجِذْعِ وَ تَسْبِيحِ الْحَصَى فِي كَفِّهِ وَ شَكْوَى الْبَعِيرِ وَ كَلَامِ الذِّرَاعِ وَ مَجِيءِ الشَّجَرَةِ وَ خُرُوجِ الْمَاءِ مِنْ بَيْنِ أَصَابِعِهِ ع فِي الْمِيضَاةِ وَ إِطْعَامِ الْخَلْقِ الْكَثِيرِ مِنَ الطَّعَامِ الْقَلِيلِ قَدْحٌ فِي صِحَّتِهَا وَ صِدْقِ رُوَاتِهَا وَ ثُبُوتِ الْحُجَّةِ بِهَا

And he isn't in the denial, the one who turns away from the fairness in the consideration than the tyrannous Mu'tazilites; and the Mu'tazilites are defaming regarding what we have mentioned from the obligation of the working upon it, just as he isn't in the rejection of Atheism and the types of the Atheists, and the Jews, and the Christians, and the Magians, and the Sabeans, of what has come in its validity from the Ahadeeth of the miracles of the Prophet-as, like splitting the moon, and wailing of the (dried) palm trunk, and glorification of the pebbles in his-as palm, and complaint of the camel, and speech of the forearm (of the grilled sheep), and coming over by the tree, and emergence of the water from between his-as fingers in the watering trough, and feeding the many people from the little food, are valid in their correctness, and true in their reporting, and the argument is proved by these'.

[81] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 43

وَ سَاقَ الْكَلَامَ إِلَى قَوْلِهِ وَ لَا زَالَ أَجِدُ الْجَاهِلَ مِنَ النَّاصِبَةِ وَ الْمُعَانِدِ يُظْهِرُ التَّعَجُّبَ مِنَ الْخَبَرِ بِمُلَاقَاةِ أَمِيرِ الْمُؤْمِنِينَ ع الْجِنَّ وَ كَفِّهِ شَرَّهُمْ عَنِ النَّبِيِّ ص وَ أَصْحَابِهِ وَ يَتَضَاحَكُ لِذَلِكَ وَ يَنْسُبُ الرِّوَايَةَ إِلَى الْخُرَافَاتِ الْبَاطِلَةِ

And he continued the speech up to his words, ‘And I have not ceased to find the ignorant one from the Nasibis and the obstinate ones manifesting the astonishment from the Hadeeth of the meeting of Amir Al-Momineen-asws with the Jinn, and his-asws sufficing of their evil away from the Prophet-as and his-as companions, and they are laughing at that and attributing the report to the false myths.

وَ يَصْنَعُ مِثْلَ ذَلِكَ فِي الْأَخْبَارِ الْوَارِدَةِ بِسِوَى ذَلِكَ مِنْ مُعْجِزَاتِهِ ع وَ يَقُولُ إِنَّهَا مِنْ مَوْضُوعَاتِ الشِّيعَةِ وَ تَخَرُّصِ مَنِ افْتَرَاهُ مِنْهُمْ لِلتَّكَسُّبِ بِذَلِكَ أَوِ التَّعَصُّبِ

And they are doing similar to that regarding the Ahadeeth referring besides that of his-asws miracles, and they are saying, ‘These are from the topics of the Shias, and they have been deceived from the ones from them who having fabricated it in order to gain that, or the prejudice’.

وَ هَذَا بِعَيْنِهِ مَقَالُ الزَّنَادِقَةِ وَ كَافَّةِ أَعْدَاءِ الْإِسْلَامِ فِيمَا نَطَقَ بِهِ الْقُرْآنُ مِنْ خَبَرِ الْجِنِّ وَ إِسْلَامِهِمْ وَ قَوْلِهِمْ إِنَّا سَمِعْنا قُرْآناً عَجَباً إِلَى آخِرِهِ

And this exactly is the word of the Atheists and most of the enemies of Al-Islam regarding what the Quran has Spoken with of the news of the Jinn and their Islam, and their words: ***‘We heard an amazing recitation!’ [72:1]*** – up to its end.

وَ فِيمَا ثَبَتَ بِهِ الْخَبَرُ عَنِ ابْنِ مَسْعُودٍ فِي قِصَّةِ لَيْلَةِ الْجِنِّ وَ مُشَاهَدَتِهِ لَهُمْ كَالزُّطِّ وَ فِي غَيْرِ ذَلِكَ مِنْ مُعْجِزَاتِ الرَّسُولِ ص فَإِنَّهُمْ يُظْهِرُونَ التَّعَجُّبَ مِنْ جَمِيعِ ذَلِكَ وَ يَتَضَاحَكُونَ عِنْدَ سَمَاعِ الْخَبَرِ بِهِ وَ الِاحْتِجَاجِ بِصِحَّتِهِ وَ يَسْتَهْزِءُونَ وَ يَلْغَطُونَ فِيمَا يُسْرِفُونَ بِهِ مِنْ سَبِّ الْإِسْلَامِ وَ أَهْلِهِ وَ نِسْبَتِهِمْ إِيَّاهُمْ إِلَى الْعَجْزِ وَ الْجَهْلِ وَ وَضْعِ الْأَبَاطِيلِ إِلَى آخِرِ مَا أَفَادَهُ قُدِّسَ سِرُّهُ.

And among what the Hadeeth proves with is from Ibn Masoud in the story of the night of the Jinn and his having witnessed them being like (as tall as) the palm trees, and in other than that from the miracles of the Rasool-as, for they are manifesting the astonishment from entirety of that and they are laughing at hearing the Hadeeth of it, and the argumentations of its correctness, and they are mocking and clamouring in what they are using it for reviling Al Islam and its people, and their attributing them to the frustration and the ignorance, and placing the falsehoods’ – up to the end of what he, Holy be his soul, stated’’.[82]

45- كِتَابُ الدَّلَائِلِ لِلطَّبَرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ الْخَازِنِ عَنْ مُحَمَّدِ بْنِ عُمَرَ التَّمِيمِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ أَحْمَدَ بْنِ جِيرَوَيْهِ عَنْ مُحَمَّدِ بْنِ أَبِي الْبُهْلُولِ عَنْ صَالِحِ بْنِ أَبِي الْأَسْوَدِ عَنْ جَابِرِ بْنِ يَزِيدَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ ع قَالَ: خَرَجَ أَبُو مُحَمَّدٍ عَلِيُّ بْنُ الْحُسَيْنِ ع إِلَى مَكَّةَ فِي جَمَاعَةٍ مِنْ مَوَالِيهِ وَ نَاسٍ مِنْ سِوَاهُمْ فَلَمَّا بَلَغَ عُسْفَانَ ضَرَبَ مَوَالِيهِ فُسْطَاطَهُ فِي مَوْضِعٍ مِنْهَا

Kitab ‘Al Dalaail’ of Al Tabari – From Abdullah Bin Ahmad Al Khazan, from Muhammad Bin Umar Al Tameemi, from Ahmad Bin Muhammad Bin Saeed, from Ibrahim Bin Ahmad Bin Jeyruwiya, from Muhammad Bin Abu Buhloul, from Salih Bin Abu Aswad, from Jabid Bin Yazeed,

[82] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 44

‘From Abu Ja’far Muhammad-asws Bin Ali Al-Baqir-asws having said: ‘Abu Muhammad Ali-asws Bin Al-Husayn-asws went out to Makkah among a group of his-asws friends, and some people from besides them. When he-asws reached Usfan, his-asws friends struck a tent in a place from it.

فَلَمَّا دَنَا عَلِيُّ بْنُ الْحُسَيْنِ ع مِنْ ذَلِكَ الْمَوْضِعِ قَالَ لِمَوَالِيهِ كَيْفَ ضَرَبْتُمْ فِي هَذَا الْمَوْضِعِ وَ هَذَا مَوْضِعُ قَوْمٍ مِنَ الْجِنِّ هُمْ لَنَا أَوْلِيَاءُ وَ لَنَا شِيعَةٌ وَ ذَلِكَ يُضِرُّ بِهِمْ وَ يُضَيِّقُ عَلَيْهِمْ

When Ali-asws Bin Al-Husayn-asws came near to that place, he-asws said to his-asws friends: ‘How did you strike (a tent) in this place, and this is a place of a group from the Jinn. They are friends of ours-asws and Shias of ours, and that would be harmful with them, and constrict upon them!’

فَقُلْنَا مَا عَلِمْنَا ذَلِكَ وَ عَزَمُوا إِلَى قَلْعِ الْفُسْطَاطِ وَ إِذَا هَاتِفٌ يُسْمَعُ صَوْتُهُ وَ لَا يُرَى شَخْصُهُ وَ هُوَ يَقُولُ يَا ابْنَ رَسُولِ اللَّهِ لَا تُحَوِّلْ فُسْطَاطَكَ مِنْ مَوْضِعِهِ فَإِنَّا نَحْتَمِلُ لَكَ ذَلِكَ وَ هَذَا ألطف [لُطْفٌ] قَدْ أَهْدَيْنَاهُ إِلَيْكَ وَ نُحِبُّ أَنْ تَنَالَ مِنْهُ لِنَتَشَرَّفَ بِذَلِكَ

We said, ‘We did not know that’, and they determine to uproot the tent, and there was a caller, his voice was heard, and his person was not seen, and he was saying, ‘O son-asws of Rasool-Allah-as! Do not transfer your-asws tent from its place, for we shall tolerate that for you-asws, and this kindness, we have gifted it to you-asws, and we would love it if you-asws give (allocate some) from it for us to be ennobled with that!’

فَإِذَا جَانِبُ الْفُسْطَاطِ طَبَقٌ عَظِيمٌ وَ أَطْبَاقٌ مَعَهُ فِيهَا عِنَبٌ وَ رُمَّانٌ وَ مَوْزٌ وَ فَاكِهَةٌ كَثِيرَةٌ فَدَعَا أَبُو مُحَمَّدٍ ع مَنْ كَانَ مَعَهُ فَأَكَلَ وَ أَكَلُوا مِنْ تِلْكَ الْفَاكِهَةِ.

And behold, in a side of the tent there was a large tray, and (other small) trays with it, wherein were grapes, and pomegranates, and bananas, and a lot of fruits. Abu Muhammad-asws invited the ones with him-asws. He-asws ate, and they ate from those fruits’’.[83]

عَنْ سَلْمَانَ قَالَ: كَانَ النَّبِيُّ ص ذَاتَ يَوْمٍ جَالِساً بِالْأَبْطَحِ وَ عِنْدَهُ جَمَاعَةٌ مِنْ أَصْحَابِهِ وَ هُوَ مُقْبِلٌ عَلَيْنَا بِالْحَدِيثِ إِذْ نَظَرْنَا إِلَى زَوْبَعَةٍ قَدِ ارْتَفَعَتْ فَأَثَارَتِ الْغُبَارَ وَ مَا زَالَتْ تَدْنُو وَ الْغُبَارُ يَعْلُو إِلَى أَنْ وَقَفَ بِحِذَاءِ النَّبِيِّ ص

From Salman-ra having said: ‘One day the Prophet-as was seated at Al-Abtah, and in his-as presence was a group from his-as companions, and he-as was facing towards us with the Hadeeth (discussion), when we looked towards a whirlwind (in the distance) having raised, and it impacted (raised) the dust, and it did not cease to approached, and the dust was rising until it stopped parallel to the Prophet-as.

ثُمَّ بَرَزَ مِنْهَا شَخْصٌ كَانَ فِيهَا ثُمَّ قَالَ يَا رَسُولَ اللَّهِ ص إِنِّي وَافِدُ قَوْمِي اسْتَجَرْنَا بِكَ فَأَجِرْنَا وَ ابْعَثْ مَعِي مِنْ قِبَلِكَ مَنْ يُشْرِفُ عَلَى قَوْمِنَا فَإِنَّ بَعْضَهُمْ قَدْ بَغَى عَلَيْنَا لِيَحْكُمَ بَيْنَنَا وَ بَيْنَهُمْ بِحُكْمِ اللَّهِ وَ كِتَابِهِ وَ خُذْ عَلَيَّ الْعُهُودَ وَ الْمَوَاثِيقَ الْمُؤَكَّدَةَ أَنْ أَرُدَّهُ إِلَيْكَ سَالِماً فِي غَدَاةِ غَدٍ إِلَّا أَنْ تَحْدُثَ عَلَيَّ حَادِثَةٌ مِنْ عِنْدِ اللَّهِ

Then a person who had been in it, emerged from it, then said, ‘O Rasool-Allah-as! I am a delegate of my people. We are seeking help from you-as, so help us, and send someone with me, from the ones who are in front of you-asws, one who can overlook upon our people, for some of them have rebelled against us, for him to judge between us and them with a Judgment of Allah-azwj and His-azwj Book, and take the pacts and the strong covenants upon me

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that I shall return him to you safely in the early morning, or else an event (Punishment) would occur upon me, from the Presence of Allah-azwj!'

فَقَالَ لَهُ النَّبِيُّ ص مَنْ أَنْتَ وَ مَنْ قَوْمُكَ

The Prophet-as said to him: 'Who are you, and who are your people?'

قَالَ أَنَا عُرْفُطَةُ بْنُ شِمْرَاخٍ أَحَدُ بَنِي نَجَاحٍ وَ أَنَا وَ جَمَاعَةٌ مِنْ أَهْلِي كُنَّا نَسْتَرِقُ السَّمْعَ فَلَمَّا مُنِعْنَا مِنْ ذَلِكَ آمَنَّا وَ لَمَّا بَعَثَكَ اللَّهُ نَبِيّاً آمَنَّا بِكَ عَلَى مَا عَلِمْتُهُ وَ قَدْ صَدَّقْنَاكَ وَ قَدْ خَالَفَنَا بَعْضَ الْقَوْمِ وَ أَقَامُوا عَلَى مَا كَانُوا عَلَيْهِ

He said, 'I am Urfutah Bin Shimrakh, one of the clans of Najah, and I and a group of my family member, we used to steal the hearing (overhearing discussions of the Angels) in the sky. When we were prevented from that, we believed, and whenever Allah-azwj had Sent a Prophet-as, he-as believed in you-as, based upon what you-as had taught him-as, and we have ratified you-as, and some of the people have opposed us and they are standing upon what they had been upon.

فَوَقَعَ بَيْنَنَا وَ بَيْنَهُمُ الْخِلَافُ وَ هُمْ أَكْثَرُ مِنَّا عَدَداً وَ قُوَّةً وَ قَدْ غَلَبُوا عَلَى الْمَاءِ وَ الْمَرَاعِي وَ أَضَرُّوا بِنَا وَ بِدَوَابِّنَا فَابْعَثْ مَعِي مَنْ يَحْكُمُ بَيْنَنَا بِالْحَقِّ

So differing has occurred between us and them, and they are more than us in number, and strength, and they have overcome upon the water, and the pastures, and they are being harmful with us, and with our animals. So, send with me someone who can judge between us with the truth'.

فَقَالَ لَهُ النَّبِيُّ ص فَاكْشِفْ لَنَا عَنْ وَجْهِكَ حَتَّى نَرَاكَ عَلَى هَيْئَتِكَ الَّتِي أَنْتَ عَلَيْهَا

The Prophet-as said to him: 'Uncover for us from your face until we see you being upon your very appearance which you are upon'.

قَالَ فَكَشَفَ لَنَا عَنْ صُورَتِهِ فَنَظَرْنَا فَإِذَا شَخْصٌ عَلَيْهِ شَعْرٌ كَثِيرٌ وَ إِذَا رَأْسُهُ طَوِيلٌ طَوِيلُ الْعَيْنَيْنِ عَيْنَاهُ فِي طُولِ رَأْسِهِ صَغِيرُ الْخَدَقَتَيْنِ وَ لَهُ أَسْنَانٌ كَأَنَّهَا أَسْنَانُ السِّبَاعِ

He (Salman-ra) said, 'He uncovered for us from his face. We looked, and behold, he was a person having a lot of hair upon him, and his tall, long eyes. His eyes were small in the length of his head. He was small of the cheeks, and there were teeth for him, as if these were teeth of the lions.

ثُمَّ إِنَّ النَّبِيَّ ص أَخَذَ عَلَيْهِ الْعَهْدَ وَ الْمِيثَاقَ عَلَى أَنْ يَرُدَّ عَلَيْهِ فِي غَدٍ مَنْ يَبْعَثُ بِهِ مَعَهُ فَلَمَّا فَرَغَ مِنْ ذَلِكَ الْتَفَتَ إِلَى أَبِي بَكْرٍ فَقَالَ لَهُ صِرْ مَعَ أَخِينَا عُرْفُطَةَ وَ انْظُرْ إِلَى مَا هُمْ عَلَيْهِ وَ احْكُمْ بَيْنَهُمْ بِالْحَقِّ

Then the Prophet-as took the pact and the covenant upon him that he would return him in the morning, one he-as would be sending with him. When he-as was free from that, he-as turned to Abu Bakr. He-as said to him: 'Go with our brother Urfutah, and look at what they are upon, and judge between them with the truth!'

فَقَالَ يَا رَسُولَ اللَّهِ وَ أَيْنَ هُمْ قَالَ هُمْ تَحْتَ الْأَرْضِ فَقَالَ أَبُو بَكْرٍ فَكَيْفَ أُطِيقُ النُّزُولَ تَحْتَ الْأَرْضِ وَ كَيْفَ أَحْكُمُ بَيْنَهُمْ وَ لَا أُحْسِنُ كَلَامَهُمْ

He said, 'O Rasool-Allah-as! And where are they?' He-as said: 'They are beneath the ground'. Abu Bakr said, 'So how can I endure the descent beneath the ground, and how can I judge between them, and I am not good with their speech?'

ثُمَّ الْتَفَتَ إِلَى عُمَرَ بْنِ الْخَطَّابِ فَقَالَ لَهُ مِثْلَ قَوْلِهِ لِأَبِي بَكْرٍ فَأَجَابَ مِثْلَ جَوَابِ أَبِي بَكْرٍ

Then he-as turned to Umar Bin Al-Khattab. He-as said to him similar to his-as words to Abu Bakr. He answered similar to the answer of Abu Bakr.

ثُمَّ أَقْبَلَ عَلَى عُثْمَانَ وَ قَالَ لَهُ مِثْلَ قَوْلِهِ لَهُمَا فَأَجَابَهُ كَجَوَابِهِمَا

Then he-as faced towards Usman and said to him similar to his-asws words to both of them. He answered like their answers.

ثُمَّ اسْتَدْعَى بِعَلِيٍّ ع وَ قَالَ لَهُ يَا عَلِيُّ صِرْ مَعَ أَخِينَا عُرْفُطَةَ وَ تُشْرِفُ عَلَى قَوْمِهِ وَ تَنْظُرُ إِلَى مَا هُمْ عَلَيْهِ وَ تَحْكُمُ بَيْنَهُمْ بِالْحَقِّ فَقَامَ أَمِيرُ الْمُؤْمِنِينَ ع مَعَ عُرْفُطَةَ وَ قَدْ تَقَلَّدَ سَيْفَهُ

Then he-asws summoned Ali-asws and said to him-asws: 'O Ali-asws! Go with our brother Urfutah and overlook upon his people and look at what they are (differing) upon, and judge between them with the truth'. Amir Al-Momineen-asws stood up with Urfutah, and he-asws had collared his-asws sword'.

قَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ فَتَبِعْتُهُمَا إِلَى أَنْ صَارَا إِلَى الْوَادِي فَلَمَّا تَوَسَّطَا نَظَرَ إِلَيَّ أَمِيرِ الْمُؤْمِنِينَ ع وَ قَالَ قَدْ شَكَرَ اللَّهُ تَعَالَى سَعْيَكَ يَا أَبَا عَبْدِ اللَّهِ فَارْجِعْ

Salman-ra, may Allah-azwj be Pleased with him-ra, said: 'I-ra followed them both until they came to the valley. When they mediated, Amir Al-Momineen-asws looked at me-ra and said, 'Allah-azwj the Exalted has Thanked you-asws for your-asws striving, O servant of Allah-azwj! So, return'.

فَوَقَفْتُ أَنْظُرُ إِلَيْهِمَا فَانْشَقَّتِ الْأَرْضُ وَ دَخَلَا فِيهَا وَ عُدْتُ إِلَى مَا كُنْتُ وَ رَجَعْتُ وَ تَدَاخَلَنِي مِنَ الْحَسْرَةِ مَا اللَّهُ أَعْلَمُ بِهِ كُلُّ ذَلِكَ إِشْفَاقاً عَلَى أَمِيرِ الْمُؤْمِنِينَ ع

I-ra stood looking at them, and the ground split up and they entered into it, and I-ra went back to where I-ra had been, and returned, and there entered me from the regret what Allah-azwj is more Knowing with it, all that in compassion upon Amir Al-Momineen-asws.

وَ أَصْبَحَ النَّبِيُّ ص وَ صَلَّى بِالنَّاسِ الْغَدَاةَ وَ جَاءَ وَ جَلَسَ عَلَى الصَّفَا وَ حَفَّ بِهِ أَصْحَابُهُ وَ تَأَخَّرَ أَمِيرُ الْمُؤْمِنِينَ ع وَ ارْتَفَعَ النَّهَارُ وَ أَكْثَرَ الْكَلَامَ إِلَى أَنْ زَالَتِ الشَّمْسُ وَ قَالُوا إِنَّ الْجِنِّيَّ احْتَالَ عَلَى النَّبِيِّ ص وَ قَدْ أَرَاحَنَا اللَّهُ مِنْ أَبِي تُرَابٍ وَ ذَهَبَ عَنَّا افْتِخَارُهُ بِابْنِ عَمِّهِ عَلَيْنَا

And the Prophet-as came in the morning and prayed the morning Salat with the people, and he-as came and sat upon Al-Safa, and his-as companions surrounded him-as, and Amir Al-Momineen-asws was delayed, and the day rose, and there was a lot of talk unto the sun declined (midday), and they said, 'The Jinn has played a trick upon the Prophet-as, and Allah-

azwj has Given us rest from Abu Turab (Ali-asws), and his-as priding upon us with the son-asws of his-as uncle-as, is gone!'

وَ أَكْثَرُوا الْكَلَامَ إِلَى أَنْ صَلَّى النَّبِيُّ ص صَلَاةَ الْأُولَى وَ عَادَ إِلَى مَكَانِهِ وَ جَلَسَ عَلَى الصَّفَا وَ مَا زَالَ مَعَ أَصْحَابِهِ بِالْحَدِيثِ إِلَى أَنْ وَجَبَتْ صَلَاةُ الْعَصْرِ وَ أَكْثَرُوا الْقَوْمُ الْكَلَامَ وَ أَظْهَرُوا الْيَأْسَ مِنْ أَمِيرِ الْمُؤْمِنِينَ ع

And they frequented the talk until the Prophet-as prayed the first Salat (Al-Zohr) and returned to his-as place and sat down upon Al-Safa; and he-as did not cease to be with his-as companions with the discussion until Al-Asr Salat was Obligated, and the people frequented the talk, and they manifest the despair from Amir Al-Momineen-asws.

فَصَلَّى النَّبِيُّ ص صَلَاةَ الْعَصْرِ وَ جَاءَ وَ جَلَسَ عَلَى الصَّفَا وَ أَظْهَرَ الْفِكْرَ فِي أَمِيرِ الْمُؤْمِنِينَ ع وَ ظَهَرَتْ شَمَاتَةُ الْمُنَافِقِينَ بِأَمِيرِ الْمُؤْمِنِينَ ع وَ كَادَتِ الشَّمْسُ تَغْرُبُ فَتَيَقَّنَ الْقَوْمُ أَنَّهُ قَدْ هَلَكَ إِذَا وَ قَدِ انْشَقَّ الصَّفَا وَ طَلَعَ أَمِيرُ الْمُؤْمِنِينَ مِنْهُ وَ سَيْفُهُ يَقْطُرُ دَماً وَ مَعَهُ عُرْفُطَةُ

The Prophet-as prayed Salat Al-Asr, and he-as came and sat upon Al-Safa, and manifest the thoughtfulness regarding Amir Al-Momineen-asws, and the gloating of the hypocrites with Amir Al-Momineen-asws was revealed, and the sun almost set. The people were convinced that he-asws had perished, when Al-Safa split up and Amir Al-Momineen-asws emerged from it, and his-asws sword was dripping blood, and Urfutah was with him-asws.

فَقَامَ إِلَيْهِ النَّبِيُّ ص وَ قَبَّلَ بَيْنَ عَيْنَيْهِ وَ جَبِينَهُ وَ قَالَ لَهُ مَا الَّذِي حَبَسَكَ عَنِّي إِلَى هَذَا الْوَقْتِ

The Prophet-as stood up to him-asws and kissed between his-asws eyes and his-asws forehead, and said to him-asws: 'What is that which withheld you-asws from me-as up to this time?'

قَالَ ع صِرْتُ إِلَى جِنِّ كَثِيرٍ قَدْ بَغَوْا إِلَى عُرْفُطَةَ وَ قَوْمِهِ مِنَ الْمُنَافِقِينَ فَدَعَوْتُهُمْ إِلَى ثَلَاثِ خِصَالٍ فَأَبَوْا عَلَيَّ وَ ذَلِكَ أَنِّي دَعَوْتُهُمْ إِلَى الْإِيمَانِ بِاللَّهِ تَعَالَى وَ الْإِقْرَارِ بِنُبُوَّتِكَ وَ رِسَالَتِكَ فَأَبَوْا

He-asws said: 'I-asws came to a lot of Jinn from the hypocrites who had rebelled against Urfutah and his people. I-asws called them to three things. They refused unto me, and that is I-asws had called them to the Eman with Allah-azwj the Exalted, and the acknowledgment with your-as Prophet-hood and your-as Message. But they refused.

فَدَعَوْتُهُمْ إِلَى أَدَاءِ الْجِزْيَةِ فَأَبَوْا فَسَأَلْتُهُمْ أَنْ يُصَالِحُوا عُرْفُطَةَ وَ قَوْمَهُ فَيَكُونَ بَعْضُ الْمَرْعَى لِعُرْفُطَةَ وَ قَوْمِهِ وَ كَذَلِكَ الْمَاءُ فَأَبَوْا ذَلِكَ كُلَّهُ فَوَضَعْتُ سَيْفِي فِيهِمْ وَ قَتَلْتُ مِنْهُمْ ثَمَانِينَ أَلْفاً

I-asws called them to pay the tribute, but they refused. So, I-asws asked them if they would reconcile with Urfutah and his people, so part of the pastures would be for Urfutah and his people, and like that for the water. They refused all of that. So I-asws placed my-asws sword among them and killed (more than) eighty thousands of them.

فَلَمَّا نَظَرُوا إِلَى مَا حَلَّ بِهِمْ طَلَبُوا الْأَمَانَ وَ الصُّلْحَ ثُمَّ آمَنُوا وَ صَارُوا إِخْوَاناً وَ زَالَ الْخِلَافُ وَ مَا زِلْتُ مَعَهُمْ إِلَى السَّاعَةِ

When they looked at what had been released with them, they sought the safety and the reconciliation. Then they believed and became brothers, and the differing was removed, and I[-asws] did not cease to be with them until this time’.

فَقَالَ عُرْفُطَةُ يَا رَسُولَ اللَّهِ جَزَاكَ اللَّهُ وَ أَمِيرَ الْمُؤْمِنِينَ ع عَنَّا خَيْراً.

Urfutah said, ‘O Rasool-Allah[-as]! May Allah[-azwj] Recompense you[-asws] and Amir Al-Momineen[-asws] goodly on our behalf’’.[84]

47- الْكَافِي، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ وَ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى جَمِيعاً عَنِ الْوَشَّاءِ عَنِ ابْنِ عَائِذٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَيْسَ مِنْ بَيْتٍ فِيهِ حَمَامٌ إِلَّا لَمْ يُصِبْ أَهْلَ ذَلِكَ الْبَيْتِ آفَةٌ مِنَ الْجِنِّ إِنَّ سُفَهَاءَ الْجِنِّ يَعْبَثُونَ فِي الْبَيْتِ فَيَعْبَثُونَ بِالْحَمَامِ وَ يَدَعُونَ الْإِنْسَانَ.

(The book) ‘Al Kafi’ – From Ali Bin Muhammad, from Salih Bin Abu Hammad, and Al-Husayn Bin Muhammad, from Al Moalla, altogether from Al Washa, from Ibn A’aiz, from Abu Khadeeja,

‘From Abu Abdullah[-asws] having said: ‘There isn’t any house wherein is a pigeon except the people of that house will not be afflicted with an affliction from the Jinn. The foolish ones of the Jinn are tampering in the house, so they would tamper with the pigeons and leave the humans’’.[85]

48- وَ مِنْهُ، عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانٍ عَنْ زُرَارَةَ عَنْ أَحَدِهِمَا ع قَالَ: الْكِلَابُ السُّودُ البهم [الْبَهِيمُ] مِنَ الْجِنِ.

And from him, from the number, from Ahmad Bin Muhammad, and Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Aban, from Zurara,

‘From one of the two (5th or 6th Imam[-asws]) having said: ‘The black dogs are beasts from the Jinn’’.[86]

49- وَ مِنْهُ، عَنِ الْعِدَّةِ عَنْ سَهْلٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مِسْمَعٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْكِلَابُ مِنْ ضَعَفَةِ الْجِنِّ فَإِذَا أَكَلَ أَحَدُكُمْ طَعَاماً وَ شَيْءٌ مِنْهَا بَيْنَ يَدَيْهِ فَلْيُطْعِمْهُ أَوْ لِيَطْرُدْهُ فَإِنَّ لَهَا أَنْفُسَ سَوْءٍ.

And from it, from the number, from Sahl, from Muhammad Bin Al-Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Misma’a,

‘From Abu Abdullah[-asws] having said: ‘Rasool-Allah[-as] said: ‘The dogs are from the weak ones of the Jinn. So when one of you eats a meal and something from it (dogs) is with him, let him feed it, or let him repel it, for there is evil breathing for it’’.[87]

50- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ سَالِمِ بْنِ أَبِي سَلَمَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سُئِلَ عَنِ الْكِلَابِ فَقَالَ كُلُّ أَسْوَدَ بَهِيمٍ وَ كُلُّ أَحْمَرَ بَهِيمٍ وَ كُلُّ أَبْيَضَ بَهِيمٍ فَذَلِكَ خَلْقٌ مِنَ الْكِلَابِ مِنَ الْجِنِّ وَ مَا كَانَ أَبْلَقَ فَهُوَ مَسْخٌ مِنَ الْجِنِّ وَ الْإِنْسِ.

[84] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 46
[85] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 47
[86] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 48
[87] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 49

And from him, from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Abdul Rahman Bin Abu Hashim, from Salim Bin Abu Salama,

'From Abu Abdullah-asws, he (the narrator) said, 'He-asws was asked about the dogs. He-asws said: 'Every black one is a beast, and every red one is a beast, and every white one is a beast, for that (reason) it is a creature from the Jinn, and whatever was spotted, so it would be a morphed one from the Jinn and the humans''.[88]

بيان يحتمل أن يكون المعنى أن أصل خلق الكلب من الجن لما سيأتي أنه خلق من بزاق إبليس أو أنه في الصفات شبيه بهم أو أن الجن يتصور بصورتهم أو أنه لما كان الكلب من المسوخ فبعضهم مسخوا من الإنس و بعضهم من الجن.

Explanation: *'It is possible that the meaning would be that the origin of the creation of the dog is from the Jinn due to what I (Majlisi) will be coming with, that the creation is from the saliva of Iblees-la, or it is among the descriptions resembling with them, or that the Jinn image themselves with their images, or it is due to the dog being from the morphed (creatures), so some of them are morphed from the humans, and some of them from the Jinn'*.

51- الْإِخْتِصَاصُ، عَنِ الْمُعَلَّى بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْمَلَائِكَةَ مِنْ أَنْوَارٍ وَ خَلَقَ الْجَانَّ مِنْ نَارٍ وَ خَلَقَ الْجِنَّ صِنْفاً مِنَ الْجَانِّ مِنَ الرِّيحِ وَ خَلَقَ الْجِنَّ صِنْفاً مِنَ الْجِنِّ مِنَ الْمَاءِ.

(The book) 'Al Ikhtisaas' – From Al Moalla Bin Muhammad, from one of our companions,

'Raising it to Abu Abdullah-asws having said: 'Allah-azwj Mighty and Majestic Created the Angels from the lights, and Created the Jaan from fire, and Created the Jinn as a species from the Jaan from the wind and Created the Jinn a species from the Jinn from the water''.[89]

أقول: تمامه في باب قوام بدن الإنسان.

Note: *I (Majlisi) am saying, 'It's complete (version) is in the chapter on the standing of the body of the human being'*.

52- تَقْرِيبُ الْمَعَارِفِ، لِأَبِي الصَّلَاحِ الْحَلَبِيِّ نَقْلًا مِنْ تَارِيخِ الْوَاقِدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ قَالَ: لَمَّا قُتِلَ عُثْمَانُ أَتَى حُذَيْفَةُ وَ هُوَ بِالْمَدَائِنِ فَقِيلَ يَا أَبَا عَبْدِ اللَّهِ لَقِيتُ رَجُلًا آنِفاً عَلَى الْجِسْرِ فَحَدَّثَنِي أَنَّ عُثْمَانَ قُتِلَ قَالَ هَلْ تَعْرِفُ الرَّجُلَ قُلْتُ أَظُنُّنِي أَعْرِفُهُ وَ مَا أُثَبِّتُهُ

(The book) 'Taqreeb Al Ma'arif' of Abu Al Salah Al Halby, transmitting from 'Tareekh' of Al Waqidy, from Abdullah Bin Al Sa'ib who said,

'When Usman was killed, I came to Huzeyfa while he was at Al-Madain. It was said, 'O servant of Allah-azwj! I met a man just now at the bridge. He narrated to me that Usman has been killed'. He said, 'Do you know that man?' I said, 'I think I do know him, and I am not sure'.

قَالَ حُذَيْفَةُ إِنَّ ذَلِكَ عَيْنَمُ الْجِنِّيُّ وَ هُوَ الَّذِي يَسِيرُ بِالْأَخْبَارِ فَحَفِظُوا ذَلِكَ الْيَوْمَ وَ وَجَدُوهُ قُتِلَ فِي ذَلِكَ الْيَوْمِ.

[88] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 50
[89] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 51

Huzeyfa said, 'That is Aseem the Jinn, and he is the one who travels with the news'. They memorised that day and found him to have been killed during that day''.[90] (Not a Hadeeth)

53- الْعِلَلُ، لِمُحَمَّدِ بْنِ عَلِيِّ بْنِ إِبْرَاهِيمَ الْعِلَّةُ فِي الْجِنِّ أَنَّهُمْ لَا يَدْخُلُونَ الْجَنَّةَ أَنَّهُمْ خُلِقُوا مِنَ النَّارِ وَ الْجَنَّةُ هِيَ نُورٌ فَلَا تَجْتَمِعُ النَّارُ وَ النُّورُ

(The book) 'Al Illal' of Muhammad Bin Ali Bin Ibrahim –

'The reason regarding the Jinn is, they will not be entering the Paradise. Then have been Created from the fire and the Paradise is Noor (light). The fire and the Noor will not be gathered. (P.s. – This paragraph is not a Hadeeth)

وَ سُئِلَ الْعَالِمُ ع فَقِيلَ لَهُ فَإِذَا لَمْ يَدْخُلُوا الْجَنَّةَ فَأَيْنَ يَكُونُونَ فَقَالَ إِنَّ اللَّهَ جَعَلَ حَظَائِرَ بَيْنَ الْجَنَّةِ وَ النَّارِ يَكُونُونَ فِيهَا مُؤْمِنُو الْجِنِ وَ فُسَّاقُ الشِّيعَةِ.

And the scholar[-asws] was asked. It was said to him[-asws], 'So when they will not be entering the Paradise where will they be?' He[-asws] said: 'Allah[-azwj] has Made barns between the Paradise and the Fire. There would be in these, the Momin Jinn, and the mischievous Shias''.[91]

54- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، فِي قَوْلِهِ تَعَالَى خَلَقَ السَّماواتِ وَ الْأَرْضَ فِي سِتَّةِ أَيَّامٍ قَالَ وَ خَلَقَ الْجَانَّ وَ هُوَ أَبُو الْجِنِّ وَ أَنْوَاعَ الطُّيُورِ يَوْمَ الْأَرْبِعَاءِ.

Tafseer Ali Bin Ibrahim –

Regarding Words of the Exalted: ***Created the skies and the earth in six days, [7:54]***. He said, 'And He[-azwj] Created the Jaan, and he is father of the Jinn, and various types of birds on the day of Wednesday''.[92] (Opinion)

55- الْإِحْتِجَاجُ، مُرْسَلًا عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع فِي أَجْوِبَتِهِ عَنْ مَسَائِلِ طَاوُسٍ الْيَمَانِيِّ قَالَ: فَلِمَ سُمِّيَ الْجِنُّ جِنّاً قَالَ لِأَنَّهُمُ اسْتَجَنُّوا فَلَمْ يُرَوْا.

(The book) 'Al Ihtijaj' with an unbroken chain from Abu Baseer,

'From Abu Ja'far[-asws] among his[-asws] answered of the questions of Tawoos Al-Yamani who had said, 'Why have the Jinn been named as 'Jinn'?' He[-asws] said: 'Because they are shielded (Junna), so they are not seen''.[93]

56- تَفْسِيرُ الْإِمَامِ، قِيلَ لَهُ لَمْ يَكُنْ إِبْلِيسُ مَلَكاً قَالَ لَا بَلْ كَانَ مِنَ الْجِنِّ أَ مَا تَسْمَعَانِ اللَّهَ يَقُولُ وَ إِذْ قُلْنا لِلْمَلائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كانَ مِنَ الْجِنِ وَ هُوَ الَّذِي قَالَ اللَّهُ وَ الْجَانَّ خَلَقْناهُ مِنْ قَبْلُ مِنْ نارِ السَّمُومِ.

Tafseer of the Imam (Hassan Al-Askari[-asws]) – It was said to him[-asws], 'Iblees[-la] did not happen to be an Angel?' He[-asws] said: 'No, but he[-la] was from the Jinn. Are you not listening to Allah[-azwj] Saying: ***And when We Said to the Angels: "Do Sajdah to Adam!" So they did Sajdah, except for Iblees. He was from the Jinn, [18:50]***, and he[-la] is the one (for) whom Allah[-azwj] Said: ***And the Jaan, We Created him from before, from the toxic fire [15:27]***''.[94]

[90] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 52
[91] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 53
[92] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 54
[93] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 55
[94] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 56

57- تَفْسِيرُ الْفُرَاتِ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ هَاشِمٍ مُعَنْعَناً عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ آبَائِهِ ع قَالَ: هَبَطَ جَبْرَئِيلُ ع عَلَى النَّبِيِّ ص وَ هُوَ فِي مَنْزِلِ أُمِّ سَلَمَةَ فَقَالَ يَا مُحَمَّدُ مِلْؤُ مَلَائِكَةِ السَّمَاءِ الرَّابِعَةِ يُجَادِلُونَ فِي شَيْءٍ حَتَّى كَثُرَ بَيْنَهُمُ الْجِدَالُ فِيهِ وَ هُمْ مِنَ الْجِنِّ مِنْ قَوْمِ إِبْلِيسَ الَّذِينَ قَالَ اللَّهُ فِي كِتَابِهِ إِلَّا إِبْلِيسَ كانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ

Tafseer Al Furaat – From Abdullah Bin Muhammad Bin Hashim, transmitting,

'From Muhammad[-asws] Bin Ali[-asws], from his[-asws] forefathers[-asws] having said: 'Jibraeel[-as] descended unto the Prophet[-saww] while he[-saww] was in the house of Umm Salama[-ra]. He[-as] said: 'O Muhammad[-as]! An assembly of the Angels of the fourth sky quarrelled regarding something until the quarrelling was a lot between them regarding it, and they are from the Jinn, from the people of Iblees[-la], those Allah[-azwj] Said in His[-azwj] Book: ***except for Iblees. He was from the Jinn, and he debauched from the Command of his Lord. [18:50]***.

فَأَوْحَى اللَّهُ تَعَالَى إِلَى الْمَلَائِكَةِ قَدْ كَثُرَ جِدَالُكُمْ فَتَرَاضَوْا بِحَكَمٍ مِنَ الْآدَمِيِّينَ يَحْكُمُ بَيْنَكُمْ قَالُوا قَدْ رَضِينَا بِحَكَمٍ مِنْ أُمَّةِ مُحَمَّدٍ ص

Allah[-azwj] the Exalted Revealed to the Angels: "Your quarrelling has become a lot. Will you agree with the judgment from the human judging between you all?" They said, 'We agree with the judgment from the community of Muhammad[-as]!'

فَأَوْحَى اللَّهُ إِلَيْهِمْ مِمَّنْ تَرْضَوْنَ مِنْ أُمَّةِ مُحَمَّدٍ ص قَالُوا رَضِينَا بِعَلِيِّ بْنِ أَبِي طَالِبٍ ع

Allah[-azwj] Revealed to them: 'Whom from the community of Muhammad[-as], will you be pleased with?' They said, 'We are pleased with Ali[-asws] Bin Abu Talib[-asws]!''

فَأَهْبَطَ اللَّهُ مَلَكاً مِنْ مَلَائِكَةِ السَّمَاءِ الدُّنْيَا بِبِسَاطٍ وَ أَرِيكَتَيْنِ فَهَبَطَ إِلَى النَّبِيِّ ص فَأَخْبَرَهُ بِالَّذِي جَاءَ فِيهِ فَدَعَا النَّبِيُّ ص بِعَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ أَقْعَدَهُ عَلَى الْبِسَاطِ وَ وَسَّدَهُ بِالْأَرِيكَتَيْنِ

So, Allah[-azwj] Sent down an Angel from the Angels of the sky of the world with a carpet and two pillows. He[-as] descended to the Prophet[-as] and informed him[-asws] with that which he[-as] had come regarding. The Prophet[-as] called Ali[-asws] Bin Abu Talib[-asws] and seated him[-asws] upon the carpet and pillowed (supported) him[-asws] with the two pillows.

ثُمَّ تَفَلَ فِي فِيهِ ثُمَّ قَالَ يَا عَلِيُّ ثَبَّتَ اللَّهُ قَلْبَكَ وَ جَعَلَ حُجَّتَكَ بَيْنَ عَيْنَيْكَ

Then he[-as] applied saliva in his[-asws] mouth, then said: 'O Ali[-asws]! May Allah[-azwj] Affirm your[-asws] heart and Make your[-asws] argument be between your[-asws] eyes'.

ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ فَإِذَا نَزَلَ قَالَ يَا مُحَمَّدُ اللَّهُ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ لَكَ نَرْفَعُ دَرَجاتٍ مَنْ نَشاءُ وَ فَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ.

Then he[-as] ascended with him[-asws] to the sky. When he[-as] descended, he[-as] said: 'O Muhammad[-as]! Allah[-azwj] Conveys the Greetings to you[-as] and Says: ***We Raise the levels of the one We so Desire, and above every one with knowledge is a more knowledgeable one [12:76]***''.[95]

[95] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 57

58- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ خَالِدِ بْنِ إِسْمَاعِيلَ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا مِنْ أَهْلِ الْجَبَلِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: ذَكَرْتُ الْمَجُوسَ وَ أَنَّهُمْ يَقُولُونَ نِكَاحٌ كَنِكَاحِ وُلْدِ آدَمَ وَ أَنَّهُمْ يُحَاجُّونَ بِذَلِكَ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Husayn Bin saeed, from Safwan Bin Yahya, from Khalid Bin Ismail, from a man from our companions from the mountain people,

'From Abu Ja'far-asws having said: 'I mentioned the Magians, and they are saying, 'The sexual intercourse (of the Jinn) is like the sexual intercourse of the children of Adam-as', and they are arguing with that'.

فَقَالَ أَمَا إِنَّهُمْ لَا يُحَاجُّونَكُمْ بِهِ لَمَّا أَدْرَكَ هِبَةُ اللَّهِ قَالَ آدَمُ يَا رَبِّ زَوِّجْ هِبَةَ اللَّهِ فَأَهْبَطَ اللَّهُ لَهُ حَوْرَاءَ فَوَلَدَتْ أَرْبَعَةَ غِلْمَةٍ ثُمَّ رَفَعَهَا اللَّهُ

He-asws said: 'As (for you all), do not be arguing with it. When Hibtullah-as was an adult, Adam-as said: 'O Lord-azwj! Get Hibtullah-as married!' So Allah-azwj Sent down a Maiden Hourie for him-as. She gave birth to four sons, then Allah-azwj Raised her.

فَلَمَّا أَدْرَكَ وُلْدُ هِبَةِ اللَّهِ قَالَ يَا رَبِّ زَوِّجْ وُلْدَ هِبَةِ اللَّهِ فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ يَخْطُبَ إِلَى رَجُلٍ مِنَ الْجِنِّ وَ كَانَ مُسْلِماً أَرْبَعَ بَنَاتٍ لَهُ عَلَى وُلْدِ هِبَةِ اللَّهِ فَزَوَّجَهُنَ

When the sons of Hibtullah-as became adults, he-as (Adam-as) said: 'O Lord-azwj! Get the sons of Hibtullah married!' Allah-azwj Revealed to him: "Send a proposal to a man from the Jinn, and he is a Muslim having four daughters for him, so he will get them married!"

فَمَا كَانَ مِنْ جَمَالٍ وَ حِلْمٍ فَمِنْ قِبَلِ الْحَوْرَاءِ وَ النُّبُوَّةِ وَ مَا كَانَ مِنْ سَفَهٍ أَوْ حِدَّةٍ فَمِنَ الْجِنِ.

So whatever was from the beauty and wisdom, it is from the direction of the Houries and the Prophet-hood, and whatever was from the foolish or hot-tempered, it is from the Jinn''.[96]

59- الْعَيَّاشِيُّ، عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ آدَمَ وُلِدَ لَهُ أَرْبَعَةُ ذُكُورٍ فَأَهْبَطَ اللَّهُ إِلَيْهِمْ أَرْبَعَةً مِنَ الْحُورِ الْعِينِ فَزَوَّجَ كُلَّ وَاحِدٍ مِنْهُمْ وَاحِدَةً فَتَوَالَدُوا

Al Ayyashi, from Abu Bakr Al Hazramy –

'From Abu Ja'far-asws having said: 'Adam-as, four males were born for him-as, so Allah-azwj Sent down four from the Maiden Houries and got each one of them married to one. They reproduced.

ثُمَّ إِنَّ اللَّهَ رَفَعَهُنَّ وَ زَوَّجَ هَؤُلَاءِ الْأَرْبَعَةَ أَرْبَعَةً مِنَ الْجِنِّ فَصَارَ النَّسْلُ فِيهِمْ فَمَا كَانَ مِنْ حِلْمٍ فَمِنْ آدَمَ وَ مَا كَانَ مِنْ جَمَالٍ فَمِنْ قِبَلِ الْحُورِ الْعِينِ وَ مَا كَانَ مِنْ قُبْحٍ أَوْ سُوءِ خُلُقٍ فَمِنَ الْجِنِ.

Then Allah-azwj Raised them (Houries), and these four married four from the (female) Jinn. So, the lineage came to be in them. Thus, whatever was from the forbearance, it is from Adam-as, and whatever was from the beauty, it is from the direction of the Maiden Houries, and whatever was from ugliness or evil manners, it is from the Jinn''.[97]

[96] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 58
[97] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 59

60- الْفَقِيهُ، عَنِ أَبِيهِ عَنِ الْحِمْيَرِيِّ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ بُرَيْدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَنْزَلَ عَلَى آدَمَ حَوْرَاءَ مِنَ الْجَنَّةِ فَزَوَّجَهَا أَحَدَ ابْنَيْهِ وَ تَزَوَّجَ الْآخَرُ ابْنَةَ الْجَانِّ فَمَا كَانَ فِي النَّاسِ مِنْ جَمَالٍ كَثِيرٍ أَوْ حُسْنِ خُلُقٍ فَهُوَ مِنَ الْحَوْرَاءِ وَ مَا كَانَ مِنَ سُوءِ خُلُقٍ فَهُوَ مِنِ ابْنَةِ الْجَانِ.

(The book) 'Al Faqeeh' – From his father, from Al Himeyri, from Haroun Bin Muslim, from Al Qasim Bin Urwah,

'From Abu Ja'far[asws] having said: 'Allah[azwj] Blessed and Exalted Sent down a Hourie from the Paradise unto Adam[as]. He[as] got one married to his[as] son (Hibtullah[as]), and the other one married a daughter of the Jinn. So whatever among the people is of a lot of beauty, or goodly manners, it is from the Hourie, and whatever was from the evil manners, it is from the daughter of the Jaan''.[98]

61- الْإِحْتِجَاجُ، عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع فِي أَجْوِبَةِ أَمِيرِ الْمُؤْمِنِينَ ع عَنْ مَسَائِلِ الْيَهُودِيِّ فِي فَضْلِ مُحَمَّدٍ ص عَلَى جَمِيعِ الْأَنْبِيَاءِ إِلَى أَنْ قَالَ قَالَ لَهُ الْيَهُودِيُّ فَإِنَّ هَذَا سُلَيْمَانُ سُخِّرَتْ لَهُ الشَّيَاطِينُ يَعْمَلُونَ لَهُ ما يَشاءُ مِنْ مَحارِيبَ وَ تَماثِيلَ

(The book) 'Al Ihtijaj' –

'From Musa[asws] Bin Ja'far[asws], from his[asws] forefathers[asws]: 'Among the answers of Amir Al-Momineen[asws] about the question of the Jew regarding the merit of Muhammad[as] over entirety of the Prophets[as], up to he[asws] said: 'The Jew said to him[asws], 'This Suleyman[as], the Satans[la] were subdued for him[as], ***They were making for him whatever he so desired, from the prayer Niches, and figurines, [34:13]***'.

قَالَ لَهُ عَلِيٌّ ع لَقَدْ كَانَ كَذَلِكَ وَ لَقَدْ أُعْطِيَ مُحَمَّدٌ ص أَفْضَلَ مِنْ هَذَا إِنَّ الشَّيَاطِينَ سُخِّرَتْ لِسُلَيْمَانَ وَ هِيَ مُقِيمَةٌ عَلَى كُفْرِهَا وَ لَقَدْ سُخِّرَتْ لِنُبُوَّةِ مُحَمَّدٍ ص الشَّيَاطِينُ بِالْإِيمَانِ

Ali[asws] said to him: 'It had happened like that, and Muhammad[as] has been Given superior to this. The Satans[la] were Subdued for Suleyman[as] while these were staying upon their Kufr, and the Satans[la] were Subdued for the Prophet-hood of Muhammad[as] with the Eman.

فَأَقْبَلَ إِلَيْهِ الْجِنُّ التِّسْعَةُ مِنْ أَشْرَافِهِمْ مِنْ جِنِّ نَصِيبِينَ وَ الْيَمَنِ مِنْ بَنِي عَمْرِو بْنِ عَامِرٍ مِنَ الْأَحِجَّةِ مِنْهُمْ شَصَاهُ وَ مَصَاهُ وَ الْهَمْلَكَانُ وَ الْمَرْزُبَانُ وَ الْمَازَمَانُ وَ نَضَاهُ وَ هَاصِبٌ وَ هَاضِبٌ وَ عَمْرٌو

There came to him[as], nine Jinn from their nobles, from the Jinn of Nasibeyn and Al-Yemen, from the clan of Amro Bin Aamir, from their most argumentative – from them was Shasah, and Masah, and Al-Hamlakan, and Al-Marzuban, and Al-Mazaman, and Nazah, and Hasib, and Hazib, and Amro.

وَ هُمُ الَّذِينَ يَقُولُ اللَّهُ تَبَارَكَ اسْمُهُ فِيهِمْ وَ إِذْ صَرَفْنا إِلَيْكَ نَفَراً مِنَ الْجِنِ وَ هُمْ تِسْعَةٌ يَسْتَمِعُونَ الْقُرْآنَ فَأَقْبَلَ إِلَيْهِ الْجِنُّ وَ النَّبِيُّ ص بِبَطْنِ النَّخْلِ

And they are those Allah[azwj], Blessed is His[azwj] Name, Says regarding them: ***And when We Turned a number of the Jinn towards you*** – and they were nine - ***listening to the Quran, [46:29]***. The Jinn came to him[as] while he[as] was in the midst of the palm trees (plantation).

[98] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 60

فَاعْتَذَرُوا بِ أَنَّهُمْ ظَنُّوا كَما ظَنَنْتُمْ أَنْ لَنْ يَبْعَثَ اللَّهُ أَحَداً وَ لَقَدْ أَقْبَلَ إِلَيْهِ أَحَدٌ وَ سَبْعُونَ أَلْفاً مِنْهُمْ فَبَايَعُوهُ عَلَى الصَّوْمِ وَ الصَّلَاةِ وَ الزَّكَاةِ وَ الْحَجِّ وَ الْجِهَادِ وَ نُصْحِ الْمُسْلِمِينَ وَ اعْتَذَرُوا بِأَنَّهُمْ قَالُوا عَلَى اللَّهِ شَطَطاً

They excused with: ***And they thought just as you thought that Allah will never Send anyone [72:7]***. And seventy-one thousand had come to him[-as]. They pledged to him[-as] upon the Fasting, and the Salat, and the Zakat, and the Hajj, and the Jihad, and advising the Muslims, and they excused by (some of) them having said ***an enormity (outrage) upon Allah [72:4]***.

وَ هَذَا أَفْضَلُ مِمَّا أُعْطِيَ سُلَيْمَانَ سُبْحَانَ مَنْ سَخَّرَهَا لِنُبُوَّةِ مُحَمَّدٍ ص بَعْدَ أَنْ كَانَتْ تَتَمَرَّدُ وَ تَزْعُمُ أَنَّ لِلَّهِ وَلَداً فَلَقَدْ شَمِلَ مَبْعَثُهُ مِنَ الْجِنِّ وَ الْإِنْسِ مَا لَا يُحْصَى.

And this is superior to what Suleyman[-as] had been Given. Glorious is the One[-azwj] Who Subdued them to the Prophet-hood of Muhammad[-as] after having rebelled and claiming that there is a son for Allah[-azwj]. So, his[-as] Sending (Prophet-hood) had included from the Jinn and the human what cannot be counted''.[99]

62- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ الْجِنِ وَ أَنَّهُ تَعالى جَدُّ رَبِّنا فَقَالَ شَيْءٌ كَذَّبَهُ الْجِنُّ فَقَصَّهُ اللَّهُ تَعَالَى كَمَا قَالَ.

Tafseer Ali Bin Ibrahim – From Ali Bin Al-Husayn, from Ahmad Bin Abu Abdullah, from Al-Husayn Bin Saeed, from Al Nazar, from Abdullah Bin Sinan,

'From Abu Abdullah[-asws] regarding Words of the Jinn: ***And that He - Exalted be the Majesty of our Lord [72:3]***: 'A thing the Jinn had belied, so Allah[-azwj] the Exalted Narrated it like what He[-azwj] Said''.[100]

وَ عَنْهُ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ فَضَالَةَ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ زُرَارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ تَعَالَى وَ أَنَّهُ كانَ رِجالٌ مِنَ الْإِنْسِ يَعُوذُونَ بِرِجالٍ مِنَ الْجِنِّ فَزادُوهُمْ رَهَقاً

And from him, from Ahmad Bin Al-Husayn, from Fazalat, from Aban Bin Usman, from Zurarah who said,

'I asked Abu Ja'far[-asws] about Words of Allah[-azwj] the Exalted: ***And it so happened that men from the humans were seeking refuge with men from the Jinn, so it increased them in burden [72:6]***.

قَالَ كَانَ الرَّجُلُ يَنْطَلِقُ إِلَى الْكَاهِنِ الَّذِي يُوحِي إِلَيْهِ الشَّيْطَانُ فَيَقُولُ قُلْ لِشَيْطَانِكَ فُلَانٍ قَدْ عَاذَ بِكَ

He[-asws] said: 'It was so that a man would go to the fortune-teller to whom the Satan[-la] had revealed to. He would say, 'Tell your Satan[-la] that so and so has sought refuge with you!''

وَ قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ وَ أَنَّهُ كانَ رِجالٌ الْآيَةَ قَالَ كَانَ الْجِنُ يَنْزِلُونَ عَلَى قَوْمٍ مِنَ الْإِنْسِ وَ يُخْبِرُونَهُمُ الْأَخْبَارَ الَّتِي يَسْمَعُونَهَا فِي السَّمَاءِ مِنْ قَبْلِ مَوْلِدِ رَسُولِ اللَّهِ ص فَكَانَ النَّاسُ يَكْهَنُونَ بِمَا خَبَّرَهُمُ الْجِنُّ

[99] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 61
[100] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 62 a

And Ali Bin Ibrahim said regarding His-azwj Words: ***And it so happened that men [72:6]*** – the Verse. He said, 'The Jinn were descending upon a group from the humans and informing them the news which they had heard in the sky from before the arrival of Rasool-Allah-as. So, the people were fortune-telling with what the Jinn had informed them.

وَ قَوْلُهُ فَزادُوهُمْ رَهَقاً أَيْ خُسْرَاناً وَ قَالَ الْبَخْسُ النُّقْصَانُ وَ الرَّهَقُ الْعَذَابُ وَ قَوْلُهُ كُنَّا طَرائِقَ قِدَداً أَيْ عَلَى مَذَاهِبَ مُخْتَلِفَةٍ.

And regarding His-azwj Words: ***So, it increased them in burden [72:6]*** – And the words 'Al-Rahaq) 'burden' is the Punishment. And His-azwj Words: ***We happen to be on different ways [72:11]*** – i.e., upon different doctrines''.[101]

63 بَصَائِرُ الدَّرَجَاتِ، عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عُمَرَ بْنِ يَزِيدَ بَيَّاعِ السَّابِرِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع بَيْنَا رَسُولُ اللَّهِ ص ذَاتَ يَوْمٍ جَالِسٌ إِذْ أَتَاهُ رَجُلٌ طَوِيلٌ كَأَنَّهُ نَخْلَةٌ فَسَلَّمَ عَلَيْهِ فَرَدَّ عَلَيْهِ السَّلَامَ وَ قَالَ يُشْبِهُ الْجِنَّ وَ كَلَامَهُمْ فَمَنْ أَنْتَ يَا عَبْدَ اللَّهِ فَقَالَ أَنَا الْهَامُ بْنُ الْهَيْمِ بْنِ لَاقِيسَ بْنِ إِبْلِيسَ

(The book) 'Basaair Al Darajaat' – From Ibrahim Bin Hashim, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Umar Bin Yazeed Baya Al Sabiry who said,

'From Abu Abdullah-asws having said: 'While Rasool-Allah-saww was seated when a tall man came to him-saww as if he was a palm tree. He greeted to him-saww, and he-saww returned the greeting and said: 'You resemble the Jinn and their speech, so who are you O servant of Allah-azwj?' He said, 'I am Al-Ham Bin Al-Heem Bin Al-Aqeys Bin Iblees-la'.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص مَا بَيْنَكَ وَ بَيْنَ إِبْلِيسَ إِلَّا أَبَوَيْنِ فَقَالَ نَعَمْ يَا رَسُولَ اللَّهِ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَكَمْ أَتَى لَكَ قَالَ أَكَلْتُ عُمُرَ الدُّنْيَا إِلَّا أَقَلَّهُ أَنَا أَيَّامَ قَتَلَ قَابِيلُ هَابِيلَ غُلَامٌ أَفْهَمُ الْكَلَامَ وَ أَنْهَى عَنِ الِاعْتِصَامِ وَ أَطُوفُ الْآجَامَ وَ آمُرُ بِقَطِيعَةِ الْأَرْحَامِ وَ أُفْسِدُ الطَّعَامَ

Rasool-Allah-saww said to him: 'There is nothing between you and Iblees-la except two fathers (generations)'. He said, 'Yes, O Rasool-Allah-saww. He-saww said: 'So how many (years) have come to you?' He said: 'I have consumer the life of the world except its little. One day Qabeel-la killed Habeel-as I was a boy understanding the speech, and preventing (people) from seeking Refuge, and prowling the trees, and instructed with cutting off the relationships, and spoiling the food'.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص بِئْسَ سِيرَةُ الشَّيْخِ الْمُتَأَمِّلِ وَ الْغُلَامِ الْمُقْبِلِ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي تَائِبٌ قَالَ عَلَى يَدِ مَنْ جَرَى تَوْبَتُكَ مِنَ الْأَنْبِيَاءِ قَالَ عَلَى يَدَيْ نُوحٍ وَ كُنْتُ مَعَهُ فِي سَفِينَتِهِ وَ عَانَتْهُ عَلَى دُعَائِهِ عَلَى قَوْمِهِ حَتَّى بَكَى وَ أَبْكَانِي

Rasool-Allah-saww said to him: 'Evil are the way of the old man of long hopes and the (desires). He said, 'O Rasool-Allah-saww! I have repented'. He-saww said: 'Upon the hand of whom from the Prophets-as did your repentance flow?' He said, 'Upon the hand of Noah-as, and I was with him-as in his-as ship, and I faulted him-as upon his-as supplicating against his-as people until he-as cried and made me cry'.

[101] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 62 b

وَ قَالَ لَا جَرَمَ أَنِّي عَلَى ذَلِكَ مِنَ النَّادِمِينَ وَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجاهِلِينَ ثُمَّ كُنْتُ مَعَ إِبْرَاهِيمَ حِينَ كَادَهُ قَوْمُهُ فَأَلْقَوْهُ فِي النَّارِ فَجَعَلَهَا اللَّهُ عَلَيْهِ بَرْداً وَ سَلَاماً

And he said, 'There is no doubt I am from the regretful ones upon that and '***I seek Refuge with Allah from becoming one of the ignorant ones'. [2:67]***. Then I was with Ibrahim[-as] when his[-as] people almost threw him[-as] into the fire, and Allah[-azwj] Made it to be cool and safe unto him[-as].

ثُمَّ كُنْتُ مَعَ يُوسُفَ حِينَ حَسَدَهُ إِخْوَتُهُ فَأَلْقَوْهُ فِي الْجُبِّ فَبَادَرْتُهُ إِلَى قَعْرِ الْجُبِّ فَوَضَعْتُهُ وَضْعاً رَفِيقاً ثُمَّ كُنْتُ مَعَهُ فِي السِّجْنِ أُؤْنِسُهُ فِيهِ حَتَّى أَخْرَجَهُ اللَّهُ مِنْهُ

Then I was with Yusuf[-as] when his[-as] brothers envied him[-as] and threw him[-as] into the well. I took him[-as] to the bottom of the well and placed him[-as] with a gently placing. Then I was with him[-as] in the prison comforting him[-as] therein, until Allah[-azwj] Extracted him[-as] from it.

ثُمَّ كُنْتُ مَعَ مُوسَى ع وَ عَلَّمَنِي سِفْراً مِنَ التَّوْرَاةِ وَ قَالَ إِنْ أَدْرَكْتَ عِيسَى فَأَقْرِئْهُ مِنِّي السَّلَامَ فَلَقِيتُهُ وَ أَقْرَأْتُهُ مِنْ مُوسَى السَّلَامَ وَ عَلَّمَنِي سِفْراً مِنَ الْإِنْجِيلِ وَ قَالَ إِنْ أَدْرَكْتَ مُحَمَّداً ص فَأَقْرِئْهُ مِنِّي السَّلَامَ- فَعِيسَى يَا رَسُولَ اللَّهِ يَقْرَأُ عَلَيْكَ السَّلَامَ

Then I was with Musa[-as] and he[-as] taught me clarification from the Torah and said: 'When you meet Isa[-as], then convey the greetings to him[-as] from me[-as]'. I did meet him[-as] and conveyed the greetings to him[-as] from Musa[-as], and he[-as] taught me clarification from the Evangel, and he[-as] said: 'If you come across Muhammad[-saww], then convey the greetings to him[-saww] from me[-as]. So, Isa[-as], O Muhammad[-saww], conveys the greetings unto you[-saww]'.

فَقَالَ النَّبِيُّ ص وَ عَلَى عِيسَى رُوحِ اللَّهِ وَ كَلِمَتِهِ وَ جَمِيعِ أَنْبِيَاءِ اللَّهِ وَ رُسُلِهِ مَا دَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ السَّلَامُ وَ عَلَيْكَ يَا هَامُ بِمَا بَلَّغْتَ السَّلَامَ فَارْفَعْ إِلَيْنَا حَوَائِجَكَ

The Prophet[-saww] said: 'And upon Isa[-as] Spirit of Allah[-azwj] and His[-azwj] Word, and the entirety of the Prophets[-as] of Allah[-azwj] and His[-azwj] Rasools[-as], for as long as the skies and the earth remain, the greetings be upon you O Ham, due to what you delivered, be the greetings, so raise your need to us[-saww]'.

قَالَ حَاجَتِي أَنْ يُبْقِيكَ اللَّهُ لِأُمَّتِكَ وَ يُصْلِحَهُمْ لَكَ وَ يَرْزُقَهُمُ الِاسْتِقَامَةَ لِوَصِيِّكَ مِنْ بَعْدِكَ فَإِنَّ الْأُمَمَ السَّالِفَةَ إِنَّمَا هَلَكَتْ بِعِصْيَانِ الْأَوْصِيَاءِ وَ حَاجَتِي يَا رَسُولَ اللَّهِ أَنْ تُعَلِّمَنِي سُوَراً مِنَ الْقُرْآنِ أُصَلِّي بِهَا

He said, 'My need is that may Allah[-azwj] Make you[-saww] remain for your[-saww] community and correct them for you[-saww], and Grace them the stead fasted-ness for your[-saww] successor[-asws] from after you[-saww], for the previous communities were rather destroyed due to their disobeying the successors[-as], and my need, O Rasool-Allah[-saww], is that you[-saww] teach me a chapter from the Quran I can pray Salat with it'.

فَقَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ ع يَا عَلِيُّ عَلِّمِ الْهَامَ وَ ارْفُقْ بِهِ فَقَالَ هَامٌ يَا رَسُولَ اللَّهِ مَنْ هَذَا الَّذِي ضَمَمْتَنِي إِلَيْهِ فَإِنَّا مَعَاشِرَ الْجِنِّ قَدْ أُمِرْنَا أَنْ لَا نُكَلِّمَ إِلَّا نَبِيّاً أَوْ وَصِيَّ نَبِيٍّ

Rasool-Allah-saww said to Ali-asws: 'O Ali-asws! Teach Al-Ham and be kind with him'. Ham said, 'O Rasool-Allah-saww! Who is this whom you-saww are giving my responsibility to him-asws, for we the community of Jinn have been Commanded that we do not speak except to a Prophet-as or a successor-as of a Prophet-saww'.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص يَا هَامُ مَنْ وَجَدْتُمْ فِي الْكِتَابِ وَصِيَّ آدَمَ قَالَ شَيْثَ بْنَ آدَمَ قَالَ فَمَنْ وَجَدْتُمْ وَصِيَّ نُوحٍ قَالَ سَامَ بْنَ نُوحٍ قَالَ فَمَنْ كَانَ وَصِيَّ هُودٍ قَالَ يُوحَنَّا بْنُ حزان [حنان] ابْنُ عَمِّ هُودٍ

Rasool-Allah-saww said to him: 'O Ham! Whom did you find to be in the Book as being the successor-as of Adam-as?' He said, 'Shees Bin Adam-as'. Whom did you find to be as successor-as of Noah-as?' He-saww said: 'Sam Bin Noah-as'. He-saww said: 'Who was the successor-as of Hud-as?' He said, 'Youhanna Bin Hanan-as, son of an uncle of Hud-as'.

قَالَ فَمَنْ كَانَ وَصِيَّ إِبْرَاهِيمَ قَالَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ فَمَنْ كَانَ وَصِيَّ مُوسَى- قَالَ يُوشَعُ بْنُ نُونٍ قَالَ فَمَنْ كَانَ وَصِيَّ عِيسَى قَالَ شَمْعُونُ بْنُ حَمُّونَ الصَّفَا ابْنُ عَمِّ مَرْيَمَ قَالَ فَمَنْ وَجَدْتُمْ فِي الْكِتَابِ وَصِيَّ مُحَمَّدٍ قَالَ هُوَ فِي التَّوْرَاةِ إِلْيَا

He-saww said: 'Who was the successor-as of Ibrahim-as?' He said, 'Is'haq Bin Ibrahim-as'. Who was the successor-as of Musa-as'. He said, 'Yoshua Bin Noun-as'. He-saww said: 'Who was the successor-as of Isa-as?' He said, 'Shamoun Bin Hamoun Al-Saffa-as'. So, whom do you found in the Book as being the successor-asws of Muhammad-saww?' He said, 'He-asws is in the Torah as 'Elia''.

قَالَ لَهُ رَسُولُ اللَّهِ ص هَذَا إِلْيَا هُوَ عَلِيٌّ وَصِيِّي قَالَ الْهَامُ يَا رَسُولَ اللَّهِ فَلَهُ اسْمٌ غَيْرُ هَذَا قَالَ نَعَمْ هُوَ حَيْدَرَةُ فَلِمَ تَسْأَلُنِي عَنْ ذَلِكَ قَالَ إِنَّا وَجَدْنَا فِي كِتَابِ الْأَنْبِيَاءِ أَنَّهُ فِي الْإِنْجِيلِ هَيْدَارَا قَالَ هُوَ حَيْدَرَةُ قَالَ فَعَلَّمَهُ عَلِيٌّ سُوَراً مِنَ الْقُرْآنِ

Rasool-Allah-saww said to him: 'This is Elia, he-asws is Ali-asws, my-saww successor-asws'. Al-Ham said 'O Rasool-Allah-saww! For him-asws is there a name other than this?' He-saww said: 'Yes, it is 'Hyder'. Why did you ask me-saww about that?' He said, 'We found in the Book of the Prophets-as that he-asws is in the Evangel as 'Haydera''. He-saww said: 'It is Hyder'. Ali-asws taught him a chapter from the Quran.

فَقَالَ هَامٌ يَا عَلِيُّ يَا وَصِيَّ مُحَمَّدٍ أَكْتَفِي بِمَا عَلَّمْتَنِي مِنَ الْقُرْآنِ قَالَ نَعَمْ يَا هَامُ قَلِيلُ الْقُرْآنِ كَثِيرٌ- ثُمَّ قَامَ هَامٌ إِلَى النَّبِيِّ ص فَوَدَّعَهُ فَلَمْ يَعُدْ إِلَى النَّبِيِّ ص حَتَّى قُبِضَ ع.

Ham said, 'O Ali-asws! O successor-asws of Muhammad-saww! Is it sufficient for me what you-asws have taught me from the Quran?' He-asws said: 'Yes, O Ham. A little from the Quran is a lot'. Then Ham stood up to the Prophet-as and bade him-saww farewell and did not return to the Prophet-saww until he-saww passed away''.[102]

64- الْبَصَائِرُ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ بِشْرٍ عَنْ فَضَالَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ: حُمِلَ إِلَى أَبِي عَبْدِ اللَّهِ ع مَالٌ مِنْ خُرَاسَانَ مَعَ رَجُلَيْنِ مِنْ أَصْحَابِهِ لَا يَزَالا يَتَفَقَّدَانِ الْمَالَ حَتَّى مَرَّا بِالرَّيِّ فَدَفَعَ إِلَيْهِمَا رَجُلٌ مِنْ أَصْحَابِهِمَا كِيساً فِيهِ أَلْفُ دِرْهَمٍ فَجَعَلَا يَتَفَقَّدَانِ فِي كُلِّ يَوْمٍ الْكِيسَ حَتَّى دَنَيَا مِنَ الْمَدِينَةِ

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(The book) ‘Al Basaair’ – From Abdullah Bin Muhammad, from Muhammad Bin Ibrahim, from Bishr, from Fazalah, from Muhammad Bin Muslim, from Al Mufazzal Bin Umar who said,

‘Some wealth from Khurasan was carried over to Abu Abdullah[asws] along with two men from his[asws] companions. They did not cease to miss any wealth until they passed by Al-Rayy. A man from their companions had given them a bag wherein were a thousand Dirhams, and they went on to miss the bag during every day until they were near from Al-Medina.

فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ تَعَالَ حَتَّى نَنْظُرَ مَا حَالُ الْمَالِ فَنَظَرَا فَإِذَا الْمَالُ عَلَى حَالِهِ مَا خَلَا كِيسَ الرَّازِيِّ فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ اللَّهُ الْمُسْتَعَانُ مَا نَقُولُ السَّاعَةَ لِأَبِي عَبْدِ اللَّهِ ع فَقَالَ أَحَدُهُمَا إِنَّهُ ع كَرِيمٌ وَ أَنَا أَرْجُو أَنْ يَكُونَ عِلْمُ مَا نَقُولُ عِنْدَهُ

One of them said to his companions, ‘Come until we look at what is the state of the wealth’. They looked and the wealth was upon its state except for the bag of Al-Razy. One of them said to him companion, ‘Allah[azwj] is the Supporter! What shall we say now to Abu Abdullah[asws]?’ One of them said, ‘He[asws] is benevolent, and I hope that he[asws] would have the knowledge of what we would be saying in his[asws] presence’.

فَلَمَّا دَخَلَا الْمَدِينَةَ قَصَدَا إِلَيْهِ فَسَلَّمَا إِلَيْهِ الْمَالَ فَقَالَ لَهُمَا أَيْنَ كِيسُ الرَّازِيِّ فَأَخْبَرَاهُ بِالْقِصَّةِ فَقَالَ لَهُمَا إِنْ رَأَيْتُمَا الْكِيسَ تَعْرِفَانِهِ قَالا نَعَمْ

When they entered Al-Medina, they aimed to him[asws], and submitted the wealth to him[asws]. He[asws] said to them: ‘Where is the bag of Al-Razy?’ They informed him[asws] the story. He[asws] said to them: ‘If you were to see the bag, will you recognise it?’ They said, ‘Yes’.

قَالَ يَا جَارِيَةُ عَلَيَّ بِكِيسِ كَذَا وَ كَذَا فَأَخْرَجَتِ الْكِيسَ فَرَفَعَهُ أَبُو عَبْدِ اللَّهِ ع إِلَيْهِمَا فَقَالَ أَ تَعْرِفَانِهِ قَالا هُوَ ذَاكَ قَالَ إِنِّي احْتَجْتُ فِي جَوْفِ اللَّيْلِ إِلَى مَالٍ فَوَجَّهْتُ رَجُلًا مِنَ الْجِنِّ مِنْ شِيعَتِنَا فَأَتَانِي بِهَذَا الْكِيسِ مِنْ مَتَاعِكُمَا.

He[asws] said: ‘O maid! To me[asws] with such and such bag!’ She brought out the bag and Abu Abdullah[asws] raised it to them and said: ‘Do you recognise it?’ They said, ‘That is it!’ He[asws] said: ‘I[asws] was needy to wealth in the middle of the night, so I[asws] diverted a man from the Jinn from our[asws] Shias and he came to me with this bag from your luggage’’.[103]

65- وَ مِنْهُ، عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ سَعْدٍ الْإِسْكَافِ قَالَ: أَتَيْتُ أَبَا جَعْفَرٍ ع أُرِيدُ الْإِذْنَ عَلَيْهِ فَإِذَا رَوَاحِلُ عَلَى الْبَابِ مَصْفُوفَةٌ وَ إِذَا أَصْوَاتٌ قَدِ ارْتَفَعَتْ فَخَرَجَتْ عَلَيَّ قَوْمٌ مُعْتَمُّونَ بِالْعَمَائِمِ يُشْبِهُونَ الزُّطَّ

And from him, from Al-Hassan Bin Ali Bin Abdullah, from Al-Hassan Bin Ali Bin Fazzal, from some of our companions, from Sa’ad Al Iskaf who said,

‘I came to Abu Ja’far[asws] wanting the permission to see him[asws], and there were saddlebags at the door in rows, and there were voices which had been raised. Then a group came out to us turbaned with turbans, resembling the generation of one people (similar looking).

قَالَ فَدَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع فَقُلْتُ جُعِلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ أَبْطَأَ إِذْنُكَ الْيَوْمَ وَ قَدْ رَأَيْتُ قَوْماً خَرَجُوا عَلَيَّ مُعْتَمِّينَ بِالْعَمَائِمِ فَأَنْكَرْتُهُمْ

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He (the narrator) said, 'I entered to see Abu Ja'far-asws and said, 'May I be sacrificed for you-asws, O son-asws of Rasool-Allah-saww! Your-asws permission was delayed, and I saw a group coming out to me, turbaned with turbans, and I dislike them'.

فَقَالَ أَ وَ تَدْرِي مَنْ أُولَئِكَ يَا سَعْدُ قَالَ قُلْتُ لَا قَالَ أُولَئِكَ إِخْوَانُكَ مِنَ الْجِنِّ يَأْتُونَنَا يَسْأَلُونَنَا عَنْ حَلَالِهِمْ وَ حَرَامِهِمْ وَ مَعَالِمِ دِينِهِمْ.

He-asws said: 'And do you know who they are, O Sa'ad!' I said, 'No'. He-asws said: 'They are your brethren from the Jinn. They came to us-asws to ask us-asws about their Permissible(s) and their Prohibitions and matters of their Religion''.[104]

66- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ عَمَّارٍ السِّجِسْتَانِيِّ قَالَ: كُنْتُ لَا أَسْتَأْذِنُ عَلَيْهِ يَعْنِي أَبَا عَبْدِ اللَّهِ ع فَجِئْتُ ذَاتَ يَوْمٍ وَ لَيْلَةٍ فَجَلَسْتُ فِي فُسْطَاطِهِ بِمِنًى قَالَ فَاسْتُؤْذِنَ لِشَبَابٍ كَأَنَّهُمْ رِجَالُ الزُّطِّ فَخَرَجَ عِيسَى شَلْقَانُ فَذَكَرْنَا لَهُ فَأَذِنَ لِي

And from him, from Muhammad Bin Al-Husayn, from Ibrahim Bin Abu Al Bilad, from Ammar Al Sijistani who said,

'I did not used to seek permission to see him-asws, meaning Abu Abdullah-asws. One day I came to him-asws, or night, and sat in his-asws tent at Mina (during Hajj). He-asws granted permission to some youths as if they were men resembling the generation of one people (similar looking). Isa Shalqan came out and we mentioned to him, and he got the permission for me.

قَالَ فَقَالَ لِي يَا بَا عَاصِمٍ مَتَى جِئْتَ قُلْتُ قَبْلَ أُولَئِكَ الَّذِينَ دَخَلُوا عَلَيْكَ وَ مَا رَأَيْتُهُمْ خَرَجُوا قَالَ أُولَئِكَ قَوْمٌ مِنَ الْجِنِّ فَسَأَلُوا عَنْ مَسَائِلِهِمْ ثُمَّ ذَهَبُوا.

He (the narrator) said, 'He-asws said to me: 'O Aasim! When did you come?' I said, 'Before them, those who had entered to see you-asws, and I did not see them come out'. He-asws said: 'They are a group of the Jinn. They asked about their issues, then they went''.[105]

67- الْبَصَائِرُ، وَ دَلَائِلُ الْإِمَامَةِ لِلطَّبَرِيِّ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ سَدِيرٍ الصَّيْرَفِيِّ قَالَ: أَوْصَانِي أَبُو جَعْفَرٍ ع بِحَوَائِجَ لَهُ بِالْمَدِينَةِ فَبَيْنَا أَنَا فِي فَجِّ الرَّوْحَاءِ عَلَى رَاحِلَتِي إِذَا إِنْسَانٌ يَلْوِي بِثَوْبِهِ قَالَ فَقُمْتُ لَهُ وَ ظَنَنْتُ أَنَّهُ عَطْشَانُ فَنَاوَلْتُهُ الْإِدَاوَةَ فَقَالَ لَا حَاجَةَ لِي بِهَا

(The books) 'Al Basaair' and 'Dalail Al Aimma' of Al Tabari – From Muhammad Bin Al-Husayn, from Ibrahim Bin Abu Al Bilad, from Sadeyr Al Sayrafi who said,

'Abu Ja'far-asws sent me regarding some needs of his-asws at Al-Medina. While I was in a mountain pass of Al-Rawha upon my riding animal when a gestured towards me with his cloth. I inclined towards him and thought he might be thirsty, and I gave him the cure (water). He said, 'There is no need for me with it'.

ثُمَّ نَاوَلَنِي كِتَاباً طِينُهُ رَطْبٌ قَالَ فَلَمَّا نَظَرْتُ إِلَى خَتْمِهِ إِذَا هُوَ خَاتَمُ أَبِي جَعْفَرٍ ع فَقُلْتُ لَهُ مَتَى عَهْدُكَ بِصَاحِبِ الْكِتَابِ قَالَ السَّاعَةَ قَالَ فَإِذَا فِيهِ أَشْيَاءُ يَأْمُرُنِي بِهَا

Then he gave me a letter, its texture was wet (ink). When I looked at its seal, it was a seal of Abu Ja'far-asws. I said to him, 'When did the owner of the letter pact to you?' He said, 'Just now'. There were things in it instructing me with it'.

[104] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 65
[105] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 66

ثُمَّ قَالَ الْتَفَتُّ فَإِذاً لَيْسَ عِنْدِي أَحَدٌ قَالَ فَقَدِمَ أَبُو جَعْفَرٍ ع فَلَقِيتُهُ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ رَجُلٌ أَتَانِي بِكِتَابِكَ وَ طِينُهُ رَطْبٌ قَالَ إِذَا عَجِلَ بِنَا أَمْرٌ أَرْسَلْتُ بَعْضَهُمْ يَعْنِي الْجِنَّ

Then he (the narrator said), ‘I turned around and there wasn’t anyone with me. So, I proceeded to Abu Ja’far-asws and met him. I said to him-asws, ‘May I be sacrificed for you-asws! A man came to me with your-asws letter, and its texture was wet’ (ink). When there is haste for us-asws with a matter, I-asws send one of them’ - meaning the Jinn’.

وَ زَادَ فِيهِ مُحَمَّدُ بْنُ الْحُسَيْنِ بِهَذَا الْإِسْنَادِ يَا سَدِيرُ إِنَّ لَنَا خَدَماً مِنَ الْجِنِّ فَإِذَا أَرَدْنَا السُّرْعَةَ بَعَثْنَاهُمْ.

And there is an increase in it by Muhammad Bin Al-Husayn, by this chain: ‘O Sadeyr! For us-asws there are servants from the Jinn. Whenever we-asws want quickness, we-asws send them regarding it’’.[106]

68- الدَّلَائِلُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ وَ عَلِيِّ بْنِ جَرِيرٍ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ سَعْدٍ الْإِسْكَافِ قَالَ: طَلَبْتُ الْإِذْنَ عَلَى أَبِي جَعْفَرٍ ع مَعَ أَصْحَابٍ لَنَا لِنَدْخُلَ عَلَيْهِ فَإِذَا ثَمَانِيَةُ نَفَرٍ كَأَنَّهُمْ مِنْ أَبٍ وَ أُمٍّ عَلَيْهِمْ ثِيَابٌ زَرَابِيُّ وَ أَقْبِيَةٌ طَاقِيَّةٌ وَ عَمَائِمُ صُفْرٌ دَخَلُوا فَمَا احْتَبَسُوا حَتَّى خَرَجُوا

(The book) ‘Al Dalail’ – From Ahmad Bin Muhammad, from Ali Bin Al Hakam, and Ali Bin Jareer, from Mansour Bin Hazim, from Sa’ad Al Iskaf who said,

‘I sought the permission to see Abu Ja’far-asws along with companions of ours. We entered to see him-asws and there were eight persons, as if they were from a father and a mother (similar looking). Upon them were clothes of carpets and cloaks, layer upon layer, and their turbans were yellow. They entered and were not withheld until they came out.

فَقَالَ لِي يَا سَعْدُ رَأَيْتَهُمْ قُلْتُ نَعَمْ جُعِلْتُ فِدَاكَ مَنْ هَؤُلَاءِ

He-asws said to me: ‘O Sa’ad! Did you see them?’ I said, ‘Yes, may I be sacrificed for you-asws! Who are they?’

قَالَ إِخْوَانُكُمْ مِنَ الْجِنِّ أَتَوْنَا يَسْتَفْتُونَّا فِي حَلَالِهِمْ وَ حَرَامِهِمْ كَمَا تَأْتُونَا وَ تَسْتَفْتُونَّا فِي حَلَالِكُمْ وَ حَرَامِكُمْ

He-asws said: ‘Your brothers from the Jinn. They had come to us seeking our-asws verdicts regarding their Permissible(s) and their Prohibition, just as you are coming to us and seeking our-asws verdicts regarding your Permissible(s) and your Prohibitions’.

فَقُلْتُ جُعِلْتُ فِدَاكَ وَ يَظْهَرُونَ لَكُمْ قَالَ نَعَمْ.

I said, ‘May I be sacrificed for you-asws! And they appear to you (Imams-asws)?’ He-asws said: ‘Yes’’.[107]

[106] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 67
[107] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 68

69- الْإِخْتِصَاصُ، أَبُو مُحَمَّدٍ عَنْ صَبَّاحٍ الْمُزَنِيِّ عَنِ الْحَارِثِ بْنِ حَصِيرَةَ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: كُنَّا مَعَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع يَوْمَ الْجُمُعَةِ فِي الْمَسْجِدِ بَعْدَ الْعَصْرِ إِذْ أَقْبَلَ رَجُلٌ طُوَالٌ كَأَنَّهُ بَدَوِيٌّ فَسَلَّمَ عَلَيْهِ

(The book) 'Al Ikhtisas' – Abu Muhammad, from Sabbah Al Muzanny, from Al Haris Bin Haseyra, from Al Asbagh Bin Nubata who said,

'We were with Amir Al-Momineen Ali[-asws] Bin Abu Talib[-asws] in the Masjid on the day of Friday after Al-Asr (late afternoon), when a tall man came, as if he was a Bedouin. He greeted unto him[-asws].

فَقَالَ لَهُ عَلِيٌّ ع مَا فَعَلَ جِنِّيُّكَ الَّذِي كَانَ يَأْتِيكَ قَالَ إِنَّهُ لَيَأْتِينِي إِلَى أَنْ وَقَفْتُ بَيْنَ يَدَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ عَلِيٌّ ع فَحَدِّثِ الْقَوْمَ بِمَا كَانَ مِنْهُ

Ali[-asws] said to him: 'What did your Jinn do, the one who used to come to you?' He said, 'He came to me until I have paused in front of you[-asws], O Amir Al-Momineen[-asws]!' Ali[-asws] said: 'Narrate to the people with what has happened from him'.

فَجَلَسَ وَ سَمِعْنَا لَهُ فَقَالَ إِنِّي لَرَاقِدٌ بِالْيَمَنِ قَبْلَ أَنْ يَبْعَثَ اللَّهُ نَبِيَّهُ ص فَإِذَا جِنِّيٌّ أَتَانِي نِصْفَ اللَّيْلِ فَرَفَسَنِي بِرِجْلِهِ وَ قَالَ اجْلِسْ فَجَلَسْتُ ذَعِراً فَقَالَ اسْمَعْ قُلْتُ وَ مَا أَسْمَعُ

He sat down and we listened to him. He said, 'I was sleeping in Al-Yemen before the Allah[-azwj] Sent His[-azwj] Prophet[-as], and there was a Jinn who came to me in the middle of the night. He kicked me with his leg and said, 'Sit up!' I sat up in alarm. He said, 'Listen!' I said, 'And what shall I listen (to)?'

قَالَ

عَجِبْتُ لِلْجِنِّ وَ إِبْلَاسِهَا وَ رَكْبِهَا الْعِيسَ بِأَحْلَاسِهَا

مَا طَاهِرُ الْجِنِّ كَأَنْجَاسِهَا تَهْوِي إِلَى مَكَّةَ تَبْغِي الْهُدَى

وَ ارْمِ بِعَيْنَيْكَ إِلَى رَأْسِهَا فَارْحَلْ إِلَى الصَّفْوَةِ مِنْ هَاشِمٍ

He said (a poem), '*I was surprised at the Jinn and their confusion, and their riding the camels with their blankets, going to Makkah seeking the guidance. How clean are the Jinn just like their filthiness. So, depart to the elite from (clan of) Hashim[-as] and shoot with your eyes to their chief*'.

قَالَ فَقُلْتُ وَ اللَّهِ لَقَدْ حَدَثَ فِي وُلْدِ هَاشِمٍ شَيْءٌ أَوْ يَحْدُثُ

He (the narrator) said, 'I said, 'By Allah[-azwj]! Has any event occurred among the children of Hashim[-as], or anything new?'

وَ مَا أَفْصَحَ لِي وَ إِنِّي لَأَرْجُو أَنْ يُفْصِحَ لِي فَأَرِقْتُ لَيْلَتِي وَ أَصْبَحْتُ كَئِيباً فَلَمَّا كَانَ مِنَ الْقَابِلَةِ أَتَانِي نِصْفَ اللَّيْلِ وَ أَنَا رَاقِدٌ فَرَفَسَنِي بِرِجْلِهِ وَ قَالَ اجْلِسْ فَجَلَسْتُ ذَعِراً فَقَالَ اسْمَعْ فَقُلْتُ وَ مَا أَسْمَعُ

And it was not clear to me, and I wished that he could have explained it to me. I stayed awaked my night and in the morning, I was bleak, When it was the next night, he came to me in the middle of the night while I was sleeping. He kicked me with his leg and said, ‘Sit up!’ I sat up in alarm. He said, ‘Listen!’ I said, ‘And what shall I listen (to)?’

قَالَ

عَجِبْتُ لِلْجِنِّ وَ أَخْبَارِهَا وَ رَكْبِهَا الْعِيسَ بِأَكْوَارِهَا
تَهْوِي إِلَى مَكَّةَ تَبْغِي الْهُدَى مَا مُؤْمِنُو الْجِنِّ كَكُفَّارِهَا
فَارْحَلْ إِلَى الصَّفْوَةِ مِنْ هَاشِمٍ بَيْنَ رَوَابِيهَا وَ أَحْجَارِهَا

He said (a poem), ‘*I was surprised at the Jinn and their news, and their riding the camels in their yards, going to Makkah seeking the guidance. The Momin Jinn are not like their Kafirs, so depart to the elite from (clan of) Hashim-as between its hills and its rocks’.*

فَقُلْتُ وَ اللَّهِ لَقَدْ حَدَثَ فِي وُلْدِ هَاشِمٍ أَوْ يَحْدُثُ وَ مَا أَفْصَحَ لِي وَ إِنِّي لَأَرْجُو أَنْ يُفْصِحَ لِي فَأَرِقْتُ لَيْلَتِي وَ أَصْبَحْتُ كَئِيباً

I said, ‘By Allah-azwj! There has either occurred an even among the children of Hashim-as, or (something) has occurred!’, and it was not clear to me, and I wished he would have clarified it to me. I spent my night awake and in the morning, I was bleak.

فَلَمَّا كَانَ مِنَ الْقَابِلَةِ أَتَانِي نِصْفَ اللَّيْلِ وَ أَنَا رَاقِدٌ فَرَفَسَنِي بِرِجْلِهِ وَ قَالَ اجْلِسْ فَجَلَسْتُ وَ أَنَا ذَعِرٌ فَقَالَ اسْمَعْ قُلْتُ وَ مَا أَسْمَعُ

When it was the next night, he came to me in the middle of the night while I was sleeping. He kicked me with his leg and said, ‘Sit up!’ I sat up and I was alarmed. He said, ‘Listen!’ I said, ‘And what shall I listen (to)?’

قَالَ

عَجِبْتُ لِلْجِنِّ وَ إِلْبَابِهَا وَ رَكْبِهَا الْعِيسَ بِأَقْتَابِهَا
تَهْوِي إِلَى مَكَّةَ تَبْغِي الْهُدَى مَا صَادِقُو الْجِنِّ كَكُذَّابِهَا
فَارْحَلْ إِلَى الصَّفْوَةِ مِنْ هَاشِمٍ أَحْمَدَ إِذْ هُوَ خَيْرُ أَرْبَابِهَا

He said (a poem), ‘I was surprised at the Jinn and their knowledgeable ones, and their riding the camels with all their means, going to Makkah seeking the guidance. The truthful Jinn are not like their liars. So, depart to the elite from (clan of) Hashim-as, Ahmad-as, when he-as is the best of their lords’’.

قُلْتُ عَدُوَّ اللَّهِ أَفْصَحْتَ فَأَيْنَ هُوَ قَالَ ظَهَرَ بِمَكَّةَ يَدْعُو إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ

I said, ‘Enemy of Allah-azwj! Clarify! Where is he-as?’ He said, ‘On the surface of Makkah calling the people to testify that there is no god except Allah-azwj and that Muhammad-as is Rasool-Allah-as’.

فَأَصْبَحْتُ وَ رَحَلْتُ نَاقَتِي وَ وَجَّهْتُهَا قِبَلَ مَكَّةَ فَأَوَّلُ مَا دَخَلْتُهَا لَقِيتُ أَبَا سُفْيَانَ وَ كَانَ شَيْخاً ضَالًّا فَسَلَّمْتُ عَلَيْهِ وَ سَأَلْتُهُ عَنِ الْحَيِّ

I woke up in the morning and departed on my camel and diverted it in the direction of Makkah. The first of what I had entered it, I met Abu Sufyan, and he was an old man, lost. I greeted unto him and asked him about the tribes.

فَقَالَ وَ اللَّهِ إِنَّهُمْ مُخْصِبُونَ إِلَّا أَنَّ يَتِيمَ أَبِي طَالِبٍ قَدْ أَفْسَدَ عَلَيْنَا دِينَنَا قُلْتُ وَ مَا اسْمُهُ قَالَ مُحَمَّدٌ أَحْمَدُ

He said, 'By Allah-azwj, they are enriched, except that an orphan of Abu Talib-as has spoil our religion upon us!' I said, 'And what is his name?' He said, 'Muhammad-as, Ahmad-as'.

قُلْتُ وَ أَيْنَ هُوَ قَالَ تَزَوَّجَ بِخَدِيجَةَ ابْنَةِ خُوَيْلِدٍ فَهُوَ عَلَيْهَا نَازِلٌ

I said, 'And where is he-as?' he said, 'He-as married (Syeda) Khadeeja-asws daughter-asws of Khuweylid, so he-as is lodging with her-asws'.

فَأَخَذْتُ بِخِطَامِ نَاقَتِي ثُمَّ انْتَهَيْتُ إِلَى بَابِهَا فَعَقَلْتُ نَاقَتِي ثُمَّ ضَرَبْتُ الْبَابَ فَأَجَابَتْنِي مَنْ هَذَا فَقُلْتُ أَنَا أَرَدْتُ مُحَمَّداً فَقَالَتْ اذْهَبْ إِلَى عَمَلِكَ

So, I grabbed a rein of my she-camel, then ended to her-asws door. I tied my she-camel, then struck on the door. She-asws answered me: 'Who is this?' I said, 'I want Muhammad-as!' She-asws said: 'Go to your work'.

فَقُلْتُ يَرْحَمُكِ اللَّهُ إِنِّي رَجُلٌ أَقْبَلْتُ مِنَ الْيَمَنِ وَ عَسَى اللَّهُ أَنْ يَكُونَ مَنَّ عَلَيَّ بِهِ فَلَا تَحْرِمِينِي النَّظَرَ إِلَيْهِ وَ كَانَ ص رَحِيماً فَسَمِعْتُهُ يَقُولُ يَا خَدِيجَةُ افْتَحِي الْبَابَ

I said, 'May Allah-azwj have Mercy on you-asws! I am a man who has come from Al-Yemen, and perhaps Allah-azwj would be Conferring upon me with (seeing) him-as'. She-asws did not deprive me the looking at him-as, and he-as was merciful. I heard him-as saying: 'O Khadeeja-asws! Open the door'.

فَفَتَحَتْ فَدَخَلْتُ فَرَأَيْتُ النُّورَ فِي وَجْهِهِ سَاطِعاً نُورٌ فِي نُورٍ ثُمَّ دُرْتُ خَلْفَهُ فَإِذَا أَنَا بِخَاتَمِ النُّبُوَّةِ مَعْجُونٌ عَلَى كَتِفِهِ الْأَيْمَنِ فَقَبَّلْتُهُ ثُمَّ قُمْتُ بَيْنَ يَدَيْهِ وَ أَنْشَأْتُ أَقُولُ

She-asws opened the door. I entered, and I saw the Noor (light) in his-as face, a Noor inside a Noor. I rotated behind him-as, and behold, I was (looking at) a seal of the Prophet-hood, engraved upon his-as right shoulder. I kissed it, then stood up from in front of him-as, and I prosed (a poem) saying: -

أَتَانِي نَجِيٌّ بَعْدَ هَدْءٍ وَ رَقْدَةٍ ... وَ لَمْ يَكُ فِيمَا قَدْ تَلَوْتُ بِكَاذِبِ

ثَلَاثُ لَيَالٍ قَوْلُهُ كُلَّ لَيْلَةٍ ... أَتَاكَ رَسُولٌ مِنْ لُؤَيِّ بْنِ غَالِبِ

فَشَمَّرْتُ مِنْ ذَيْلِي الْإِزَارَ وَ وَسَّطَتْ ... بِيَ الدِّعْلِبُ الْوَجْنَاءُ بَيْنَ السَّبَاسِبِ

'Salvation came to be after slumber and lying down, and I am not a liar in what I am reciting. For three nights were his words, each night, 'A Rasool-as has come to you from Luway Bin

Ghalib'. So I rolled up the ends of my loincloth, and the strong solid camel took me between the wilderness.

فَمُرْنَا بِمَا يَأْتِيكَ يَا خَيْرَ قَادِرٍ وَ إِنْ كَانَ فِيمَا جَاءَ شَيْبُ الذَّوَائِبِ
وَ أَشْهَدُ أَنَّ اللَّهَ لَا شَيْءَ غَيْرُهُ وَ أَنَّكَ مَأْمُونٌ عَلَى كُلِّ غَائِبِ

So, order us with what (Revelation) comes to you-as, O good, able, and even if there was among what has come, the forelocks would turn grey. And I testify that Allah-azwj, there is nothing apart from Him-azwj, and you-as are trusted upon every hidden matter.

وَ أَنَّكَ أَدْنَى الْمُرْسَلِينَ وَسِيلَةً إِلَى اللَّهِ يَا ابْنَ الْأَكْرَمِينَ الْأَطَايِبِ
وَ كُنْ لِي شَفِيعاً يَوْمَ لَا ذُو شَفَاعَةٍ إِلَى اللَّهِ يُغْنِي عَنْ سَوَادِ بْنِ قَارِبِ

And you-asws are the closest of the Messengers-as as a means to Allah-azwj, O son-as of the honourable ones, the good ones, and be an intercessor for me on a Day there will be no one with (the right to) intercede to Allah-azwj availing from Sawad Bin Qarib'.

وَ كَانَ اسْمُ الرَّجُلِ سَوَادَ بْنَ قَارِبٍ فَرُحْتُ وَ اللَّهِ مُؤْمِناً بِهِ ص ثُمَّ خَرَجَ إِلَى صِفِّينَ فَاسْتُشْهِدَ مَعَ أَمِيرِ الْمُؤْمِنِينَ ع.

And the name of the man was Sawad Bin Qarib (who said), 'By Allah-azwj! I rejoiced being a believer in him-saww'. Then he went out to Siffeen and was martyred alongside Amir Al-Momineen-asws''.[108]

70- وَ وَجَدْتُهُ فِي كِتَابِ مُسْلِمِ بْنِ مَحْمُودٍ مَرْوِيّاً عَنِ ابْنِ عَبَّاسٍ قَالَ: وَفَدَ سَوَادَةُ بْنُ قَارِبٍ عَلَى عُمَرَ بْنِ الْخَطَّابِ وَ سَلَّمَ عَلَيْهِ فَرَدَّ عَلَيْهِ السَّلَامَ وَ قَالَ عُمَرُ يَا سَوَادَةُ مَا بَقِيَ مِنْ كِهَانَتِكَ فَغَضِبَ وَ قَالَ مَا أَظُنُّكَ اسْتَقْبَلْتَ بِهَذَا الْكَلَامِ غَيْرِي

And I found it in the book of Muslim Bin Mahmoud, reporting,

From Ibn Abbas who said, 'Sawadah Bin Qarib came as a delegate to Umar Bin Al-Khattab and greeted unto him. He responded the greeting to him, and Umar said, 'O Sawadah! Nothing remains from your fortune-telling!' He was angered and said, 'I did not think you have welcomed with this talk apart from me!'

فَلَمَّا رَأَى عُمَرُ الْكَرَاهَةَ فِي وَجْهِهِ قَالَ يَا سَوَادَةُ إِنَّ الَّذِي كُنَّا عَلَيْهِ مِنْ عِبَادَةِ الْأَوْثَانِ أَعْظَمُ مِنَ الْكِهَانَةِ فَحَدِّثْنِي بِحَدِيثٍ كُنْتُ أَشْتَهِي أَنْ أَسْمَعَهُ مِنْكَ

When Umar saw the abhorrence in his face, he said, 'O Sawadah! The one having upon him the worshipping of the idols, is more grievous than the fortune-telling. Narrate to me a Hadeeth which I yearn from listening to it from you!'

قَالَ نَعَمْ بَيْنَا أَنَا فِي إِبِلِي بِالسَّرَاةِ وَ كَانَ لِي نَجِيٌّ مِنَ الْجِنِّ يَأْتِينِي بِالْأَخْبَارِ وَ إِنِّي لَنَائِمٌ ذَاتَ لَيْلَةٍ إِذْ وَكَزَنِي بِرِجْلِهِ فَقَالَ قُمْ يَا سَوَادَةُ فَقَدْ ظَهَرَ الدَّاعِي إِلَى الْحَقِّ وَ إِلَى طَرِيقٍ مُسْتَقِيمٍ

[108] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 69

He said, ‘Yes! While I was among the camel is the journey (desert), and there used to be for me whisperings from the Jinn who used to come to me with the news, and one night I was sleeping when he nudged me with his leg and said, ‘Stand up, O Sawadah, for the caller to the truth and to the straight path has appeared!’

فَقُلْتُ أَنَا نَاعِسٌ فَرَجَعَ عَنِّي وَ هُوَ يَقُولُ

عَجِبْتُ لِلْجِنِّ وَ تِسْيَارِهَا وَ شَدِّهَا الْعِيسَ بِأَكْوَارِهَا

إِلَى قَوْلِهِ وَ أَحْجَارِهَا

I said, ‘I am sleepy!’ So, he returned from me, and he was saying (a couplet), ‘*I am surprised at the Jinn and their travelling, and their tying up the camels in their yards’ – up to his words, ‘And its rocks*’ (from the previous poem).

فَلَمَّا كَانَ فِي اللَّيْلَةِ الثَّانِيَةِ أَتَانِي فَقَالَ لِي مِثْلَ ذَلِكَ فَقُلْتُ أَنَا نَاعِسٌ فَوَلَّى عَنِّي وَ أَنْشَأَ يَقُولُ

عَجِبْتُ لِلْجِنِّ وَ قُطْرَانِهَا وَ حَمْلِهَا الْعِيسَ بِأَفْتَائِهَا

إِلَى قَوْلِهِ

مِنْ هَاشِمٍ لَيْسَ قُدَّامَاهَا كَأَذْنَابِهَا

When it was during the second night, he came to me. He said to me similar to that. I said, ‘I am sleepy!’ So, he turned around from me and prosed (a couplet) saying, ‘*I am surprised at the Jinn and their young ones and the camels carrying it with the quickness*’ – up to his words, ‘From (clan of) Hashim[-as], their feet are not like their tails’.

فَلَمَّا كَانَتْ فِي اللَّيْلَةِ الثَّالِثَةِ قَالَ لِي مِثْلَ مَقَالَتِهِ الْأُولَى فَقُلْتُ أَنَا نَاعِسٌ فَتَوَلَّى عَنِّي وَ هُوَ يَقُولُ

عَجِبْتُ لِلْجِنِّ وَ تَجْسَاسِهَا وَ شَدِّهَا الْعِيسَ بِأَحْلَاسِهَا

إِلَى قَوْلِهِ إِلَى رَأْسِهَا

When it was during the third night, he said to me similar to his first words. I said, ‘I am sleepy!’ He turned around from he and he was saying (a couplet), ‘I am surprised at the Jinn and their enquiries, and their tying up the camels in their yards’ – up to his words, ‘To their chief’.

فَلَمَّا أَصْبَحْتُ أَنْفَذْتُ إِلَى رَاحِلَةٍ مِنْ إِبِلِي فَرَكِبْتُ عَلَيْهَا حَتَّى أَتَيْتُ رَسُولَ اللَّهِ ص فَمَثُلْتُ بَيْنَ يَدَيْهِ وَ أَنْشَأْتُ أَقُولُ

أَتَانِي نَجِيٌّ بَعْدَ هَدْءٍ وَ رَقْدَةٍ وَ لَمْ يَكُ فِيمَا قَدْ عَهِدْتُ بِكَاذِبِ

إِلَى قَوْلِهِ غَالِبِ

When I woke up in the morning, I enforced (prepared) to depart from my camels. I rode upon it until I ended to Rasool-Allah-as. I stood in front of him-as and prosed (a poem) saying, '*Salvation came to be after guidance and sleeping and I am not lying in what I am making a pact*' – up to his words, '*(Luweyh Bin) Ghalib*'.

فَشَمَّرْتُ عَنْ سَاقِي الْإِزَارَ وَ أَرْقَلَتْ ... بِيَ الذِّعْبِلُ الْوَجْنَاءُ بَيْنَ السَّبَاسِبِ

فَمُرْنِي بِمَا أَحْبَبْتَ يَا خَيْرَ مُرْسَلٍ ... وَ لَوْ كَانَ فِيمَا قُلْتُ شَيْبَ الذَّوَائِبِ

إِلَى قَوْلِهِ لَا ذُو شَفَاعَةٍ ... سِوَاكَ بِمُغْنٍ عَنْ سَوَادِ بْنِ قَارِبِ.

'I rolled upon the loincloth from my legs *and the strong solid camel took me between the wilderness. So order me with what I love, O best of the Messengers-as, and even if it was among what you-as say, the forelocks would turn grey' – up to his words – 'there is no one with (the right of) intercession besides you-as to help Sawad Bin Qarib''.*[109] (Not a Hadeeth)

71- كِتَابُ مُحَمَّدِ بْنِ الْمُثَنَّى بْنِ الْقَاسِمِ عَنْ عَبْدِ السَّلَامِ بْنِ سَالِمٍ عَنِ ابْنِ أَبِي الْبِلَادِ عَنْ عَمَّارِ بْنِ عَاصِمٍ السِّجِسْتَانِيِّ قَالَ: جِئْتُ إِلَى بَابِ أَبِي عَبْدِ اللَّهِ وَ أَرَدْتُ أَنْ لَا أَسْتَأْذِنَ عَلَيْهِ فَأَقْعُدُ فَأَقُولُ لَعَلَّهُ يَرَانِي بَعْضُ مَنْ يَدْخُلُ فَيُخْبِرُهُ فَيَأْذَنَ لِي

The book of Muhammad Bin Al Musanna Bin Al Qasim, from Abdul Salam Bin salim, from Ibn Abu Al Bilad, from Ammar Bin Aasim Al Sijistany who said,

'I went to the door of Abu Abdullah-asws and wanted to get the permission to see him-asws. I sat down saying (to myself), 'Perhaps one of the ones entering would see me and inform him-asws, so he-asws would give permission to me.

قَالَ فَبَيْنَا أَنَا كَذَلِكَ إِذْ دَخَلَ عَلَيْهِ شَبَابٌ أَدَمٌ فِي أُزُرٍ وَ أَرْدِيَةٍ ثُمَّ لَمْ أَرَهُمْ خَرَجُوا فَخَرَجَ عِيسَى شَلَقَانُ فَرَآنِي فَقَالَ يَا أَبَا عَاصِمٍ أَنْتَ هَاهُنَا فَدَخَلَ فَاسْتَأْذَنَ لِي فَدَخَلْتُ عَلَيْهِ فَقَالَ أَبُو عَبْدِ اللَّهِ ع مُنْذُ مَتَى أَنْتَ هَاهُنَا يَا عَمَّارُ

He (the narrator) said, 'While I was like that when youths in trousers and robes entered to see him-asws. Then I did not see them coming out. Isa Shalqan came out. He saw me. He said, 'O Abu Aasim! You are over here?' So, he entered and got permission for me. I entered to see him-asws. Abu Abdullah-asws said: 'Since when are you over here, O Ammar?'

قَالَ فَقُلْتُ مِنْ قَبْلِ أَنْ يَدْخُلَ عَلَيْكَ الشَّبَابُ الْأُدُمُ ثُمَّ لَمْ أَرَهُمْ خَرَجُوا

He (the narrator) said, 'I said, 'From before the robed youths had entered to see you-asws, then I did not see them coming out'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع هَؤُلَاءِ قَوْمٌ مِنَ الْجِنِّ جَاءُوا يَسْأَلُونَ عَنْ أَمْرِ دِينِهِمْ.

Abu Abdullah-asws said: 'They are a group from the Jinn. They had come asking about the matter of their religion''.[110]

[109] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 70
[110] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 71

72- الدُّرُّ الْمَنْثُورُ، عَنْ أَبِي عَامِرٍ الْمَكِّيِّ قَالَ: خُلِقَ الْمَلَائِكَةُ مِنْ نُورٍ وَ خُلِقَ الْجَانُّ مِنْ نَارٍ وَ خُلِقَ الْبَهَائِمُ مِنْ مَاءٍ وَ خُلِقَ آدَمُ مِنْ طِينٍ فَجُعِلَ الطَّاعَةُ فِي الْمَلَائِكَةِ وَ الْبَهَائِمِ وَ جُعِلَ الْمَعْصِيَةُ فِي الْإِنْسِ وَ الْجِنِ.

(The non-Shia book) 'Al Durr Al Mansour' -From Abu Aamir Al Makky who said,

'The Angels were Created from light, and the Jaan were Created from fire, and the beasts were Created from water, and Adam[-as] was Created from clay. The obedience was Made to be in the Angels and the beasts, and the disobedience is in the humans and the Jinn''.[111] (Not a Hadeeth)

73- تَفْسِيرُ النَّيْسَابُورِيِّ، رَوَى الزُّهْرِيُّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: بَيْنَا النَّبِيُّ ص جَالِسٌ فِي نَفَرٍ مِنْ أَصْحَابِهِ إِذْ رُمِيَ بِنَجْمٍ فَاسْتَنَارَ فَقَالَ مَا كُنْتُمْ تَقُولُونَ فِي الْجَاهِلِيَّةِ إِذَا حَدَثَ مِثْلُ هَذَا

Tafseer of Al Neyshapuri – It is reported by Al Zuhry,

'From Ali[-asws] Bin Al-Husayn[-asws] having said: 'While the Prophet[-saww] was seated among a number of his[-as] companion when there was a shooting star, so there was illumination. He[-saww] said: 'What were you all saying during the pre-Islamic period when an event like this occurred?'

قَالُوا كُنَّا نَقُولُ يُولَدُ عَظِيمٌ أَوْ يَمُوتُ عَظِيمٌ

They said, 'We were saying, either a mighty one has been born or a mighty one died'.

فَقَالَ النَّبِيُّ ص لَا يُرْمَى لِمَوْتِ أَحَدٍ وَ لَا لِحَيَاتِهِ وَ لَكِنْ رَبُّنَا تَعَالَى إِذَا قَضَى الْأَمْرَ فِي السَّمَاءِ سَبَّحَتْ حَمَلَةُ الْعَرْشِ ثُمَّ سَبَّحَ أَهْلُ السَّمَاءِ وَ سَبَّحَ كُلُّ سَمَاءٍ حَتَّى يَنْتَهِيَ التَّسْبِيحُ إِلَى هَذِهِ السَّمَاءِ وَ يَسْتَخْبِرَ أَهْلُ السَّمَاءِ حَمَلَةَ الْعَرْشِ مَا ذَا قَالَ رَبُّكُمْ

The Prophet[-saww] said: 'It is neither shooting due to the death of anyone nor for his life, but our Lord[-azwj] the Exalted, when He[-azwj] Decrees a matter in the sky, the bearers of the Throne Glorify, then the inhabitants of the sky glorify, and all things glorify until the glorification ends up to this sky, and the inhabitants of the sky ask the bearers of the Throne for the news, 'What is that your Lord[-azwj] Said?'

فَيُخْبِرُونَهُمْ وَ لَا يَزَالُ يَنْتَهِي ذَلِكَ الْخَبَرُ مِنْ سَمَاءٍ إِلَى سَمَاءٍ إِلَى أَنْ يَنْتَهِيَ الْخَبَرُ إِلَى هَذِهِ السَّمَاءِ وَ يُتَخَطَّفُ الْجِنُّ فَيُرْمَوْنَ فَمَا جَاءُوا بِهِ فَهُوَ حَقٌّ وَ لَكِنَّهُمْ يَزِيدُونَ.

So, they inform them, and that news does not cease ending from a sky to a sky until the news ends to this sky, and the Jinn snatch it, and they get pelted. So, whatever they come with, it is true, but they are making additions to it''.[112]

74- كِتَابُ زَيْدٍ الزَّرَّادِ، قَالَ: حَجَجْنَا سَنَةً فَلَمَّا صِرْنَا فِي خَرَابَاتِ الْمَدِينَةِ بَيْنَ الْحِيطَانِ افْتَقَدْنَا رَفِيقاً لَنَا مِنْ إِخْوَانِنَا فَطَلَبْنَاهُ فَلَمْ نَجِدْهُ فَقَالَ لَنَا النَّاسُ بِالْمَدِينَةِ إِنَّ صَاحِبَكُمْ اخْتَطَفَتْهُ الْجِنُّ

[111] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 72
[112] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 73

Kitab Zayd Al Zarrad who said,

‘We went to Hajj one year. When we came to be in the ruins of Al-Medina between the walls, we missed a friend of ours, from our brothers. We searched for him but could not find him. The people of Al-Medina said to us, ‘You companions has been kidnapped by the Jinn!’

فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ أَخْبَرْتُهُ بِحَالِهِ وَ بِقَوْلِ أَهْلِ الْمَدِينَةِ فَقَالَ اخْرُجْ إِلَى الْمَكَانِ الَّذِي اخْتُطِفَ أَوْ قَالَ افْتُقِدَ فَقُلْ بِأَعْلَى صَوْتِكَ يَا صَالِحَ بْنَ عَلِيٍّ إِنَّ جَعْفَرَ بْنَ مُحَمَّدٍ يَقُولُ لَكَ أَ هَكَذَا عَاهَدَتْ وَ عَاقَدَتِ الْجِنُّ عَلِيَّ بْنَ أَبِي طَالِبٍ اطْلُبْ فُلَاناً حَتَّى تُؤَدِّيَهُ إِلَى رُفَقَائِهِ

So, I entered to see Abu Abdullah-asws and informed him-asws of his situation and the words of the people of Al-Medina. He-asws said: ‘Go to the place which he was kidnapped from’ – or he-asws said: ‘Missing from, and say at the top of your voice, ‘O Salih Bin Ali! Ja’far-asws Bin Muhammad-asws says to you: ‘Is this how the Jinn had made a pact and an agreement with Ali-asws Bin Abu Talib-asws? Search for so and so until you hand him over to his friends!’’

ثُمَّ قُلْ يَا مَعْشَرَ الْجِنِّ عَزَمْتُ عَلَيْكُمْ بِمَا عَزَمَ عَلَيْكُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ ع لَمَّا خَلَّيْتُمْ عَنْ صَاحِبِي وَ أَرْشَدْتُمُوهُ إِلَى الطَّرِيقِ

Then say, ‘O community of the Jinn! I hereby determine upon you all with what Ali-asws Bin Abu Talib-asws had determined upon you! Get hold of my companion and guide him to the road!’’

قَالَ فَفَعَلْتُ ذَلِكَ فَلَمْ أَلْبَثْ إِذَا بِصَاحِبِي قَدْ خَرَجَ عَلَيَّ مِنْ بَعْضِ الْخَرَابَاتِ

He (the narrator) said, ‘I did that. It was not long before I was with my companion having emerged from one of the ruins.

فَقَالَ إِنَّ شَخْصاً تَرَاءَى لِي مَا رَأَيْتُ صُورَةً إِلَّا وَ هُوَ أَحْسَنُ مِنْهَا فَقَالَ يَا فَتَى أَظُنُّكَ تَتَوَلَّى آلَ مُحَمَّدٍ ص فَقُلْتُ نَعَمْ فَقَالَ إِنَّ هَاهُنَا رَجُلٌ مِنْ آلِ مُحَمَّدٍ ص هَلْ لَكَ أَنْ تُؤْجَرَ وَ تُسَلِّمَ عَلَيْهِ فَقُلْتُ بَلَى

He said, ‘A person appeared to me. I have not seen any face except, and he was most handsome from these. He said, ‘O youth! I think you have befriended the Progeny-asws of Muhammad-saww’. I said, ‘Yes’. He said, ‘Over here there is a man from Progeny-asws of Muhammad-saww. Is it for you that you to meet and greet unto him?’ I said, ‘Yes’.

فَأَدْخَلَنِي مِنْ هَذِهِ الْحِيطَانِ وَ هُوَ يَمْشِي أَمَامِي فَلَمَّا أَنْ سَارَ غَيْرَ بَعِيدٍ نَظَرْتُ فَلَمْ أَرَ شَيْئاً وَ غُشِيَ عَلَيَّ فَبَقِيتُ مَغْشِيّاً عَلَيَّ لَا أَدْرِي أَيْنَ أَنَا مِنْ أَرْضِ اللَّهِ حَتَّى كَانَ الْآنَ فَإِذَا قَدْ أَتَانِي آتٍ وَ حَمَلَنِي حَتَّى أَخْرَجَنِي إِلَى الطَّرِيقِ

He made me enter from between these walls and he was walking in front of me. When he had not travelled far, I looked, but could not see anything, and there was unconsciousness upon me. I remained with unconsciousness upon me, not knowing where I was from the earth of Allah-azwj, until now. Then a comer came to me and carried me until he took me out to the road’.

فَأَخْبَرْتُ أَبَا عَبْدِ اللَّهِ ع بِذَلِكَ فَقَالَ ذَلِكَ الْغَوَّالُ أَوِ الْغُولُ نَوْعٌ مِنَ الْجِنِّ يَغْتَالُ الْإِنْسَانَ فَإِذَا رَأَيْتَ الشَّخْصَ الْوَاحِدَ فَلَا تَسْتَرْشِدْهُ وَ إِنْ أَرْشَدَكُمْ فَخَالِفُوهُ وَ إِذَا رَأَيْتَهُ فِي خَرَابٍ وَ قَدْ خَرَجَ عَلَيْكَ أَوْ فِي فَلَاةٍ مِنَ الْأَرْضِ فَأَذِّنْ فِي وَجْهِهِ وَ ارْفَعْ صَوْتَكَ وَ قُلْ سُبْحَانَ الَّذِي جَعَلَ فِي السَّمَاءِ نُجُوماً رُجُوماً لِلشَّيَاطِينِ

I informed Abu Abdullah-asws of that. He-asws said: 'That is Al-Guwaal', or (said) 'Al-Goul' (ghoul), a species from the Jinn, assassinating the human beings. When you see the one person, do not seek his guidance, and if he does guide you, oppose it; and when you see him in a ruin and he has come out to you, or in a wilderness from the earth, then proclaim in his face and raise your voice, and say, 'Glorious is the One-azwj Who Made stars in the sky as ***missiles for (pelting) the Satans, [67:5]***.

عَزَمْتُ عَلَيْكَ يَا خَبِيثُ بِعَزِيمَةِ اللَّهِ الَّتِي عَزَمَ بِهَا أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ رَمَيْتُ بِسَهْمِ اللَّهِ الْمُصِيبِ الَّذِي لَا يُخْطِئُ وَ جَعَلْتُ سَمْعَ اللَّهِ عَلَى سَمْعِكَ وَ بَصَرِكَ وَ ذَلَّلْتُكَ بِعِزَّةِ اللَّهِ وَ قَهَرْتُ سُلْطَانَكَ بِسُلْطَانِ اللَّهِ يَا خَبِيثُ لَا سَبِيلَ لَكَ فَإِنَّكَ تَقْهَرُهُ إِنْ شَاءَ اللَّهُ وَ تَصْرِفُهُ عَنْكَ

I determine upon you, O wicked, with the Determination of Allah-azwj which Amir Al-Momineen Ali-asws Bin Abu Talib-asws had determined with, and shoot with the arrow of Allah-azwj, the afflicting, which does not err, and have Made the Hearing of Allah-azwj upon your hearing, and your sight, and humiliate you with the Mighty of Allah-azwj and subdue your authority by the Authority of Allah-azwj. O wicked one! There is no way for you, for you shall be subdued, if Allah-azwj so Desires', and he shall turn away from you.

فَإِذَا ضَلَلْتَ الطَّرِيقَ فَأَذِّنْ بِأَعْلَى صَوْتِكَ وَ قُلْ يَا سَيَّارَةَ اللَّهِ دُلُّونَا عَلَى الطَّرِيقِ يَرْحَمْكُمُ اللَّهُ أَرْشِدُونَا يُرْشِدْكُمُ اللَّهُ فَإِنْ أَصَبْتَ وَ إِلَّا فَنَادِ يَا عُتَاةَ الْجِنِّ وَ يَا مَرَدَةَ الشَّيَاطِينِ أَرْشِدُونِي وَ دُلُّونِي عَلَى الطَّرِيقِ وَ إِلَّا أَشْرَعْتُ لَكُمْ بِسَهْمِ اللَّهِ الْمُصِيبِ إِيَّاكُمْ عَزِيمَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ

When you lose the way, then proclaim at the top of your voice and said, 'O travellers of Allah-azwj! Point us to the road, may Allah-azwj have Mercy on you all! Guide us!' Allah-azwj will Guide you all. If you get it right, or else, so call out, 'O obstinate Jinn! And O apostate Satans-la, guide me and point me upon the road, or else I shall begin to you all with the accurate arrow of Allah-azwj! Beware of the determination of Ali-asws Bin Abu Talib-asws.

يَا مَرَدَةَ الشَّيَاطِينِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطارِ السَّماواتِ وَ الْأَرْضِ فَانْفُذُوا لا تَنْفُذُونَ إِلَّا بِسُلْطانٍ مُبِينٍ اللَّهُ غَالِبُكُمْ بِجُنْدِهِ الْغَالِبِ وَ قَاهِرُكُمْ بِسُلْطَانِهِ الْقَاهِرِ وَ مُذَلِّلُكُمْ بعزته [بِعِزِّهِ] الْمَتِينِ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لا إِلهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

O apostate Satans-la! ***O communities of the Jinn and the humans! If you are able to pass beyond the diameter of the skies and the earth, then pass. You will not be passing through except with authorisation [55:33]***. Allah-azwj will Clarify by His-azwj overcoming army and Subdue you by His-azwj Subduing Authority, and Humiliate you by His-azwj strong Mighty. ***But if they turn back, say: 'Allah is Sufficient for me, there is no god but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129]***'.

وَ ارْفَعْ صَوْتَكَ بِالْأَذَانِ تُرْشَدْ وَ تُصِيبُ الطَّرِيقَ إِنْ شَاءَ اللَّهُ.

And raise your voice with the proclamation, you shall be guided and hit the road, of Allah-azwj so Desires''.[113]

75- وَ مِنْهُ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع فَقُلْتُ الْجِنُّ يَخْطَفُونَ الْإِنْسَانَ فَقَالَ مَا لَهُمْ إِلَى ذَلِكَ سَبِيلٌ لِمَنْ تَكَلَّمَ بِهَذِهِ الْكَلِمَاتِ وَ ذَكَرَ الدُّعَاءَ.

[113] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 74

And from him, said,

‘I asked Abu Abdullah-asws. I said, ‘Do the Jinn kidnap the human beings?’ He-asws said: ‘There is no way for them to that for the one who speaks with these phrases’ – and he-asws mentioned the supplication’’.[114]

76- الدُّرُّ الْمَنْثُورُ، عَنْ طَارِقِ بْنِ حَبِيبٍ قَالَ: كُنَّا جُلُوساً مَعَ عَبْدِ اللَّهِ عَمْرِو بْنِ الْعَاصِ فِي الْحِجْرِ إِذْ قَلَصَ الظِّلُّ وَ قَامَتِ الْمَجَالِسُ إِذَا نَحْنُ بِبَرِيقِ أَبْيَضَ طَالِعٍ مِنْ هَذَا الْبَابِ يَعْنِي بَابَ بَنِي شَيْبَةَ وَ الْأَبْيَضُ الْحَيَّةُ الذَّكَرُ

(The non-Shia book) ‘Al Durr Al Mansour –

‘From Tariq Bin Habeeb who said, ‘We were seated with Abdullah Amro Bin Al-Aas in Al-Hijr, when the shadows shrunk and the gatherings were established, when we were with a bright light emerging from this door, meaning the door of the clan of Sheyba, and the light was the male snake.

فَاشْرَأَبَّتْ لَهُ أَعْيُنُ النَّاسِ فَطَافَ بِالْبَيْتِ سَبْعاً وَ صَلَّى رَكْعَتَيْنِ وَرَاءَ الْمَقَامِ فَقُمْتُ إِلَيْهِ فَقُلْنَا أَيُّهَا الْمُعْتَمِرُ قَدْ قَضَى اللَّهُ نُسُكَكَ وَ إِنَّمَا بِأَرْضِنَا عَبِيدٌ وَ سُفَهَاءُ وَ إِنَّمَا نَخْشَى عَلَيْكَ مِنْهُمْ

The eyes of the people looked at it. It circled the House (Kaaba) seven (circuits) and prayed two Cycles behind Al Maqam (of Ibrahim-as). I stood up to it. We said, ‘O you Umrah performer! You have fulfilled your rituals of Allah-azwj, and rather there are servants in our land and foolish ones, and rather we fear upon you from them!’

فَكَوَّمَ بِرَأْسِهِ كُومَةً بَطْحَاءَ فَوَضَعَ ذَنَبَهُ عَلَيْهَا فَسَمَا فِي السَّمَاءِ حَتَّى مَا نَرَاهُ.

So it piled it’s head in a heap and placed its tail upon it. It went up into the sky until we did not see it’’.[115] (This is neither a Hadeeth nor from Shia sources)

77- وَ أَخْرَجَ الْأَزْرَقِيُّ عَنْ أَبِي الطُّفَيْلِ قَالَ: كَانَتِ امْرَأَةٌ مِنَ الْجِنِّ فِي الْجَاهِلِيَّةِ تَسْكُنُ ذَا طُوًى وَ كَانَ لَهَا ابْنٌ وَ لَمْ يَكُنْ لَهَا وَلَدٌ غَيْرُهُ فَكَانَتْ تُحِبُّهُ حُبّاً شَدِيداً وَ كَانَ شَرِيفاً فِي قَوْمِهِ فَتَزَوَّجَ وَ أَتَى زَوْجَتَهُ

And Al Azramy extracted from Abu Al Tufeyl who said,

‘There was a woman from the Jinn during the pre-Islamic period dwelling in Za Tuwa, and there was a son for her, and there did not happen to be any child apart from him. She used to love him with intense love, and he was noble among his people. He got married and went to his wife.

فَلَمَّا كَانَ يَوْمُ سَابِعِهِ قَالَ لِأُمِّهِ يَا أُمَّهْ إِنِّي أُرِيدُ أَنْ أَطُوفَ بِالْكَعْبَةِ سَبْعاً نَهَاراً قَالَتْ لَهُ أُمُّهُ أَيْ بُنَيَّ إِنِّي أَخَافُ عَلَيْكَ سُفَهَاءَ قُرَيْشٍ فَقَالَ أَرْجُو السَّلَامَةَ

[114] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 75
[115] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 76

When it was the seventh day, he said to his mother, ‘I want to perform Tawaaf of the Kabahs for seven days’. His mother said to him, ‘Yes, my son! I fear upon you the foolish ones of Quraysh’. He said, ‘I desire the safety’.

فَأَذِنَتْ لَهُ فَوَلَّى فِي صُورَةِ جَانٍّ فَمَضَى نَحْوَ الطَّوَافِ فَطَافَ بِالْبَيْتِ سَبْعاً وَ صَلَّى خَلْفَ الْمَقَامِ رَكْعَتَيْنِ ثُمَّ أَقْبَلَ مُنْقَلِباً فَعَرَضَ لَهُ شَابٌّ مِنْ بَنِي سَهْمٍ فَقَتَلَهُ فَثَارَتْ بِمَكَّةَ غُبْرَةٌ حَتَّى لَمْ تُبْصَرْ لَهَا الْجِبَالُ

She permitted for him. He transformed into an image of Jaan and went towards the Tawaaf. He performed Tawaaf of the House, seven (circuits), and prayed two Cycles Salat behind Al-Maqam (of Ibrahim-as, then came back returning. A youth from the clan of Sahm obstructed him and killed him. Dust came at Makkah to the extent that the mountain of it could not be seen.

وَ بَلَغَنَا أَنَّهُ إِنَّمَا تَثُورُ تِلْكَ الْغُبْرَةُ عَنْ مَوْتِ عَظِيمٍ مِنَ الْجِنِّ قَالَ أَبُو الطُّفَيْلِ وَ بَلَغَنَا أَنَّهُ إِنَّمَا تَثُورُ تِلْكَ الْغُبْرَةُ عَنْ مَوْتِ عَظِيمٍ مِنَ الْجِنِّ

Abu Al Tufeyl said, ‘And it has reached us that rather that dust results from the death of a mighty one from the Jinn’.

قَالَ فَأَصْبَحَ مِنْ بَنِي سَهْمٍ عَلَى فُرُشِهِمْ مَوْتَى كَثِيرٌ مِنْ قَتْلَى الْجِنِّ فَكَانَ فِيهِمْ سَبْعُونَ شَيْخاً أَصْلَعَ سِوَى الشَّبَابِ.

He said, ‘In the morning, a lot of deaths had come upon the clan of Sahm from the killing of the Jinn. Among them were seventy bald old men besides the youths’’.[116] (This is neither a Hadeeth nor from Shia sources)

78- وَ عَنِ ابْنِ مَسْعُودٍ قَالَ: خَرَجَ رَجُلٌ مِنَ الْإِنْسِ فَلَقِيَهُ رَجُلٌ مِنَ الْجِنِّ فَقَالَ هَلْ لَكَ أَنْ تُصَارِعَنِي فَإِنْ صَرَعْتَنِي عَلَّمْتُكَ آيَةً إِذَا قَرَأْتَهَا حِينَ تَدْخُلُ بَيْتَكَ لَمْ يَدْخُلْهُ شَيْطَانٌ

And from Ibn Masoud who said,

‘A man from the humans went out and met a man from the Jinn. He said, ‘Is it for you to wrestle me, for it you were to wrestle (defeat) me, I shall teach you a Verse, when you recite it when you enter your house, the Satan-la would not enter it!’

فَصَارَعَهُ فَصَرَعَهُ الْإِنْسِيُّ فَقَالَ تَقْرَأُ آيَةَ الْكُرْسِيِّ فَإِنَّهُ لَا يَقْرَؤُهَا أَحَدٌ إِذَا دَخَلَ بَيْتَهُ إِلَّا خَرَجَ الشَّيْطَانُ لَهُ خَبَجٌ كَخَبَجِ الْحِمَارِ.

He wrestled him, and the human defeated him. He said, ‘Recite Ayat Al Kursy (2:255), for not one will recite it when entering his house except the Satan-la would come out to him braying like braying of the donkey’’.[117] (This is neither a Hadeeth nor from Shia sources)

79- وَ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: ضَمَّ إِلَيَّ رَسُولُ اللَّهِ ص تَمْرَ الصَّدَقَةِ فَجَعَلْتُهُ فِي غُرْفَةٍ لِي فَكُنْتُ أَجِدُ فِيهِ كُلَّ يَوْمٍ نُقْصَاناً فَشَكَوْتُ ذَلِكَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ لِي هُوَ عَمَلُ الشَّيْطَانِ فَارْصُدْهُ فَرَصَدْتُهُ لَيْلًا فَلَمَّا ذَهَبَ هَوِيٌّ مِنَ اللَّيْلِ أَقْبَلَ عَلَى صُورَةِ الْفِيلِ فَلَمَّا انْتَهَى إِلَى الْبَابِ دَخَلَ مِنْ خَلَلِ الْبَابِ عَلَى غَيْرِ صُورَتِهِ فَدَنَا مِنَ التَّمْرِ فَجَعَلَ يَلْتَقِمُهُ

[116] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 77
[117] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 78

And from Muaz Bin Jabal (well-known hypocrite) who said,

‘Rasool-Allah-saww gave me the charity dates. I made these to be in a room of mine. Every day I found less in it, so I complained of that to Rasool-Allah-saww. He-saww said to me: ‘it is the work of Satan-la, so lay in wait to him-la. I laid in wait one night. When most of the night had gone, he-la came upon an image of the elephant. When he-la ended to the door, he entered from the crack of the door upon other than his-la image. He-la went near the dates and went on to gnaw it.

فَشَدَدْتُ عَلَى ثِيَابِي فَتَوَسَّطْتُهُ فَقُلْتُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ يَا عَدُوَّ اللَّهِ وَثَبْتَ إِلَى تَمْرِ الصَّدَقَةِ فَأَخَذْتَهُ وَ كَانُوا أَحَقَّ بِهِ مِنْكَ لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ ص فَيَفْضَحُكَ

I tightened my clothes and interceded him-la. I said, ‘I testify that there is no god except Allah-azwj, and that Muhammad-saww is His-azwj servant and His-azwj Rasool-saww! O enemy of Allah-azwj, you-la have pounced at the charity dates and took it, and I was more rightful with it than you-la are! I shall raise you-la (your-la) matter to Rasool-Allah-saww and expose you!’

فَعَاهَدَنِي أَنْ لَا يَعُودَ فَغَدَوْتُ إِلَى رَسُولِ اللَّهِ ص فَقَالَ مَا فَعَلَ أَسِيرُكَ فَقُلْتُ عَاهَدَنِي أَنْ لَا يَعُودَ فَقَالَ إِنَّهُ عَائِدٌ فَارْصُدْهُ

He-la made a pact with me that he-la will not repeat. In the morning I went to Rasool-Allah-as. He-saww said: ‘What did your prisoner do?’ I said, ‘He-la made a pact with me that he will not repeat’. He-saww said: ‘He-la will return, so lay in wait for him-la’.

فَرَصَدْتُهُ اللَّيْلَةَ الثَّانِيَةَ فَفَعَلَ مِثْلَ ذَلِكَ فَعَاهَدَنِي أَنْ لَا يَعُودَ فَخَلَّيْتُ سَبِيلَهُ ثُمَّ غَدَوْتُ إِلَى رَسُولِ اللَّهِ ص فَأَخْبَرْتُهُ فَقَالَ إِنَّهُ عَائِدٌ فَارْصُدْهُ

I lied in wait for the second night. He-la did similar to that. He-la made a pact with me that he-la will not repeat, so I freed his way. Then in the morning I went to Rasool-Allah-saww and informed him-saww. He-saww said: ‘He-la will return, so lie in wait’.

فَرَصَدْتُهُ اللَّيْلَةَ الثَّالِثَةَ فَصَنَعَ مِثْلَ ذَلِكَ وَ صَنَعْتُ مِثْلَ ذَلِكَ فَقُلْتُ يَا عَدُوَّ اللَّهِ عَاهَدْتَنِي مَرَّتَيْنِ وَ هَذِهِ الثَّالِثَةُ فَقَالَ إِنِّي ذُو عِيَالٍ وَ مَا أَتَيْتُكَ إِلَّا مِنْ نَصِيبِينَ وَ لَوْ أَصَبْتُ شَيْئاً دُونَهُ مَا أَتَيْتُكَ

I lied in wait for the third night. He-la did similar to that and I did similar to that. I said, ‘O enemy of Allah-azwj! You-la had made a pact with me twice, and this is the third!’ He-la said, ‘I-la am with dependants and I-la did not come to you except from Nasibeyn and had I-la found something less than it, I-la would not have come to you.

وَ لَقَدْ كُنَّا فِي مَدِينَتِكُمْ هَذِهِ حَتَّى بَعَثَ صَاحِبُكُمْ فَلَمَّا نَزَلَتْ عَلَيْهِ آيَتَانِ نَفَرْنَا مِنْهَا فَوَقَعْنَا بِنَصِيبِينَ وَ لَا يُقْرَءَانِ فِي بَيْتٍ إِلَّا لَمْ يَلِجْ فِيهَا شَيْطَانٌ ثَلَاثاً فَإِنْ خَلَّيْتَ سَبِيلِي عَلَّمْتُكَهُمَا

And we were in this city of yours until your companion (Rasool-Allah-saww) was Sent. When two Verses were Revealed upon him-saww we fled from these, and we came to Nasibeyn and these two (Verses) will not be recited in any house except Satan-la would not permeate in it for three (days). If you were to free my-la, I-la shall teach these two to you’.

قُلْتُ نَعَمْ قَالَ آيَةُ الْكُرْسِيِّ وَ آخِرُ سُورَةِ الْبَقَرَةِ آمَنَ الرَّسُولُ إِلَى آخِرِهَا

I said, 'Yes'. He-saww said: 'Ayat Al Kursy (2:255) and the last of Surah Al Baqarah: ***"The Rasool [2:285]*** – up to the end of it'.

فَخَلَّيْتُ سَبِيلَهُ ثُمَّ غَدَوْتُ إِلَى رَسُولِ اللَّهِ ص فَأَخْبَرْتُهُ بِمَا قَالَ فَقَالَ صَدَقَ الْخَبِيثُ وَ هُوَ كَذُوبٌ

So, I freed his-la way, then in the morning I went to Rasool-Allah-saww and informed him-saww with what he-la had said. He-saww said: 'The wicked one spoke the truth, and (although) he-la is a liar!'

قَالَ فَكُنْتُ أَقْرَؤُهُمَا عَلَيْهِ بَعْدَ ذَلِكَ فَلَا أَجِدُ فِيهِ نُقْصَاناً.

He (Muaz) said, 'I used to read these two to him-la, and I did not find any loss regarding him-la''.[118] (non-Shia source)

80- وَ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ص نَازِلًا عَلَى أَبِي أَيُّوبَ فِي غُرْفَةٍ وَ كَانَ طَعَامُهُ فِي سَلَّةٍ فِي الْمِخْدَعِ فَكَانَتْ تَجِيءُ مِنَ الْكُوَّةِ كَهَيْئَةِ السِّنَّوْرِ تَأْخُذُ الطَّعَامَ مِنَ السَّلَّةِ فَشَكَا ذَلِكَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ تِلْكَ الْغُولُ فَإِذَا جَاءَتْ فَقُلْ عَزَمَ عَلَيْكِ رَسُولُ اللَّهِ ص أَنْ لَا تَبْرَحِي

(Al Hakim), from Ibn Abbas who said,

'Rasool-Allah-as had descended to Abu Ayoub in a room, and his food was in a basked in the closet. She (a female Jinn) used to come from the window in an appearance of the cat taking the food from the basket. He complained of that to Rasool-Allah-saww. He-saww said: 'That is the ghoul. So when she comes, say, 'I determine Rasool-Allah-saws upon you if you do not go away!''

فَجَاءَتْ فَقَالَ لَهَا أَبُو أَيُّوبَ عَزَمَ عَلَيْكِ رَسُولُ اللَّهِ ص أَنْ لَا تَبْرَحِي فَقَالَتْ يَا أَبَا أَيُّوبَ دَعْنِي هَذِهِ الْمَرَّةَ فَوَ اللَّهِ لَا أَعُودُ فَتَرَكَهَا

She came. Abu Ayoub said to her, 'I determine Rasool-Allah-saww upon you if you do not go away!' She said, 'O Abu Ayoub! Leave me this time, for by Allah-azwj, I shall not repeat'. So, he left her.

ثُمَّ قَالَتْ هَلْ لَكَ أَنْ أُعَلِّمَكَ كَلِمَاتٍ إِذَا قُلْتَهُنَّ لَا يَقْرَبُ بَيْتَكَ شَيْطَانٌ تِلْكَ اللَّيْلَةَ وَ ذَلِكَ الْيَوْمَ وَ مِنَ الْغَدِ قُلْتُ نَعَمْ

Then she said, 'Is it okay for you if I were to teach you phrases, when you say these, Satan-la will not come near your house that night and that day and the next morning?' I said, 'Yes'.

قَالَتْ اقْرَأْ آيَةَ الْكُرْسِيِّ فَأَتَى رَسُولَ اللَّهِ ص فَأَخْبَرَهُ فَقَالَ صَدَقَتْ وَ هِيَ كَذُوبٌ.

She said, 'Recite Ayat Al-Kursy (2:255)'. I came to Rasool-Allah-saww and informed him-saww. He-saww said: 'She spoke the truth, and (although) she is a liar''.[119] (non-Shia source)

[118] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 79
[119] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 80

81- وَ عَنْ حَمْزَةَ الزَّيَّاتِ قَالَ: خَرَجْتُ ذَاتَ لَيْلَةٍ أُرِيدُ الْكُوفَةَ فَآوَانِي اللَّيْلُ إِلَى خَرَابَةٍ فَدَخَلْتُهَا فَبَيْنَمَا أَنَا فِيهَا إِذْ دَخَلَ عَلَيَّ عِفْرِيتَانِ مِنَ الْجِنِّ فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ هَذَا حَمْزَةُ بْنُ حَبِيبٍ الزَّيَّاتُ الَّذِي يَقْرِي النَّاسَ بِالْكُوفَةِ قَالَ نَعَمْ وَ اللَّهِ لَأَقْتُلَنَّهُ قَالَ دَعْهُ الْمِسْكِينُ يَعِيشُ قَالَ لَأَقْتُلَنَّهُ

And from Hamza Al Zayyat who said,

'One night I went out intending Al-Kufa. The night made take shelter to the ruins, so I entered these. While I was in these when two audacious ones from the Jinn entered towards me. One of the said to his companion, 'This is Hamza Bin Habeeb Al-Zayyat who reads (the Quran to) the people at Al-Kufa'. He said, 'Yes, by Allah-azwj, I shall kill him!' He said, 'Leave the poor guy alone to live'. He said, 'I shall kill him!'

فَلَمَّا أَزْمَعَ عَلَى قَتْلِي قُلْتُ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ شَهِدَ اللَّهُ أَنَّهُ لا إِلهَ إِلَّا هُوَ وَ الْمَلائِكَةُ إِلَى قَوْلِهِ الْعَزِيزُ الْحَكِيمُ وَ أَنَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ

When they determined upon killing me, I said, 'In the Name of Allah-azwj the Beneficent, the Merciful. ***Allah Testifies that there is no god except Him, and (so testify) the Angels*** – up to His-azwj Words - ***the Mighty, the Wise [3:18]***, and I am from the witnesses upon that!'

فَقَالَ لَهُ صَاحِبُهُ دُونَكَ الْآنَ فَاحْفَظْهُ رَاغِماً إِلَى الصَّبَاحِ.

His companion said to him, 'I will leave you now, so protect him willingly up to the morning!''[120] (Not a Hadeeth + non-Shia source)

82- وَ عَنِ ابْنِ عَبَّاسٍ قَالَ: الْخَلْقُ أَرْبَعَةٌ فَخَلْقٌ فِي الْجَنَّةِ كُلُّهُمْ وَ خَلْقٌ فِي النَّارِ كُلُّهُمْ وَ خَلْقَانِ فِي الْجَنَّةِ وَ النَّارِ

And from Ibn Abbas who said,

'The creatures are four. There are creatures (who would be) in the Paradise, all of them, and creatures (who would be) in the Fire, all of them, and two (types of) creatures (who would be) in the Paradise and the Fire.

فَأَمَّا الَّذِينَ فِي الْجَنَّةِ كُلُّهُمْ فَالْمَلَائِكَةُ وَ أَمَّا الَّذِينَ فِي النَّارِ كُلُّهُمْ فَالشَّيَاطِينُ وَ أَمَّا الَّذِينَ فِي الْجَنَّةِ وَ النَّارِ فَالْجِنُّ وَ الْإِنْسُ لَهُمُ الثَّوَابُ وَ عَلَيْهِمُ الْعِقَابُ.

As for those all of them being in the Paradise are the Angels, and as for those all of them being in the Fire are the Satans-la, and as for those in the Paradise and the Fire, are the Jinn and the humans. There are Rewards for them and the Punishments upon them''.[121] (Not a Hadeeth + non-Shia source)

83- وَ عَنْ أَبِي ثَعْلَبَةَ عَنْ رَسُولِ اللَّهِ ص قَالَ: الْجِنُّ ثَلَاثَةُ أَصْنَافٍ صِنْفٌ لَهُمْ أَجْنِحَةٌ يَطِيرُونَ فِي الْهَوَاءِ وَ صِنْفٌ حَيَّاتٌ وَ كِلَابٌ وَ صِنْفٌ يَحُلُّونَ وَ يَظْعَنُونَ.

And from Abu Sa'alba,

[120] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 81
[121] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 82

‘From Rasool-Allah-as having said: ‘The Jinn are of three types. There is a type having wings for them flying in the air; and there is a type of snakes and dogs; and there is a type who are permeating (inside a person) and are transitory’’.[122] (non-Shia source)

84- وَ عَنْ وَهْبٍ أَنَّهُ سُئِلَ عَنِ الْجِنِّ هَلْ يَأْكُلُونَ وَ يَشْرَبُونَ أَوْ يَمُوتُونَ أَوْ يَتَنَاكَحُونَ

And (It was extracted by Ibn Jareer) from Wahab –

‘He was asked about the Jinn, ‘Are they eating, and drinking, or dying, or having sexual intercourse?’

قَالَ هُمْ أَجْنَاسٌ أَمَّا خَالِصُ الْجِنِّ فَهُمْ رِيحٌ لَا يَأْكُلُونَ وَ لَا يَشْرَبُونَ وَ لَا يَمُوتُونَ وَ لَا يَتَوَالَدُونَ وَ مِنْهُمْ أَجْنَاسٌ يَأْكُلُونَ وَ يَشْرَبُونَ وَ يَتَنَاكَحُونَ وَ يَمُوتُونَ وَ هِيَ هَذِهِ الَّتِي مِنْهَا السَّعَالِي وَ الْغُولُ وَ أَشْبَاهُ ذَلِكَ.

He said, ‘They are (various) species. As for the pure Jinn, they are wind. They are neither eating, nor drinking, nor dying, nor reproducing; and from them are species who are eating, and drinking, and having sexual intercourse, and are dying, and these are from whom are the female demons, and the ghouls, and the likes of that’’.[123] (Not a Hadeeth + non-Shia source)

85- وَ عَنْ يَزِيدَ بْنِ جَابِرٍ قَالَ: مَا مِنْ أَهْلِ بَيْتٍ مِنَ الْمُسْلِمِينَ إِلَّا وَ فِي سَقْفِ بَيْتِهِمْ أَهْلُ بَيْتٍ مِنَ الْجِنِّ مِنَ الْمُسْلِمِينَ إِذَا وُضِعَ غذاؤهم [غَدَاؤُهُمْ] نَزَلُوا وَ تَغَدَّوْا وَ إِذَا وُضِعَ عَشَاؤُهُمْ نَزَلُوا فَتَعَشَّوْا مَعَهُمْ.

And from Yazeed Bin Jabir who said,

‘There are no people from a household from the Muslims except an in the roof of their house are people of the household from the Jinn from the Muslims. Whenever their lunch is placed, they descend and have lunch, and when their dinner is place, they descend and have dinner with them’’.[124] (Not a Hadeeth + non-Shia source)

86- وَ عَنْ عِكْرِمَةَ بْنِ خَالِدٍ قَالَ: بَيْنَمَا أَنَا لَيْلَةً فِي جَوْفِ اللَّيْلِ عِنْدَ زَمْزَمَ جَالِسٌ إِذَا نَفَرٌ يَطُوفُونَ عَلَيْهِمْ ثِيَابٌ بِيضٌ لَمْ أَرَ بَيَاضَ ثِيَابِهِمْ بِشَيْءٍ قَطُّ فَلَمَّا فَرَغُوا صَلَّوْا قَرِيباً مِنِّي فَالْتَفَتَ بَعْضُهُمْ فَقَالَ لِأَصْحَابِهِ اذْهَبُوا بِنَا نَشْرَبُ مِنْ شَرَابِ الْأَبْرَارِ

And from Ikrimah Bin Khalid who said,

‘One night while I was in the middle of the night seated by Zamzam, when a number of persons were performing Tawaaf. Upon them were white clothes. I could not see anything at all due to the whiteness of their clothes. When they were free, they came near to me. One of them turned to his companion. He said, ‘Come with us, we shall drink from the drink of the righteous ones!’

فَقَامُوا فَدَخَلُوا زَمْزَمَ فَقُلْتُ وَ اللَّهِ لَوْ دَخَلْتُ عَلَى الْقَوْمِ فَسَأَلْتُهُمْ فَقُمْتُ فَدَخَلْتُ فَإِذَا لَيْسَ فِيهَا أَحَدٌ مِنَ الْبَشَرِ.

[122] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 83
[123] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 84
[124] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 85

They stood up and entered Zamzam. I said, 'By Allah-azwj! If I were to enter to see the group, I could ask them. I stood up and entered, and behold, there wasn't anyone from the mortals in it''.[125] (Not a Hadeeth + non-Shia source)

87- وَ عَنِ الزُّبَيْرِ فِي قَوْلِهِ تَعَالَى وَ إِذْ صَرَفْنا إِلَيْكَ نَفَراً مِنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ قَالَ بِنَخْلَةٍ وَ رَسُولُ اللَّهِ ص يُصَلِّي الْعِشَاءَ الْآخِرَةَ كادُوا يَكُونُونَ عَلَيْهِ لِبَداً.

And from Al Zubeyr –

'Regarding Words of the Exalted: ***And when We Turned a number of the Jinn towards you listening to the Quran, [46:29]***, he said, 'At the date plantation, and Rasool-Allah-saww was praying the last Isha Salat - ***they almost became crowding upon him [72:19]***''.[126] (non-Shia source)

88- وَ عَنِ ابْنِ مَسْعُودٍ قَالَ: هَبَطُوا عَلَى النَّبِيِّ ص وَ هُوَ يَقْرَأُ الْقُرْآنَ بِبَطْنِ نَخْلَةٍ فَلَمَّا سَمِعُوهُ قالُوا أَنْصِتُوا وَ كَانُوا تِسْعَةً أَحَدُهُمْ زَوْبَعَةُ فَأَنْزَلَ اللَّهُ وَ إِذْ صَرَفْنا إِلَيْكَ نَفَراً الْآيَةَ.

And from Ibn Masoud who said,

'They (Jinn) descended unto the Prophet-saww while he-saww was reciting the Quran in the middle of the date plantation. ***they said, 'Listen!' [46:29]***. And they were nine. One of them was Zowba'a. Allah-azwj Revealed: ***And when We Turned a number [46:29]*** – the Verse''.[127] (non-Shia source)

89- وَ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانُوا تِسْعَةَ نَفَرٍ مِنْ أَهْلِ نَصِيبِينَ فَجَعَلَهُمْ رَسُولُ اللَّهِ ص رُسُلًا إِلَى قَوْمِهِمْ.

And from Ibn Abbas who said,

'They were nine persons from the people of Nasibeyn. Rasool-Allah-saww made them messengers to their people''.[128] (non-Shia source)

90- وَ عَنْهُ أَيْضاً قَالَ: صُرِفَتِ الْجِنُّ إِلَى رَسُولِ اللَّهِ ص مَرَّتَيْنِ وَ كَانُوا أَشْرَافَ الْجِنِّ بِنَصِيبِينَ.

And from him as well, who said,

'The Jinn were Turned to Rasool-Allah-saww twice, and they were noblest of the Jinn at Nasibeyn''.[129] (non-Shia source)

91- وَ عَنِ ابْنِ مَسْعُودٍ أَنَّهُ سُئِلَ أَيْنَ قَرَأَ رَسُولُ اللَّهِ عَلَى الْجِنِّ قَالَ قَرَأَ عَلَيْهِمْ بِشِعْبٍ يُقَالُ لَهُ الْحَجُونُ.

And from Ibn Masoud –

[125] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 86
[126] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 87
[127] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 88
[128] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 89
[129] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 90

‘He was asked, ‘When did Rasool-Allah-saww recite to the Jinn?’ He said, ‘He-as recited to them in a mountain pass called Al Hajoun’’.[130] (non-Shia source)

92- وَ عَنْ عِكْرِمَةَ قَالَ: كَانُوا اثْنَيْ عَشَرَ أَلْفاً جَاءُوا مِنْ جَزِيرَةِ الْمَوْصِلِ.

And from Ikrimah who said,

They were twelve thousand. They had come from an island of Mosul’’.[131] (Not a Hadeeth + non-Shia source)

93- وَ عَنْ صَفْوَانَ بْنِ الْمُعَطَّلِ قَالَ: خَرَجْنَا حُجَّاجاً فَلَمَّا كَانَ بِالْعَرْجِ إِذَا نَحْنُ بِحَيَّةٍ تَضْطَرِبُ فَمَا لَبِثَتْ أَنْ مَاتَتْ فَلَفَّهَا رَجُلٌ فِي خِرْقَةٍ فَدَفَنَهَا ثُمَّ قَدِمْنَا مَكَّةَ

And from Safwan Bin Al Moattal who said,

‘We went out as pilgrims for Hajj. When we were at Al Arj, when were with a snake being restless. It was not long before it died. So a man wrapped it in a cloth and buried it. Then we proceeded to Makkah.

فَإِنَّا لَبِالْمَسْجِدِ الْحَرَامِ إِذْ وَقَفَ عَلَيْنَا شَخْصٌ فَقَالَ أَيُّكُمْ صَاحِبُ عَمْرٍو قُلْنَا مَا نَعْرِفُ عَمْراً قَالَ أَيُّكُمْ صَاحِبُ الْجَانِّ قَالُوا هَذَا قَالَ أَمَا إِنَّهُ آخِرُ التِّسْعَةِ مَوْتاً الَّذِينَ أَتَوْا رَسُولَ اللَّهِ يَسْتَمِعُونَ الْقُرْآنَ.

We were at the Sacred Masjid when a person paused to us. He said, ‘Which one of you is a companion of Amro?’ We said, ‘We do not know any Amro’. He said, ‘Which one of you is companion of the Jaan?’ They said, ‘This one!’ He said, ‘But he was last of the nine to dies, those who had come to Rasool-Allah-saww listening to the Quran’’.[132] (non-Shia source)

94- وَ عَنْ كَعْبِ الْأَحْبَارِ قَالَ: لَمَّا انْصَرَفَ النَّفَرُ التِّسْعَةُ مِنْ أَهْلِ نَصِيبِينَ مِنْ بَطْنِ نَخْلَةَ جَاءُوا قَوْمَهُمْ مُنْذِرِينَ فَخَرَجُوا بَعْدُ وَافِدِينَ إِلَى رَسُولِ اللَّهِ ص وَ هُمْ ثَلَاثُمِائَةٍ فَانْتَهَوْا إِلَى الْحَجُونِ

And from Ka’ab Al Ahbar who said,

‘When the nine persons (Jinn) from the people of Nasibeyn left from the interior of the date plantation, they came to their people to warn. Afterwards they came out as delegates to Rasool-Allah-azwj and they were three hundred. They ended to Al-Hajoun.

فَجَاءَ الْأَخْصَبُ فَسَلَّمَ عَلَى رَسُولِ اللَّهِ ص فَقَالَ إِنَّ قَوْمَنَا قَدْ حَضَرُوا الْحَجُونَ يَلْقَوْكَ فَوَاعَدَهُ رَسُولُ اللَّهِ لِسَاعَةٍ مِنَ اللَّيْلِ بِالْحَجُونِ.

Al Akhsab (one of the Jinn) came and greeted unto Rasool-Allah-saww. He said, ‘Our people are present at Al Hajoun to meet you-saww’. So Rasool-Allah-saww promised him (an appointment) for a time from the night at Al Hajoun’’.[133] (non-Shia source)

[130] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 91
[131] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 92
[132] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 93
[133] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 94

95- وَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: خَرَجَ رَسُولُ اللَّهِ ص عَلَى أَصْحَابِهِ فَقَرَأَ عَلَيْهِمْ سُورَةَ الرَّحْمَنِ مِنْ أَوَّلِهَا إِلَى آخِرِهَا فَسَكَتُوا فَقَالَ مَا لِي أَرَاكُمْ سُكُوتاً لَقَدْ قَرَأْتُهَا عَلَى الْجِنِّ لَيْلَةَ الْجِنِّ فَكَانُوا أَحْسَنَ مَرْدُوداً مِنْكُمْ كُلَّمَا أَتَيْتُ عَلَى قَوْلِهِ فَبِأَيِّ آلاءِ رَبِّكُما تُكَذِّبانِ فَقَالُوا وَ لَا بِشَيْءٍ مِنْ نِعَمِكَ رَبَّنَا نُكَذِّبُ فَلَكَ الْحَمْدُ.

And from Jabir Bin Abdullah who said,

'Rasool-Allah[saww] came out to his[saww] companions. He[saww] recited Surah Al-Rahman to them, from it's beginning to its end. They were silent. He[saww] said: 'What is the matter I[saww] see you all being silent? I[saww] had recited it unto the Jinn on the night of the Jinn, they were of better response than you all! Every time I[saww] came to His[azwj] Words: ***So which of the Favours of your Lord with you two belie? [55:13]***, they said, 'And there is nothing from Your[azwj] Favours, our Lord[azwj], do we deny. For You[azwj] is the Praise''.[134] (non-Shia source)

96- وَ عَنْ عَبْدِ الْمَلِكِ قَالَ: لَمْ تُحْرَسِ الْجِنُّ فِي الْفَتْرَةِ بَيْنَ عِيسَى وَ مُحَمَّدٍ فَلَمَّا بَعَثَ اللَّهُ مُحَمَّداً ص حُرِسَتِ السَّمَاءُ الدُّنْيَا وَ رُمِيَتِ الْجِنُّ بِالشِّهَابِ وَ اجْتَمَعَتْ إِلَى إِبْلِيسَ

From Abdul Malik who said,

'The Jinn were not barred during the gap period between Isa[as] and Muhammad[saww]. When Allah[azwj] Sent Muhammad[saww], they were barred from the sky of the world and the Jinn were pelted with the meteors, and they gathered to Iblees[la].

فَقَالَ لَقَدْ حَدَثَ فِي الْأَرْضِ حَدَثٌ فَتَعَرَّفُوا فَأَخْبِرُونَا مَا هَذَا الْحَدَثُ فَبَعَثَ هَؤُلَاءِ النَّفَرَ إِلَى تِهَامَةَ وَ إِلَى جَانِبِ الْيَمَنِ وَ هُمْ أَشْرَافُ الْجِنِّ وَ سَادَتُهُمْ فَوَجَدُوا النَّبِيَّ ص يُصَلِّي صَلَاةَ الْغَدَاةِ بِنَخْلَةَ فَسَمِعُوهُ يَتْلُو الْقُرْآنَ

He[la] said, 'An event has occurred in the earth, so get to know it! Inform us[la] what is this occurrence'. So he[la] sent this number to Tihama and to a side of Al Yemen, and they were noblest of the Jinn and their chiefs. They found the Prophet[saww] praying the morning Salat at a date plantation. They listened to him[saww] reciting the Quran.

فَلَمَّا حَضَرُوهُ قالُوا أَنْصِتُوا فَلَمَّا قُضِيَ يَعْنِي بِذَلِكَ أَنَّهُ فَرَغَ مِنْ صَلَاةِ الصُّبْحِ وَلَّوْا إِلى قَوْمِهِمْ مُنْذِرِينَ مُؤْمِنِينَ لَمْ يَشْعُرْ بِهِمْ حَتَّى نَزَلَ قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِ يُقَالُ سَبْعَةٌ مِنْ أَهْلِ نَصِيبِينَ.

When they presented to him[saww], they said, '***they said, 'Listen!' So when it (recitation) ended,*** - meaning with that, he[saww] was free from the morning Salat - ***they turned back towards their people, warning them [46:29]***. Momineen were not aware with them until it was Revealed: ***Say: 'It is Revealed unto me that a number of the Jinn listened intently [72:1]***. It is said they were seven from the people of Nasibeyn''.[135] (non-Shia source)

97- وَ عَنْ سَهْلِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنْتُ فِي نَاحِيَةِ دِيَارِ عَادٍ إِذْ رَأَيْتُ مَدِينَةً مِنْ حَجَرٍ مَنْقُورٍ فِي وَسَطِهَا قَصْرٌ مِنْ حِجَارَةٍ تَأْوِيهِ الْجِنُّ فَدَخَلْتُ فَإِذَا شَيْخٌ عَظِيمُ الْخَلْقِ يُصَلِّي نَحْوَ الْكَعْبَةِ وَ عَلَيْهِ جُبَّةُ صُوفٍ فِيهَا طَرَاوَةٌ فَلَمْ أَتَعَجَّبْ مِنْ عِظَمِ خِلْقَتِهِ كَتَعَجُّبِي مِنْ طَرَاوَةِ جُبَّتِهِ

[134] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 95
[135] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 96

And from Sahl Bin Abdullah who said,

'I was in an area of the houses of Aad when I saw a city of carved stones. In it's middle was a castle of rocks, the Jinn were sheltering in it. I entered, and there was an old man of a large physique praying Salat towards the Kaaba, and upon him was a woollen coat wherein was softness. I was not surprised from the largeness of his physique like my surprise from the softness of his coat.

فَسَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ السَّلَامَ وَ قَالَ يَا سَهْلُ إِنَّ الْأَبْدَانَ لَا تُخْلَقُ الثِّيَابَ وَ إِنَّمَا تُخْلِقُهَا رَوَائِحُ الذُّنُوبِ وَ مَطَاعِمُ السُّحْتِ وَ إِنَّ هَذِهِ الْجُبَّةَ عَلَيَّ مُنْذُ سَبْعِمِائَةِ سَنَةٍ لَقِيتُ بِهَا عِيسَى وَ مُحَمَّداً ص فَآمَنْتُ بِهِمَا

I greeted unto him. He responded the greeting and said, 'O Sahl! The bodies are not created by the clothes, and rather these are created by the smells of sins and the food of ill-gotten gains, and this coat has been upon me for seven hundred years. I have met with it, Isa[-as] and Muhammad[-saww], and believed in them[-asws] both'.

فَقُلْتُ لَهُ وَ مَنْ أَنْتَ قَالَ أَنَا مِنَ الَّذِينَ نَزَلَتْ فِيهِمْ قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِ.

I said to him, 'And who are you?' He said, 'I am from those it was Revealed regarding them: ***Say: 'It is Revealed unto me that a number of the Jinn listened intently [72:1]***''.[136] (Not a Hadeeth + non-Shia source)

98- وَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ فِي قَوْلِهِ قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِ قَالَ كَانُوا مِنْ جِنِّ نَصِيبِينَ.

And from Abdullah Bin Masoud,

'Regarding His[-azwj] Words: ***Say: 'It is Revealed unto me that a number of the Jinn listened intently [72:1]***, he said, 'They were from the Jinn of Nasibeyn''.[137] (Not a Hadeeth + non-Shia source)

99- وَ عَنْ كَرْدَمِ بْنِ أَبِي السَّائِبِ الْأَنْصَارِيِّ قَالَ: خَرَجْتُ مَعَ أَبِي إِلَى الْمَدِينَةِ فِي حَاجَةٍ وَ ذَلِكَ أَوَّلَ مَا ذُكِرَ رَسُولُ اللَّهِ ص بِمَكَّةَ فَأَوَيْتُ إِلَى رَاعِي غَنَمٍ فَلَمَّا انْتَصَفَ اللَّيْلُ جَاءَ ذِئْبٌ فَأَخَذَ حَمَلًا مِنَ الْغَنَمِ فَوَثَبَ الرَّاعِي فَقَالَ يَا عَامِرُ الوادي جارك [أَنَا جَارُ دَارِكَ]

And from Kardam Bin Abu Al Sa'ib Al Ansari who said,

'I went out with my father to Al Medina regarding a need, and that was at the beginning of what Rasool-Allah[-saww] had been mentioned at Makkah. I sheltered to a shepherd of sheep. When it was middle of the night, a wolf came and took a lamb from the sheep. The shepherd leapt up and said, 'O Aamir of the valley! (I am) your neighbour!' (a neighbour of your house).

فَنَادَى مُنَادٍ لَا نَرَاهُ يَا سِرْحَانُ أَرْسِلْ فَأَتَى الْحَمَلُ يَشْتَدُّ حَتَّى دَخَلَ فِي الْغَنَمِ وَ أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ بِمَكَّةَ وَ أَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنْسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِ الْآيَةَ.

[136] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 97
[137] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 98

A caller we did not see, called out, 'O Sirhan, relax!' The lamb came and the lamb came rushing until it entered to be among the sheep, and Allah[-azwj] Revealed unto His[-azwj] Rasool[-saww] at Makkah: ***And it so happened that men from the humans were seeking refuge with men from the Jinn [72:6]*** – the Verse''.[138] (non-Shia source)

100- وَ عَنِ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا مِنْ بَنِي تَمِيمٍ كَانَ جَرِيّاً عَلَى اللَّيْلِ وَ الرِّمَالِ وَ أَنَّهُ سَارَ لَيْلَةً فَنَزَلَ فِي أَرْضٍ مَجَنَّةٍ فَاسْتَوْحَشَ فَعَقَلَ رَاحِلَتَهُ ثُمَّ تَوَسَّدَ ذِرَاعَهَا وَ قَالَ أَعُوذُ بِأَعَزِّ أَهْلِ هَذَا الْوَادِي مِنْ شَرِّ أَهْلِهِ

And from Ibn Abbas –

'A man from the clan of Tameem was running at night and in the desert, and at night he walked and descended in the land of Jinn. He felt lonely, so he tied up his riding animal, made his arm as his pillow and said, 'I seek refuge with the dearest (chief) of the people of this valley, from the evil of its people'.

فَأَجَارَهُ شَيْخٌ مِنْهُمْ وَ كَانَ فِيهِمْ شَابٌّ وَ كَانَ سَيِّداً فِي الْجِنِّ فَغَضِبَ الشَّابُّ لَمَّا أَجَارَهُ الشَّيْخُ فَأَخَذَ حَرْبَةً لَهُ قَدْ سَقَاهَا السَّمَّ لِيَنْحَرَ بِهَا نَاقَةَ الرَّجُلِ فَتَلَقَّاهُ الشَّيْخُ دُونَ النَّاقَةِ

An old man from them sheltered him, and among them was a youth, and he was a chief among the Jinn. The youth was angered due to the old man having sheltered him. He grabbed his spear and quenched (smeared) it with the poison in order to slay by it the she-camel of the man. The old man met him by the she-camel.

فَقَالَ

يَا مَالِكَ بْنَ مُهَلْهِلٍ مَهْلًا فَذَلِكَ مَحْجَرِي وَ إِزَارِي
عَنْ نَاقَةِ الْإِنْسَانِ لَا تَعْرَضْ لَهَا فَاكْفُفْ يَمِينَكَ رَاشِداً عَنْ جَارِي
تَسْعَى إِلَيْهِ بِحَرْبَةٍ مَسْمُومَةٍ أُفٍّ لِقُرْبِكَ يَا أَبَا الْقِيطَارِ

He said (a poem), '*O Malik Bin Muhalhil! Don't, for that is my stone and my burden, of a she-camel of the human. Do not obstruct it. Refrain your right hand quickly away from my neighbour, striving to him with a poisoned spear. Ugh, to your nearness, O Abu Al Qeytar*'.

وَ أَنْشَدَ أَبْيَاتاً أُخَرَ فِي ذَلِكَ فَقَالَ الْفَتَى

أَرَدْتَ أَنْ تَعْلُوَ وَ تَخْفِضَ ذِكْرَنَا فِي غَيْرِ مُرْزِيَةٍ أَبَا الغيراري
مُتَنَجِّلًا أَمْراً لِغَيْرِ فَضِيلَةٍ فَارْحَلْ فَإِنَّ الْمَجْدَ لِلْمُرَّارِي
مَنْ كَانَ مِنْكُمْ سَيِّداً فِي مَا مَضَى إِنَّ الْخِيَارَ هُمْ بَنُو الْأَخْيَارِ
فَاقْصِدْ لِقَصْدِكَ يَا مُعَيْكِرُ إِنَّمَا كَانَ الْمُجِيرُ مُهَلْهِلَ بْنَ دِيَارِي

And he prosed other couplets regarding that. The youth said (a poem), '*Are you intending to raise and drop our mention among the different people, Abu Al Gayari? If you degrade a merit*

[138] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 99

for a matter for someone else, then depart, for the glory is for the magnanimous. The one from you who was a chief in what has passed, the best, they were the clan of the best, and aim for your aim, O Muaykar. But rather, the sheltering one is Muhalhil Bin Diyari'.

فَقَالَ الشَّيْخُ صَدَقْتَ كَانَ أَبُوكَ سَيِّدَنَا وَ أَفْضَلَنَا دَعْ هَذَا الرَّجُلَ لَا أُنَازِعُكَ بَعْدَهُ أَحَداً فَتَرَكَهُ

The old man said, 'You speak the truth! Your father was our chief, and our most superior. Leave this man (and) no one will quarrel with you after it'. So he left him.

فَأَتَى الرَّجُلُ إِلَى النَّبِيِّ ص وَ قَصَّ عَلَيْهِ الْقِصَّةَ فَقَالَ رَسُولُ اللَّهِ ص إِذَا أَصَابَ أَحَداً مِنْكُمْ وَحْشَةٌ أَوْ نَزَلَ بِأَرْضٍ مَجَنَّةٍ فَلْيَقُلْ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَ لَا فَاجِرٌ مِنْ شَرِّ ما يَلِجُ فِي الْأَرْضِ وَ ما يَخْرُجُ مِنْها وَ ما يَنْزِلُ مِنَ السَّماءِ وَ ما يَعْرُجُ فِيها وَ مِنْ فِتَنِ اللَّيْلِ وَ مِنْ طَوَارِقِ النَّهَارِ إِلَّا طَارِقاً يَطْرُقُ بِخَيْرٍ

The man came to the Prophet-saww and narrated the story to him-saww. Rasool-Allah-saww said: 'When anyone of you is afflicted by terror or he descends in a land of Jinn, so let him say, 'I seek Refuge with the complete Phrases of Allah-azwj which neither transcends a righteous one nor an immoral one, from evil of ***what enters into the earth and what comes out from it, and what descends from the sky and what ascends to it, [34:2]***, and from Fitna of the night, and from the passers-by of the day, except the passers by passing with the good''.

فَأَنْزَلَ اللَّهُ فِي ذَلِكَ وَ أَنَّهُ كانَ رِجالٌ مِنَ الْإِنْسِ يَعُوذُونَ بِرِجالٍ مِنَ الْجِنِّ فَزادُوهُمْ رَهَقاً.

So Allah-azwj Revealed regarding that: ***And it so happened that men from the humans were seeking refuge with men from the Jinn, so it increased them in burden [72:6]***''.[139] (non-Shia source)

101 وَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ أَنَّ رَجُلًا مِنْ بَنِي تَمِيمٍ يُقَالُ لَهُ رَافِعُ بْنُ عُمَيْرٍ حَدَّثَ عَنْ بَدْءِ إِسْلَامِهِ قَالَ إِنِّي لَأَسِيرُ بِرَمْلٍ عَالِجٍ ذَاتَ لَيْلَةٍ إِذْ غَلَبَنِي النَّوْمُ فَنَزَلْتُ عَنْ رَاحِلَتِي وَ أَنَخْتُهَا وَ نِمْتُ وَ قَدْ تَعَوَّذْتُ قَبْلَ نَوْمِي وَ قُلْتُ أَعُوذُ بِعَظِيمِ هَذَا الْوَادِي مِنَ الْجِنِّ

And from Saeed Bin Jubeyr –

'A man from the clan of Tameem called Rafie Bin Umeyr narrated about the beginning of his Islam. He said, 'I was travelling in hot sand one night, when the sleep overcame me. I descended from my riding animal and took it to a side, and I slept, and I had sought refuge before my sleep and said, 'I seek refuge with the mighty one of this valley, from the Jinn'.

فَرَأَيْتُ فِي مَنَامِي رَجُلًا بِيَدِهِ حَرْبَةٌ يُرِيدُ أَنْ يَضَعَهَا فِي نَحْرِ نَاقَتِي فَانْتَبَهْتُ فَزِعاً فَالْتَفَتُّ يَمِيناً وَ شِمَالًا فَلَمْ أَرَ شَيْئاً فَقُلْتُ هَذَا حُلُمٌ ثُمَّ عُدْتُ فَغَفَوْتُ فَرَأَيْتُ مِثْلَ ذَلِكَ فَانْتَبَهْتُ فَدُرْتُ حَوْلَ نَاقَتِي فَلَمْ أَرَ شَيْئاً فَإِذَا نَاقَتِي تَرْغُدُ

I saw a man in my dream having a spear in his hand. He intended to place it in the throat of my she-camel, I woke upon suddenly and turned to the right and left, but I did not see anything. I said, 'This is a dream'. I returned and slept light. I saw similar to that. I woke up and circled around my she-camel but did not see anything. My she-camel was rumbling.

[139] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 100

ثُمَّ غَفَوْتُ فَرَأَيْتُ مِثْلَ ذَلِكَ فَانْتَبَهْتُ فَرَأَيْتُ نَاقَتِي تَضْطَرِبُ وَ الْتَفَتُّ فَإِذَا بِرَجُلٍ شَابٍّ كَالَّذِي رَأَيْتُهُ فِي الْمَنَامِ بِيَدِهِ حَرْبَةٌ وَ رَجُلٍ شَيْخٍ مُمْسِكٍ بِيَدِهِ يَرُدُّهُ عَنْهَا فَبَيْنَمَا هُمَا يَتَنَازَعَانِ إِذَا طَلَعَتْ ثَلَاثَةُ أَثْوَارٍ مِنَ الْوَحْشِ

Then I slept lightly and saw similar to that. I woke up and saw my she-camel being restless, and I turned, and there was youthful man like the one whom I had seen in the dream. There was a spear in his hand, and there was an old man withholding his hand, returning it away from her (she-camel). While they were disputing, when three bulls from the beasts emerged.

فَقَالَ الشَّيْخُ لِلْفَتَى قُمْ فَخُذْ أَيَّهَا شِئْتَ فِدَاءً لِنَاقَةِ جَارِيَ الْإِنْسِيِّ فَقَامَ الْفَتَى فَأَخَذَ مِنْهَا ثَوْراً وَ انْصَرَفَ ثُمَّ الْتَفَتُّ إِلَى الشَّيْخِ وَ قَالَ يَا هَذَا إِذَا نَزَلْتَ وَادِياً مِنَ الْأَوْدِيَةِ فَخِفْتَ هَوْلَهُ فَقُلْ أَعُوذُ بِاللَّهِ رَبِّ مُحَمَّدٍ ص مِنْ هَوْلِ هَذَا الْوَادِي وَ لَا تَعُذْ بِأَحَدٍ مِنَ الْجِنِّ فَقَدْ بَطَلَ أَمْرُهَا

The old man said to the youth, ‘Arise, O youth, and take a ransom for the she-camel of my human neighbour!’ The youth stood up and took a bull from it and left. Then the old man turned to me and said, ‘O you! Whenever you descend into a valley from the valley, and you fear from its horror, then say, ‘I seek Refuge with Allah[-azwj], Lord[-azwj] of Muhammad[-saww], from the horror of this valley’, and do not seek refuge with anyone of the Jinn, for you will invalidate their matter’.

فَقُلْتُ لَهُ وَ مَنْ مُحَمَّدٌ هَذَا قَالَ نَبِيٌّ عَرَبِيٌّ لَا شَرْقِيٌّ وَ لَا غَرْبِيٌّ بُعِثَ يَوْمَ الْإِثْنَيْنِ قُلْتُ فَأَيْنَ مَسْكَنُهُ قَالَ يَثْرِبُ ذَاتُ النَّخْلِ

I said to him, ‘And who is this Muhammad[-saww]?’ He said, ‘An Arabian Prophet[-saww], neither eastern nor western. He[-azwj] was Sent on the day of Monday’. I said, ‘So where is his[-saww] dwelling?’ He said, ‘Yasrib, with the palm trees’.

فَرَكِبْتُ رَاحِلَتِي حِينَ تَرَقَّى لِيَ الصُّبْحُ وَ جَدَّدْتُ السَّيْرَ حَتَّى أَتَيْتُ الْمَدِينَةَ فَرَآنِي رَسُولُ اللَّهِ ص فَحَدَّثَنِي بِالْحَدِيثِ قَبْلَ أَنْ أَذْكُرَ لَهُ مِنْهُ شَيْئاً وَ دَعَانِي إِلَى الْإِسْلَامِ فَأَسْلَمْتُ

So I rode my riding animal when the morning ascended for me, and I renewed the travel until I came to Al Medina. Rasool-Allah[-saww] saw me and narrated to me the narration before I had even mentioned anything from it to him[-saww], and he[-saww] called me to Al Islam. I became a Muslim’.

قَالَ سَعِيدُ بْنُ جُبَيْرٍ وَ كُنَّا نَرَى أَنَّهُ هُوَ الَّذِي أَنْزَلَ اللَّهُ فِيهِ وَ أَنَّهُ كانَ رِجالٌ مِنَ الْإِنْسِ يَعُوذُونَ بِرِجالٍ مِنَ الْجِنِّ فَزادُوهُمْ رَهَقاً.

Saeed Bin Jubeyr said, ‘And were having been viewing that he is the one Allah[-azwj] has Revealed regarding him, ***And it so happened that men from the humans were seeking refuge with men from the Jinn, so it increased them in burden [72:6]***’’.[140] (non-Shia source)

102 وَ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ وَ أَنَّهُ كانَ رِجالٌ مِنَ الْإِنْسِ يَعُوذُونَ بِرِجالٍ مِنَ الْجِنِ قَالَ كَانَ رِجَالٌ مِنَ الْإِنْسِ يَبِيتُ أَحَدُهُمْ بِالْوَادِي فِي الْجَاهِلِيَّةِ فَيَقُولُ أَعُوذُ بِعَزِيزِ هَذَا الْوَادِي فَزادُوهُمْ رَهَقاً.

And from Ibn Abbas –

[140] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 101

‘Regarding His-azwj Words: ***And it so happened that men from the humans were seeking refuge with men from the Jinn,*** he said, ‘The men from the human, one of them spent the night in the valley during the pre-Islamic period, and he would say, ‘I seek refuge with the mighty one (chief) of this valley’ - ***so it increased them in burden [72:6]***’’.[141] (Not a Hadeeth + non-Shia source)

103 وَ عَنِ الْحَسَنِ فِي قَوْلِهِ وَ أَنَّهُ كانَ رِجالٌ مِنَ الْإِنْسِ يَعُوذُونَ بِرِجالٍ مِنَ الْجِنِ قَالَ كَانَ أَحَدُهُمْ فَإِذَا نَزَلَ الْوَادِي قَالَ أَعُوذُ بِعَزِيزِ هَذَا الْوَادِي مِنْ شَرِّ سُفَهَاءِ قَوْمِهِ فَيَأْمَنُ فِي نَفْسِهِ يَوْمَهُ وَ لَيْلَتَهُ.

And from Al-Hassan –

‘Regarding His-azwj Words: ***And it so happened that men from the humans were seeking refuge with men from the Jinn, [72:6]***, he said, ‘One of them when he descended at the valley, said, ‘I seek refuge with the mighty one (chief) of this valley from the evil of the foolish ones of his people’. He would feel secure regarding himself, for his day and his night’’.[142] (Not a Hadeeth + non-Shia source)

104 وَ عَنْ رَبِيعِ بْنِ أَنَسٍ وَ أَنَّهُ كانَ رِجالٌ مِنَ الْإِنْسِ يَعُوذُونَ بِرِجالٍ مِنَ الْجِنِّ فَزادُوهُمْ رَهَقاً قَالَ كَانُوا يَقُولُونَ فُلَانٌ رَبُّ هَذَا الْوَادِي مِنَ الْجِنِّ فَكَانَ أَحَدُهُمْ إِذَا دَخَلَ ذَلِكَ الْوَادِيَ يَعُوذُ بِرَبِّ الْوَادِي مِنْ دُونِ اللَّهِ فَيَزِيدُهُ بِذَلِكَ رَهَقاً أَيْ خَوْفاً.

And from Rabie Bin Anas –

‘***And it so happened that men from the humans were seeking refuge with men from the Jinn, so it increased them in burden [72:6]***, he said, ‘They were saying, ‘So and so from the Jinn is lord of this valley’. So one of them, whenever he entered that valley, would seek refuge with lord of the valley, from besides Allah-azwj. That would increase him in burden, i.e., fear’’.[143] (Not a Hadeeth + non-Shia source)

105 وَ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَتِ الشَّيَاطِينُ لَهُمْ مَقَاعِدُ فِي السَّمَاءِ يَسْمَعُونَ فِيهَا الْوَحْيَ فَإِذَا سَمِعُوا الْكَلِمَةَ زَادُوا فِيهَا تِسْعاً فَأَمَّا الْكَلِمَةُ فَتَكُونُ حَقّاً وَ أَمَّا مَا زَادَ فَيَكُونُ بَاطِلًا

And from Ibn Abbas who said,

‘The Satans-la used to have seats for them in the sky, listening to the Revelation in it. Whenever they heard a phrase, they made nine additions in it. As for the phrase, it was true, and as for what had been added, it would be false.

فَلَمَّا بُعِثَ رَسُولُ اللَّهِ ص مُنِعُوا مَقَاعِدَهُمْ فَذَكَرُوا ذَلِكَ لِإِبْلِيسَ وَ لَمْ تَكُنِ النُّجُومُ يُرْمَى بِهَا قَبْلَ ذَلِكَ فَقَالَ لَهُمْ مَا هَذَا إِلَّا مِنْ أَمْرٍ حَدَثَ فِي الْأَرْضِ

When Rasool-Allah-saww was Sent, they-la were barred from their seats. They-la mentioned that to Iblees-la, and they-la did not happen to be pelted with the stars before that. He-la said, ‘This isn’t except from a matter having occurred in the earth!’

[141] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 102
[142] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 103
[143] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 104

فَبَعَثَ جُنُودَهُ فَوَجَدُوا رَسُولَ اللَّهِ ص قَائِماً يُصَلِّي بَيْنَ جَبَلَيْنِ بِمَكَّةَ فَأَتَوْهُ فَأَخْبَرُوهُ فَقَالَ هَذَا الْحَدَثُ الَّذِي حَدَثَ فِي الْأَرْضِ.

He[-la] sent his[-la] army. They[-la] found Rasool-Allah[-saww] standing praying Salat between the two mountains of Makkah. They[-la] came (back) to him[-la] and informed him[-la]. He[-la] said, 'This is the event which has occurred in the earth''.[144] (Not a Hadeeth + non-Shia source)

106 وَ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمْ يَكُنِ السَّمَاءُ الدُّنْيَا تُحْرَسُ فِي الْفَتْرَةِ بَيْنَ عِيسَى وَ مُحَمَّدٍ ص وَ كَانُوا يَقْعُدُونَ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَلَمَّا بَعَثَ اللَّهُ مُحَمَّداً ص حُرِسَتِ السَّمَاءُ الدُّنْيَا حَرَساً شَدِيداً وَ رُجِمَتِ الشَّيَاطِينُ

And from Ibn Abbas having said,

'The sky of the world did not happen to be guarded during the gap period between Isa[-as] and Muhammad[-saww], and they (Satans[-la]) were sitting in seats of their for the listening. When Allah[-azwj] Sent Muhammad[-saww], the sky of the world was guarded and the Satans[-la] were pelted.

فَأَنْكَرُوا ذَلِكَ فَقَالُوا لا نَدْرِي أَ شَرٌّ أُرِيدَ بِمَنْ فِي الْأَرْضِ أَمْ أَرادَ بِهِمْ رَبُّهُمْ رَشَداً فَقَالَ إِبْلِيسُ لَقَدْ حَدَثَ فِي الْأَرْضِ حَدَثٌ فَاجْتَمَعَتْ إِلَيْهِ الْجِنُّ فَقَالَ تَفَرَّقُوا فِي الْأَرْضِ فَأَخْبِرُونِي مَا هَذَا الْحَدَثُ الَّذِي حَدَثَ فِي السَّمَاءِ

They disliked that. They said, ***And we do not know whether evil is intended with ones in the earth or whether their Lord Intends rightful Guidance with them [72:10]***. Iblees[-la] said, 'There has occurred an even in the earth'. So the Jinn gathered to him[-la]. He[-la] said: 'Disperse in the earth and inform me[-la] what this even is which has occurred in the sky!'

وَ كَانَ أَوَّلَ بَعْثٍ بُعِثَ رَكْبٌ مِنْ أَهْلِ نَصِيبِينَ وَ هُمْ أَشْرَافُ الْجِنِّ وَ سَادَتُهُمْ فَبَعَثَهُمْ إِلَى تِهَامَةَ فَانْدَفَعُوا حَتَّى تَلَقَّوُا الْوَادِيَ وَادِيَ نَخْلَةَ فَوَجَدُوا نَبِيَّ اللَّهِ ص يُصَلِّي صَلَاةَ الْغَدَاةِ بِبَطْنِ نَخْلَةَ فَاسْتَمَعُوا

And the first dispatch was the dispatch of the riders from the people of Nasibeyn, and they were the noblest of the Jinn and their chiefs. He[-la] sent them to Tihama. They went until they reached the valley, valley of the date plantation. They found the Prophet[-saww] of Allah[-azwj] praying the morning Salat in the interior of the plantation. So they listened.

فَلَمَّا سَمِعُوهُ يَتْلُو الْقُرْآنَ قَالُوا أَنْصِتُوا وَ لَمْ يَكُنْ نَبِيُّ اللَّهِ ص يَعْلَمُ أَنَّهُمُ اسْتَمَعُوا لَهُ وَ هُوَ يَقْرَأُ الْقُرْآنَ فَلَمَّا قُضِيَ يَقُولُ فَلَمَّا فَرَغَ مِنَ الصَّلَاةِ وَلَّوْا إِلى قَوْمِهِمْ مُنْذِرِينَ يَقُولُ مُؤْمِنِينَ.

When they had heard him[-saww] reciting the Quran. They said, ***they said, 'Listen!'*** - and the Prophet[-saww] of Allah[-azwj] did not happen to know they were listening to him[-saww] while he[-saww] was reciting the Quran - ***So when it (recitation) ended,*** - He[-azwj] is Saying, when he[-saww] was free from the Salat - ***they turned back towards their people, warning them [46:29]*** – He[-azwj] is Saying, they were Momineen''.[145] (non-Shia source)

107 وَ عَنِ ابْنِ عُمَرَ قَالَ: لَمَّا كَانَ الْيَوْمُ الَّذِي تَنَبَّأَ فِيهِ رَسُولُ اللَّهِ ص مُنِعَتِ الشَّيَاطِينُ مِنَ السَّمَاءِ وَ رُمُوا بِالشُّهُبِ.

[144] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 105
[145] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 106

And from Ibn Umar who said,

'When it was the day in which the Rasool-Allah-saww (declared) the Prophet-hood in, the Satans-la were barred from the sky and they were pelted with the meteors''.[146] (Not a Hadeeth + non-Shia source)

108 وَ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَتِ الْجِنُّ قَبْلَ أَنْ يُبْعَثَ النَّبِيُّ ص يَسْتَمِعُونَ مِنَ السَّمَاءِ فَلَمَّا بُعِثَ حُرِسَتْ فَلَمْ يَسْتَطِيعُوا أَنْ يَسْتَمِعُوا فَجَاءُوا إِلَى قَوْمِهِمْ يَقُولُ لِلَّذِينَ لَمْ يَسْتَمِعُوا فَقَالُوا أَنَّا لَمَسْنَا السَّماءَ فَوَجَدْناها مُلِئَتْ حَرَساً شَدِيداً وَ هُمُ الْمَلَائِكَةُ وَ شُهُباً وَ هِيَ الْكَوَاكِبُ

And from Ibn Abbas who said,

'The Jinn, before the Sending of the Prophet-saww, were listening from the sky. When he-saww was Sent, it was guarded, so they were not able to listening. They came to their people saying to those who had not listened, ***And we touched the sky, but we found it filled with strong guards*** – and they are the Angels - ***and meteors [72:8]*** – and these are the planets (asteroids).

وَ أَنَّا كُنَّا نَقْعُدُ مِنْها مَقاعِدَ لِلسَّمْعِ فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهاباً رَصَداً يَقُولُ نَجْماً قَدْ أُرْصِدَ لَهُ يُرْمَى بِهِ

And we used to sit in (some of the) sittings from it. But one who tries to listen in now, would find meteors waiting for him [72:9] – saying, stars had been lying in wait for him-la to be pelted with it'.

قَالَ فَلَمَّا رُمُوا بِالنُّجُومِ قَالُوا لِقَوْمِهِمْ أَنَّا لا نَدْرِي أَ شَرٌّ أُرِيدَ بِمَنْ فِي الْأَرْضِ أَمْ أَرادَ بِهِمْ رَبُّهُمْ رَشَداً.

He (Ibn Abbas) said, 'When they were pelted with the stars, they said to their people, 'And ***we do not know whether evil is intended with ones in the earth or whether their Lord Intends rightful Guidance with them [72:10]***''.[147] (Not a Hadeeth +non-Shia source)

وَ عَنِ الْأَعْمَشِ قَالَ: قَالَتِ الْجِنُّ يَا رَسُولَ اللَّهِ أَ تَأْذَنُ لَنَا فَنَشْهَدَ مَعَكَ الصَّلَوَاتِ فِي مَسْجِدِكَ فَأَنْزَلَ اللَّهُ وَ أَنَّ الْمَساجِدَ لِلَّهِ فَلا تَدْعُوا مَعَ اللَّهِ أَحَداً يَقُولُ صَلُّوا لَا تُخَالِطُوا النَّاسَ.

And from Al Amsh who said,

'The Jinn said, 'O Rasool-Allah-saww! Will you permit for us to attend your-saww Salat with you-saww in your-saww Masjid?' So Allah-azwj Revealed: ***And surely, the places of Sajdah (Masjids) are for Allah, therefore do not call upon anyone (else) with Allah [72:18]*** – He-saww said: 'Pray Salat, do not mingle with the people!''[148] (non-Shia source)

110 وَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قَالَتِ الْجِنُّ لِلنَّبِيِّ ص كَيْفَ لَنَا أَنْ نَأْتِيَ الْمَسْجِدَ وَ نَحْنُ نَاءُونَ عَنْكَ وَ كَيْفَ نَشْهَدُ الصَّلَاةَ وَ نَحْنُ نَاءُونَ عَنْكَ فَنَزَلَتْ وَ أَنَّ الْمَساجِدَ لِلَّهِ الْآيَةَ.

And from Saeed Bin Jubeyr who said,

[146] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 107
[147] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 108
[148] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 109

‘The Jinn said to the Prophet-saww, ‘How can it be for us to come to the Masjid and we are remote from you-saww, how can we attend the Salat and we are remote from you-saww?’ So it was Revealed: ***And surely, the places of Sajdah (Masjids) are for Allah, [72:18]*** – the Verse’’.[149] (Not a Hadeeth +non-Shia source)

111 وَ عَنِ ابْنِ مَسْعُودٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ص قَبْلَ الْهِجْرَةِ إِلَى نَوَاحِي مَكَّةَ فَخَطَّ لِي خَطّاً وَ قَالَ لَا تُحْدِثَنَّ شَيْئاً حَتَّى آتِيَكَ ثُمَّ قَالَ لَا يَهُولَنَّكَ شَيْءٌ تَرَاهُ فَتَقَدَّمَ شَيْئاً ثُمَّ جَلَسَ فَإِذَا رِجَالٌ سُودٌ كَأَنَّهُمْ رِجَالُ الزُّطِّ وَ كَانُوا كَمَا قَالَ اللَّهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَداً.

And from Ibn Masoud who said,

‘Rasool-Allah-saww went out, before the Emigration, to an area of Makkah. He-saww drew a line for me and said: ‘Do not do anything new until I-saww come to you!’ Then he-saw said: ‘Nothing you see should terrify you’. Then he-saww sat down, and there were black men as if they were men of Al Zatt (tall), and they were like wat Allah-azwj Said: ***they almost became crowding upon him [72:19]***’’.[150] (non-Shia source)

112 وَ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ وَ أَنَّهُ لَمَّا قامَ عَبْدُ اللَّهِ يَدْعُوهُ كادُوا يَكُونُونَ عَلَيْهِ لِبَداً قَالَ لَمَّا سَمِعُوا النَّبِيَّ ص يَتْلُو الْقُرْآنَ كَادُوا يَرْكَبُونَهُ مِنَ الْحِرْصِ لِمَا سَمِعُوهُ فَلَمْ يَعْلَمْ بِهِمْ حَتَّى أَتَاهُ الرَّسُولُ فَجَعَلَ يَقْرَأُ قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِ.

And from Ibn Abbas,

‘Regarding His-azwj Words: ***And that when Abdullah stood calling (to) him, they almost became crowding upon him [72:19]***. He said, ‘When they heard the Prophet-saww reciting the Quran, they were almost crowding him-saww from the eagerness when they heard him-saww. He-saww did not know of them until the Messenger-saww came to him-saww reciting: ***Say: ‘It is Revealed unto me that a number of the Jinn listened intently [72:1]***’’.[151] (non-Shia source)

113 وَ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ وَ أَنَّهُ لَمَّا قامَ عَبْدُ اللَّهِ يَدْعُوهُ كادُوا يَكُونُونَ عَلَيْهِ لِبَداً قَالَ لَمَّا أَتَى الْجِنُّ عَلَى رَسُولِ اللَّهِ ص وَ هُوَ يُصَلِّي بِأَصْحَابِهِ يَرْكَعُونَ بِرُكُوعِهِ وَ يَسْجُدُونَ بِسُجُودِهِ فَعَجِبُوا مِنْ طَوَاعِيَةِ أَصْحَابِهِ لَهُ فَقَالُوا لِقَوْمِهِمْ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَداً.

And from Ibn Abbas –

‘Regarding His-azwj Words: ***And that when Abdullah stood calling (to) him, they almost became crowding upon him [72:19]***. He said, ‘The Jinn came to Rasool-Allah-saww while he-saww was praying Salat with his-saww companions who were performing Ruk’u with his-saww Ruk’u and performing Sajdah with his-saww Sajdah. They were surprised from the obedience of his-saww companions to him-saww. They said to their people, ***when Abdullah stood calling (to) him, they almost became crowding upon him [72:19]***’’.[152] (non-Shia source)

114 وَ عَنِ ابْنِ مَسْعُودٍ قَالَ: انْطَلَقْتُ مَعَ النَّبِيِّ ص لَيْلَةَ الْجِنِّ حَتَّى أَتَى الْحَجُونَ فَخَطَّ عَلَيَّ خَطّاً ثُمَّ تَقَدَّمَ إِلَيْهِمْ فَازْدَادُوا عَلَيْهِ فَقَالَ سَيِّدُهُمْ يُقَالُ لَهُ وَرْدَانُ أَ لَا أُرْحِلُهُمْ عَنْكَ يَا رَسُولَ اللَّهِ فَقَالَ إِنَّهُ لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ.

[149] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 110
[150] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 111
[151] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 112
[152] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 113

And from Ibn Masoud who said,

'I went with the Prophet-saww on the night of the Jinn until I came to Al Jahour. He-saww drew a line (in the sand) to me, then went ahead to them. They crowded to him-saww. Their chief called Wardan said to him-saww, 'Shall I move them away from you-saww, O Rasool-Allah-saww?' He-saww said: '***no one can ever protect me from Allah, and I will never find a shelter from besides Him' [72:22]***''.[153] (non-Shia source)

115 حَيَاةُ الْحَيَوَانِ، رَوَى الْبَيْهَقِيُّ فِي دَلَائِلِ النُّبُوَّةِ عَنْ أَبِي دُجَانَةَ وَ اسْمُهُ سِمَاكُ بْنُ خَرَشَةَ قَالَ: شَكَوْتُ إِلَى النَّبِيِّ ص أَنِّي نِمْتُ فِي فِرَاشِي فَسَمِعْتُ صَرِيراً كَصَرِيرِ الرَّحَى وَ دَوِيّاً كَدَوِيِّ النَّحْلِ وَ لَمَعَاناً كَلَمْعِ الْبَرْقِ فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا بِظِلٍّ أَسْوَدَ يَعْلُو وَ يَطُولُ بِصَحْنِ دَارِي فَمَسِسْتُ جِلْدَهُ فَإِذَا هُوَ كَجِلْدِ الْقُنْفُذِ فَرَمَى فِي وَجْهِي مِثْلَ شَرَرِ النَّارِ

(The book) 'Hayaat Al Haywaan' – It is reported by Al Bayhaqi in 'Dalail Al Nabuwwah', from Abu Dujanah, and his name is Simar Bin Kharasha who said,

'I complained to the Prophet-saww, 'I slept in my bed. I heard creaking (grinding) like the grinding of the millstone, and buzzing like the buzzing of the bees, and flashes like the flashing of the lightning. I raised my head, and behold, I was with a black shadow rising and elongating in the courtyard of my house. I touched it's skin and it was like the skin of the hedgehog, and it pelted in my face like the sparks of the fire'.

فَقَالَ ص عَامِرْ دَارَكَ يَا أَبَا دُجَانَةَ ثُمَّ طَلَبَ دَوَاةً وَ قِرْطَاساً وَ أَمَرَ عَلِيّاً ع أَنْ يَكْتُبَ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ هَذَا كِتَابٌ مِنْ رَسُولِ رَبِّ الْعَالَمِينَ إِلَى مَنْ طَرَقَ الدَّارَ مِنَ الْعُمَّارِ وَ الزُّوَّارِ إِلَّا طَارِقاً يَطْرُقُ بِخَيْرٍ

He-saww said: 'Your house is inhabited (by the Jinn), O Abu Dajanah!' Then he-saww called for ink and paper and instructed Ali-asws to write: 'In the Name of Allah-azwj the Beneficent, the Merciful! This is a letter from Messenger-saww of Lord-azwj of the worlds, to the one who knocks on the door, from the suffering and the visitors except a night comer knocking with goodness.

أَمَّا بَعْدُ فَإِنَّ لَنَا وَ لَكُمْ فِي الْحَقِّ سَعَةً فَإِنْ يَكُنْ عَاشِقاً مُولَعاً أَوْ فَاجِراً مُقْتَحِماً فَهَذَا كِتَابُ اللَّهِ يَنْطِقُ عَلَيْنَا وَ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنْسِخُ ما كُنْتُمْ تَعْمَلُونَ إِنَّ رُسُلَنا يَكْتُبُونَ ما تَمْكُرُونَ

As for after, there is capaciousness for us-asws and you all regarding the truth. If he happens to be a lover, a friend, or an immoral, intrusive, so this Book of Allah-azwj, speaking to us-asws and ***you with the Truth. Surely, We would be Replicating whatever you would have done [45:29] surely, Our Messengers are writing down what you are plotting' [10:21]***.

اتْرُكُوا صَاحِبَ كِتَابِي هَذَا وَ انْطَلِقُوا إِلَى عَبَدَةِ الْأَصْنَامِ وَ إِلَى مَنْ يَزْعُمُ أَنَ مَعَ اللَّهِ إِلهاً آخَرَ لا إِلهَ إِلَّا هُوَ كُلُّ شَيْءٍ هالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَ إِلَيْهِ تُرْجَعُونَ

Leave (alone) the bearer of this letter of mine-asws and go to the idol worshippers and to the one who claims that ***And do not supplicate to another god along with Allah. There is no god***

[153] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 114

except Him. All things will perish except for His Face. For Him is the Decision and to Him you will be Returning [28:88].

حم لَا يُبْصِرُونَ حم عسق تَفَرَّقَ أَعْدَاءُ اللَّهِ وَ بَلَغَتْ حُجَّةُ اللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ فَسَيَكْفِيكَهُمُ اللَّهُ وَ هُوَ السَّمِيعُ الْعَلِيمُ

Ha Meem [41:1], they will not be seeing. ***Ha Meem [42:1] Ayn Seen Qaf [42:2]***. The enemies of Allah-azwj dispersed and the Argument of Allah-azwj was Delivered, and there is neither any might nor strength except Allah-azwj the Exalted, the Magnificent. ***and Allah will Suffice you against them, and He is the Hearing, the Knowing [2:137]***''.

قَالَ أَبُو دُجَانَةَ فَأَخَذْتُ الْكِتَابَ وَ أَدْرَجْتُهُ وَ حَمَلْتُهُ إِلَى دَارِي وَ جَعَلْتُهُ تَحْتَ رَأْسِي فَبِتُّ لَيْلَتِي فَمَا انْتَبَهْتُ إِلَّا مِنْ صُرَاخِ صَارِخٍ يَقُولُ يَا أَبَا دُجَانَةَ أَحْرَقْتَنَا بِهَذِهِ الْكَلِمَاتِ فَبِحَقِّ صَاحِبِكَ إِلَّا مَا رَفَعْتَ عَنَّا هَذَا الْكِتَابَ فَلَا عَوْدَ لَنَا فِي دَارِكَ وَ لَا فِي جِوَارِكَ وَ لَا فِي مَوْضِعٍ يَكُونُ فِيهِ هَذَا الْكِتَابُ

Abu Dujanah said, 'I took the letter and rolled it up, and carried it to my house and made it to be under my head. I spent my night. I did not take up except from a shouter shouting, 'O Abu Dujanah! You have burnt us with these phrases. By the right of your companion-saww, please raise this letter away from us, and there will be no return for us in your house, nor in your neighbourhood, nor in any place in which this letter happens to be'.

قَالَ أَبُو دُجَانَةَ لَا أَرْفَعُهُ حَتَّى أَسْتَأْذِنَ رَسُولَ اللَّهِ ص

Abu Dujanah said, 'I will not raise it until I seek permission of Rasool-Allah-saww'.

قَالَ أَبُو دُجَانَةَ وَ لَقَدْ طَالَتْ عَلَيَّ لَيْلَتِي مِمَّا سَمِعْتُ مِنْ أَنِينِ الْجِنِّ وَ صُرَاخِهِمْ وَ بُكَائِهِمْ حَتَّى أَصْبَحْتُ فَغَدَوْتُ فَصَلَّيْتُ الصُّبْحَ مَعَ رَسُولِ اللَّهِ وَ أَخْبَرْتُهُ بِمَا سَمِعْتُ مِنَ الْجِنِّ لَيْلَتِي وَ مَا قُلْتُ لَهُمْ

Abu Dujanah said, 'And my night was prolonged upon me from what I had heard from whining of the Jinn and their shouting and their wailing, until it was morning. I went and prayed the morning Salat with Rasool-Allah-saww and informed him-as with what I had heard from the Jinn during my night and what I had said to them.

فَقَالَ يَا أَبَا دُجَانَةَ ارْفَعْ عَنِ الْقَوْمِ فَوَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيّاً إِنَّهُمْ لَيَجِدُونَ أَلَمَ الْعَذَابِ إِلَى يَوْمِ الْقِيَامَةِ

He-saww said: 'O Abu Dujanah! Raise (the letter) from the group. By the One-azwj Who Sent me-saww with the truth as a Prophet-saww! They will be finding the pain of the torment up to the Day of Qiyamah!'

وَ رَوَاهُ الْوَابِلِيُّ الْحَافِظُ فِي كِتَابِ الْإِبَانَةِ وَ الْقُرْطُبِيُّ فِي كِتَابِ التَّذْكِرَةِ.

And it is reported by Al Waili the memoriser in the book 'Al Ibanah', and Al Qurtubi in the book 'Al-Tazkira''.[154] (non-Shia source)

[154] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 2 H 115

116 الْفِرْدَوْسُ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا رَأَيْتَ حَيَّةً فِي الطَّرِيقِ فَاقْتُلْهَا فَإِنِّي قَدْ شَرَطْتُ عَلَى الْجِنِّ أَنْ لَا يَظْهَرُوا فِي صُورَةِ الْحَيَّاتِ فَمَنْ ظَهَرَ فَقَدْ أَحَلَّ بِنَفْسِهِ.

(The book) 'Al-Firdows' –

'From Ali[-asws] Bin Abu Talib[-asws] having said: 'Rasool-Allah[-saww] said; 'Whenever you see a snake in the road, so kill it, for I[-saww] have stipulated upon the Jinn that they will not appear in the image of the snake. The one (from the Jinn) who appears (as such), he has exposed himself''.[155] (non-Shia source)

117 وَ أَقُولُ مِمَّا يُنَاسِبُ ذَلِكَ وَ يُؤَيِّدُهُ مَا ذَكَرَهُ شَارِحُ دِيوَانِ أَمِيرِ الْمُؤْمِنِينَ فِي فَوَاتِحِهِ حَيْثُ قَالَ نَقَلَ أُسْتَاذُنَا الْعَلَّامَةُ مَوْلَانَا جَلَالُ الدِّينِ مُحَمَّدٌ الدَّوَانِيُّ عَنِ الشَّيْخِ الْعَالِمِ الْعَامِلِ النَّقِيِّ الْكَامِلِ السَّيِّدِ صَفِيِّ الدِّينِ عَبْدِ الرَّحْمَنِ الْإِيجِيِّ أَنَّهُ قَالَ ذَكَرَ لِيَ الْفَاضِلُ الْعَالِمُ الْمُتَّقِي شَيْخُ أَبُو بَكْرٍ عَنِ الشَّيْخِ بُرْهَانِ الدِّينِ الْمَوْصِلِيِّ وَ هُوَ رَجُلٌ عَالِمٌ فَاضِلٌ صَالِحٌ وَرِعٌ

And I (Majlisi) am saying,

'From what is appropriate to that and supports it, is mentioned by the commentator of 'Diwan of Amir Al-Momineen[-asws]' in its beginning whereby he said, 'Our teacher the Alama, Mowlana Jalal Al-Deen Muhammad Al-Dawwany has transmitted from the sheikh, the scholar, the workers, the pure, the perfect, the Seyyid Say Al-Deen Abdul Rahman Al-Eyji. He said, 'It was mentioned to me by the meritorious scholar, the pious sheikh Abu Bakr, from the sheikh Burhan Al-Deen Al-Mowsily, and he is a scholarly man, meritorious, righteous, devout –

إِنَّا تَوَجَّهْنَا مِنْ مِصْرَ إِلَى مَكَّةَ نُرِيدُ الْحَجَّ فَنَزَلْنَا مَنْزِلًا وَ خَرَجَ عَلَيْنَا ثُعْبَانٌ فَثَارَ النَّاسُ إِلَى قَتْلِهِ فَقَتَلَهُ ابْنُ عَمِّي فَاخْتُطِفَ وَ نَحْنُ نَرَى سَعْيَهُ وَ تَبَادَرَ النَّاسِ عَلَى الْخَيْلِ وَ الرِّكَابِ يُرِيدُونَ رَدَّهُ فَلَمْ يَقْدِرُوا عَلَى ذَلِكَ فَحَصَلَ لَنَا مِنْ ذَلِكَ أَمْرٌ عَظِيمٌ

'We were heading from Egypt to Makkah intending the Hajj. We descended at a stop, and a serpent came out to us. The people went to kill it. A son of my uncle killed it. He was kidnapped and we were seeing his striving, and the people rushed upon the horses and the riding animals to return him, but they were not able upon that. A grievous matter resulted for us from that.

فَلَمَّا كَانَ آخِرُ النَّهَارِ جَاءَ وَ عَلَيْهِ السَّكِينَةُ وَ الْوَقَارُ فَسَأَلْنَاهُ مَا شَأْنُكَ فَقَالَ مَا هُوَ إِلَّا أَنْ قَتَلْتُ هَذَا الثُّعْبَانَ الَّذِي رَأَيْتُمُوهُ فَصَنَعَ بِي مَا رَأَيْتُمْ وَ إِذَا أَنَا بَيْنَ قَوْمٍ مِنَ الْجِنِّ يَقُولُ بَعْضُهُمْ قَتَلْتَ أَبِي وَ بَعْضُهُمْ قَتَلْتَ أَخِي وَ بَعْضُهُمْ قَتَلْتَ ابْنَ عَمِّي

When it was end of the day, he came and upon him was tranquillity and dignity. We asked him about his affair. He said, 'It is not except that I had kill this snake which you had seen, so it was done with me what you saw, and there I was between a group of Jinn. One of them said, 'You killed my father!' And one of them said, 'You killed my brother!' And one of them said, 'You kill my uncle!'

فَتَكَاثَرُوا عَلَيَّ وَ إِذَا رَجُلٌ لَصِقَ بِي وَ قَالَ لِي قُلْ أَنَا أَرْضَى بِاللَّهِ وَ بِالشَّرِيعَةِ الْمُحَمَّدِيَّةِ فَقُلْتُ ذَلِكَ فَأَشَارَ إِلَيْهِمْ أَنْ سِيرُوا إِلَى الشَّرْعِ فَسِرْنَا حَتَّى وَصَلْنَا إِلَى شَيْخٍ كَبِيرٍ عَلَى مَصْطَبَّةٍ فَلَمَّا صِرْنَا بَيْنَ يَدَيْهِ قَالَ خَلُّوا سَبِيلَهُ وَ ادَّعُوا عَلَيْهِ فَقَالَ الْأَوْلَادُ نَدَّعِي عَلَيْهِ أَنَّهُ قَتَلَ أَبَانَا

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They crowded upon me, and there was a man who clung to me and said to me, ‘Say, ‘I am pleased with Allah-azwj and with the Law of Muhammad-saww!’’ I said that. He indicated to them that they should travel to the street. We travelled until we arrived to an aged old man upon a terrace. When we came to be in front of him, he said, ‘Free his way, and supplicate against him! He has killed our father’.

فَقُلْتُ حَاشَ لِلَّهِ إِنَّا نَحْنُ وَفْدُ بَيْتِ اللَّهِ الْحَرَامِ نَزَلْنَا هَذَا الْمَنْزِلَ فَخَرَجَ عَلَيْنَا ثُعْبَانٌ فَتَبَادَرَ النَّاسُ إِلَى قَتْلِهِ فَضَرَبْتُهُ فَقَتَلْتُهُ

I said, ‘Don’t, for the Sake of Allah-azwj! Surely were delegates to the Sacred House of Allah-azwj. We had descended at this stop, and a snake emerged to us, so the people rushed to kill it. I struck it and killed it’.

فَلَمَّا سَمِعَ الشَّيْخُ مَقَالَتِي قَالَ خَلُّوا سَبِيلَهُ سَمِعْتُ بِبَطْنِ نَخْلَةَ عَنِ النَّبِيِّ ص مَنْ تَزَيَّا بِغَيْرِ زِيِّهِ فَقُتِلَ فَلَا دِيَةَ وَ لَا قَوَدَ انْتَهَى

When the old man heard my words, he said, ‘Free his way! I have heard in the interior of the date plantation from the Prophet-saww: ‘One who adorns (appears) in other than his adornment (appearance) and is killed, so there is neither any wergild nor any sitting (in judgment)’’ – end.

وَ أَقُولُ أَخْبَرَنِي وَالِدِي قُدِّسَ سِرُّهُ عَنِ الشَّيْخِ الْأَجَلِّ الْبَهِيِّ الشَّيْخِ بَهَاءِ الدِّينِ مُحَمَّدٍ الْعَامِلِيِّ رَوَّحَ اللَّهُ رُوحَهُ عَنِ الْمَوْلَى الْفَاضِلِ جَمَالِ الدِّينِ مَحْمُودٍ رَحِمَهُ اللَّهُ- عَنْ أُسْتَاذِهِ الْعَلَّامَةِ الدَّوَانِيِّ- عَنْ بَعْضِ أَصْحَابِهِ أَنَّهُ جَرَى عَلَيْهِ تِلْكَ الْوَاقِعَةُ إِلَّا أَنَّهُ قَالَ ذَهَبْتُ إِلَى الْخَلَاءِ فَظَهَرَتْ لِي حَيَّةٌ فَقَتَلْتُهَا

And I (Majlisi) am saying, ‘My father, holy be his soul, informed me from the sheykh, the most majestic, the glorious, the sheykh Baha Al Deen Muhammad Al Aamily, may Allah-azwj Rest his soul, from the master, the meritorious, Jamal Al Deen Mahmoud, may Allah-azwj have mercy on him, from his teacher the Allamah Al Dawany, from one of his companions that, that very event had flowed upon him except that he said, ‘I went to the toilet, and a snake appeared to me, so I killed it.

فَاجْتَمَعَ عَلَيَّ جَمٌّ غَفِيرٌ وَ أَخَذُونِي وَ ذَهَبُوا إِلَى مَلِكِهِمْ وَ هُوَ جَالِسٌ عَلَى كُرْسِيٍّ وَ ادَّعَوْا عَلَيَّ قَتْلَ وَالِدِهِمْ وَ وَلَدِهِمْ وَ قَرِيبِهِمْ كَمَا مَرَّ

And immense crowd (of Jinn) gathered against me and seized me, and they went (with me) to their king, and he was seated upon a chair, and they claimed against me the killing of their father, and their child, and their next of kin’ – like what has passed.

فَسَأَلَنِي عَنْ دِينِي فَقُلْتُ أَنَا مِنْ أَهْلِ الْإِسْلَامِ فَقَالَ اذْهَبُوا بِهِ إِلَى مَلِكِ الْمُسْلِمِينَ فَلَيْسَ لِي أَنْ أَقْضِيَ عَلَيْهِمْ بِعَهْدٍ مِنْ رَسُولِ اللَّهِ

He asked me about my religion. I said, ‘I am from the people of Al Islam’. He said, ‘Go with him to a king of the Muslims, for it isn’t for me that I should be judging upon them due to a pact from Rasool-Allah-saww!’

فَذَهَبُوا بِي إِلَى شَيْخٍ أَبْيَضِ الرَّأْسِ وَ اللِّحْيَةِ جَالِسٍ عَلَى سَرِيرٍ وَقَعَتْ حَاجِبَاهُ عَلَى عَيْنَيْهِ فَرَفَعَهُمَا وَ لَمَّا قَصَصْنَا عَلَيْهِ الْقِصَّةَ قَالَ اذْهَبُوا بِهِ إِلَى الْمَكَانِ الَّذِي أَخَذْتُمُوهُ مِنْهُ وَ خَلُّوا سَبِيلَهُ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ قَالَ مَنْ تَزَيَّا بِغَيْرِ زِيِّهِ فَدَمُهُ هَدَرٌ فَجَاءُوا بِي إِلَى هَذَا الْمَكَانِ وَ خَلَّوْا سَبِيلِي.

They went with me to an old man of white head and beard seated upon a bed. His eyebrows had fallen upon his eyes (out of old age). He raised them, and when we narrated the story to

him, he said, ‘Go with him to the very place which you had seized him from, and free his way, for I heard Rasool-Allah-saww say: ‘One who appears in other than his appearance, his blood is wasted’. They came with me to this place and freed my way’’.[156]

118 وَ أَقُولُ وَجَدْتُ فِي كِتَابِ أَخْبَارِ الْجِنِّ لِلشَّيْخِ مُسْلِمِ بْنِ مَحْمُودٍ مِنْ قُدَمَاءِ الْمُخَالِفِينَ رَوَى بِإِسْنَادِهِ عَنْ دِعْبِلِ بْنِ عَلِيٍّ الْخُزَاعِيِّ قَالَ: هَرَبْتُ مِنَ الْخَلِيفَةِ الْمُعْتَصِمِ فَبِتُّ لَيْلَةً بِنَيْسَابُورَ وَحْدِي وَ عَزَمْتُ عَلَى أَنْ أَعْمَلَ قَصِيدَةً فِي عَبْدِ اللَّهِ بْنِ طَاهِرٍ فِي تِلْكَ اللَّيْلَةِ وَ إِنِّي لَفِي ذَلِكَ إِذْ سَمِعْتُ وَ الْبَابَ مَرْدُودٌ عَلَيَّ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ أَلِجُ يَرْحَمُكَ اللَّهُ

And I (Majlisi) am saying, ‘I found in the book ‘Akhbar Al Jinn’ of the sheykh Muslim Bin Mahmoud, from the ancient ones of the adversaries (non-Shias), reporting by his chain from Deobel Bin Ali Al Khuzaie who said,

‘I fled from the caliph Al-Mu’tasim. I spent the night alone at Neshapur and determined upon that I shall work on a poem regarding Abdullah Bin Tahir, during that night, and I was in that when I heard, and the door opened upon me, ‘The greetings be to you, and Mercy of Allah-azwj and His-azwj Blessings’, etc. May Allah-azwj have Mercy on you!’

فَاقْشَعَرَّ بَدَنِي مِنْ ذَلِكَ وَ نَالَنِي أَمْرٌ عَظِيمٌ فَقَالَ لَا تَرُعْ عَافَاكَ اللَّهُ فَإِنِّي رَجُلٌ مِنَ الْجِنِّ إِخْوَانِكَ ثُمَّ مِنْ سَاكِنِي الْيَمَنِ طَرَأَ إِلَيْنَا طَارٍ مِنْ أَهْلِ الْعِرَاقِ وَ أَنْشَدَنَا قَصِيدَتَكَ وَ أَحْبَبْتُ أَنْ أَسْمَعَهَا مِنْكَ

My body hair stood upon from that and a grievous matter seized me. He said, ‘Do not panic, may Allah-azwj Grant you wellbeing. I am a man from the Jinn, your brother, then from the dwellers of Al Yemen. A flier flew to us from the people of Al-Iraq, and adjured us of your poem, and I loved to hear it from you!’

فَأَنْشَدْتُهُ

مَدَارِسُ آيَاتٍ خَلَتْ مِنْ تِلَاوَةٍ ... وَ مَنْزِلُ وَحْيٍ مُقْفِرُ الْعَرَصَاتِ
أُنَاسٌ عَلَى الْخَيْرِ مِنْهُمْ وَ جَعْفَرٌ ... وَ حَمْزَةُ وَ السَّجَّادُ ذُو الثَّفِنَاتِ
إِذَا فَخَرُوا يَوْماً أَتَوْا بِمُحَمَّدٍ ... وَ جِبْرِيلَ وَ الْفُرْقَانِ وَ السُّوَرَاتِ

I prosed, ‘*The schools of Verses are empty from recitations, and the house of the Revelation is a desolate plain. Some people from them are upon the good, and Ja’far-as, and Hamza-as, and Al-Sajjad-asws with the callouses. When they pride one day, they would come with Muhammad-asws, and Jibraeel-as, and the Furqan and the Chapters*’.

فَأَنْشَدْتُهُ إِلَى آخِرِهَا فَبَكَى حَتَّى خَرَّ مَغْشِيّاً عَلَيْهِ ثُمَّ قَالَ رَحِمَكَ اللَّهُ أَ لَا أُحَدِّثُكَ حَدِيثاً يَزِيدُ فِي نِيَّتِكَ وَ يُعِينُكَ عَلَى التَّمَسُّكِ بِمَذْهَبِكَ قُلْتُ بَلَى

I prosed it up to its end. He cried until he fell down with unconsciousness upon him, then said, ‘May Allah-azwj have Mercy on you! Shall I narrate to you a Hadeeth increasing in your intention and assisting you upon the attachment with your doctrine?’ I said, ‘Yes’.

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قَالَ مَكَثْتُ حِيناً أَسْمَعُ بِذِكْرِ جَعْفَرِ بْنِ مُحَمَّدٍ ص فَصِرْتُ إِلَى الْمَدِينَةِ فَسَمِعْتُهُ يَقُولُ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ص قَالَ عَلِيٌّ وَ أَهْلُ بَيْتِهِ الْفَائِزُونَ ثُمَّ وَدَّعَنِي لِيَنْصَرِفَ فَقُلْتُ رَحِمَكَ اللَّهُ إِنْ رَأَيْتَ أَنْ تُخْبِرَنِي بِاسْمِكَ قَالَ أَنَا ظَبْيَانُ بْنُ عَامِرٍ.

He said, 'I remained for a time listening to the mention of Ja'far Bin Muhammad-asws, so I came to Al Medina and listened to him-asws saying: 'It is narrated to me-asws by my-asws father-asws, from his-asws father-asws, from his-asws grandfather-asws that Rasool-Allah-saww said: 'Ali-asws and his-asws family members are the successful ones!' Then he-asws bade me farewell to leave. I said, 'May Allah-azwj have Mercy on you-asws! If you-asws could see fit to inform me of your-asws name'. He said, 'I am Zabyan Bin Aamir''.[157] (Not a Hadeeth)

119 وَ مِنْهُ، عَنِ الْمُفَضَّلِ قَالَ: رَكِبْنَا فِي بَحْرِ الْخَزَرِ حَتَّى إِذَا كُنَّا غَيْرَ بَعِيدٍ لَجَّجَ مَرْكَبُنَا وَ سَاقَتْهُ الشِّمَالُ شَهْراً فِي اللُّجَّةِ ثُمَّ انْكَسَرَ بِنَا فَوَقَعْتُ أَنَا وَ رَجُلٌ مِنْ قُرَيْشٍ إِلَى جَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ لَيْسَ بِهَا أَنِيسٌ فَجَعَلْنَا نَطْمَعُ فِي الْحَيَاةِ وَ أَشْرَفْنَا عَلَى هُوَّةٍ فَإِذَا بِشَيْخٍ مُسْتَنِدٍ إِلَى شَجَرَةٍ عَظِيمَةٍ

And from him, from Al Mufazzal who said,

'We sailed in the green sea until when we were not face, our ship swayed and it's aft fell into the abyss, then it broke with us. I and a man from Quraish fell to an island from the islands of the sea. There were not people in it. We coveted the life, and we were overlooking upon a chasm, and there was an old man leaning to a large tree.

فَلَمَّا رَآنَا تَحَسْحَسَ وَ أَنَافَ إِلَيْنَا فَفَزِعْنَا مِنْهُ فَدَنَوْنَا فَقُلْنَا السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ فَأَنِسْنَا بِهِ وَ جَلَسْنَا إِلَيْهِ فَقَالَ مَا خَطْبُكُمَا فَأَخْبَرْنَاهُ فَضَحِكَ وَ قَالَ مَا وَطِئَ هَذِهِ الْأَرْضَ مِنْ وُلْدِ آدَمَ قَطُّ أَحَدٌ إِلَّا أَنْتُمَا فَمَنْ أَنْتُمَا قُلْنَا مِنَ الْعَرَبِ

When he saw us, he hissed and came towards us. We were alarmed from him. He came near us. We said, 'The greetings be upon you, and Mercy of Allah-azwj and His-azwj Blessings!' We were comforted with him and sat to him. He said, 'What is your talk (story)?' We informed him. He laughed and said, 'No one from the children of Adam-as has trodden this land at all, except you two. So who are you both?' We said, 'From the Arabs'.

فَقَالَ بِأَبِي وَ أُمِّيَ الْعَرَبَ فَمِنْ أَيِّهَا أَنْتُمَا فَقُلْتُ أَمَّا أَنَا فَرَجُلٌ مِنْ خُزَاعَةَ وَ أَمَّا صَاحِبِي فَمِنْ قُرَيْشٍ

He said, 'By my father and my mother! The Arabs, so from which of it are you two?' I said, 'As for me, I am a man from Khuza'a, and as for my companion, he is from Qureysh'.

قَالَ بِأَبِي وَ أُمِّي قُرَيْشاً وَ أَحْمَدَهَا يَا أَخَا خُزَاعَةَ مَنِ الْقَائِلُ

كَأَنْ لَمْ يَكُنْ بَيْنَ الْحَجُونِ إِلَى الصَّفَا أَنِيسٌ وَ لَمْ يَسْمُرْ بِمَكَّةَ سَامِرٌ

He said, 'By my father and my mother! A Qureysh and I praise them, O brother of Khuza'a, of the speaker (for a couplet), '*As if there are no people between Al Hajoun and Al Safa, and no passer-by passed by at Makkah*'.

قُلْتُ نَعَمْ ذَلِكَ الْحَارِثُ بْنُ مُضَاضٍ الْجُرْهُمِيُّ قَالَ هُوَ ذَلِكَ يَا أَخَا قُرَيْشٍ أَ وُلِدَ عَبْدُ الْمُطَّلِبِ بْنُ هَاشِمٍ

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I said, ‘Yes. That is Al-Haris Bin Musas Al-Jurhumy (one who prosed that)’. He said, ‘He is that O brother Quraish! Has Abdul Muttalib Bin Hashim-as been born?’

قَالَ قُلْتُ أَيْنَ يَذْهَبُ بِكَ يَرْحَمُكَ اللَّهُ فَقَالَ أَرَى زَمَاناً قَدْ تَقَارَبَتْ أَيَّامُهُ أَ فَوُلِدَ ابْنُهُ عَبْدُ اللَّهِ قُلْتُ إِنَّكَ تَسْأَلُ مَسْأَلَةَ مَنْ كَانَ مِنَ الْمَوْتَى

He (the narrator) said, ‘I said, ‘Where are you going with it? May Allah-azwj have Mercy on you!’ He said, ‘I have seen for a long time, his-as days have drawn near’. I said, ‘You are asking a question about the one who was from the deceased’.

قَالَ فَتَزَايَدَ ثُمَّ قَالَ فَابْنُهُ مُحَمَّدٌ الْهَادِي ع

He said, ‘It has increased’. Then he said, ‘So (what about) his-as son-as Muhammad-saww, the guide?’

قَالَ قُلْتُ مَاتَ رَسُولُ اللَّهِ ص مُنْذُ أَرْبَعِينَ سَنَةً فَشَهَقَ شَهْقَةً حَتَّى ظَنَنَّا أَنَّ نَفْسَهُ خَرَجَتْ وَ انْخَفَضَ حَتَّى صَارَ كَالْفَرْخِ فَأَنْشَأَ يَقُولُ

وَ لَرُبَّ رَاجٍ حِيلَ دُونَ رَجَائِهِ وَ مُؤَمِّلٍ ذَهَبَتْ بِهِ الْآمَالُ

He (the narrator) said, ‘I said, ‘Rasool-Allah-saww has been dead since forty years. He gasped such a gasp, we thought his soul had come out and he fell down until he became like the chick. He prosed (a couplet) saying, ‘*And perhaps a hope is a barrier besides his hope, and the one with hope has gone away with the hopes*’.

ثُمَّ جَعَلَ يَنُوحُ وَ يَبْكِي حَتَّى بَلَّ دَمْعُهُ لِحْيَتَهُ فَبَكَيْنَا لِبُكَائِهِ ثُمَّ قُلْنَا أَيُّهَا الشَّيْخُ قَدْ سَأَلْتَنَا فَأَخْبَرْنَاكَ فَسَأَلْنَاكَ بِاللَّهِ إِلَّا أَخْبَرْتَنَا مَنْ أَنْتَ

Then he went on to lament and cry until his tears dampened his beard, so we cried to his crying. Then we said, ‘O you sheikh! You have asked us, and we informed you, so we are asking you, by Allah-azwj, inform us who you are!’

قَالَ أَنَا السَّفَّاحُ بْنُ زَفَرَاتِ الْجِنِّيُّ لَمْ أَزَلْ مُؤْمِناً بِاللَّهِ وَ بِرَسُولِهِ وَ مُصَدِّقاً وَ كُنْتُ أَعْرِفُ التَّوْرَاةَ وَ الْإِنْجِيلَ وَ كُنْتُ أَرْجُو أَنِّي أَرَى مُحَمَّداً وَ أَنِّي لَمَّا تَعَفْرَتَتِ الْجِنُّ وَ تَطَلَّقَتِ الطَّوَالِقُ مِنْهَا خَبَأْتُ نَفْسِي فِي هَذِهِ الْجَزِيرَةِ لِعِبَادَةِ اللَّهِ وَ تَوْحِيدِهِ وَ انْتِصَارِ نَبِيِّهِ مُحَمَّدٍ ص

He said, ‘I am Al-Saffah Bin Zafarit, the Jinn. I have not ceased to be a believer in Allah-azwj and His-azwj Rasool-saww, and a ratifier, and I know the Torah and the Evangel, and I used to hope to see Muhammad-saww, and when I was a wicked one of the Jinn, and I freed myself from them, I hid myself in this island to worship Allah-azwj and His-azwj Oneness, and to help His-azwj Prophet-saww, Muhammad-saww.

وَ آلَيْتُ عَلَى نَفْسِي أَنْ لَا أَبْرَحَ هَاهُنَا حَتَّى أَسْمَعَ بِخُرُوجِهِ وَ لَقَدْ تَقَاصَرَتْ أَعْمَارُ الْآدَمِيِّينَ بَعْدِي لَمَّا صِرْتُ فِي هَذِهِ الْجَزِيرَةِ مُنْذُ أَرْبَعِمِائَةِ سَنَةٍ وَ عَبْدُ مَنَافٍ إِذْ ذَاكَ غُلَامٌ يَفَعٌ مَا ظَنَنْتُ أَنَّهُ وُلِدَ لَهُ وَ ذَلِكَ أَنَّا نَجِدُ عِلْمَ الْأَحَادِيثِ وَ لَا يَعْلَمُ الْآجَالَ إِلَّا اللَّهُ

And I have sworn upon myself that I will not depart from over here until I hear of his-saww emergence; and the ages of the human beings have fallen short after me. When I came to be in this island, since four hundred years ago, and Abd Manaf-as was a boy when it was that, a child. I did not thing that a child had been born for him-as, and that is because we do find the knowledge of the Ahadeeth, and no one knows the terms (lifespans) except Allah-azwj.

وَ أَمَّا أَنْتُمَا أَيُّهَا الرَّجُلَانِ فَبَيْنَكُمَا وَ بَيْنَ الْآدَمِيِّينَ مَسِيرَةُ أَكْثَرِ مِنْ سَنَةٍ وَ لَكِنْ خُذْ هَذَا الْعُودَ وَ أَخْرِجْ مِنْ تَحْتِ رِجْلِهِ عُوداً فَاكْتَفِلَاهُ كَالدَّابَّةِ فَإِنَّهُ يُؤَدِّيكُمَا إِلَى بِلَادِكُمَا فَاقْرَءَا عَلَى رَسُولِ اللَّهِ ص مِنِّي السَّلَامَ فَإِنِّي طَامِعٌ بِجِوَارِ قَبْرِهِ

And as for you both, O you two men, so between you both and the (other) human beings, there is a travel distance of more than a year but take this plank' – and he brought out a plank from beneath his legs – 'and ride it like the animal, for it would deliver you to your city. Convey to Rasool-Allah-saww, the greetings from me, for I covet to be in the vicinity of his-saww grave'.

قَالَ فَفَعَلْنَا مَا أُمِرْنَاهُ بِهِ فَأَصْبَحْنَا فِي آمُدَ.

He (the narrator) said, 'We did what he had instructed us, and in the morning, we were at Amud (a border town)''.[158] (Not a Hadeeth)

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CHAPTER 3 – IBLEES[-la], MAY ALLAH[-azwj] CURSE HIM[-la], AND HIS[-la] STORY, AND BEGINNING OF HIS[-la] CREATION, AND HIS[-la] PLOTS, AND HIS[-la] TRAPS, AND SITATION OF HIS[-la] OFFSPRING, AND THE PRECAUTION FROM THEM. MAY ALLAH[-azwj] SHELTER US FROM THEIR EVILS.

الآيات

The Verses –

البقرة وَ لا تَتَّبِعُوا خُطُواتِ الشَّيْطانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ إِنَّما يَأْمُرُكُمْ بِالسُّوءِ وَ الْفَحْشاءِ وَ أَنْ تَقُولُوا عَلَى اللَّهِ ما لا تَعْلَمُونَ

(Surah) Al Baqarah: ***and do not follow the footsteps of Satan; he, for you all, is a Clarified enemy [2:168] But rather, he is instructing you with the evil and the immoralities, and that you should be saying against Allah what you do not know [2:169]***.

و قال تعالى الشَّيْطانُ يَعِدُكُمُ الْفَقْرَ وَ يَأْمُرُكُمْ بِالْفَحْشاءِ

And the Exalted Said: ***The Satan promises you the poverty and instructs you with the immoralities, [2:268]***.

و قال سبحانه الَّذِينَ يَأْكُلُونَ الرِّبا لا يَقُومُونَ إِلَّا كَما يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطانُ مِنَ الْمَسِ

And the Glorious Said: ***Those who are consuming the interest are not standing except as the standing of the one whom the Satan has confused him from the craze. [2:275]***.

آل عمران وَ إِنِّي أُعِيذُها بِكَ وَ ذُرِّيَّتَها مِنَ الشَّيْطانِ الرَّجِيمِ

(Surah) Aal e Imran[-as]: ***and I seek Refuge with You for her and her offspring from the Pelted Satan' [3:36]***.

و قال إِنَّما ذلِكُمُ الشَّيْطانُ يُخَوِّفُ أَوْلِياءَهُ فَلا تَخافُوهُمْ وَ خافُونِ إِنْ كُنْتُمْ مُؤْمِنِينَ

And Said: ***But rather that is the Satan. He Instils fear in his friends, so do not fear them and fear Me if you were Momineen [3:174]***.

النساء وَ مَنْ يَكُنِ الشَّيْطانُ لَهُ قَرِيناً فَساءَ قَرِيناً

(Surah) Al Nisa: ***and the one for whom the Satan was an associate, so he is an evil associate [4:38]***.

و قال تعالى فَقاتِلُوا أَوْلِياءَ الشَّيْطانِ إِنَّ كَيْدَ الشَّيْطانِ كانَ ضَعِيفاً

And the Exalted Said: ***Therefore fight the friends of the Satan, surely the strategy of the Satan would always be weak [4:76]***.

و قال وَ لَوْ لا فَضْلُ اللَّهِ عَلَيْكُمْ وَ رَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطانَ إِلَّا قَلِيلًا

And Said: ***and had it not been for the Grace of Allah upon you and His Mercy, you would have followed the Satan except for a few [4:83]***.

و قال تعالى إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِناثاً وَ إِنْ يَدْعُونَ إِلَّا شَيْطاناً مَرِيداً

And the Exalted Said: ***They are not calling to the one besides Him except for females (deities), and that they are not calling to anyone except a rebellious Satan [4:117]***.

لَعَنَهُ اللَّهُ وَ قالَ لَأَتَّخِذَنَّ مِنْ عِبادِكَ نَصِيباً مَفْرُوضاً

Allah Cursed him and he said: 'I shall be taking from Your servants an Imposed share' [4:118].

وَ لَأُضِلَّنَّهُمْ وَ لَأُمَنِّيَنَّهُمْ وَ لَآمُرَنَّهُمْ فَلَيُبَتِّكُنَّ آذانَ الْأَنْعامِ وَ لَآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ وَ مَنْ يَتَّخِذِ الشَّيْطانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْراناً مُبِيناً

'And I will stray them, and arouse their desires, and instruct them, so they will slit the ears of the cattle, and I will instruct them, and they would change the nature (Created by) Allah'; and the one who takes the Satan as a guardian from besides Allah, so he has lost with a clear loss [4:119].

يَعِدُهُمْ وَ يُمَنِّيهِمْ وَ ما يَعِدُهُمُ الشَّيْطانُ إِلَّا غُرُوراً

He promises them and arouses their desires; and the Satan does not promise them except to deceive [4:120].

أُولئِكَ مَأْواهُمْ جَهَنَّمُ وَ لا يَجِدُونَ عَنْها مَحِيصاً

They, their abode is Hell, and they will not be finding an escape from it [4:121].

المائدة إِنَّما يُرِيدُ الشَّيْطانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَداوَةَ وَ الْبَغْضاءَ فِي الْخَمْرِ وَ الْمَيْسِرِ وَ يَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَ عَنِ الصَّلاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ

(Surah) Al Ma'idah: ***But rather, the Satan intends for the enmity and the hatred to occur between you regarding the wine, and the gambling, and he hinders you from the Mention of Allah and from the Salat. So will you (not) be abstaining? [5:91]***.

الأنعام وَ كَذلِكَ جَعَلْنا لِكُلِّ نَبِيٍّ عَدُوًّا شَياطِينَ الْإِنْسِ وَ الْجِنِّ يُوحِي بَعْضُهُمْ إِلى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُوراً

(Surah) Al Anaam: ***And like that We Make an enemy for every Prophet, Satans of the humans and the Jinn, suggesting flowery words to each other, deceiving; [6:112]***.

و قال وَ إِنَّ الشَّياطِينَ لَيُوحُونَ إِلى أَوْلِيائِهِمْ لِيُجادِلُوكُمْ

And Said: ***and that the Satans are suggesting to their friends to contend with you all, [6:121]***.

و قال تعالى وَ لا تَتَّبِعُوا خُطُواتِ الشَّيْطانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

And the Exalted ***and do not be following the footsteps of the Satan, he is a clear enemy for you [6:142]***.

الأعراف وَ لَقَدْ خَلَقْناكُمْ ثُمَّ صَوَّرْناكُمْ ثُمَّ قُلْنا لِلْمَلائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ

(Surah) Al A'raaf: ***And We Created you, then We Shaped you, then We Said to the Angels: "Perform Sajdah to Adam". So they performed Sajdah except Iblees; he did not happen to be from the prostrators [7:11]***.

قالَ ما مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نارٍ وَ خَلَقْتَهُ مِنْ طِينٍ

(Allah) Said: "What prevented you to perform Sajdah when I Commanded you?" He (Iblees) said, 'I am better than him. You Created me from fire and Created him from clay' [7:12].

قالَ فَاهْبِطْ مِنْها فَما يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيها فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ

(Allah) Said: "Then get down from it, and there would not happen to be for that you be arrogant therein. Therefore, get out, for you are from the belittled ones" [7:13].

قالَ أَنْظِرْنِي إِلى يَوْمِ يُبْعَثُونَ

He said, 'Respite me to the Day they would be Resurrected' [7:14].

قالَ إِنَّكَ مِنَ الْمُنْظَرِينَ

He said: "You are from the Respited ones" [7:15].

قالَ فَبِما أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِراطَكَ الْمُسْتَقِيمَ

He said, 'So, due to Your Deviating me, I will sit (in ambush) for them on Your Straight Path [7:16].

ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَ مِنْ خَلْفِهِمْ وَ عَنْ أَيْمانِهِمْ وَ عَنْ شَمائِلِهِمْ وَ لا تَجِدُ أَكْثَرَهُمْ شاكِرِينَ

Then I will come to them from their front, and from their back, and on their right, and on their left, and You will not Find most of them as thankful ones' [7:17].

قالَ اخْرُجْ مِنْها مَذْؤُماً مَدْحُوراً لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ إلى آخر ما مر في قصة آدم

He said: "Get out from it, disgraced, expelled! As for the ones from them who follow you, I will Fill Hell from you altogether" [7:18] – up to the end of what has passed in the story of Adam-as.

و قال تعالى وَ أَقُلْ لَكُما إِنَّ الشَّيْطانَ لَكُما عَدُوٌّ مُبِينٌ

And the Exalted Said: ***Did I not Forbid you two from that tree and Said to you that the Satan is your open enemy?" [7:22]***.

و قال تعالى يا بَنِي آدَمَ لا يَفْتِنَنَّكُمُ الشَّيْطانُ كَما أَخْرَجَ أَبَوَيْكُمْ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُما لِباسَهُما لِيُرِيَهُما سَوْآتِهِما إِنَّهُ يَراكُمْ هُوَ وَ قَبِيلُهُ مِنْ حَيْثُ لا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّياطِينَ أَوْلِياءَ لِلَّذِينَ لا يُؤْمِنُونَ

And the Exalted Said: ***O children of Adam! Do not let the Satan tempt you just as he got your parents exited from the Garden, snatching their clothes from them in order to show them their evil. He can see you, him, and his tribe, from where you cannot see them. We Made the Satans to be friends of those who do not believe [7:27]***.

و قال تعالى إِنَّهُمُ اتَّخَذُوا الشَّياطِينَ أَوْلِياءَ مِنْ دُونِ اللَّهِ

And the Exalted Said: ***They are taking the Satans as friends from besides Allah and are reckoning that they are rightly Guided ones [7:30]***.

و قال تعالى وَ إِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ

And the Exalted Said: ***And if an evil suggestion from the Satan hurts you, then seek refuge with Allah, He is the Hearing, Knowing [7:200]***.

إِنَّ الَّذِينَ اتَّقَوْا إِذا مَسَّهُمْ طائِفٌ مِنَ الشَّيْطانِ تَذَكَّرُوا فَإِذا هُمْ مُبْصِرُونَ

Surely those who fear when an evil from the Satan touches them, they are mindful, and then they are seeing [7:201].

وَ إِخْوانُهُمْ يَمُدُّونَهُمْ فِي الْغَيِّ ثُمَّ لا يُقْصِرُونَ

And their brethren are extending them in the error, then they are not ceasing [7:202].

الأنفال وَ إِذْ زَيَّنَ لَهُمُ الشَّيْطانُ أَعْمالَهُمْ وَ قالَ لا غالِبَ لَكُمُ الْيَوْمَ مِنَ النَّاسِ وَ إِنِّي جارٌ لَكُمْ فَلَمَّا تَراءَتِ الْفِئَتانِ نَكَصَ عَلى عَقِبَيْهِ وَ قالَ إِنِّي بَرِيءٌ مِنْكُمْ إِنِّي أَرى ما لا تَرَوْنَ إِنِّي أَخافُ اللَّهَ وَ اللَّهُ شَدِيدُ الْعِقابِ

(Surah) Al Anfaal: ***And when the Satan adorned their deeds for them and said, 'There would be none from the people to overcome you today, and I am a friend for you'. So when the two parties saw (each other), he turned upon his heels and said, 'I am disavowed from you. Surely, I can see what you are not seeing. I fear Allah, and Allah is Severe of the Punishment' [8:48]***.

يوسف إِنَّ الشَّيْطانَ لِلْإِنْسانِ عَدُوٌّ مُبِينٌ

(Surah) Yusuf-as: ***surely the Satan is a clear enemy to the humans' [12:5]***.

و قال تعالى فَأَنْساهُ الشَّيْطانُ ذِكْرَ رَبِّهِ

And the Exalted Said: ***But the Satan made him forget mentioning to his master, [12:42]***.

و قال مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطانُ بَيْنِي وَ بَيْنَ إِخْوَتِي

And Said: ***Surely, the Satan sowed discord between me and my brothers. My Lord is Nice (to) whoever He so Desires to. He is the Knowing, the Wise [12:100]***.

إبراهيم وَ قالَ الشَّيْطانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَ وَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَ ما كانَ لِيَ عَلَيْكُمْ مِنْ سُلْطانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلا تَلُومُونِي وَ لُومُوا أَنْفُسَكُمْ ما أَنَا بِمُصْرِخِكُمْ وَ ما أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِما أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَ الظَّالِمِينَ لَهُمْ عَذابٌ أَلِيمٌ

And the Satan will say when the matters are Decided, 'Surely Allah Promised you a Promise of the Truth, and I promised you, then I broke it to you, and there was no authority for me upon you except that I called you, so you responded to me. Therefore, do not blame me, but blame your own selves. I am not going to cry out to you all for help and you should not cry out to me for help. I denied what you were associating from before. Surely the unjust, for them would be in a painful Punishment [14:22].

الحجر وَ حَفِظْناها مِنْ كُلِّ شَيْطانٍ رَجِيمٍ إِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَأَتْبَعَهُ شِهابٌ مُبِينٌ

(Surah) Al Hijr: ***And We Guard these against every Pelted Satan [15:17] Except one who steals the hearing, so there pursued him a visible flame [15:18]***.

و قال سبحانه وَ إِذْ قالَ رَبُّكَ لِلْمَلائِكَةِ إِنِّي خالِقٌ بَشَراً مِنْ صَلْصالٍ مِنْ حَمَإٍ مَسْنُونٍ

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

فَإِذا سَوَّيْتُهُ وَ نَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ ساجِدِينَ

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

فَسَجَدَ الْمَلائِكَةُ كُلُّهُمْ أَجْمَعُونَ إِلَّا إِبْلِيسَ أَبى أَنْ يَكُونَ مَعَ السَّاجِدِينَ

So the Angels did Sajdah, all of them in their entirety [15:30] Except for Iblees. He refused to become with the prostrating ones [15:31].

قالَ يا إِبْلِيسُ ما لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ

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

قالَ لَمْ أَكُنْ لِأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصالٍ مِنْ حَمَإٍ مَسْنُونٍ

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

قالَ فَاخْرُجْ مِنْها فَإِنَّكَ رَجِيمٌ وَ إِنَّ عَلَيْكَ اللَّعْنَةَ إِلى يَوْمِ الدِّينِ

He said: "Then exit from it, for you are Pelted [15:34] And surely upon you is the Curse up to the Day of the Religion (Reckoning)!" [15:35].

قالَ رَبِّ فَأَنْظِرْنِي إِلى يَوْمِ يُبْعَثُونَ

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

قالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلى يَوْمِ الْوَقْتِ الْمَعْلُومِ

He said: "So you are from the Respited ones [15:37] Up to the Day of the known time" [15:38].

قالَ رَبِّ بِما أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ إِلَّا عِبادَكَ مِنْهُمُ الْمُخْلَصِينَ

He said, 'Lord! Due to You having Misled me, I will adorn for them in the earth and will mislead them in their entirety [15:39] Except for Your servants from them, the sincere ones' [15:40].

قالَ هذا صِراطٌ عَلَيَّ مُسْتَقِيمٌ

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

إِنَّ عِبادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغاوِينَ وَ إِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ

Surely, (as for) My servants, there wouldn't be any authority for you upon them, except for the ones who follow you from the straying ones [15:42] And surely Hell is Promised to them altogether [15:43].

النحل فَزَيَّنَ لَهُمُ الشَّيْطانُ أَعْمالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ

(Surah) Al Nahl: ***but the Satan adorned their deeds for them. So he would be their guardian on the Day [16:63]***.

و قال تعالى فَإِذا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطانِ الرَّجِيمِ

And the Exalted Said: ***So whenever you recite the Quran, seek Refuge with Allah from the Pelted Satan [16:98]***.

إِنَّهُ لَيْسَ لَهُ سُلْطانٌ عَلَى الَّذِينَ آمَنُوا وَ عَلى رَبِّهِمْ يَتَوَكَّلُونَ

Surely there isn't any authority for him upon those who are believing, and upon their Lord they are relying [16:99].

إِنَّما سُلْطانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَ الَّذِينَ هُمْ بِهِ مُشْرِكُونَ

But rather, his authority is upon those who befriend him and those who associate with Him [16:100].

الإسراء إِنَّ الْمُبَذِّرِينَ كانُوا إِخْوانَ الشَّياطِينِ وَ كانَ الشَّيْطانُ لِرَبِّهِ كَفُوراً

(Surah) Al Isra'a: ***Surely the squanderers were always the brethren of the Satans and the Satan was always ungrateful to his Lord [17:27]***.

و قال تعالى إِنَّ الشَّيْطانَ يَنْزَغُ بَيْنَهُمْ إِنَّ الشَّيْطانَ كانَ لِلْإِنْسانِ عَدُوًّا مُبِيناً

And the Exalted Said: ***Surely the Satan sows discord between them; surely the Satan was always an open enemy to the human beings [17:53]***.

و قال تعالى وَ إِذْ قُلْنا لِلْمَلائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قالَ أَ أَسْجُدُ لِمَنْ خَلَقْتَ طِيناً

And the Exalted Said: ***And when We Said to the Angels: "Do Sajdah to Adam!" They did Sajdah, except Iblees. He said, 'Should I do Sajdah to one You Created as clay?' [17:61]***.

قالَ أَ رَأَيْتَكَ هذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِ إِلى يَوْمِ الْقِيامَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا

He (Iblees) said, 'Do You See this one whom You have Honoured over me? If You were to Respite me to the Day of Judgement I will destroy his offspring except a few' [17:62].

قالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزاؤُكُمْ جَزاءً مَوْفُوراً

He Said: "Go away! The ones from them who follow you, then Hell would be your Recompense, a full Recompense [17:63].

وَ اسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَ أَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَ رَجِلِكَ وَ شارِكْهُمْ فِي الْأَمْوالِ وَ الْأَوْلادِ وَ عِدْهُمْ وَ ما يَعِدُهُمُ الشَّيْطانُ إِلَّا غُرُوراً

And deceive the ones you can from them by your voice and call against them your cavalry and your infantry and participate in their wealth and their children and promise them!" And the Satan will not promise them except to deceive [17:64].

إِنَّ عِبادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطانٌ وَ كَفى بِرَبِّكَ وَكِيلًا

Surely (as for) My servants, there isn't any authority for you upon them, and suffice with your Lord as a Protector [17:65].

الكهف وَ إِذْ قُلْنا لِلْمَلائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَ فَتَتَّخِذُونَهُ وَ ذُرِّيَّتَهُ أَوْلِياءَ مِنْ دُونِي وَ هُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا

(Surah) Al Kahf: ***And when We Said to the Angels: "Do Sajdah to Adam!" So they did Sajdah, except for Iblees. He was from the Jinn, and he debauched from the Command of his Lord. Will you take him and his offspring as friends from besides Me and they are enemies of yours? Evil is the replacement of the unjust ones [18:50]***.

ما أَشْهَدْتُهُمْ خَلْقَ السَّماواتِ وَ الْأَرْضِ وَ لا خَلْقَ أَنْفُسِهِمْ وَ ما كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُداً

I did not Make them witness the Creation of the skies and the earth, nor the Creation of their own selves, and I would not Take the strayers for support [18:51].

و قال تعالى وَ ما أَنْسانِيهُ إِلَّا الشَّيْطانُ أَنْ أَذْكُرَهُ

And the Exalted Said: ***And none made me forget mentioning it except the Satan, [18:63]***.

مريم يا أَبَتِ لا تَعْبُدِ الشَّيْطانَ إِنَّ الشَّيْطانَ كانَ لِلرَّحْمنِ عَصِيًّا

(Surah) Maryam-as: ***O father! Do not worship the Satan. Surely, the Satan was disobedient to the Beneficent [19:44]***.

يا أَبَتِ إِنِّي أَخافُ أَنْ يَمَسَّكَ عَذابٌ مِنَ الرَّحْمنِ فَتَكُونَ لِلشَّيْطانِ وَلِيًّا

O father! I fear that a Punishment from the Beneficent may touch you and you would become a friend of the Satan' [19:45].

و قال تعالى فَوَ رَبِّكَ لَنَحْشُرَنَّهُمْ وَ الشَّياطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا

And the Exalted Said: ***So by your Lord! We will Gather them together and the Satans, then We will Present them kneeling around Hell [19:68]***.

و قال تعالى أَ لَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّياطِينَ عَلَى الْكافِرِينَ تَؤُزُّهُمْ أَزًّا

And the Exalted Said: ***Do you not see that We have Sent the Satans upon the Kafirs, inciting them by an incitement? [19:83]***.

طه فَسَجَدُوا إِلَّا إِبْلِيسَ إلى قوله تعالى فَوَسْوَسَ إِلَيْهِ الشَّيْطانُ

(Surah) Ta Ha: ***So they did Sajdah, except Iblees. [20:116]*** – up to Words of the Exalted: ***But the Satan whispered to him. [20:120]***.

الأنبياء وَ مِنَ الشَّياطِينِ مَنْ يَغُوصُونَ لَهُ وَ يَعْمَلُونَ عَمَلًا دُونَ ذلِكَ وَ كُنَّا لَهُمْ حافِظِينَ

(Surah) Al Anbiya: ***And from the Satans were ones who were diving for him and were working other work besides that, and We were Protectors of theirs [21:82]***.

الحج وَ يَتَّبِعُ كُلَّ شَيْطانٍ مَرِيدٍ كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ وَ يَهْدِيهِ إِلى عَذابِ السَّعِيرِ

(Surah Al Hajj): ***and follows every rebellious Satan [22:3] It is Decreed against him that the one who befriends him, so he would stray him and guide him to the Punishment of the Blazing Fire [22:4]***.

و قال تعالى وَ ما أَرْسَلْنا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لا نَبِيٍّ إِلَّا إِذا تَمَنَّى أَلْقَى الشَّيْطانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ ما يُلْقِي الشَّيْطانُ ثُمَّ يُحْكِمُ اللَّهُ آياتِهِ وَ اللَّهُ عَلِيمٌ حَكِيمٌ

And the Exalted Said: ***And We did not Send a Rasool or a Prophet before you except whenever he desired, the Satan (also) cast in his desire. But, Allah Abrogated whatever the Satan casted, then Allah Empowered His Signs, and Allah is Knowing, Wise [22:52]***.

لِيَجْعَلَ ما يُلْقِي الشَّيْطانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَ الْقاسِيَةِ قُلُوبُهُمْ

So, He Made what the Satan casted to be a Fitna for those in whose hearts was a disease, and their hearts were hard [22:53].

المؤمنون وَ قُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزاتِ الشَّياطِينِ وَ أَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

(Surah) Al Mominoun: ***And say: 'Lord! I seek refuge with You from the suggestions of the Satans [23:97] And I seek refuge with You, Lord, from their presence [23:98]***.

النور يا أَيُّهَا الَّذِينَ آمَنُوا لا تَتَّبِعُوا خُطُواتِ الشَّيْطانِ وَ مَنْ يَتَّبِعْ خُطُواتِ الشَّيْطانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشاءِ وَ الْمُنْكَرِ

(Surah) Al Noor: ***O you those who believe! Do not follow the footsteps of Satan! And one who follows the footsteps of Satan, then he enjoins with the immoralities and the evil. [24:21]***.

الشعراء فَكُبْكِبُوا فِيها هُمْ وَ الْغاوُونَ وَ جُنُودُ إِبْلِيسَ أَجْمَعُونَ

(Surah) Al Shuara: ***So they would be flung into it, they and the straying ones [26:94] And armies of Iblees altogether [26:95]***.

و قال تعالى وَ ما تَنَزَّلَتْ بِهِ الشَّياطِينُ وَ ما يَنْبَغِي لَهُمْ وَ ما يَسْتَطِيعُونَ إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ

And the Exalted Said: ***And the Satans did not descend with it [26:210] And is not befitting for them, and they had no capacity (for it) [26:211] They were banished from the listening [26:212]***.

إلى قوله تعالى هَلْ أُنَبِّئُكُمْ عَلى مَنْ تَنَزَّلُ الشَّياطِينُ تَنَزَّلُ عَلى كُلِّ أَفَّاكٍ أَثِيمٍ يُلْقُونَ السَّمْعَ وَ أَكْثَرُهُمْ كاذِبُونَ

Up to Words of the Exalted: ***Shall I inform you of the ones upon whom the Satans descend? [26:221] They descend upon every sinful liar [26:222] Inclining the hearing, and most of them are liars [26:223]***.

النمل وَ زَيَّنَ لَهُمُ الشَّيْطانُ أَعْمالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ

(Surah) Al Naml: ***and the Satan has adorned their deeds for them. Thus, he blocked them from the Way, [27:24]***.

القصص قالَ هذا مِنْ عَمَلِ الشَّيْطانِ إِنَّهُ عَدُوٌّ مُضِلٌّ مُبِينٌ

(Surah) Al Qasas: ***He said, 'This is from the work of the Satan. He is an enemy, openly leading astray' [28:15]***.

سبأ وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقاً مِنَ الْمُؤْمِنِينَ

(Surah) Saba: ***And Iblees did ratify his conjecture upon them, so they (all) followed him except a group from the Momineen [34:20]***.

وَ ما كانَ لَهُ عَلَيْهِمْ مِنْ سُلْطانٍ إِلَّا لِنَعْلَمَ مَنْ يُؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْها فِي شَكٍّ وَ رَبُّكَ عَلى كُلِّ شَيْءٍ حَفِيظٌ

And there was no authority for him upon them except for Us to Know who believes in the Hereafter from the one whose is in doubt from it; and your Lord is a Guardian over all things [34:21].

فاطر إِنَّ الشَّيْطانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّما يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحابِ السَّعِيرِ

(Surah) Fatir: ***Surely, the Satan is an enemy to you all, so take him as an enemy. But rather, he calls his party in order for them to happen to be of the inmates of the Blazing Fire [35:6]***.

يس أَ لَمْ أَعْهَدْ إِلَيْكُمْ يا بَنِي آدَمَ أَنْ لا تَعْبُدُوا الشَّيْطانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

(Surah) Yaseen: ***Did I not Covenant to you, O children of Adam, that you will not be worshipping the Satan? He is your open enemy to you all! [36:60]***.

وَ أَنِ اعْبُدُونِي هذا صِراطٌ مُسْتَقِيمٌ

And worship Me, this is the Straight Path [36:61].

وَ لَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيراً أَ فَلَمْ تَكُونُوا تَعْقِلُونَ

And he has strayed a numerous multitude from you, so will you not become users of the intellect? [36:62].

الصافات وَ حِفْظاً مِنْ كُلِّ شَيْطانٍ مارِدٍ

(Surah) Al Safaat: ***And a protection from every rebellious Satan [37:7]***.

لا يَسَّمَّعُونَ إِلَى الْمَلَإِ الْأَعْلى وَ يُقْذَفُونَ مِنْ كُلِّ جانِبٍ دُحُوراً وَ لَهُمْ عَذابٌ واصِبٌ إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهابٌ ثاقِبٌ

They cannot listen to the exalted assembly, and they are being pelted at from every side [37:8] Being repelled, and for them is an eternal Punishment [37:9] Except (for the) one who violates the caution, so there pursues him a shooting star [37:10].

و قال تعالى طَلْعُها كَأَنَّهُ رُؤُسُ الشَّياطِينِ

And the Exalted Said: ***Its emerging fruit is like the heads of the Satans [37:65]***.

ص وَ الشَّياطِينَ كُلَّ بَنَّاءٍ وَ غَوَّاصٍ وَ آخَرِينَ مُقَرَّنِينَ فِي الْأَصْفادِ

(Surah) Suad: ***And (Subjugated) the Satans, being all builders and divers [38:37] And others fettered in the chains [38:38]***.

و قال تعالى إِذْ نادى رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطانُ بِنُصْبٍ وَ عَذابٍ

And the Exalted Said: ***when he called out to his Lord: 'The Satan has touched me with toil and torment!' [38:41]***.

و قال تعالى إِذْ قالَ رَبُّكَ لِلْمَلائِكَةِ إِنِّي خالِقٌ بَشَراً مِنْ طِينٍ فَإِذا سَوَّيْتُهُ وَ نَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ ساجِدِينَ

And the Exalted Said: ***When your Lord said to the Angels: "I am going to Create a human from clay [38:71] So when I Complete him and Breath from My spirit into him, then fall down to him in Sajdah!" [38:72]***.

فَسَجَدَ الْمَلائِكَةُ كُلُّهُمْ أَجْمَعُونَ إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَ كانَ مِنَ الْكافِرِينَ

So, the Angels performed Sajdah, all of them altogether [38:73] Except Iblees. He was arrogant, and he was from the Kafirs [38:74].

قالَ يا إِبْلِيسُ ما مَنَعَكَ أَنْ تَسْجُدَ لِما خَلَقْتُ بِيَدَيَّ أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعالِينَ

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].

قالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نارٍ وَ خَلَقْتَهُ مِنْ طِينٍ

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

قالَ فَاخْرُجْ مِنْها فَإِنَّكَ رَجِيمٌ وَ إِنَّ عَلَيْكَ لَعْنَتِي إِلى يَوْمِ الدِّينِ

He Said: "Then Exit from it, for you are Pelted! [38:77] And surely upon you is My curse up to the Day of Religion (Reckoning)!" [38:78].

قالَ رَبِّ فَأَنْظِرْنِي إِلى يَوْمِ يُبْعَثُونَ قالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلى يَوْمِ الْوَقْتِ الْمَعْلُومِ

He said, '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].

قالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ إِلَّا عِبادَكَ مِنْهُمُ الْمُخْلَصِينَ

He (Iblees) said, 'Then (I swear) by Your Honour! I will divert them all [38:82] Except Your servants from among them, the sincere ones' [38:83].

قالَ فَالْحَقُّ وَ الْحَقَّ أَقُولُ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَ مِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ

He said: "So the Truth (it is) and the Truth do I Speak [38:84] That I will fill Hell from you and from the ones from them who follow you, altogether!" [38:85].

السجدة وَ إِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

(Surah) Al Sajdah (Fussilat): ***And if a suggestion from the Satan suggests (evil), then seek Refuge with Allah, surely He is the Hearing, the Knowing [41:36]***.

الزخرف وَ مَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمنِ نُقَيِّضْ لَهُ شَيْطاناً فَهُوَ لَهُ قَرِينٌ

(Surah) Al Zukhruf: ***And one who turns away from the Zikr of the Beneficent, We Appoint a Satan for him, so he is paired to him [43:36]***.

و قال تعالى وَ لا يَصُدَّنَّكُمُ الشَّيْطانُ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

And the Exalted: ***And do not let the Satan hinder you. He is an open enemy to you all [43:62]***.

محمد الشَّيْطانُ سَوَّلَ لَهُمْ وَ أَمْلى لَهُمْ

(Surah) Muhammad-saww: ***the Satan had enticed for them and dictated to them [47:25]***.

المجادلة اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطانُ فَأَنْساهُمْ ذِكْرَ اللَّهِ أُولئِكَ حِزْبُ الشَّيْطانِ أَلا إِنَّ حِزْبَ الشَّيْطانِ هُمُ الْخاسِرُونَ

(Surah) Al Mujadilah: ***The Satan has overcome upon them, so he made them forget the Zikr of Allah. They are the Satan's party. Indeed, the party of Satan, they would be the losers [58:19]***.

الحشر كَمَثَلِ الشَّيْطانِ إِذْ قالَ لِلْإِنْسانِ اكْفُرْ فَلَمَّا كَفَرَ قالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخافُ اللَّهَ رَبَّ الْعالَمِينَ

(Surah) Al Hashr: ***Like the Satan when he says to the human being, 'Commit Kufr!' So when he does commit Kufr, he says, 'I am disavowed from you. I fear Allah, Lord of the worlds' [59:16]***.

فَكانَ عاقِبَتَهُما أَنَّهُما فِي النَّارِ خالِدَيْنِ فِيها وَ ذلِكَ جَزاءُ الظَّالِمِينَ

So both their end-results would be that they would both be in the Fire, abiding eternally therein, and that is a Recompense of the unjust ones [59:17].

الملك وَ لَقَدْ زَيَّنَّا السَّماءَ الدُّنْيا بِمَصابِيحَ وَ جَعَلْناها رُجُوماً لِلشَّياطِينِ وَ أَعْتَدْنا لَهُمْ عَذابَ السَّعِيرِ

(Surah) Al Mulk: ***And We have Adorned the sky of the world with lamps, and We Made these to be missiles for (pelting) the Satans, and We have Prepared for them Punishment of the Blazing Fire [67:5]***.

وَ لِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذابُ جَهَنَّمَ وَ بِئْسَ الْمَصِيرُ

And for those who Commit Kufr with their Lord is Punishment of Hell, and evil is the destination [67:6].

إِذا أُلْقُوا فِيها سَمِعُوا لَها شَهِيقاً وَ هِيَ تَفُورُ

When they would be thrown in it, they will hear its inhalation and it would be boiling up, [67:7].

تَكادُ تَمَيَّزُ مِنَ الْغَيْظِ كُلَّما أُلْقِيَ فِيها فَوْجٌ سَأَلَهُمْ خَزَنَتُها أَ لَمْ يَأْتِكُمْ نَذِيرٌ

Almost bursting from the fury. Every time a crowd is thrown into it, its keeper would ask them, 'Didn't a warner come to you?' [67:8].

قالُوا بَلى قَدْ جاءَنا نَذِيرٌ فَكَذَّبْنا وَ قُلْنا ما نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلالٍ كَبِيرٍ

They would be saying, 'Yes, a warner had come to us, but we belied, and we said, 'Nothing has been Revealed from Allah. You are only in a great straying' [67:9].

الناس مِنْ شَرِّ الْوَسْواسِ الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ مِنَ الْجِنَّةِ وَ النَّاسِ

(Surah) Al Naas: ***From the evil of doubts insinuated by the wicked one [114:4] Who insinuates into the chests of people [114:5] Being from the Jinn and the people [114:6]***.

تفسير

(Forbidden) Tafseer (opinionated)

وَ لا تَتَّبِعُوا خُطُواتِ الشَّيْطانِ قال البيضاوي لا تقتدوا به في اتباع الهوى فتحرموا الحلال و تحللوا الحرام إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ظاهر العداوة عند ذوي البصيرة و إن كان يظهر الموالاة لمن يغويه

and do not be following the footsteps of the Satan, [6:142] – Al-Bayzawi said, 'Do not believe in him[-la] by following the whims, for you will prohibit the Permissible, and permit the Prohibition - he ***is a clear enemy to you [6:142]*** – of apparent enmity with the ones of insight, and even appears as a friend to the he[-la] deviates.

و لذلك سماه وليا في قوله أَوْلِياؤُهُمُ الطَّاغُوتُ إِنَّما يَأْمُرُكُمْ بِالسُّوءِ وَ الْفَحْشاءِ بيان لعداوته و وجوب التحرز عن متابعته و استعير الأمر لتزيينه و بعثه لهم على الشر تسفيها لرأيهم و تحقيرا لشأنهم و السوء و الفحشاء ما أنكره العقل و استقبحه الشرع و العطف لاختلاف الوصفين فإنه سوء لاغتمام العاقل به و فحشاء باستقباحه إياه.

And for that, he-la is named as 'a friend (guardian)' in His-azwj Words: ***their guardian is the tyrant [2:257] But rather, he is instructing you with the evil and the immoralities, [2:169]***, and explanation of his-la enmity and obligating the precaution from following him-la and taking the matter for decorating it, and his-la sending (other Satans-la) to them upon the evil, slandering their view and belittling their occupations, and the evils and the immoralities, what the intellect cannot deny and Law considers it ugly, and the sympathy to the various description, for it is evil for the intellectual to be tempted by it and immorality, by his-la being despised due to it.

و قيل السوء يعم القبائح و الفحشاء ما يجاوز الحد في القبح من الكبائر.

And it is said that the evil pervades the ugliness and the immoralities, what transcends the limit in the ugliness and the major sins.

و قيل الأول ما لا حد فيه و الثاني ما شرع فيه الحد وَ أَنْ تَقُولُوا عَلَى اللَّهِ ما لا تَعْلَمُونَ كاتخاذ الأنداد و تحليل المحرمات و تحريم الطيبات.

And it is said, the first is what there is no limit in it, and the second is what the Law has legislated regarding it. ***and that you should be saying against Allah what you do not know [2:169]***, the permitting the Prohibitions, and prohibiting the good things.

و قال الرازي اعلم أن أمر الشيطان و وسوسته عبارة عن هذه الخواطر التي نجدها في أنفسنا و قد اختلف الناس في هذه الخواطر من وجوه

And Al-Razi said, 'Know that the matter of the Satan-la and his-la insinuations are an expression about these thoughts which we find within ourselves, and the people have differed regarding these thoughts from (various) aspects.

أحدها اختلفوا في ماهياتها فقال بعض إنها حروف و أصوات خفية قالت الفلاسفة إنها تصورات الحروف و الأصوات و أشباهها و تخيلاتها على مثال الصور المنطبعة في المرايا فإن تلك الصور تشبه تلك الأشياء من بعض الوجوه و إن لم تكن مشابهة لها من كل الوجوه

One of these is that they differed regarding their nature. Some of them said there are letter and soft sounds. The philosophers said that these are images of the letters and the sounds and their like, and these are imagined based upon the images printed in the mirrors. So, these images are similar to these things from some of their aspects, and even though they did not happen to be similar to these from every aspect.

و لقائل أن يقول صور هذه الحروف و تخيلاتها هل تشبه هذه الحروف في كونها حروفا أو لا تشبهها فإن كان الأول فتصور الحروف حروف فعاد القول إلى أن هذه الخواطر أصوات و حروف خفية

And for a speaker to be saying, 'The images of these letters and their imaginations, do their resemble these letters in their being letter or not resemble these?' If it was the first, then the

images of the letters are letters. So, the word returns to that these thoughts are sounds and soft (spoken) letters.

و إن كان الثاني لم يكن تصورات هذه الحروف حروفا لكني أجد من نفسي هذه الحروف و الأصوات مترتبة منتظمة على حسب انتظامها في الخارج و العربي لا يتكلم في قلبه إلا بالعربية و كذا الأعجمي و تصورات هذه الحروف و تعاقبها و تواليها في الخارج فثبت أنها في أنفسها حروف و أصوات خفية.

And if it was the second, the conception of these letters would be letters, but I find from myself, these letters and sounds are arranged in a systematic order in accordance to their system in the outside, and the Arab does not speak in his heart except in Arabic, and like that are the non-Arabs; and the conception of these letters and their follow-ups and their sequences in the outside. So, it proves that these in themselves are letters and soft sounds.

و ثانيها أن فاعل هذه الخواطر من هو. أما على أصلنا أن خالق الحوادث بأسرها هو الله تعالى فالأمر ظاهر. و أما على أصل المعتزلة فهم لا يقولون بذلك.

And it's second is that the perpetrator of these thoughts, who is he? As per our origin, the Creator of the occurrences, He-azwj is Allah-azwj the Exalted, so the matter is apparent. And as for the origin of the Mu'tazilites, they are not saying with that.

و أيضا فإن المتكلم عندهم من فعل الكلام فلو كان فاعل هذه الخواطر هو الله تعالى و فيها ما يكون كذبا لزم كون الله تعالى موصوفا بذلك تعالى الله عنه. و لا يمكن أن يقال إن فاعلها هو العبد لأن العبد قد يكره حصول تلك الخواطر و يحتال في دفعها عن نفسه مع أنها البتة لا يندفع بل ينجر البعض إلى البعض على سبيل الاتصال

And as well, in the view, the speaker is one who does the speech, even though the Doer of these thoughts is Allah-azwj the Exalted, and in it is what happens to be a lie, necessitating Allah-azwj the Exalted being described. Allah-azwj is Exalted from it. And it is not possible for it to be said that it's doer, it is the servant, because the servant dislikes the result of those thought, and he takes over in rushing these out from himself, along with that these however cannot be repelled, but however, these are not rushing, but are dragging each other upon the way of communication.

فإذا لا بد هاهنا من شيء آخر و هو إما الملك و إما الشيطان فلعلهما متكلمان بهذا الكلام في أقصى الدماغ أو في أقصى القلب حتى إن الإنسان و إن كان في غاية الصمم فإنه يسمع هذه الحروف و الأصوات.

Thus, there is no escape over here from there being another thing, and either it is an Angel, or the Satan-la. Perhaps they speak these phrases in the furthest point of the brain, or in the furthers part of the heart, to the extent that the human being, and even if he was at the peak of deafness, he would hear these letter and the sounds.

ثم إن قلنا بأن الشيطان و الملك ذوات قائمة بأنفسها غير متحيزة البتة لم يبعد كونها قادرة على مثل هذه الأفعال و إن قلنا بأنها أجسام لطيفة لم يبعد أيضا أن يقال إنها و إن كانت لا تتولج بواطن البشر إلا أنهم يقدرون على إيصال هذا الكلام إلى بواطن البشر.

Then, if we were to say that the Satan-la and the Angel are self-standing in themselves, it would not be partial. However, it is no far-fetched, their being able upon the likes of these deeds. And if we were to say that these are delicate bodies, it would not be far-fetched as well to

says that these, even though they do not penetrate into the interior of the mortal, that they are only able upon communicating this speech to the interior of the mortal.

و لا يبعد أيضا أن يقال إنها لغاية لطافتها يقدر على النفوذ في مضايق بواطن البشر و مخارق جسمه و توصل الكلام إلى قلبه و دماغه

And it is not far-fetched as well to say that these are at the peak of the delicateness, able upon influencing in the narrow interiors of the mortal, and the pores of his body, and communicating the speech to his heart and his brain.

ثم إنها مع لطافتها تكون مستحكمة التركيب بحيث يكون اتصال بعض أجزائه بالبعض اتصالا لا ينفصل فلا جرم لا يقتضي نفوذها في هذه المضايق و المخارق انفصالها و تفرق أجزائها

Then they, along with their delicateness, happen to be so tightly structures, that the connection of its parts with the (other) parts are inseparable. There is no doubt that it does not require it's influence in these narrowness and the pores, to separate it and separate it's parts.

و كل هذه الاحتمالات مما لا دليل على فسادها و الأمر في معرفة حقائقها عند الله تعالى و مما يدل على إثبات إلهام الملائكة بالخير قوله تعالى إِذْ يُوحِي رَبُّكَ إِلَى الْمَلائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا أي ألهموهم بالثبات

And all these possibilities are from what there is no evidence upon spoiling it, and the matter regarding understanding their realities, is with Allah-azwj the Exalted; and from what proves the inspiration of the Angels with the good, are Words of the Exalted: ***When your Lord Revealed to the Angels: "I am with you, therefore affirm those who believe. [8:12]***, i.e., they inspire them with being steadfast.

و يدل عليه من الأخبار قَوْلُهُ ص لِلشَّيْطَانِ لَمَّةٌ بِابْنِ آدَمَ وَ لِلْمَلَكِ لَمَّةٌ.

And there is evidence upon it from the Ahadeeth – his-saww words: 'For the Satan-la there is a word with the son of Adam-as, and for the Angel there is a word'.

وَ فِي الْحَدِيثِ أَيْضاً إِذَا وُلِدَ الْمَوْلُودُ لِبَنِي آدَمَ قَرَنَ إِبْلِيسُ بِهِ شَيْطَاناً وَ قَرَنَ اللَّهُ بِهِ مَلَكاً فَالشَّيْطَانُ جَاثِمٌ عَلَى أُذُنِ قَلْبِهِ الْأَيْسَرِ وَ الْمَلَكُ قَائِمٌ عَلَى أُذُنِ قَلْبِهِ الْأَيْمَنِ فَهُمَا يَدْعُوَانِهِ.

And in the Hadeeth as well: 'When a new-born is born for a son of Adam-as, Iblees-la pairs a Satan-la with him, and Allah-azwj Pairs and Angel with him. The Satan-la perches upon the left ear of his heart, and the Angel stands upon the right ear of his heart. The (keep) calling him''.

و من الصوفية و الفلاسفة من فسر الملك الداعي إلى الخير بالقوة العقلية و فسر الشيطان الداعي إلى الشر بالقوة الشهوانية و الغضبية و دلت الآية على أن الشيطان لا يأمر إلا بالقبائح لأن الله تعالى ذكره بكلمة إنما و هي للحصر

And from the Sufis and the Philosophers is one who interprets the Angels being the caller to the good with the intellectual strength and interprets the Satan-la as the caller to the evil with the strength of the lustful desires and the anger, while the Verse evidence upon that the

Satan-la did not instruct except with the ugliness, because Allah-azwj the Exalted Mentioned him-la with a Word rather, and rather it is for a limitation.

و قال بعض العارفين إن الشيطان قد يدعو إلى الخير لكن لغرض أن يجره منه إلى الشر و ذلك إلى أنواع إما أن يجره من الأفضل إلى الفاضل السهل أو من السهل إلى الأفضل الأشق ليصير ازدياد المشقة سببا لحصول النفرة عن الطاعة بالكلية.

And one of the Gnostics said that the Satan-la does call to the good but for a purpose that he it would drag him from it to the evil, and that is into (various) types. Either he-la drags him from the superior to the easy virtuous, or from the easy to the most difficult, in order to the increase in the hardship would result in his repulsion from the obedience altogether.

و قال في قوله تعالى الشَّيْطانُ يَعِدُكُمُ الْفَقْرَ اختلفوا في الشيطان فقيل إبليس و قيل سائر الشياطين و قيل شياطين الجن و الإنس و قيل النفس الأمارة بالسوء و الوعد يستعمل في الخير و الشر و يمكن أن يكون هذا محمولا على التهكم و قد مر الكلام في حقيقة الوسوسة في تفسير الاستعاذة.

And he said regarding Words of the Exalted: ***The Satan promises you the poverty [2:268]***, 'They are differing regarding the 'Satan-la'. It is said, 'Iblees-la', and it is said, 'Rest of the Satans-la', and it is said, 'Satan-la of the Jinn and the humans', and it is said, 'The self-instructing with the evil', and the 'promise' is utilised regarding the good and the evil; and it is possible that this would be carried upon the sarcasm, and the speech has already passed regarding the reality of the insinuation (Waswasa) in the interpretation of 'Seeking the Refuge'.

و روى ابن مسعود أن للشيطان لمة و هي الإيعاد بالشر و للملك لمة و هي الوعد بالخير فمن وجد ذلك فليعلم أنه من الله و من وجد الأول فليتعوذ بالله من الشيطان الرجيم و قرأ هذه الآية

And it is reported by Ibn Masoud, 'For the Satan-la there is a word, and it returns with the evil, and for the Angel there is a word, and it is the promise with the good. So, the one who feels that, let him know that it is from Allah-azwj, and the one who feels the first, let him seek Refuge with Allah-azwj from the Pelted Satan-la and recited this Verse.

و روى الحسن قال بعض المهاجرين من سره أن يعلم مكان الشيطان منه فليتأمل موضعه من المكان الذي منه يجد الرغبة في فعل المنكر.

And it is reported by Al-Hassan, 'One of the emigrants said, 'One whom it cheers to know the place of Satan-la from him, let him anticipate his-la place being from the place from which he finds the desire in doing the evil'.

و الفحشاء البخل و الفاحش عند العرب البخل

And the 'immorality' (in the Verse is a reference to) the miserliness, and the immoral in the view of the Arabs is the miser'.

و قال في قوله تعالى إِلَّا كَما يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطانُ مِنَ الْمَسِ التخبط معناه التصرف على غير استواء و تخبطه الشيطان إذا مسه بخبل أو جنون

And he said regarding Words of the Exalted: ***except as the standing of the one whom the Satan has confused him from the craze. [2:275]***, 'The 'confused', it's meaning is turning to other than the straightness, and the Satan-la confuses him when he-la touches him with the confusion or the insanity.

و تسمى إصابة الشيطان بالجنون و الخبل خبطة و المس الجنون يقال مس الرجل فهو ممسوس و به مس و أصله من المس باليد كان الشيطان يمس الإنسان فيجننه ثم سمي الجنون مسا كما أن الشيطان يتخبطه و يطؤه برجله فيخبله فسمي الجنون خبطة فالتخبط بالرجل و المس باليد.

And affliction of the Satan-la is named as being with the insanity, and the 'confusion' is dementia, and the 'touch' is the insanity. It is said, 'The man is touched', so he is possessed and has been touched by him-la, and it's original is from touching by the hand. The Satan-la had touched him, so he made him insane. Then, the insanity is named as 'touch' just as, 'The Satan-la confused him and treaded him with his-la leg, so he-la confused him'. So the insanity is named as 'confusion'. The confusion is with the leg and the touch is with the hand'.

و قال الجبائي و الناس يقولون المصروع إنما حدثت به تلك الحالة لأن الشيطان يمسه و يصرعه و هذا باطل لأن قدرة الشيطان ضعيفة لا يقدر على صرع الناس و قتلهم و يدل عليه وجوه

And Al-Jabaie said, 'And the people are saying, 'The epileptic, rather that state occurs with him because the Satan-la touches him and gives him an epileptic fit'. And this is false because the power of Satan-la weak. He-la is not able upon making the people epileptic and killing them, and (various) aspects evidence upon it.

أحدها قوله تعالى حكاية عن الشيطان وَ ما كانَ لِيَ عَلَيْكُمْ مِنْ سُلْطانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي و هذا صريح في أنه ليس للشيطان قدرة على الصرع و القتل و الإيذاء.

One of these are His-azwj Words Narrating on behalf of Satan-la, ***and there was no authority for me upon you except that I called you, so you responded to me [14:22]***. And this is explicit regarding that there isn't any power for the Satan-la upon the epilepsy and the killing and the harming.

و الثاني أن الشيطان إما أن يقال إنه كثيف الجسم أو يقال إنه من الأجسام اللطيفة فإن كان الأول وجب أن يرى و يشاهد إذ لو جاز فيه أن يكون كثيفا و يحضر ثم لا يرى لجاز أن يكون بحضرتنا شموس و رعود و بروق و جبال و نحن لا نراها و ذلك جهالة عظيمة

And the second is that the Satan-la, either it can be said he-la is of a thick body or it can be said he-la is from the delicate bodies. If it was the first, it obliges then he-la would be seen and witnessed. Then, if it is allowed regarding him-la that he-la could be thick (bodies) and present, then he-la is not being seen, it would be allowed in our presence, the suns, and thunder, and lightning, and mountain, and we cannot see them, and that is mighty ignorance.

و لأنه لو كان جسما كثيفا فكيف يمكنه أن يدخل في باطن بدن الإنسان و أما إن كان جسما لطيفا كالهواء فمثل هذا يمتنع أن تكون فيه صلابة و قوة فيمتنع أن يكون قادرا على أن يصرع الإنسان و يقتله.

And (also) because, if he-la was thick bodied, then how would it be possible for him-la to enter into the interior of a body of the human? And as for him-la being delicate bodies, like the air, so the one who is like this, it would be impossible for there to be solidness and the strength in him-la, and it would be impossible for him-la being able upon knocking down the human (with epileptic fit) and killing him.

الثالث لو كان الشيطان يقدر على أن يصرع الإنسان فيقتله لصح أن يفعل مثل معجزات الأنبياء و ذلك يجر الطعن في النبوة.

The third, if the Satan-la was able upon knocking down the human and killing him, it would be correct that he-la would do the likes of miracles of the Prophets-as, and that would flow the faulting regarding the Prophet-hood.

الرابع أن الشيطان لو قدر على ذلك فلم لا يصرع جميع المؤمنين و لا يخبطهم من شدة عداوته مع أهل الإيمان و لم لا يغصب أموالهم و يفسد أحوالهم و يفشي أسرارهم و يزيل عقولهم و كل ذلك ظاهر الفساد.

The fourth is that the Satan-la, if he-la was able upon that, so why does he-la not knock down entirety of the Momineen nor confuse them from the severity of his-la enmity with the people of Eman, and why does he-la not usurp their wealth and spoil their situations, and expose their secrets and declines their intellects? And all that is apparent mischief.

و احتج القائلون بأن الشيطان يقدر على هذه الأشياء بوجهين.

And the speakers have argued with that the Satan-la is able upon these things, with two aspects.

الأول ما روي أن الشياطين في زمان سليمان ع كانوا يعملون الأعمال الشاقة على ما حكى الله عنهم أنهم كانوا يَعْمَلُونَ لَهُ ما يَشاءُ مِنْ مَحارِيبَ وَ تَماثِيلَ وَ جِفانٍ كَالْجَوابِ وَ قُدُورٍ راسِياتٍ و الجواب عنه أنه تعالى كثف أجسامهم في زمان سليمان ع.

The first is what is reported that the Satans-la during the time of Suleyman-as were doing the difficult works, based upon what Allah-azwj had Decided about them, ***they were making for him whatever he so desired, from the prayer Niches, and figurines, and bowls like the watering troughs, and fixed cauldrons. [34:13]***, and the answer about it is that He-azwj the Exalted had Thickened their bodies during the time of Suleyman-as.

و الثاني أن هذه الآية و هي قوله تعالى يَتَخَبَّطُهُ الشَّيْطانُ مِنَ الْمَسِ صريح في أن تخبطه كان من الشيطان و مسه مسببا عنه.

And the second is that this Verse, and it is Words of the Exalted: ***the Satan has confused him from the craze. [2:275]*** is explicit regarding that his being confused was from the Satan-la and his-la touch, being a cause of it.

و الجواب عنه أن الشيطان يمسه بالوسوسة الموذية التي يحدث عندها الصرع و هو كقول أيوب أَنِّي مَسَّنِيَ الشَّيْطانُ بِنُصْبٍ وَ عَذابٍ و إنما يحدث الصرع عند تلك الوسوسة

And the answer about it is that the Satan-la touches him with the insinuation, the harm during which the knocking down occurs, and it is like the words of Ayoub-as: ***'The Satan has touched me with toil and torment!' [38:41]***, and rather, the knocking down is during that insinuation.

فلا جرم فيصرع عند تلك الوسوسة كما يفزع الجبان من الموضع الخالي و بهذا المعنى لا يوجد هذا الخبط من الفضلاء الكاملين و أهل الحزم و العقل و إنما يوجد فيمن به نقص في المزاج و خلل في الدماغ و هذا جملة كلام الجبائي في هذا الباب.

So, there is no doubt, being knocked down during that insinuation is like what the coward panics from the empty place; and in this meaning, this confusion would not be seen from the ones of perfect virtues, and people of firmness and the intellect. And rather, it would be found

among the ones having deficiency with him regarding the nature and interference in the brain' – and this total is the speech of Al-Jabaie regarding this subject.

و ذكر القفال وجها آخر فيه و هو أن الناس يضيفون الصرع إلى الشيطان و إلى الجن فخوطبوا على ما تعارفوه من هذا.

And Al-Qafal mentioned another aspect regarding it, and it is that the people are adding the epilepsy to the Satan-la and to the Jinn, so they are confused based upon what they understand from this.

و أيضا من عادة الناس أنهم إذا أرادوا تقبيح شيء يضيفوه إلى الشيطان كما في قوله تعالى طَلْعُها كَأَنَّهُ رُؤُسُ الشَّياطِينِ

And as well, from the norms of the people, whenever they want to uglify a thing, they would add it to the Satan-la, like what is in Words of the Exalted: ***Its emerging fruit is like the heads of the Satans [37:65]***.

و قال الطبرسي قدس سره قيل إن هذا على وجه التشبيه لأن الشيطان لا يصرع الإنسان على الحقيقة و لكن من غلب عليه المرة السوداء و ضعف ربما يخيل إليه الشيطان أمورا هائلة و يوسوس إليه فيقع الصرع عند ذلك من فعل الله تعالى و نسب ذلك إلى الشيطان مجازا لما كان ذلك عند وسوسته عن الجبائي.

And Al-Tabarsee, holy be his soul, said, 'It is said that this is based upon an aspect of resemblance, because the Satan-la does not knock down the human being upon the reality, but from overcoming upon him by the black bile and the weak (intellect). Sometimes the Satan-la would cause imagination of terrible things to him and insinuate to him, so the epilepsy would occur during that, from a Deed of Allah-azwj the Exalted, and that is attributed to the Satan-la metaphorically, when that happens during his-la insinuation' – from Al-Jabaie.

و قيل يجوز أن يكون الصرع من فعل الشيطان في بعض الناس دون بعض عن أبي الهذيل و ابن الإخشيد قالا لأن الظاهر من القرآن يشهد به و ليس في العقل ما يمنع منه و لا يمنع الله سبحانه الشيطان عنه امتحانا لبعض الناس و عقوبة لبعض على ذنب ألم به و لم يتب منه كما يسلط بعض الناس على بعض فيظلمه و يأخذ ماله و لا يمنعه الله منه.

And it is said, 'It is allowed that the epilepsy would be from a deed of Satan-la in some of the people besides others. From Abu Al-Hazeyl and Ibn Al-Akhsheed who both said, 'Because the apparent from the Quran is witnessed with, and it isn't in the intellect what he has been prevent from, nor does Allah-azwj the Glorious Prevent from it, as a Test for some of the people and a Punishment to some, based upon a sin, to pain him by it and does not repent from it, just as one of the people overcomes upon one, being unjust to him and takes his wealth, and Allah-azwj does not Prevent him from it'.

وَ إِنِّي أُعِيذُها بِكَ قال البيضاوي أجيرها بحفظك

and I seek Refuge with You for her [3:36] – Al-Bayzawi said, 'Shelter her in Your-azwj Protection.

الرَّجِيمِ المطرود و أصل الرجم الرمي بالحجارة

the Pelted [16:98] – the one kicked out, and the origin of (the word) 'Al-Rajm' is being pelted with the stones.

وَ عَنِ النَّبِيِّ ص مَا مِنْ مَوْلُودٍ يُولَدُ إِلَّا وَ الشَّيْطَانُ يَمَسُّهُ حِينَ يُولَدُ فَيَسْتَهِلُّ مِنْ مَسِّهِ إِلَّا مَرْيَمَ وَ ابْنَهَا.

And from the Prophet-saww: 'There is none from a new-born being born except and the Satan-la touches him when he is born. So, his beginning is from his-la touch, except Maryam-as and her-as son-as''.

و معناه أن الشيطان يطمع في إغواء كل مولود بحيث يتأثر منه إلا مريم و ابنها فإن الله تعالى عصمها ببركة هذه الاستعاذة.

And it's meaning is that the Satan-la covets in deviating every new-born whereby he is affected from him-la, except Maryam-as and her-as son-as, for Allah-azwj the Exalted Fortified her-as due to the Blessing of this seeking of Refuge.

إِنَّما ذلِكُمُ الشَّيْطانُ يُخَوِّفُ قال الرازي قوله الشيطان خبر ذلكم بمعنى إنما ذلكم المثبط هو الشيطان يُخَوِّفُ أَوْلِياءَهُ جملة مستأنفة بيان لشيطنته أو الشيطان صفة لاسم الإشارة و يخوف الخبر و المراد بالشيطان الركب

But rather that is the Satan. – Al-Razi said regarding His-azwj Words, 'The Satan-la informs that. But rather, that inhibitor, he-la is the Satan-la - ***He Instils fear in his friends, [3:174]*** -a sentence of resumption, explaining his-la Satanic (actions), or 'the Satan-la' is a description of the name, the indication, and 'Instils fear' is the news; and the intended with 'the Satan-la' is the installation.

و قيل نعيم بن مسعود و سمي شيطانا لعتوه و تمرده في الكفر كقوله شَياطِينَ الْإِنْسِ وَ الْجِنِ و قيل هو الشيطان يخوف أولياءه بالوسوسة.

And Naeem Bin Masoud said, 'And he-la is named as 'Satan' due to his-la insolence and his-la rebellion in the Kufr, like His-azwj Words: ***Satans of the humans and the Jinn, [6:112]***. And it is said, he-la is the Satan-la scaring his-la friends by the insinuations.

و قال في قوله سبحانه إِنَّ كَيْدَ الشَّيْطانِ كانَ ضَعِيفاً لأن الله ينصر أولياءه و الشيطان ينصر أولياءه و لا شك أن نصرة الشيطان لأوليائه أضعف من نصرة الله لأوليائه

And He-azwj in His-azwj Words, the Glorious: ***surely the strategy of the Satan would always be weak [4:76]*** – because Allah-azwj Helps His-azwj friends and the Satan-la helps his-la friend, and there is no doubt that Satan's-la help to his-la friends would be weaker than the Help of Allah-azwj to His-azwj friends.

أ لا ترى أن أهل الخير و الدين يبقى ذكرهم الحميد على وجه الدهر و إن كانوا حال حياتهم في غاية الفقر و الذلة و أما الملوك و الجبابرة فإذا ماتوا انقرضوا و لا يبقى في الدنيا رسمهم و لا ظلمهم

Can't you see that the good and religious people, their mention remains praise-worthy upon the face of times, and even though the situation of their lives was in the peak of poverty, and the humiliation? And as for the kings and the tyrants, when they die, they become extinct (not being remembered with good), and there does not remain in the world, neither their mark nor their injustices.

و الكيد السعي في فساد الحال على جهة الحيلة و فائدة إدخال كان للتأكيد لضعف كيده يعني أنه منذ كان كان موصوفا بالضعف و الذلة

And the '***strategy***' is the striving in spoiling the situation upon an aspect of the trickery, and a benefit of inclusion was for the emphasis of the weakness of his-la strategy, meaning that since he-la existed, he-la has been described with the weakness, and the disgrace'.

و قال البيضاوي وَ لَوْ لا فَضْلُ اللَّهِ عَلَيْكُمْ وَ رَحْمَتُهُ بإرسال الرسول و إنزال الكتاب لَاتَّبَعْتُمُ الشَّيْطانَ بالكفر و الضلال إِلَّا قَلِيلًا إلا قليلا منكم تفضل الله عليه بعقل راجح اهتدى به إلى الحق و الصواب و عصمه عن متابعة الشيطان كزيد بن نفيل و ورقة بن نوفل أو إلا اتباعا قليلا على الندور.

And Al-Bayzawi said, ***and had it not been for the Grace of Allah upon you and His Mercy,*** - by Sending the Rasool-saww and Revealing the Book - ***you would have followed the Satan*** – with the Kufr and the straying - ***except for a few [4:83]***, except a few from you all would prefer Allah-azwj over him-la, with outweighing intellect, being guided by Him-azwj to the truth and the correctness, and His-azwj Protection from following the Satan-la, like (was done by) Zayd Bin Nufeyl and Waraqa Bin Nowfal, or only a few would have followed upon the small number.

و قال في قوله سبحانه إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِناثاً يعني اللات و العزى و مناة و نحوها كان لكل حي صنم يعبدونه و يسمونه أنثى بني فلان و ذلك إما لتأنيث أسمائها أو لأنها كانت جمادات و الجمادات تؤنث من حيث إنها ضاهت الإناث لانفعالها

And he said regarding Words of the Glorious: ***They are not calling to the one besides Him except for females (deities), [4:117]*** – meaning Al-Laat, and Al-Uzza, and Manat, and approximate to these (idols). There used to be a (specific) idols for each tribe. They would worship it and name it as 'female deity of so and so clan', and that was either due to their feminine names, or because these were inanimate objects, and the inanimate objects are (referred to in) feminine from whereby these are comparable to the females due to their passivity.

و لعله تعالى ذكرها بهذا الاسم تنبيها على أنهم يعبدون ما يسمونه إناثا لأنه ينفعل و لا يفعل و من حق المعبود أن يكون فاعلا غير منفعل ليكون دليلا على تناهي جهلهم و فرط حماقتهم.

And perhaps the Exalted Mentioned these (idols) with this name as an alertness upon that they are worshipping what they (themselves) as naming as females, because it is passive and does not do (anything), and it is from a right of the deity that he would be a doer, not passive, for it to be evidence upon the extent of their ignorance and excessiveness of their foolishness.

و قيل المراد الملائكة لقولهم بنات الله وَ إِنْ يَدْعُونَ و إن يعبدون بعبادتها إِلَّا شَيْطاناً مَرِيداً لأنه الذي أمرهم بعبادتها و أغراهم عليها فكان طاعته في ذلك عبادة له و المارد و المريد الذي لا يعلق بخير

And it is said, 'The intent are the Angels, due to their words (Angels are) daughters of Allah-azwj ***and that they are not calling to anyone*** – and they are worshipping, by their worship- ***except a rebellious Satan [4:117]***, because the one who instructed them with worshipping these (dols) and deceived them upon it, obeying him in that would be worshipping to him, and the intender and the intended is the one who has no link to good'.

لَعَنَهُ اللَّهُ صفة ثانية للشيطان وَ قالَ لَأَتَّخِذَنَّ مِنْ عِبادِكَ نَصِيباً مَفْرُوضاً و هذا القول الدال على فرط عداوته للناس.

Allah Cursed him – A second description for the Satan-la - ***and he said: 'I shall be taking from Your servants an Imposed share' [4:118]*** – And this word is the evidence upon the excessiveness of his-la enmity to the people.

وَ لَأُضِلَّنَّهُمْ عن الحق وَ لَأُمَنِّيَنَّهُمْ الأماني الباطلة كطول البقاء و أن لا بعث و لا عقاب وَ لَآمُرَنَّهُمْ فَلَيُبَتِّكُنَّ آذانَ الْأَنْعامِ يشقونها لتحريم ما أحله الله و هي عبارة عما كانت العرب تفعل بالبحائر و السوائب و إشارة إلى تحريم كل ما أحل الله و نقص كل ما خلق كاملا بالفعل أو بالقوة

'And I will stray them, - from the truth - ***and arouse their desires,*** - the false hopes, like the lengthy life, and that there is neither any Resurrection or any Punishment - ***and instruct them, so they will slit the ears of the cattle,*** - making them yearn for prohibiting what Allah-azwj has Permitted, and it is a metaphor about what the Arabs used to do with slitting the ears of the cattle, and the indication is to prohibit all what Allah-azwj has Permitted, and diminish all what Allah-azwj has Created perfect, with the deed or with the strength.

وَ لَآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ عن وجهه صورة أو صفة و يندرج فيه ما قيل من فقء عين الحامي و خصاء العبيد و الوشر و الوشم و اللواط و السحق و نحو ذلك و عبادة الشمس و القمر و تغيير فطرة الله التي هي الإسلام و استعمال الجوارح و القوى فيما لا يعود على النفس كمالا و لا يوجب لها من الله زلفا و عموم اللفظ يمنع الخصاء مطلقا لكن الفقهاء رخصوا في خصاء البهائم للحاجة و الجمل الأربع حكاية عما ذكره الشيطان نطقا أو أتاه فعلا.

and I will instruct them and they would change the nature (Created by) Allah'; [4:119] – away from His-azwj aspects, either an image or description, and incorporated in it what is said, from blinding an eye of the protector, and castration of the slaves, and the mischief, and the tattoos, and the sodomy, and the lesbianism, and approximate of that, and worship of the sun and the moon, and changing the Nature of Allah-azwj which is Al-Islam, and utilisation of limbs of the body and the strength in what does not return the perfection upon the self nor obligates for it any nearness from Allah-azwj, the generality of the word forbids the castration absolutely, but the jurists have allowed regarding castration of the beasts for the need, and the summary are four, being a narration from what the Satan-la has mentioned, speaking, or coming to him as a deed.

وَ مَنْ يَتَّخِذِ الشَّيْطانَ وَلِيًّا مِنْ دُونِ اللَّهِ بإيثاره ما يدعوه إليه على ما أمره الله به و مجاوزته عن طاعة الله إلى طاعته فَقَدْ خَسِرَ خُسْراناً مُبِيناً إذ ضيع رأس ماله و بدل مكانه من الجنة بمكان من النار

and the one who takes the Satan as a guardian from besides Allah, - by preferring him-la whatever he-la is calling him to against what Allah-azwj has Commanded him with, and his crossing over from obeying Allah-azwj to his-la obedience - ***so he has lost with a clear loss [4:119]*** – when the capital of his wealth would be wasted and replace his place from the Paradise with a place from the Fire.

يَعِدُهُمْ ما لا ينجز وَ يُمَنِّيهِمْ ما لا ينالون وَ ما يَعِدُهُمُ الشَّيْطانُ إِلَّا غُرُوراً و هو إظهار النفع فيما فيه الضرر و هذا الوعد إما بالخواطر الفاسدة أو بلسان أوليائه وَ لا يَجِدُونَ عَنْها مَحِيصاً معدلا و مهربا.

He promises them – what he-la cannot fulfill - ***and arouses their desires;*** - what they cannot achieve - ***and the Satan does not promise them except to deceive [4:120]*** – and it is manifesting the benefit in what there is harm in it, and this is the promise, either by the

mischievous thoughts or by the tongue of his-la friends - ***and they will not be finding an escape from it [4:121]*** – (a place to) turn to and flee.

و قال الرازي بعد إيراد كلام المفسرين و يخطر ببالي هاهنا وجه آخر في تخريج الآية على سبيل المعنى و ذلك لأن دخول الضرر و المرض في الشيء يكون على ثلاثة أوجه التشوش و النقصان و البطلان

And Al-Razi said after referring to the speech of the interpreters, 'And there comes to my mind, another aspect regarding extracting the Verse upon the way of the meaning, and that is because the entry of the harm and the illness in something would happen upon three aspects – the confusion, and the loss, and the nullification.

فادعى الشيطان إلقاء أكثر الخلق في مرض الدين و ضرر الدين و هو قوله وَ لَأُمَنِّيَنَّهُمْ ثم إن هذا المرض لا بد و أن يكون على أحد العلل الثلاثة التي ذكرناها و هي التشوش و النقصان و البطلان.

The Satan-la claims to cast most of the creatures into an illness of the religion and harm of the religion, and it is his-la words, and ***arouse their desires***. Then, this illness, there is no escape that it would be based upon one of the three illnesses which we have mentioned, and these are – the confusion, and the loss, and the nullification.

فأما التشوش فالإشارة إليه بقوله وَ لَأُمَنِّيَنَّهُمْ و ذلك لأن صاحب الأماني يستعمل عقله و فكره في استخراج المعاني الدقيقة و الحيل و الوسائل اللطيفة في تحصيل المطالب الشهوانية و الغضبية فهذا مرض روحاني من جنس التشوش.

As for the confusion, it is the indication to it by his-la words, ***and arouse their desires***, and that is because the owner of the hopes would use his intellect and his thoughts in extracting the intricate meanings, and the tricks, and the subtle means in obtaining the purpose the lustful desires and the anger. So this is a spiritual illness from the type of the confusion.

و أما النقصان فالإشارة إليه بقوله وَ لَآمُرَنَّهُمْ فَلَيُبَتِّكُنَّ آذانَ الْأَنْعامِ و ذلك لأن بتك الآذان نوع من النقصان و هذا لأن الإنسان إذا صار بحيث يستغرق العقل في طلب الدنيا صار فاتر الرأي ضعيف الحزم في طلب الآخرة.

And as for the loss, it is indicated to by his-la words, ***and instruct them, so they will slit the ears of the cattle*** – and that is because cutting the ears is a type of loss, and this is because the human being, when he comes to whereby the intellect does in seeking the world, he becomes of lukewarm opinion, weak of the determination in seeking the Hereafter.

و أما البطلان فالإشارة بقوله فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ و ذلك لأن التغيير يوجب بطلان الصفة الحاصلة في المرة الأولى و من المعلوم أن من بقي مواظبا على طلب اللذات العاجلة معرضا عن السعادات الروحانية

And as for the nullification, it is indicated by his-la words, ***and they would change the nature (Created by) Allah'; [4:119]*** – and that is because the change obliges the invalidation of the attribute achieved during the first time, and from the known is that the one who remains persevering upon seek the current pleasures would turn away from the spiritual fortunes.

فلا يزال يشتد في قلبه الرغبة في الدنيا و النفرة عن الآخرة و لا يزال تتزايد هذه الأحوال إلى أن يتغير القلب بالكلية فلا يخطر بباله ذكر الآخرة البتة و لا يزول عن خاطره حب الدنيا البتة فتكون حركته و سكونه و قوله لأجل الدنيا و ذلك يوجب تغير الخلقة لأن الأرواح البشرية إنما دخلت هذا العالم الجسماني على سبيل السفر و هي متوجهة إلى عالم القيامة.

So, the desire for the world will not cease to intensify in his heart and the aversion from the Hereafter, nor will these states cease to change the heart as a whole. So, the remembrance of the Hereafter will not come to his mind, anyway, not will love of the world decline from his heart anyhow. So, his movement and his stillness and his words would be for the reason of the world, and that would obligate a change of nature, because the souls of the mortals, have rather entered this physical world based upon a way of the journey, and these are headed to the world of the Qiyamah.

فإذا نسيت معادها و ألفت هذه المحسوسات التي لا بد من انقضائها و فنائها كان هذا بالحقيقة تغير الخلقة

So, when their essence is forgotten and become familiar with these perceptions which they have no escape from terminating and perishing, this in reality, would be a change of the nature.

و هو كما قال تعالى وَ لا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْساهُمْ أَنْفُسَهُمْ و قال فَإِنَّها لا تَعْمَى الْأَبْصارُ وَ لكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

And it is like what Allah-azwj the Exalted Said: ***And do not become like those who forgot Allah so He Made them forget themselves [59:19]***; and Said: ***Thus, it is not the sights which are blinded, but it is the hearts in the chest which are blinded [22:46]***'.

و قال في قوله تعالى إِنَّما يُرِيدُ الشَّيْطانُ إلخ أما وجه العداوة في الخمر فإن الظاهر فيمن يشربها أنه يشربها مع جماعة و يكون غرضه من ذلك الشرب أن يستأنس برفقائه و يفرح بمحادثتهم و مكالمتهم و كان غرضه من ذلك الاجتماع تأكيد الألفة و المحبة إلا أن ذلك ينقلب في الأغلب إلى الضد لأن الخمر تزيل العقل و إذا زال العقل استولت الشهوة و الغضب من غير مدافعة العقل

And he said regarding Words of the Exalted: ***But rather, the Satan intends [5:91]***, etc. As for the aspect of enmity regarding the wine, it is apparent among the ones drinking it with a group, and it's purpose from that drink would be that he would be comforted by his friends and be happy with their discussion and their talk, and his purpose from that gathering would be the cordiality and the love, except that often it would turn out to be the opposite, because the wine declines the intellect, and then the intellect declines, the desires and the anger rule without there being any defence.

و عند استيلائهما تحصل المنازعة بين أولئك الأحباب و تلك المنازعة ربما أدت إلى الضرب و القتل و المشافهة بالفحش و ذلك يوجب أشد العداوة و البغضاء.

And during their seizure, the disputes result between those loving ones, and that dispute sometimes leads to the fights, and the killing, and the oral obscenities, and that obliges severest enmity and the hatred.

و أما الميسر ففيه بإزاء التوسعة على المحتاجين الإجحاف بأرباب الأموال لأن من صار مغلوبا في القمار مرة دعاه ذلك إلى اللجاج فيه على رجاء أنه ربما صار غالبا فيه و قد يتفق أن لا يحصل له ذلك إلى أن لا يبقى له شيء من المال و إلى أن يقامر على لحيته و أهله و ولده و لا شك أنه يبقى بعد ذلك فقيرا مسكينا و يصير من أعدى الأعداء لأولئك الذين كانوا غالبين له

And as for the games of chance, it is about expanding (the money) upon the needy with unfairness with the owners of the wealth, because the one who becomes overcome in the gambling, at times that would call him to the persistence in it based upon hope that perhaps he would be overcoming in it, and there is consensus that, it would not result in that, until there would not remain anything from the wealth for him, and up to he would gamble upon his life, and his wife, and his children, and there is no doubt that after that he would remain poor, needy, and he would become an enemy of the enemies, those who had overcome him.

فظهر أن الخمر و الميسر سببان عظيمان في إثارة العداوة و البغضاء بين الناس و لا شك أن شدة العداوة و البغضاء تفضي إلى أحوال مذمومة من الهرج و المرج و الفتن و كل ذلك مضار لمصالح العالم

So, it is apparent that the wine and the games of chance are two major causes regarding preferring the enmity and the hatred between the people, and there is no doubt that the severity of the enmity and the hatred would lead to condemnable situations, the pandemonium, and the troubles and strife, and all that is harmful to the betterment of the world.

و أشار إلى المفاسد الدينية بقوله تعالى وَ يَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَ عَنِ الصَّلاةِ

And an indication to the religious spoiling is by Words of the Exalted: ***and he hinders you from the Mention of Allah and from the Salat. [5:91]***.

قوله وَ كَذلِكَ جَعَلْنا لِكُلِّ نَبِيٍّ عَدُوًّا قيل المراد كما أمرناك بعداوة قومك من المشركين فقد أمرنا من قبلك بمعاداة أعدائهم من الجن و الإنس و متى أمر الله رسوله بمعاداة قوم من المشركين فقد جعلهم أعداء له.

His-azwj Words: ***And like that We Make an enemy for every Prophet, [6:112]*** – It is said, 'The intent is, 'Just as We-azwj have Commanded you-asws with enmity to your-saww people from the Polytheists, so We-azwj had Commanded from before you-asws, with enmity of their enemies from the Jinn and the human beings'; and when Allah-azwj Commands His-azwj Rasool-saww with being inimical to a group from the Polytheists, so He-azwj had Made them as enemies of His-azwj'.

و قيل معناه حكمنا بأنهم أعداء و أخبرنا بذلك ليعاملوهم معاملة الأعداء في الاحتراز عنهم.

And it is said, 'It's meaning is, 'We-azwj Judged that they are enemies, and We-azwj have Informed with that we would deal with them the dealings of enemies in safeguarding from them'.

و قيل أي خلينا بينهم و بين اختيارهم العداوة لم نمنعهم من ذلك جبرا.

And it is said, 'I.e., We[-azwj] have Vacated between them and their choosing the enmity. We[-azwj] did not Prevent them by force'.

و قيل إنه سبحانه لما أرسل إليهم الرسل و أمرهم بدعائهم إلى الإسلام و خلع الأنداد نصبوا عند ذلك العداوة لأنبيائه فلذا أضاف تعالى إلى نفسه و المراد بشياطين الإنس و الجن مردة الكفار من الفريقين.

And it is said, 'He[-azwj] the Glorious, when He[-azwj] Sent the Rasool[-saww] to them and Commanded him[-saww] with calling them to Al-Islam and removal of the rival gods (idols), at that, they installed the enmity to His[-azwj] Prophets[-as]. For those reasons, the Exalted Added it to Himself[-azwj]; and the intent with the Satans[-la] of the humans and the apostate Jinn, are the Kafirs from the two sects'.

و قيل إن شياطين الإنس الذين يغوونهم و شياطين الجن الذين هم من ولد إبليس.

And it is said, 'The Satans[-la] of the human beings are those who deceive them, and Satans[-la] of the Jinn are those from the children of Iblees[-la]'.

و قال الطبرسي رحمه الله في تفسير الكلبي عن ابن عباس أن إبليس جعل جنده فريقين فبعث فريقا منهم إلى الإنس و فريقا إلى الجن

And Al-Tabarsi, may Allah[-azwj] have Mercy on him, said in 'Tafseer', 'Al Kalby, from Ibn Abbas, 'Iblees[-la] made his[-la] army into two sects. He[-la] dispatched a sect from them[-la] to the humans, and a sect to the Jinn.

فشياطين الإنس و الجن أعداء الرسل و المؤمنين فتلقى شياطين الإنس و شياطين الجن في كل حين فيقول بعضهم لبعض أضللت صاحبي بكذا فأضل صاحبك بمثلها فكذلك يوحي بعضهم إلى بعض

So the Satans[-la] of the humans are enemies of the Rasool[-saww] and the Momineen. The Satans[-la] of the humans and the Satans[-la] of the Jinn meet during all times, so they[-la] say to each other, 'I[-la] strayed my[-la] companion with such and such, so you[-la] should stray your[-la] companion with similar to it'. Like that they reveal (suggest) to each other'.

وَ رُوِيَ عَنْ أَبِي جَعْفَرٍ ع أَيْضاً أَنَّهُ قَالَ: إِنَّ الشَّيَاطِينَ يَلْقَى بَعْضُهُمْ بَعْضاً فَيُلْقِي إِلَيْهِ مَا يُغْوِي بِهِ الْخَلْقَ حَتَّى يَتَعَلَّمَ بَعْضُهُمْ مِنْ بَعْضٍ.

And it is reported from Abu Ja'far[-asws] as well, having said: 'The Satans[-la] meet each other and cast to him[-la] what the people have been deviated with, until some of them[-la] learn from others''.

يُوحِي أي يوسوس و يلقي خفية زُخْرُفَ الْقَوْلِ أي المموه المزين الذي يستحسن ظاهره و لا حقيقة له و لا أصل غُرُوراً أي يغرونهم بذلك غرورا أو ليغروهم بذلك.

suggesting – i.e., insinuate and cast softly - ***flowery words*** – i.e., the decorated camouflage that looks better, and there is no reality for it nor any origin - ***deceiving; [6:112]*** – i.e., deviating them with that by deception or deviating them with that.

و قال الرازي اعلم أنه لا يجب أن يكون كل معصية تصدر عن إنسان فإنها تكون بسبب وسوسة شيطان و إلا لزم التسلسل أو الدور فوجب الاعتراف بانتهاء هذه القبائح و المعاصي إلى قبيح أول و معصية سابقة حصلت لا بوسوسة شيطان آخر

And Al-Razi said, 'Know that it does not obligate that every disobedience would emanate from the human, for it could be by cause of insinuation of a Satan-la, or else the chain would be necessitated, or the circular (argument). Thus it obligates the acknowledgement with the end of these ugliness and disobediences to the first ugliness and disobedience preceding, not having resulted by an insinuation of another Satan-la.

إذا ثبت هذا فنقول إن أولئك الشياطين كما أنهم يلقون الوساوس إلى الإنس و الجن فقد يوسوس بعضهم بعضا و للناس فيه مذاهب

When this is proven, we say that those Satans-la, just as they-la are casting the insinuations to the humans and the Jinn, so they (also) insinuate to each other, and for the people, there are doctrines regarding this.

منهم من قال الأرواح إما فلكية و إما أرضية و الأرواح الأرضية منها طيبة طاهرة و منها خبيثة قذرة شريرة تأمر بالمعاصي و القبائح و هم الشياطين.

From them is one who says, 'The souls are either heavenly or earthly, and the earthly souls from these are good, clean, and from these are wicked, filthy, evil, instructing with the disobedience and the ugliness, and they are the Satans-la.

ثم إن تلك الأرواح الطيبة كما أنها تأمر الناس بالطاعات و الخيرات فكذلك قد يأمر بعضهم بعضا بالطاعات و الأرواح الخبيثة كما أنها تأمر الناس بالقبائح و المنكرات فكذلك قد يأمر بعضهم بعضا بتلك القبائح و الزيادة فيها

Then, these good souls, just as they are instructing the people with the obedience and the goodness, so like that they instruct with each other; and the wicked souls, just as they instruct the people with the ugliness and the evils, so like that they instruct each other with that ugliness, and the increasing in it.

و ما لم يحصل نوع من أنواع المناسبة بين النفوس البشرية و بين تلك الأرواح لم يحصل ذلك الانضمام بالنفوس البشرية و إذا كانت طاهرة نقية عن الصفات الذميمة كانت في جنس الأرواح الخبيثة فتنتظم إليها.

Unless there is some kind of affinity between human souls and those souls, that connection does not occur in human souls, and if they are pure and free of reprehensible qualities, they are of the same type as evil spirits, so they are affiliated with them.

ثم إن صفات الطهر كثيرة و صفات النقص و الخسران كثيرة و بحسب كل نوع منها طوائف من البشر و طوائف من الأرواح الأرضية.

Moreover, the attributes of purity are many, and the attributes of deficiency and loss are many, and according to each type of them are groups of human beings and groups of earthly spirits.

و بحسب تلك المجانسة و المشابهة و المشاكلة ينضم الجنس إلى جنسه فإن كان ذلك في أفعال الخير كان الحاصل عليها ملكا و كان تقوية ذلك الخاطر إلهاما و إن كان في باب الشر كان الحاصل عليها شيطانا و كان تقوية ذلك الخاطر وسوسة

And in accordance with that homogeneity and the resemblance and the likeness, the species joins to it's species. So, if that was regarding the good deeds, the Angel would result upon it, and it would be a strengthening of that though by inspiration, and if it was the door of evil, the resulting upon it would be a Satan-la, and that would strengthen the mind by insinuation.

و يقال فلان يزخرف كلامه إذا زينه بالباطل و الكذب و كل شيء حسن مموه فهو مزخرف.

It is said that so and so has been flowery with his words when he adorns it with the falsities and the lies, and all camouflaged good thing, it is decorated.

و تحقيقه أن الإنسان ما لم يعتقد في أمر من الأمور كونه مشتملا على خير راجح و نفع زائد فإنه لا يرغب فيه و لذلك سمي الفاعل المختار مختارا لكونه طالبا للخير و النفع

And the reality is that the human being, for as long has he does not believe in a matter from the matters, inclusive upon the most likely good and additional benefits, so he does not desire regarding it, and for that he is names as the choosing doers, out of choice, for his being a seeker of the good and the benefit.

ثم إن كان هذا الاعتقاد مطابقا للمعتقد فهو الحق و الصدق و الإلهام و إن كان صادرا من الملك و إن لم يكن مطابقا للمعتقد فحينئذ يكون ظاهره مزينا لأنه في اعتقاده سبب للنفع الزائد و الصلاح الراجح و يكون باطنه فاسدا لأن هذا الاعتقاد غير مطابق للمعتقد فكان مزخرفا.

Then if this belief and in conformity to the believed, so it is the right, and the truth, and the inspiration, and if it was emanating from the Angel, and if it did not happen to be in conformity to the believed, so at that time it's apparent would be decorated, because in his belief is a cause for the benefit and the most likely betterment, and it's esoteric would be spoilt, because this belief is not in conformity to the believed, so it would be decorated.

قوله تعالى وَ إِنَّ الشَّياطِينَ قال الطبرسي قدس سره يعني علماء الكافرين و رؤساءهم المتمردين في كفرهم لَيُوحُونَ أي يوحون و يشيرون إِلى أَوْلِيائِهِمْ الذين اتبعوهم من الكفار لِيُجادِلُوكُمْ في استحلال الميتة

Words of the Exalted: ***and that the Satans*** – Al-Tabarsi said, 'It means scholars of the Kafirs and their chiefs, the rebellious in their Kufr - ***are suggesting*** – suggesting and indicating - ***to their friends*** – those from the Kafirs who had followed them - ***to contend with you all, [6:121]*** – in legalising the dead (meat)'.

و قال ابن عباس معناه و إن الشياطين من الجن و هم إبليس و جنوده ليوحون إلى أوليائهم من الإنس و الوحي إلقاء المعنى إلى النفس من وجه خفي و هم يلقون الوسوسة إلى قلوب أهل الشرك

And Ibn Abbas said, 'It's meaning is that the Satan-la from the Jinn, and they are Iblees-la and his-la armies, to reveal (suggest) to their-la friends from the humans, and the 'revelation' (suggestion) is casting the meaning to the soul from hidden aspects, and they-la are casting the insinuations to the hearts of the people of Shirk.

قوله فَبِما أَغْوَيْتَنِي قيل أي خيبتني من رحمتك و جنتك

His-la words: ***He said, 'So, due to Your Deviating me, [7:16]*** – It is said, 'I.e., You-azwj Disappointed me-la of Your-azwj Mercy and Your-azwj Paradise'.

و قيل أي صرت سببا لغوايتي بأن أمرتني بالسجود لآدم فغويت عنده

And it is said, 'I.e., You-azwj became a cause for my-la deviation, by Your-azwj Commanding me-la with the Sajdah to Adam-as. So I-la deviated during it'.

و قيل أي أهلكتني بلعنك إياي

And it is said, 'I.e., You-azwj Destroyed me-la by Your-azwj Cursing me-la'.

و قيل هذا جرى على اعتقاد إبليس فإنه كان مجبرا لَأَقْعُدَنَّ لَهُمْ أي أرصد لهم لأقطع سبيلهم صِراطَكَ الْمُسْتَقِيمَ أي دين الحق أو الأعم و هو منصوب على الظرفية

And it is said, 'This flows upon the beliefs of Iblees-la for he-la was tyrannical - ***I will sit (in ambush) for them*** – i.e., I-la shall lie in wait for them to cut off their ways - ***on Your Straight Path [7:16]*** – i.e., religion of the truth, or the generality, and it is attributed upon the situational'.

و قيل تقديره على صراطك ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ إلخ أي من جميع الجهات و بأي وجه أمكنه.

And it is said, 'His-la power upon Your-azwj Path - ***Then I will come to them from their front, [7:17]*** - etc. i.e., from entirety of the directions, and in whichever direction possible.

و قيل من جهة دنياهم و آخرتهم و من جهة حسناتهم و سيئاتهم عن ابن عباس و غيره.

And it is said, 'From aspect of their world and their Hereafter, and from aspect of their good deeds and their evil deeds' – from Ibn Abbas and others.

و حاصله أني أزين لهم الدنيا و أخوفهم بالفقر و أقول لهم لا جنة و لا نار و لا بعث و لا حساب و أثبطهم عن الحسنات و أشغلهم عنها و أحبب إليهم السيئات و أحثهم عليها

And it's result it, 'I-la will adorn the world for them and scare them with the poverty, and I-la will say to them: 'There is neither any Paradise, nor Fire, nor Resurrection, nor Reckoning, and discourage them from the good deeds, and pre-occupy them away from it, and make the evil deeds beloved to them and urge them upon these'.

قال ابن عباس و إنما لم يقل و من فوقهم لأن فوقهم جهة نزول الرحمة من السماء فلا سبيل له إلى ذلك و لم يقل من تحت أرجلهم لأن الإتيان منه موحش.

Ibn Abbas said, 'And rather he-la did not say, 'And from above them', because above them is a direction of the descent of the Mercy from the sky, so there is no way for him-la to that; and he-la did not say, 'From beneath their legs', because the coming of the vegetation from it.

و قيل مِنْ بَيْنِ أَيْدِيهِمْ و عَنْ أَيْمانِهِمْ من حيث يبصرون وَ مِنْ خَلْفِهِمْ و عَنْ شَمائِلِهِمْ من حيث لا يبصرون

And it is said - ***from their front, and on their right,*** - from where they would be seeing - ***and from their back, and on their left, [7:17]*** – and from where they would not be seeing.

وَ رُوِيَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ مَعْنَاهُ أُهَوِّنُ عَلَيْهِمْ أَمْرَ الْآخِرَةِ وَ مِنْ خَلْفِهِمْ آمُرُهُمْ بِجَمْعِ الْأَمْوَالِ وَ الْبُخْلِ بِهَا عَنِ الْحُقُوقِ لِتَبْقَى لِوَرَثَتِهِمْ وَ عَنْ أَيْمَانِهِمْ أُفْسِدُ عَلَيْهِمْ أَمْرَ دِينِهِمْ بِتَزْيِينِ الضَّلَالَةِ وَ تَحْسِينِ الشُّبْهَةِ وَ عَنْ شَمَائِلِهِمْ بِتَحْبِيبِ اللَّذَّاتِ إِلَيْهِمْ وَ تَغْلِيبِ الشَّهَوَاتِ عَلَى قُلُوبِهِمْ.

And it is reported from Abu Ja'far-asws having said: '***Then I will come to them from their front,*** - it's meaning is, I-la shall demean unto them the matter of the Hereafter - ***and from their back,*** - I-la shall instruct them with amassing the wealth, and being miserly with it from (paying) the rights to remain for their inheritors - ***and on their right,*** - I-la shall spoil upon them the matter of their religion by adorning the straying, make the suspicions to be good - ***and on their left, [7:17]*** – by making the pleasures to be beloved to them, and make the lustful desired to overcome upon their hearts''.

و قال البيضاوي مِنْ بَيْنِ أَيْدِيهِمْ من حيث يعلمون و يقدرون على التحرز عنه وَ مِنْ خَلْفِهِمْ من حيث لا يعلمون و لا يقدرون وَ عَنْ أَيْمانِهِمْ وَ عَنْ شَمائِلِهِمْ من حيث يتيسر لهم أن يعلموا أو يتحرزوا و لكن لم يفعلوا لعدم تيقظهم و احتياطهم

And Al-Bayzawi said, '***from their front, [7:17]*** – from whereby they would know, and they would be able upon avoiding it - ***and from their back*** – from where they would neither be knowing nor able - ***and on their right, and on their left, [7:17]*** – from where it would be easy for them to be knowing, or avoiding, but they would not do so due to them not being vigilant and cautious.

و إنما عدى الفعل إلى الأولين بحرف الابتداء لأنه منهما متوجه إليهم و إلى الآخرين بحرف المجاوزة لأن الآتي منهما كالمنحرف عنهم المار على عرضهم و نظيره قولهم جلست عن يمينه وَ لا تَجِدُ أَكْثَرَهُمْ شاكِرِينَ مطيعين

And rather, the verb is only referred to the first two with the initial letter, because from them it is directed to them and to the others with the letter of the transgression, because the one who comes from these two is like one deviating them, the passer-by across them, and it's match is their word, 'I sat on his right' - ***and You will not Find most of them as thankful ones' [7:17]*** – obedient.

و إنما قاله ظنا لقوله وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ لما رأى مبدأ الشر فيهم متعددا و مبدأ الخير واحدا

And rather he-la said it thinking of His-azwj Words: ***And Iblees did ratify his conjecture upon them, [34:20]*** – due to what he-la saw the principle of the evil among them, and the principal of the good as being one'.

و قيل سمعه من الملائكة مَذْؤُماً أي مذموما مَدْحُوراً مطرودا.

And it is said, 'He-la had heard it from the Angels - ***disgraced,*** - i.e., condemned - ***expelled! [7:18]*** – thrown out'.

و قال الرازي بعد ذكر بعض هذه الوجوه أما حكماء الإسلام فقد ذكروا فيها وجوها أخرى.

And Al-Razi said after mentioned some of these aspects, ‘As for the wise ones of Al Islam, they have mentioned regarding it, other aspects.

أولها و هو الأشرف الأقوى أن في البدن قوى أربعا هي الموجبة لفوات السعادات الروحانية.

The first of it is, and it is the noblest, the strongest, ‘In the body there are four forces leading to missing out on the spiritual happiness’.

فإحداها القوة الخيالية التي تجمع فيها صور المحسوسات و مثلها و هي موضوعة في البطن المقدم من الدماغ و صور المحسوسات إنما ترد عليها من مقدمها و إليه الإشارة بقوله مِنْ بَيْنِ أَيْدِيهِمْ

One of these is the force of imagination in which are gathered the images of the perceptions and it’s like, and it is a place in the interior, the front part of the brain, and an images of the perceptions are only referred to from its front part, and to it is an indication with his-la words, ‘***from their front, [7:17]***’.

و القوة الثانية القوة الوهمية التي تحكم في غير المحسوسات بالأحكام المناسبة للمحسوسات و هي موضوعة في البطن المؤخر من الدماغ و إليه الإشارة بقوله وَ مِنْ خَلْفِهِمْ

And the second strength is the force of delusions which decide in non-perceptions by the decisions appropriate for the perceptions, and it is place in the interior of the back part of the brain, and to it is an indication of his-la words, ***and from their back***.

و القوة الثالثة الشهوة و هي موضوعة في الكبد و هي يمين البدن

And the third force is the lustful desire, and it is place in the liver, and it is on the right of the body.

و القوة الرابعة الغضب و هي موضوعة في البطن الأيسر من القلب

And the fourth force is the angers, and it is placed in the interior of the left of the heart.

فهذه القوى الأربع هي التي تتولد منها أحوال توجب زوال السعادة الروحانية و الشياطين الخارجية ما لم تستعن بشيء من هذه القوى الأربع لم يقدر على إلقاء الوسوسة فهذا هو السبب في تعيين الجهات الأربع و هو وجه حقيقي شريف.

So, these four forces are the one from which are produced the situations obliging the decline of the spiritual happiness, and the Satan-la is on the outside, not assisted by anything from these four forces. He-la is not able upon casting the insinuation. So, this, it is the cause in assisting the four aspects, and it is a truce, honourable aspect.

و ثانيها أن قوله لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ المراد منه الشبهات المبنية على التشبيه إما في الذات و الصفات مثل شبه المجسمة و إما في الأفعال مثل شبه المعتزلة في التعديل و التخويف و التحسين و التقبيح

And it's second is that his-la words, '***I will come to them from their front,*** - the intent from it are the suspicions build upon the resemblance (comparison). As for regarding the pleasures and the descriptions, an example is comparing the bodies. And as for regarding the deeds, like the suspicions of the Mu'tazilites regarding the revising, and the scaring, and the improving, and the degrading.

وَ مِنْ خَلْفِهِمْ المراد منه الشبهات الناشئة من التعطيل.

and from their back – the intent from it are the suspicions arising from the disruption.

أما الأول فلأن الإنسان يشاهد هذه الجسمانيات و أحوالها و هي حاضرة بين يديه فيعتقد أن الغائب يجب أن يكون مساويا لهذا الشاهد و هذا يوجب أن يكون مِنْ خَلْفِهِمْ كناية عن التعطيل لأنه خلافه

As for the first, the human being tends to witness these bodies and their states, and these are present in front of him. So, he believes that the unseen, it obliges that these would be the same as these witnessed (bodies), and this obligated that (the words) ***and from their back***, would be a metaphor about the disruption, because it is opposite it.

و أما قوله عَنْ أَيْمانِهِمْ فالمراد به الترغيب في ترك المأمورات وَ عَنْ شَمائِلِهِمْ الترغيب في ترك المنهيات.

And as for His-azwj Words: ***and on their right,*** - the intent with it is the desire in neglecting the Commandments. ***and on their left, [7:17]*** – the desire in neglecting the Prohibitions.

و ثالثها نقل عن شقيق أنه قال ما من صباح إلا و يأتيني الشيطان من الجهات الأربع من بين يدي و من خلفي و عن يميني و عن شمالي

And it's third is transmitted from a brother. He said, 'There is none from a morning except and the Satan-la comes to me from the four directions – from my front, and from my back, and from my right, and from my left.

أما بين يدي فيقول لا تخف فإن الله غفور رحيم فأقرأ وَ إِنِّي لَغَفَّارٌ لِمَنْ تابَ وَ آمَنَ وَ عَمِلَ صالِحاً

As from from my front, he-la says, 'Do not fear Allah-azwj, for Allah-azwj is Forgiving, Merciful', so I recite: ***And I am Forgiving to the one who repents and believes and does righteous deeds, [20:82]***'.

و أما من خلفي فيخوفني من وقوع أولادي في الفقر فأقرأ وَ ما مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُها

And as for from my behind, he-la scares me from my children falling into the poverty, so I recite: ***And there is none from an animal in the earth except upon Allah is its sustenance, [11:6]***.

و أما من قبل يميني فيأتيني من قبل النساء فأقرأ وَ الْعاقِبَةُ لِلْمُتَّقِينَ

And as for from the direction of my right, he-la comes to me from the direction of women, so I recite: ***and the end-result is for the pious [28:83]***.

و أما من قبل شمالي فيأتيني من قبل الشهوات فأقرأ وَ حِيلَ بَيْنَهُمْ وَ بَيْنَ ما يَشْتَهُونَ

And as for from direction of my left, he-la comes to me from direction of the lustful desires, so I recite: ***And a barrier would be between them and what they desire, [34:54]***'.

ثم قال فالغرض منه أنه يبالغ في إلقاء الوسوسة و لا يقصر في وجه من الوجوه الممكنة.

Then he said, 'So the purpose from it is that he-la exaggerates in casting the insinuations and is not deficient in any aspect from the possible aspects'.

وَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: إِنَّ الشَّيْطَانَ قَعَدَ لِابْنِ آدَمَ بِطَرِيقِ الْإِسْلَامِ فَقَالَ لَهُ تَدَعُ دِينَ آبَائِكَ فَعَصَاهُ فَأَسْلَمَ

And from Rasool-Allah-saww having said: 'The Satan-la sits for the children of Adam-as in the path of Al Islam. He-la says to him, 'You are leaving the religion of your forefathers?' He disobeys him-la and becomes a Muslim.

ثُمَّ قَعَدَ لَهُ بِطَرِيقِ الْهِجْرَةِ فَقَالَ لَهُ تَدَعُ دِيَارَكَ وَ تَتَغَرَّبُ فَعَصَاهُ وَ هَاجَرَ

Then he-la sits for him in the path of the emigration. He-la says to him: 'You are leaving your house (home and becoming a stranger?' He disobeys him and emigrates.

ثُمَّ قَعَدَ لَهُ بِطَرِيقِ الْجِهَادِ فَقَالَ لَهُ تُقَاتِلُ فَتُقْتَلُ فَيُقْسَمُ مَالُكَ وَ تُنْكَحُ امْرَأَتُكَ فَعَصَاهُ فَقَاتَلَ.

Then he-la sits for him in the path of Jihad. He-la says to him, 'You are fighting and would be killed, so your wealth will be distributed, and your wives would be married!' But he disobeys him-la and fights''.

فهذا الخبر يدل على أن الشيطان لا يترك جهة من جهات الوسوسة إلا و يلقيها في القلب.

So, this Hadeeth evidence upon that the Satan-la does not leave any aspect from the aspects of insinuations except and he-la casts it in the heart.

فإن قيل فلم لم يذكر من فوقهم و من تحتهم. قلنا أما في التحقيق فقد ذكرنا أن القوى التي يتولد منها ما يوجب تفوت السعادات الروحانية فهي موضوعة في هذه الجوانب الأربعة.

If it is said, 'Why did he-la not mention, 'From above them'?' We said, 'As for in the research, we have mentioned that the forces from which is generated what obliges the loss of the spiritual happiness, these are placed in these four sides.

و أما في الظاهر فيروى أن الشيطان لما قال هذا الكلام رقت قلوب الملائكة على البشر فقالوا يا إلهنا كيف يتخلص الإنسان من الشيطان مع كونه مستوليا عليه من هذه الجهات الأربع

And as for in the apparent, they are reporting that the when the Satan-la said this speech, the hearts of the Angels melted upon the mortals. They said, 'O our God-azwj! How can the human being finish from the Satan-la along with him-la being ruling over him from these four directions?'

فأوحى الله تعالى إليهم أنه بقي للإنسان جهتان الفوق و التحت فإذا رفع يديه إلى فوق في الدعاء على سبيل الخضوع أو وضع جبهته على الأرض على سبيل الخشوع غفرت له ذنب سبعين سنة.

So, Allah-azwj the Exalted Revealed to them: "There remain two directions, the above and the below. When he raises his hands to the above in the supplication upon the way of humility, or places his forehead upon the ground, upon a way of the submission, I-azwj Forgive for him his sins of seventy years!"

و قال في نكتة التعدية بمن في الأولين و بعن في الآخرين قد ذكرنا أن المراد من قوله مِنْ بَيْنِ أَيْدِيهِمْ وَ مِنْ خَلْفِهِمْ الخيال و الوهم و الضرر الناشي منهما هو حصول العقائد الباطلة و هو الكفر

And he-la said in a point of transgression regarding the former ones and meaning regarding the latter ones, we have mentioned it, 'The intent from his-la words, ***from their front, and from their back [7:17]***, is the imagination and the delusion, and the harm arising from these two, resulting in the false beliefs, and it is the Kufr'.

و من قوله عَنْ أَيْمَانِهِمْ وَ عَنْ شَمَائِلِهِمْ الشهوة و الغضب و ذلك هو المعصية و لا شك أن الضرر الحاصل من الكفر لازم لأن عقابه دائم

And from his-la words, ***and on their right, and on their left [7:17]*** – The lustful desires, and the anger, and that, it is the disobedience, and there is no doubt that the harm results from the Kufr is necessitated, because it's consequences are permanent.

و أما الضرر الحاصل من المعصية فسهل لأن عقابه منقطع فلهذا السبب خص هذين القسمين بكلمة عن تنبيها على أن هذين القسمين في اللزوم و الاتصال دون القسم الأول.

And as for the harm resulting from the disobedience, it is easy, because its consequence is terminated. For this reason, he-la specialised with these two types with a phrase of about its caution based upon these two types as the necessary and the connection, besides the first type.

و قال في وجه معرفة إبليس كون أكثرهم غير شاكرين إنه جعل للنفس تسع عشرة قوة و كلها تدعو النفس إلى اللذات الجسمانية و الطيبات الشهوانية فعشرة منها الحواس الظاهرة و الباطنة و اثنان الشهوة و الغضب و سبعة هي القوى الكامنة و هي الجاذبة و الماسكة و الهاضمة و الدافعة و الغاذية و النامية و المولدة

And he said regarding an aspect of recognition of Iblees-la of most of them not being thankful, nineteen forces have been Made to be for the soul, and all of these call the soul to the physical pleasures, and the lustful pleasures. Ten of these are the apparent and esoteric perceptions, and two are lustful desires and the angers, and seven, these are the latent forces, and these are – attraction (pulling), and the withholding, and the digestion, and the repellent (defensive), and the nutritious, and the growth (development), and the reproductive.

فمجموعها تسعة عشر و هي بأسرها تدعو النفس إلى عالم الجسم و ترغبها في طلب اللذات البدنية

So, their total is nineteen, and these in their whole, call the soul to the realm of the body, and make it to be desirous in seeking the physical pleasures.

و أما العقل فهو قوة واحدة و هي التي تدعو النفس إلى عبادة الله تعالى و طلب السعادة الروحانية و لا شك أن استيلاء تسع عشرة قوة أكمل من استيلاء القوة الواحدة.

And as for the intellect, it is a lone force, and it is which calls the soul to worship Allah-azwj the Exalted, and seek the spiritual happiness, and there is no doubt that the seizure by the nineteen forces would be more perfect than seizure by the lone force.

قوله تعالى إِنَّهُ يَرَاكُمْ هُوَ وَ قَبِيلُهُ قال الطبرسي رحمه الله أي نسله يدل عليه قوله أَ فَتَتَّخِذُونَهُ وَ ذُرِّيَّتَهُ أَوْلِياءَ مِنْ دُونِي

Words of the Exalted: ***He can see you, him, and his tribe, [7:27]*** – Al-Tabarsi, may Allah-azwj have Mercy on him, said, 'I.e., his-la offspring. The evidence upon it are His-azwj Words: ***Will you take him and his offspring as friends from besides Me [18:50]***.

و قيل جنوده و أتباعه من الجن و الشياطين مِنْ حَيْثُ لا تَرَوْنَهُمْ

And it is said, 'His-la armies, and his-la followers from the Jinn and the Satans-la - ***from where you cannot see them. [7:27]***.

قال ابن عباس إن الله تعالى جعلهم يجرون من بني آدم مجرى الدم و صدور بني آدم مساكن لهم كما قال الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ

Ibn Abbas said, 'Allah-azwj the Exalted Made them flow from the children of Adam-as, the flowing of blood, and the chests of the children of Adam-as to be dwellings for them, just as He-azwj said: ***Who insinuates into the chests of people [114:5]***.

فهم يرون بني آدم و بنو آدم لا يرونهم و إنما لا يراهم البشر لأن أجسامهم شفافة لطيفة يحتاج في رؤيتها إلى فضل شعاع.

They see the children of Adam-as, and the children of Adam-as are not seeing them, and rather the mortal does not see them because their bodies are transparent, delicate, being needy in seeing them by the grace of a ray (of light)'.

و قال أبو بكر بن الإخشيد و أبو الهذيل يجوز أن يمكنهم الله سبحانه فيتكثفوا فيراهم حينئذ من يحضرهم و إليه ذهب علي بن عيسى و قال إنهم ممكنون من ذلك و هو الذي نصره الشيخ المفيد أبو عبد الله

And Abu Bakr Bin Al-Akhsheed and Abu Al-Hazeyl said, 'It is allowed that Allah-azwj the Exalted would Enabled them, so He-azwj would Thicken them, so at that time, the ones in their presence would see them', and Ali Bin Isa went to it and said, 'They are enabled from that', and it is which the Sheykh Al-Mufeed Abu Abdullah helped it.

قال الشيخ أبو جعفر قدس الله روحه و هو الأقوى عندي و قال الجبائي لا يجوز أن يرى الشياطين و الجن لأن الله تعالى قال لا تَرَوْنَهُمْ و إنما يجوز أن يروا في زمن الأنبياء ع بأن يكثف الله أجسادهم علما للأنبياء كما يجوز أن يرى الناس الملائكة في زمن الأنبياء

The sheykh Abu Ja'far, may Allah-azwj sanctify his souls, said, 'And it is the strongest in my view'. And Al Jabaie said, 'It is not allowed that the Satans-la and the Jinn to be seen, because Allah-azwj the Exalted Said: ***you cannot see them. [7:27]***. But it is allowed that they were seen during the eras of the Prophets-as, by Allah-azwj having Thickened their bodies as a sign for the

Prophets-azwj, like what is allowed that the people saw the Angels during the eras of the Prophets-as'.

إِنَّا جَعَلْنَا الشَّياطِينَ أَوْلِياءَ لِلَّذِينَ لا يُؤْمِنُونَ أي حكمنا بذلك لأنهم يتناصرون على الباطل.

We Made the Satans to be friends of those who do not believe [7:27] – i.e., We-azwj have Judged with that because they were helping each other upon the falsehood.

و قال الرازي قال أصحابنا إنهم يرون الإنسان لأنه تعالى خلق في عيونهم إدراكا و الإنس لا يرونهم لأنه تعالى لم يخلق هذا الإدراك في عيون الإنس

And Al-Razi said, 'Our companions said, 'They are seeing the humans because He-azwj the Exalted, Created them in their eyes a realisation, and the humans are not seeing them because He-azwj the Exalted did not Create this realisation in the eyes of the humans'.

و قالت المعتزلة الوجه في أن الإنس لا يرون الجن لرقة أجسام الجن و لطافتها و الوجه في رؤية الجن للإنس كثافة أجسام الإنس و الوجه في أن يرى بعض الجن بعضا أن الله تعالى يقوي شعاع أبصار الجن و يزيد فيه و لو زاد الله في قوة بصرنا لرأيناهم كما يرى بعضهم بعضا و لو أنه تعالى كثف أجسامهم و بقيت أبصارنا على هذه الحالة لرأيناهم.

And the Mu'tazilites said, 'The aspect regarding that the humans are not seeing the Jinn is due to the thin bodies of the Jinn and their delicateness, and the aspect in the Jinn seeing the humans is due to the thickness of the bodies of the human, and the reason for the jinn seeing each other is that Allah-azwj the Exalted has Strengthened the rays of the sights of the Jinn and has Increased in it, and if Allah-azwj were to Increase in the strength of our sights, we would see them just as they can see each other, and if the Exalted were to thicken their bodies and our sights were to remain upon this state, we would see them'.

فعلى هذا كون الإنس مبصرا للجن موقوف عند المعتزلة إما على ازدياد كثافة أجسام الجن أو على ازدياد قوة أبصار الإنس

So, based upon this, the humans can become sighting the Jinn is a standpoint in the view of the Mut'tazilites, either based upon increase in the thickness of the bodies of the Jinn, or based upon increase in the strength of the human sights.

و قوله تعالى مِنْ حَيْثُ لا تَرَوْنَهُمْ يدل على أن الإنس لا يرون الجن لأن قوله مِنْ حَيْثُ لا تَرَوْنَهُمْ يدل على أن الإنس لا يرون الجن لأن قوله مِنْ حَيْثُ لا تَرَوْنَهُمْ يتناول أوقات الاستقبال من غير تخصيص

And Words of the Exalted: ***from where you cannot see them. [7:27]***, these evidence upon that the human being cannot see the Jinn because His-azwj Words: ***from where you cannot see them. [7:27]*** evidence's upon that the human beings are not seeing the Jinn, because His-azwj Words: ***from where you cannot see them. [7:27]***, give the timing of the receptions from without specifying.

قال بعض العلماء لو قدر الجن على تغير صور أنفسهم بأي صورة شاءوا أو أرادوا لوجب أن ترتفع الثقة عن معرفة الناس فلعل هذا الذي نشاهده و حكم عليه بأنه ولدي أو زوجتي جني صور نفسه بصورة ولدي أو زوجتي. و على هذا التقدير يرتفع الوثوق عن معرفة الأشخاص

One of the scholars said, 'If the Jinn were able upon changing their own images, into whichever image they so desire or want, it would obligate that the trust would be raised away from the recognition of the people. Perhaps this one whom we are witnessing and deciding upon that he is my son, or my wife, could be a Jinn who has imaged himself in the image of my son or my wife'. And based upon this estimate, the trust would be raised away from recognising the persons.

و أيضا فلو كانوا قادرين على تخبيط الناس و إزالة العقل مع أنه تعالى بين العداوة الشديدة بينهم و بين الإنس فلم لا يفعلون ذلك في حق أكثر البشر و في حق العلماء و الأفاضل و الزهاد لأن هذه العداوة بينهم و بين العلماء و الزهاد أكثر و أقوى

And as well, if they were able upon knocking down the people and reducing the intellect, along with that He-azwj the Exalted has Manifest the severe enmity between them and the people, so why are they not doing that in the right of most of the mortals, and in the right of the scholars, and the meritorious ones, and the ascetic one, because this enmity between them and the scholars and the ascetics is more and stronger?

و لما لم يوجد شيء من ذلك ثبت أنه لا قدرة لهم على البشر بوجه من الوجوه و يتأكد هذا بقوله ما كانَ لِي عَلَيْكُمْ مِنْ سُلْطانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي

And when one does not find anything from that, it proves that there is no power for them upon the mortals, with an aspect from the aspects, and this is emphasised by His-azwj Words: ***and there was no authority for me upon you except that I called you, so you responded to me [14:22]***'.

قال مجاهد قال إبليس أعطنا أربع خصال نرى و لا نرى و نخرج من تحت الثرى و يعود شيخنا فتى.

Mujahid said, 'Iblees-la said, 'We are Given four qualities – We-la see and are not seen, and we-la emerged from beneath the soil and our-la elders return as youths'.

قوله تعالى وَ إِمَّا يَنْزَغَنَّكَ قال الطبرسي قدس سره معناه يا محمد إن نالك من الشيطان وسوسة في القلب.

Words of the Exalted: ***And if a suggestion [41:36]*** – Al-Tabarsi, Holy be his soul, said, 'It's meaning is, 'O Muhammad-saww! If an insinuation from the Satan-la afflicts you-saww in the heart'.

و قيل النزغ الفساد و منه نَزَغَ الشَّيْطانُ بَيْنِي وَ بَيْنَ إِخْوَتِي أي أفسد

And it is said the 'suggestion' is mischief, and from it, ***Surely, the Satan sowed discord between me and my brothers. [12:100]*** – i.e., spoilt (relationship).

قال الزجاج النزغ أدنى حركة تكون و من الشيطان أدنى وسوسة فَاسْتَعِذْ بِاللَّهِ أي سل الله عز اسمه أن يعيذك منه إِنَّهُ سَمِيعٌ للمسموعات عَلِيمٌ بالخفيات.

Al-Zajaj said, 'The 'suggestion' is least of the movements can be, and the the Satan-la it is lease of the insinuations - ***then seek Refuge with Allah,*** - i.e., ask Allah-azwj, Mighty is His-azwj Name, to Shelter you from him-la - ***surely He is the Hearing,*** - of the voices - ***the Knowing [41:36]*** – of the hidden (thoughts)'.

و قيل سميع لدعائك عليم بما عرض لك

And it is said, ‘Hearing of your supplications, Knowing with whatever is presented to you’.

و قيل النزغ أول الوسوسة و المس لا يكون إلا بعد التمكن و لذلك فصل الله سبحانه بين النبي و غيره فقال للنبي ص وَ إِمَّا يَنْزَغَنَّكَ و قال للناس إِذا مَسَّهُمْ طائِفٌ معناه إذا وسوس إليهم الشيطان و أغراهم بمعاصيه تَذَكَّرُوا ما عليهم من العقاب بذلك فيجتنبونه و يتركونه

And it is said, ‘The ‘suggestion’ is the first insinuation, and the ‘touch’ cannot happen except after the enablement, and for that (reason), Allah-azwj the Glorious Distanced between the Prophet-saww and others. He-azwj Said to the Prophet-saww: ***And if a suggestion from the Satan suggests (evil), [41:36]***, and Said to the people: ***when an evil from the Satan touches them, [7:201]***. It’s meaning is, ‘When the Satan-la insinuates to them and deceives them with disobeying Him-azwj, ***they are mindful, [7:201]*** of what is upon them from the Punishment due to that, so they shun him-la and are leaving him-la’.

قال الحسن يعني إذا طاف عليهم الشيطان بوساوسه

Al-Hassan said, ‘Meaning, when the Satan-la circles upon them with his-la insinuations’.

و قال ابن جبير هو الرجل يغضب الغضبة فيتذكر و يكظم غيظه

And Ibn Jareer said, ‘He is the man who gets angered with the anger, so he remembers and swallows his rage’.

و قيل طائف غضب و طيف جنون و قيل معناهما واحد

And it is said, ‘The (word) ‘Taif’ is anger, and ‘Teyf’ is madness’. And it is said, ‘Both their meanings are one’.

فَإِذا هُمْ مُبْصِرُونَ للرشد

and then they are seeing [7:201] – the rightful guidance.

وَ إِخْوانُهُمْ يَمُدُّونَهُمْ فِي الْغَيِ معناه و إخوان المشركين من شياطين الجن و الإنس يمدونهم في الضلال و المعاصي أي يزيدونهم فيه و يزينون لهم ما هم فيه ثُمَّ لا يُقْصِرُونَ ثم لا يكفون يعني الشياطين عن استغوائهم و لا يرحمونهم

And their brethren are extending them in the error, - It’s meaning is, ‘And the brothers of the Polytheists, from the Satans-la and the Jinn and the human, are extending them in the straying and the disobedience, i.e., they are increasing them in it and are adorning for them what they are (indulging) in - ***then they are not ceasing [7:202]*** – they are not refraining, meaning the Satans-la, from deviating them nor are they being merciful to them’.

و قيل معناه و إخوان الشياطين من الكفار يمدهم الشياطين في الغي ثم لا يقصرون هؤلاء كما يقصر الذين اتقوا

And it is said, 'It's meaning is, 'And the brothers of the Satans-la, from the Kafirs, the Satans-la are extending them in the error, then they are not being deficient, they with that, like what those who are fearing are being deficient (ceasing)'.

و قيل معناه ثم لا يقصر الشياطين عن إغوائهم و لا يقصرونهم عن ارتكاب الفواحش

And it is said, 'It's meaning is, 'They the Satans-la are not being deficient from deviating them, nor are they falling short from indulging in the immoralities'.

و قال رحمه الله في قوله سبحانه وَ إِذْ زَيَّنَ لَهُمُ الشَّيْطانُ أَعْمالَهُمْ أي و اذكروا إذ زين الشيطان للمشركين أعمالهم أي حسنها في نفوسهم و ذلك أن إبليس حسن لقريش مسيرهم إلى بدر لقتال النبي ص

And he, may Allah-azwj have Mercy on him, said regarding Words of the Glorious: ***And when the Satan adorned their deeds for them [8:48]*** – i.e., and recall when the Satan-la adorned to the Polytheists, their deeds, i.e., made them as good in their selves, and that is because Iblees-la, made to seem good for Qureysh their travelling to Badr to battle the Prophet-saww.

وَ قالَ لا غالِبَ لَكُمُ الْيَوْمَ مِنَ النَّاسِ أي لا يغلبكم أحد من الناس لكثرة عددكم و قوتكم وَ إِنِّي مع ذلك جارٌ لَكُمْ أي ناصر لكم و دافع عنكم السوء و إني عاقد لكم عقد الأمان من عدوكم

'There would be none from the people to overcome you today, - i.e., No one from the people will overcome you due to your large number and your strength - ***and I*** - along with that - ***am a friend for you'.*** – i.e., helper for you all, and a defender of yours from the evil, and I-la am making a pact to you, a pact of the safety from your enemies.

فَلَمَّا تَراءَتِ الْفِئَتانِ أي التقت الفرقتان نَكَصَ عَلى عَقِبَيْهِ أي رجع القهقرى منهزما وراءه وَ قالَ إِنِّي بَرِيءٌ مِنْكُمْ إِنِّي أَرى ما لا تَرَوْنَ أي رجعت عما ضمنت لكم من الأمان و السلامة لأني أرى من الملائكة الذين جاءوا لنصر المسلمين ما لا تَرَوْنَ و كان إبليس يعرف الملائكة و هم كانوا يعرفونه

So when the two parties saw (each other), - i.e., the two parties met (in battle) - ***he turned upon his heels*** – returned backwards, defeated, behind him-la - ***and said, 'I am disavowed from you. Surely, I can see*** – from the Angels, those who have come to help the Muslims - ***what you are not seeing*** – and Iblees-la recognised the Angels and they were recognising him-la.

إِنِّي أَخافُ اللَّهَ أي أخاف عذاب الله على أيدي من أراهم وَ اللَّهُ شَدِيدُ الْعِقابِ لا يطاق عقابه.

I fear Allah, - i.e., I-la fear the Punishment of Allah-azwj upon the hands of the ones I-la can see them - ***and Allah is Severe of the Punishment' [8:48]*** – His-azwj Punishment cannot be endured'.

أقول ثم ذكر رحمه الله كيفية ظهور الشيطان لهم كما ذكرناه في باب قصة بدر

I (Majlisi) am saying, 'Then he, may Allah-azwj have Mercy on him, said, 'The mode of appearance of Satan-la to them was like what we have mentioned in the chapter on the story of (battle of) Badr'.

ثم قال و رأيت في كلام الشيخ المفيد أبي عبد الله محمد بن محمد بن النعمان ره أنه يجوز أن يقدر الله تعالى الجن و من جرى مجراهم على أن يتجمعوا و يعتمدوا ببعض جواهرهم على بعض حتى يتمكن الناس من رؤيتهم و يتشبهوا بغيرهم من أنواع الحيوان لأن أجسامهم من الرقة على ما يمكن ذلك فيها

Then he said, 'And I saw in the speech of the Sheykh Al Mufeed Abu Abdullah Muhammad Bin Muhammad Bin Al Numan, he had allowed that Allah-azwj the Exalted had Abled the Jinn, and the ones flowing their flow, upon gathering and extending some of their limbs upon others until the people were enabled from sighting them, and they had resembled with others from the types of animals, because their bodies are from the thinness, based upon what enables that regarding it.

و قد وجدنا الإنسان يجمع الهوى و يفرقه و يغير صور الأجسام الرخوة ضروبا من التغيير و أعيانها لم تزد و لم تنقص و قد استفاض الخبر بأن إبليس تراءى لأهل دار الندوة في صورة شيخ من أهل نجد و حضر يوم بدر في صورة سراقة و أن جبرئيل ع ظهر لأصحاب رسول الله ص في صورة دحية الكلبي

And we have found the human being to have collected the air and separated it and change the forms of the soft bodies into types of changes, neither increasing nor decreasing, and the Hadeeth requires that Iblees-la was seen to the people of Badr at the house of consultation in the image of an old man from the people of Najd and presented on the day of Badr in the image of Suraqa, and Jibraeel-as had appeared to the companions of Rasool-Allah-saww in the image of Dahiyat Al Kalby'.

قال و غير محال أيضا أن يغير الله صورهم و يكثفها في بعض الأحوال فيراهم الناس لضرب من الامتحان.

He said, 'And it is not impossible as well that Allah-azwj would Change their images and thicken them in some of the situations, so the people would see them, for a type of the Test'.

و قال الرازي في قوله تعالى وَ إِذْ زَيَّنَ لَهُمُ الشَّيْطانُ أَعْمالَهُمْ في كيفية هذا التزيين وجهان. الأول أن الشيطان زين بوسوسته من غير أن يتحول في صورة إنسان و هو قول الحسن و الأصم. الثاني أنه ظهر في صورة إنسان

And Al-Razi said regarding Words of the Exalted: ***And when the Satan adorned their deeds for them [8:48]***, 'Regarding this method, there are two aspects. The first is that the Satan-la adorns by his-la insinuations, from without transforming into an image of a human being – and it is the word of Al-Hassan and Al Asam. The second is that he-la appears in an image of a human being.

قالوا إن المشركين حين أرادوا المسير إلى بدر خافوا من بني بكر بن كنانة لأنهم كانوا قتلوا منهم واحدا فلم يأمنوا أن يأتوهم من ورائهم فتصور لهم إبليس بصورة سراقة بن مالك بن جعشم من بني بكر بن كنانة و كان من أشرافهم في جند من الشياطين و معه راية وَ قالَ لا غالِبَ لَكُمُ الْيَوْمَ مِنَ النَّاسِ و إني مجيركم من بني كنانة و لما رأى إبليس الملائكة تنزل نكص.

They said, 'The Polytheists, when they wanted to travel to Badr, they feared from the clan of Bakr Bin Kanana. They had killed on of them, so they were not safe from them coming from behind them. So Iblees-la imaged to them in the image of Suraqa Bin Malik Bin Ja'sam from the clan of Bakr Bin Kanana, and he was from their nobles in an army from the Satans-la, and a flag was with him, and he said, ***'There would be none from the people to overcome you***

today, [8:48], and I[-la] am your guide from the clan of Kanana'. And when Iblees[-la] saw the Angels, he[-la] descended retreating.

و قيل كانت يده في يد الحارث بن هشام فلما نكص قال له الحارث أ تخذلنا في هذه الحال فقال إِنِّي أَرى ما لا تَرَوْنَ و دفع في صدر الحارث و انهزموا

And it is said, 'His[-la] hand was in the hand of Al Haris Bin Hisham. When he[-la] retreated, Al Haris said to him[-la], 'Are you[-la] abandoning us in this situation?' He[-la] said, ***Surely I can see what you are not seeing. [8:48]***, and he[-la] pushed in the chest of Al Haris and they were defeated.

و في هذه القصة سؤالات. الأول ما الفائدة في تغيير صورة إبليس إلى صورة سراقة.

And in this story, there are questions. The first is, 'What is the benefit in Iblees[-la] changing his[-la] image to the Image of Suraqa?'

و الجواب فيه معجزة عظيمة للرسول و ذلك لأن كفار قريش لما رجعوا إلى مكة قالوا هزم الناس سراقة فقال ما شعرت بمسيركم حتى بلغتني هزيمتكم فعند ذلك تبين للقوم أن ذلك الشخص ما كان سراقة بل كان شيطانا.

And the answer regarding it, 'A mighty miracle of the Rasool[-saww], and that is because Kafirs of Qureysh, when they returned to Makkah, they said, 'Suraqa defeated the people!' He (the real Suraqa) said, 'I am not aware of your having travelled until (news of) your defeat reached me'. During that, it became clear to the people that the person had not been Suraqa, but it was Satan[-la]'.

الثاني أنه تعالى لما غير صورته إلى صورة البشر فما بقي شيطانا بل صار بشرا.

The second is that the Exalted had Changed his[-la] image to an image of the mortal, so Satan[-la] did not remain, but he[-la] had become a mortal.

و الجواب لا نسلم فإن الإنسان إنما كان إنسانا بجوهر نفسه الناطقة و نفوس الشياطين مخالفة لنفوس البشر فلم يلزم من تغيير الصورة تغيير الحقيقة و هذا الباب أحد الدلائل السمعية على أن الإنسان ليس إنسانا بحسب بنيته الظاهرة و صورته المخصوصة إلى آخر كلامه في هذا المقام.

And the answer, 'We do not submit (agree), for the human being, rather would be a human being due to the essence of his speaking self, and the soul of the Satans[-la] are different to the souls of the mortals. So the changing of the image does not necessitate the changing of the reality, and this subject is one of the hearsay evidence(s) based upon that the human being isn't a human being by a reckoning of his apparent construction and his specific image' – up to the end of his speech in this place.

قوله تعالى مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطانُ بَيْنِي في الكشاف نزغ أفسد بيننا و أغرى و أصله من نخس الرائض الدابة و حملها على الجري.

Words of the Exalted: ***Surely, the Satan sowed discord between me [12:100]*** – In 'Al Kashaf', the (word) 'Nazag' is spoiling between us, and deceiving, and it's origin is from prodding the animal and making it run'.

قوله تعالى وَ قالَ الشَّيْطانُ لَمَّا قُضِيَ الْأَمْرُ قال الرازي قال المفسرون إذا استقر أهل الجنة في الجنة و أهل النار في النار فيشرع الناس في لوم إبليس و تقريعه فيقوم فيما بينهم خطيبا و يقول ما أخبر الله تعالى عنه بقوله وَ قالَ الشَّيْطانُ

Words of the Exalted: ***And the Satan will say when the matters are Decided, [14:22]*** – Al-Razi said, 'The interpreters said, 'When the people of Paradise are settled in the Paradise, and people of the Fire are settled in the Fire, the people will start in blaming Iblees[-la] and his[-la] censure. So, he[-la] will stand between them addressing and say what Allah[-azwj] the Exalted has Said on his[-la] behalf with His[-azwj] Words: ***And the Satan will say [14:22]***'.

و قيل إن المراد لما انقضت المحاسبة و الأول أولى و المراد بالشيطان إبليس

And it is said, 'The intent is termination of the Reckoning, and the first is foremost, and the intent with the Satan[-la] is Iblees[-la].

وَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ إِذَا جَمَعَ اللَّهُ الْخَلْقَ وَ قَضَى الْأَمْرَ بَيْنَهُمْ يَقُولُ الْكَافِرُ قَدْ وَجَدَ الْمُسْلِمُونَ مَنْ شَفَعَ لَهُمْ فَمَنْ يَشْفَعُ لَنَا مَا هُوَ إِلَّا إِبْلِيسُ هُوَ الَّذِي أَضَلَّنَا فَيَأْتُونَهُ وَ يَسْأَلُونَهُ فَعِنْدَ ذَلِكَ يَقُولُ هَذَا الْقَوْلَ.

And from Rasool-Allah[-saww]: 'When Allah[-azwj] Gathers the creatures and Decides the matters between them, the Kafir will say, 'The Muslims have found one who can intercede for them, so who will intercede for us? He[-la] is not, except Iblees[-la]! He[-la] is the one who had strayed us'. So, they will come to him[-la] and ask him[-la]. During that, he[-la] will be saying this word''.

إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِ هو البعث و الجزاء على الأعمال فوفى لكم وَ وَعَدْتُكُمْ خلاف ذلك فَأَخْلَفْتُكُمْ و تقدير الكلام أن النفس تدعو إلى هذه الأحوال الدنيوية و لا تتصور كيفية السعادات الأخروية و الكلمات النفسانية

'Surely Allah Promised you a Promise of the Truth, - and it is the Resurrection and the Recompensing upon the deeds, so He[-azwj] has Fulfilled for you all - ***and I promised you,*** opposite to that - ***then I broke it to you, [14:22]***, and an estimate of the speech is that the souls will be called to this worldly situation, and you cannot imagine the mode of the happiness of the Hereafter, and the spiritual phrases.

و الله يدعو إليها و يرغب فيها كما قال وَ الْآخِرَةُ خَيْرٌ وَ أَبْقى و قوله وَعْدَ الْحَقِ من قبيل إضافة الشيء إلى نعته كقوله حَبَّ الْحَصِيدِ

And Allah[-azwj] is Calling to it and Making desirous regarding it just as He[-azwj] Said: '***And the Hereafter is better and more lasting [87:17]***, and His[-azwj] Words: ***Promise of the Truth [14:22]***, like adding something to its adjective, like His[-azwj] Words: ***and the harvested grain [50:9]***.

و أما قوله ما كانَ لِي عَلَيْكُمْ مِنْ سُلْطانٍ أي قدرة و مكنة و تسلط و قهر فأقهركم على الكفر و المعاصي و ألجئكم إليها

And as for His[-azwj] Words: ***and there was no authority for me upon you [14:22]*** – i.e., power, and ability, and authority, and force, so I[-la] could have forced them upon the Kufr, and the disobedience, and the sheltering to it.

إِلَّا أَنْ دَعَوْتُكُمْ إلا دعائي إليكم إلى الضلالة بوسوستي و تزييني و الاستثناء منقطع أو متصل لأن قدرة الإنسان على حمل الغير على عمل من الأعمال تارة تكون بالقهر و القسر و تارة تكون بتقوية الداعية في قلبه بإلقاء الوساوس إليه

except that I called you, so you responded to me [14:22] – except my-la calling you all to the straying with my-la insinuations, and my-la adorning; and the exception is either disconnected or connected, because the ability of the human being to compel others upon doing a deed from the deeds, sometimes it can be with the force and the coercion, and sometimes it would be by the caller strengthening in his heart, by casting the insinuation into it.

فهذا نوع من أنواع التسليط إلا أن ظاهر هذه الآية يدل على أن الشيطان لا قدرة له على تصريع الإنسان و لا على تعويج أعضائه و جوارحه و لا على إزالة العقل عنه كما تقوله العوام و الحشوية

So, this is a type from the types of authority, except that the apparent of this Verse evidence's upon, that the Satan-la, there is no power for him-la upon knocking down the human being, nor upon making his limbs and his body parts to be crooked, nor upon declining the intellect away from him, like what the general public and the Hashawiya'.

ثم قال فَلا تَلُومُونِي وَ لُومُوا أَنْفُسَكُمْ يعني ما كان مني إلا الدعاء و الوسوسة و كنتم سمعتم دلائل الله و شاهدتم مجيء أنبياء الله فكان من الواجب عليكم أن لا تغتروا بقولي و لا تلتفتوا إلي فلما رجحتم قولي على الدلائل الظاهرة كان اللوم عليكم لا علي في هذا الباب.

Then he said, '***Therefore, do not blame me, but blame your own selves.*** – meaning, what had happened from me-la was only the calling and the insinuating, and you were hearing the evidence of Allah-azwj and you had witnessed the coming of the Prophets-as of Allah-azwj, thus it was obligated upon you that you should not have been deceived by my-la words, nor turn to me-la. When you outweigh my-la words upon the apparent evidence, the blame is upon you, not upon me-la, in this subject.

و في هذه الآية مسألتان الأولى قالت المعتزلة هذه الآية تدل على أشياء الأول أنه لو كان الكفر و المعصية من الله تعالى لوجب أن يقال فلا تلوموني و لا على أنفسكم فإن الله قضى عليكم الكفر و أجبركم عليه.

And regarding this Verse, there are two issues. The first, 'The Mu'tazilites said, 'This Verse evidence's upon things. The first is that if the Kufr and the disobedience was from Allah-azwj the Exalted, it would obligate that he-la would have said, 'Do not blame me-la not yourselves, for Allah-azwj has Decreed the Kufr upon you, and I-la am (only) informing you all upon it'.

و الثاني ظاهر هذه الآية تدل على أن الشيطان لا قدرة له على تصريع الإنسان و على تعويج أعضائه و لا على إزالة العقل عنه كما تقوله العوام و الحشوية.

And the second is the apparent of this Verse evidence's upon that the Satan-la, there is no power for him-la upon knocking down the human being, and upon warping his limbs, and upon declining the intellect away from him, like what the general public and the Hashawiya are saying.

و الثالث هذه الآية تدل على أن الإنسان لا يجوز ذمه و لومه و عقابه بسبب فعل الغير و عند هذا يظهر أنه لا يجوز عقاب أولاد الكفار بسبب كفر آبائهم.

And the third is that this Verse evidence's upon that the human being, it is not allowed that his condemnation, and his blame, and his Punishment be due to the cause of the deeds of

others, and at this, it is apparent that it is not allowed to punish children of the Kafirs due to the cause of the Kufr of their fathers.

و أجاب بعض الأصحاب عن هذه الوجوه بأن هذا قول الشيطان فلا يجوز التمسك به و أجاب الخصم عنه بأنه لو كان هذا القول منه باطلا لبين الله تعالى بطلانه و أظهر إنكاره و أيضا أي فائدة في ذكر هذا الكلام الباطل و القول الفاسد

And one of the companions answered upon these aspects by (saying), 'This is a word of the Satan-la, so it is not allowed to be adhering with it'. And he answered the disputant about it by (saying), 'If this word from him-la was false, Allah-azwj would have Clarified its falsity and would have Manifested its denial. And as well, which benefit is there in mentioning this false speech and the corrupt words?'

أ لا ترى أن قوله إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَ وَعَدْتُكُمْ فَأَخْلَفْتُكُمْ كلام حق و قوله وَ ما كانَ لِيَ عَلَيْكُمْ مِنْ سُلْطانٍ قول حق بدليل قوله إِنَّ عِبادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغاوِينَ

Don't you see his-la words: ***'Surely Allah Promised you a Promise of the Truth, [14:22]*** – a true speech and his-la words: ***and there was no authority for me [14:22]*** are true words by evidence of His-azwj Words: ***Surely, (as for) My servants, there wouldn't be any authority for you upon them, except for the ones who follow you from the straying ones [15:42]***.

الثانية هذه الآية تدل على أن الشيطان الأصلي هو النفس و ذلك لأن الشيطان بين أنه ما أتى إلا بالوسوسة فلو لا الميل الحاصل بسبب الشهوة و الغضب و الوهم و الخيال لم يكن لوسوسته تأثير البتة فدل هذا على أن الشيطان الأصلي هو النفس.

The second, this Verse evidence's upon that the Satan-la originally he-la is the soul, and that is because the Satan-la has clarified that he-la does not come except through insinuation. So if there was no inclination resulting by the cause of the lustful desires, and the anger, and the delusion, and the imagination, there would have been no impact for his-la insinuation. This evidence's upon that the Satan-la, originally, he-la is the soul.

فإن قال قائل بينوا لنا حقيقة الوسوسة. قلنا الفعل إنما يصدر عن الإنسان لحصول أمور أربعة يترتب بعضها على البعض ترتيبا لازما طبيعيا.

So, if a speaker were to say, 'Explain to us the reality of the insinuation'. We say, 'The deed rather emanates from the human being, resulting by four natural orders following each other necessarily.

بيانه أن أعضاء الإنسان بحكم السلامة الأصلية و الصلاحية الطبيعية صالحة للفعل و الترك و الإقدام و الإحجام فلما لم يحصل في القلب ميل إلى ترجيح الفعل على الترك أو بالعكس فإنه يمتنع صدور الفعل و ذلك الميل هو الإرادة الجازمة و القصد الجازم

The human organs, by virtue of their original integrity and natural validity, are valid for a deed, omission, action, and reluctance. When the inclination to a deed outweighing upon the leaving does not result in the heart, or vice versa, it is impossible for the deed to emanate, and that the inclination, it is the firm intention and the firm aim.

ثم إن تلك الإرادة الجازمة لا تحصل إلا عند حصول علم و اعتقاد أو ظن بأن ذلك الفعل سبب للنفع أو سبب للضرر فإن لم يحصل فيه هذا الاعتقاد لم يحصل ميل لا إلى الفعل و لا إلى الترك.

Then, these firm intentions do not result except during achievement of knowledge and beliefs or thought of that deed being a cause for the benefit, or cause for the harm. If these beliefs do not result in this, the inclination will not result, neither to the deed not to the leaving (of it).

فالحاصل أن الإنسان إذا أحس بشيء ترتب عليه شعور بكونه ملائما له أو بكونه منافرا له أو بكونه غير ملائم و لا منافر

So, the result is that the human being, when he senses something, his awareness is turns to it by his having inclined to it, or by his being incompatible for it, or by his neither inclining to nor incompatible.

فإن حصل الشعور بكونه ملائما له ترتب عليه الميل الجازم إلى الفعل و إن حصل الشعور بكونه منافرا له ترتب عليه الميل الجازم إلى الترك و إن لم يحصل لا هذا و لا ذاك لم يحصل ميل لا إلى الشيء و لا إلى ضده بل بقي الإنسان كما كان و عند حصول ذلك الميل الجازم يصير القدرة مع ذلك الميل موجبا للفعل

If the feeling of it is being appropriate to him, it results in a firm inclination to act, and if the feeling is of it being repulsive to him, it results in the firm inclination to leave it, and if neither this nor that occurs, there is no inclination either to the thing or to its opposite, so rather the human remains as he was. And when that assertive inclination occurs, the ability, along with that inclination, becomes necessitating the action.

إذا عرفت هذا فنقول صدور الفعل عن مجموعي القدرة و الداعي الخالص أمر واجب فلا يكون للشيطان مدخل فيه و صدور الميل عن تصور كونه خيرا أو تصور كونه شرا أمر واجب فلا يكون للشيطان مدخل فيه و حصول تصور كونه خيرا أو تصور كونه شرا غير مطلق الشعور بذاته أمر لازم فلا مدخل للشيطان فيه

When you know this, then we say that the act of the aggregation of power and the pure caller is an obligatory matter, so Satan-la does not have an intervention in it, and the inclination to imagine that it is good or to imagine that it is evil, is an obligatory matter, so the Satan-la does not have an intervention into it. The occurrence of the perception of it being good or the imagining that it is evil is not an absolute sense of its own essence, and there is no intervention for the Satan-la in it.

فلم يبق للشيطان مدخل في هذه المقامات إلا في أن أذكره شيئا بأن يلقي إليه حديثه مثل أن كان الإنسان غافلا عن صورة امرأة فيلقي الشيطان حديثها في خاطره و الشيطان لا قدرة له إلا في هذا المقام

So there does not remain for the Satan-la any intervention in these places except if he-la were to mention something to him by casting it's discussion to him. For example, if the human being was heedless from an image of a woman, and the Satan-la casts her discussion in his mind; and the Satan-la, there is no power for him-la except in this place.

و هو عين ما حكى الله تعالى عنه أنه قال وَ ما كانَ لِي عَلَيْكُمْ مِنْ سُلْطانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي يعني ما كان مني إلا هجس هذه الدعوة فأما بقية المراتب ما صدرت مني و ما كان لي أثر البتة.

And it is exactly what Allah-azwj the Exalted has Judged about him-la. He-la said: '***and there was no authority for me upon you except that I called you, so you responded to me [14:22]***' –

meaning, there wasn't from me-la except casting this call (in your mind). As for the rest of the ranks, these were not issued from me-la, and there was not impact for me-la, anyhow'.

بقي في هذا المقام سؤالان الأول كيف يعقل تمكن الشيطان من النفوذ في داخل أعضاء الإنسان و إلقاء الوسوسة إليه.

There remain two questions in this place. The first is, 'How is it conceivable that the Satan-la from influencing inside the organs of the human being and casting the insinuations to him?'

و الجواب للناس في الملائكة و الشياطين قولان الأول ما سوى الله بحسب القسمة العقلية على أقسام ثلاثة المتحيز و الحال في المتحيز و الذي لا يكون متحيزا و لا حالا فيه.

And the answer, 'There are two words for the people regarding the Angles and the Satans-la. The first is, whatever is besides Allah-azwj, in according to intellectual divisions, are three - the partial, and the state of being biased, and the one who neither happens to be partial nor impartial in it.

و هذا القسم الثالث لم يقم الدليل البتة على فساد القول به بل الدلائل الكثيرة قامت على صحة القول به و هذا هو المسمى بالأرواح فهذه الأرواح إن كانت طاهرة مقدسة من عالم الروحانيات المقدسة فهم الملائكة و إن كانت خبيثة داعية إلى الشرور و عالم الأجساد و منازل الظلمات فهم الشياطين.

And the third division does not establish the evidence anyway upon the spoiling of the word by it, but the many evidence(s) upon the correctness of the word with it, and this, it is the ones names as the souls. So these souls were clean, Holy from the world of sacred Holiness. They are the Angels, and even though it they may be wicked calling to the evils, and realm of the bodies, and stages of darkness, they are the Satans-la.

إذا عرفت هذا فنقول فعلى هذا التقدير الشيطان لا يكون جسما يحتاج إلى الولوج في داخل البدن بل هو جوهر روحاني خبيث الفعل مجبول على الشر و النفس الإنسانية أيضا كذلك فلا يبعد على هذا التقدير أن يلقي شيء من تلك الأرواح أنواعا من الوساوس و الأباطيل إلى جوهر النفس الإنسانية.

When you know this, we say, 'Based upon this assessment, the Satan-la cannot happen to be a body being needy to the permeating inside the body, but he-la is a spiritual essence, wicked of the deeds, drawn to the evil; and the human soul as well is like that. So, it is not far-fetched, based upon this assessment that something would be cast from those souls, types of insinuation and the falsehoods to the essence of the human soul.

و ذكر بعض العلماء في هذا الباب احتمالا ثانيا و هو أن النفس الناطقة البشرية مختلفة بالنوع فهي طوائف و كل طائفة منها في تدبير روح من الأرواح السماوية بعينها

And some of the scholars mentioned a second possibility, and it is that the speaking humanly soul is of a different kind. These are sects, and every sect from these manages a soul from the heavenly souls exactly.

فنوع من النفوس البشرية تكون حسنة الأخلاق كريمة الأفعال موصوفة بالفرح و السرور و سهولة الأمر و هي تكون منتسبة إلى روح معين من الأرواح السماوية

A type from the heavenly souls happen to be of goodly manners, honourable deeds, described with the happiness, and the cheerfulness, and the easy affairs, and these are affiliated to a specific one from the heavenly souls.

و طائفة أخرى منها تكون موصوفة بالحدة و القسوة و الغلظة و عدم المبالاة بأمر من الأمور و هي تكون منتسبة إلى روح أخرى من الأرواح السماوية و هذه الأرواح البشرية كالعون لتلك الروح السماوي و كالنتائج الحاصلة و كالفروع المتفرعة عليها

And another sect from these happened to be described with the sharpness, and the cruelty, and the hardness, and indifference to a matter from the matters, and these happen to be affiliated to another soul from the heavenly souls; and these humanly souls are like the support of those heavenly souls, and like the results achieved, and like the branches out upon these.

و تلك الروح السماوية هي التي تتولى إرشادها إلى مصالحها و هي التي تخصها بالإلهامات في حالتي النوم و اليقظة و القدماء كانوا يسمون تلك السماوي بالطباع التام

And these heavenly souls are the ones in charge of guiding these to their betterment, and these are which are specialised with the inspirations during the two states, of the sleep and the wakefulness, and the ancient ones were naming these heavenly one as 'The perfect character'.

و لا شك أن لتلك الروح السماوية التي هي الأصل و الينبوع شعب كثيرة و نتائج كثيرة و هي بأسرها تكون من جنس روح هذا الإنسان و هي لأجل مشاكلتها و مجانستها يعين بعضها بعضا على الأعمال اللائقة بها و الأفعال المناسبة لطبائعها.

Undoubtedly, that heavenly spirit, which is the origin and the source, has many branches and many results, and all of it is of the same kind as the spirit of this human being, and because of its problems and homogeneity, it helps one another on the actions that are appropriate to it and the actions appropriate to its nature.

ثم إنها إن كانت خيرة طاهرة طيبة كانت ملائكة و كانت تلك الإعانة مسماة بالإلهام و إن كانت شريرة خبيثة قبيحة الأعمال كانت شياطين و كانت تلك الإعانة مسماة بالوسوسة

Moreover, if they were benevolent, pure, and good, they would be Angels, and that aid would be called 'inspiration', and if it was evil, malicious, and ugly in deeds, it would be the Satans-la, and that aid would be called 'insinuation'.

و ذكر بعض العلماء أيضا فيه احتمالا ثالثا و هو أن النفوس البشرية و الأرواح الإنسانية إذا فارقت أبدانها قويت في تلك الصفات التي اكتسبتها في تلك الأبدان و كملت فيها

Some scholars also mentioned a third possibility, which is that souls of the mortal's and the humanly souls, when they separate from their bodies, are strengthened in those characteristics which they had earned in those bodies, and the had perfected in these.

فإذا حدثت نفس أخرى مشاكلة لتلك النفس المفارقة في بدن مشاكل لبدن تلك النفس المفارقة حدث بين تلك النفس المفارقة و بين هذا البدن نوع تعلق بسبب المشاكلة الحاصلة بين هذا البدن و بين ما كان بدنا لتلك النفس المفارقة تعلق شديد بهذا البدن و تصير تلك النفس المفارقة معاونة لهذه النفس المتعلقة بهذا البدن و معاضدة لها على أفعالها و أحوالها بسبب هذه المشاكلة

So when a similarity occurs with another soul to that soul which had separated, in a body similar to a body of that separated soul, there would occur between that separated soul and this body, a type of attachment by the cause of the similarity resulting between this body and what had been the body of that separated soul, an intense attachment with this body, and that separated soul becomes an aider to this soul, the ones attached with this body, and a support for it upon its deeds and its situations, by the cause of that similarity.

ثم إن كان هذا المعنى في أبواب الخير و البر كان ذلك إلهاما و إن كان من باب الشر كان ذلك وسوسة فهذه وجوه محتملة تفريعا على القول بإثبات جواهر قدسية مبرأة من الحجمية و التحيز

Then, if this meaning was in the subject of goodness and the righteousness, that would be an inspiration, and if it was from a subject of evil, that would be an insinuation. So these different possibilities are branching out upon the word with proving the Holy essence, are exempt from the corporeality and the partiality.

و القول بالأرواح الطاهرة و الخبيثة كلام مشهور عند قدماء الفلاسفة فليس لهم أن ينكروا إثباتها على صاحب شريعتنا صلوات الله عليه.

And the word with the clean and wicked souls is a well-known speech in the view of the ancient philosophers. It isn't for them that they could deny it having been proven upon the owner of our Law, may the Salawaat of Allah-azwj be upon him-saww.

و أما القول الثاني و هو أن الملائكة و الشياطين لا بد و أن تكون أجساما

And as for the second word, and it is that the Angels and the Satans-la, it is inevitable that they should be bodies.

فنقول على هذا التقدير يمتنع أن يقال إنها أجسام كثيفة بل لا بد من القول بأنها أجسام لطيفة و الله سبحانه ركبها تركيبا عجيبا و هي أن تكون مع لطافتها لا يقبل التفرق و التمزق و الفساد و البطلان و نفوذ الأجرام اللطيفة في عمق الأجرام الكثيفة غير مستبعد

So, we say, 'Based upon this assessment, it is impossible to say that they are dense bodies. Rather, it must be said that they are delicate bodies, and Allah-azwj the Glorious, has Made them as an amazing structure, which is that, along with their gentleness, they do not accept division, rupture, corruption, invalidity, and the influence of fine bodies in the depth of dense bodies is not excluded.

أ لا ترى أن الروح الإنسانية جسم لطيف ثم إنه نفذ في داخل عمق البدن و إذا عقل ذلك فكيف يستبعد نفوذ أنواع كثيرة من الأجسام اللطيفة في داخل هذا البدن أ ليس أن جرم النار سرى في جرم الفحم و ماء الورد سرى في ورق الورد و دهن السمسم سرى في جسم السمسم

Don't you see that the humanly soul is a delicate body, then it has been permeated into the inside of the deep body? And when that is reasonable, how can it be far-fetched the permeation of many types of the delicate bodies into the interior of this body? Isn't it so that

the (delicate) body of the fire has been secreted into the body of the coal, and the cold water has been secreted into the leaf of a rose, and the sesame oil has been secreted into the body of the sesame?

فكذا هاهنا فظهر بما قررنا أن القول بإثبات الجن و الشياطين أمر لا تحيله العقول و لا تبطله الدلائل و أن الإصرار على الإنكار ليس إلا من نتيجة الجهل و قلة الفطنة.

Thus, here, it became apparent with what we decided that saying proving the Jinn and the Satans-la is a matter which reason cannot refer to, nor invalidated by evidence, and that insisting on denial is only the result of ignorance and lack of acumen.

و لما ثبت أن القول بالشياطين ممكن في الجملة فنقول الأخلق و الأولى أن يقال الملائكة على هذا القول مخلوقون من النور و أن الشياطين مخلوقون من الدخان و اللهب كما قال تعالى وَ الْجَانَّ خَلَقْناهُ مِنْ قَبْلُ مِنْ نارِ السَّمُومِ

And when it has been proven that the word with the Satans-la is possible in the whole, we say that it is more appropriate to say that Angels are created from light and that Satans-la are created from smoke and flames, just as Allah-azwj the Exalted Said: ***And the Jaan, We Created him from before, from the toxic fire [15:27]***.

و هذا الكلام من المشهورات عند قدماء الفلاسفة فكيف يليق بالعاقل أن يستبعده من صاحب شريعتنا صلوات الله عليه انتهى.

And this speech is from the well-known in the presence of the ancient Philosophers, so how can it be conceived in the mind that it be distanced from the owner of our Law, may the Salawaat of Allah-azwj be upon him-saww?' – end.

و قال البيضاوي فَلا تَلُومُونِي بوسوستي فإن من صرح العداوة لا يلام بأمثال ذلك وَ لُومُوا أَنْفُسَكُمْ حيث أطعتموني إذ دعوتكم و لم تطيعوا ربكم لما دعاكم

And Al-Bayzawi said, '***Therefore, do not blame me,*** - due to my-la insinuations, for the one who has been explicitly declared as being with the hostility cannot be blamed with the skills of that - ***but blame your own selves.*** – whereby you obeyed me-la when I-la called you, and you did not obey your Lord-azwj when He-azwj Called you.

ما أَنَا بِمُصْرِخِكُمْ بمغيثكم من العذاب وَ ما أَنْتُمْ بِمُصْرِخِيَ بمغيثي إِنِّي كَفَرْتُ بِما أَشْرَكْتُمُونِ مِنْ قَبْلُ ما إما مصدرية و هي متعلقة بأشركتموني أي كفرت اليوم بإشراككم إياي من قبل هذا اليوم أي في الدنيا بمعنى تبرأت منه و استكبرته

I am not going to cry out to you all for help - for your help from the Punishment - ***and you should not cry out to me for help. I denied what you were associating from before. [14:22]*** – what either it is a source, and it is related with your associating me-la, i.e., I-la hereby deny today with your associating me-la from before this day, i.e., in the world – in the meaning that, I-la disavow from it and I-la deny it.

كقوله تعالى وَ يَوْمَ الْقِيامَةِ يَكْفُرُونَ بِشِرْكِكُمْ أو موصولة بمعنى من و من متعلقة بكفرت أي كفرت بالذي أشركتمونيه و هو الله تعالى بطاعتكم إياي فيما دعوتكم إليه من عبادة الأصنام و غيرها من قبل إشراككم حين رددت أمره بالسجود لآدم. و أشرك منقول من شركت زيدا للتعدية إلى مفعول ثان

It is like Words of the Exalted: ***and on the Day of Qiyamah they would be denying your association of them (with Allah) [35:14]***. Or, it is connected, in the meaning of who and who is related with your denial, i.e., you disbelieve in the One-azwj Whom you had associated me-la, and He-azwj is Allah-azwj the Exalted, by your obeying me-la in whatever I-la had called you to, from worshipping the idols and other such, from before your association, when you-la rejected His-azwj Command of doing Sajdah to Adam-as, and 'I associate' is a transposition from 'you associated', and addition for the transgression into a second object.

إِنَّ الظَّالِمِينَ تتمة كلامه أو ابتداء كلام من الله.

Surely the unjust, [14:22] is either an ending of his-la speech or beginning of a Speech from Allah-azwj.

و قال في قوله سبحانه وَ حَفِظْناها مِنْ كُلِّ شَيْطانٍ رَجِيمٍ فلا يقدر أن يصعد إليها و يوسوس أهلها و يتصرف في أمرها و يطلع على أحوالها إِلَّا مَنِ اسْتَرَقَ السَّمْعَ بدل من كُلِّ شَيْطانٍ و استراق السمع اختلاسه سرا شبه به خطفتهم اليسيرة من قطان السماوات لما بينهم من المناسبة في الجوهر أو بالاستدلال من أوضاع الكواكب و حركاتها.

And he said regarding Words of the Glorious: ***And We Guard these against every Pelted Satan [15:17]***, 'He-la was not able upon ascending to it and insinuating to its inhabitants and acting in their affairs and notify upon their situations - ***Except one who steals the hearing [15:18]*** – instead of every Satan-la; and eavesdropping, stealing it in secret, likening it like snatching from the horizons of the skies when there was the appropriateness between them regarding the essence, or inferred from the positions of the planets and their movements.

و عن ابن عباس أنهم كانوا لا يحتجبون عن السماوات فلما ولد عيسى منعوا من ثلاث سماوات و لما ولد محمد ص منعوا من كلها بالشهب و لا يقدح فيه تكونها قبل المولد لجواز أن تكون لها أسباب أخر.

And from Ibn Abbas, 'They were being barred from the skies. When Isa-as was born, they were prevented from three skies, and when Muhammad-saww was born, they were prevented from all of them by the meteors, and it's being does not disparate before the births for being allowed, that there could be other causes for it'.

و قيل الاستثناء منقطع أي و لكن من استرق السمع فَأَتْبَعَهُ أي فتبعه و لحقه شِهابٌ مُبِينٌ ظاهر للمبصرين.

And it is said, 'The exclusion is cut off, yes, but from the eavesdropping - ***so there pursues him*** – i.e., pursues him and catches up with him - ***a shooting star [37:10]*** – apparent to the observers.

و الشهاب شعلة نار ساطعة و قد يطلق للكوكب و السنان لما فوقها من البريق.

And the shooting star is a shining flame of fire, and it is related to the planets and the sharpness when there is sparkle above it.

و قال الرازي في قوله إِلَّا إِبْلِيسَ أجمعوا على أن إبليس كان مأمورا بالسجود لآدم و اختلفوا في أنه هل كان من الملائكة أم لا و ظاهره أن الله تعالى تكلم مع إبليس بغير واسطة و أن إبليس تكلم مع الله بغير واسطة

And Al-Razi said regarding His-azwj Words: ***Except for Iblees. [15:31]***, 'They are united upon that Iblees-la was Commanded with the Sajdah to Adam-as, and they are differing regarding whether he-la was from the Angels or not, and it's apparent is that Allah-azwj the Exalted Spoke with Iblees-la without any intermediary, and that Iblees-la spoke with Allah-azwj without an intermediary.

فكيف يعقل هذا مع أن مكالمة الله تعالى بغير واسطة من أعظم المناصب و أشرف المراتب فكيف يعقل حصوله لرأس الكفرة و رئيسهم.

So, how is this conceivable along with that Allah-azwj would Converse without an intermediary to the one of mightiest positions and noblest of the ranks, so how can it be conceivable that it happened to the chief of the Kafirs and their head?

و لعل الجواب عنه أن مكالمة الله تعالى إنما كان منصبا عاليا إذا كان على سبيل الإكرام و الإعظام فأما إذا كان على سبيل الإهانة و الإذلال فلا.

And perhaps the answer about it is that the Conversation of Allah-azwj the Exalted, rather was of high position when it was upon the way of the honouring and reverence. As for when it was upon the way of insulting and humiliation, so no.

قوله فَاخْرُجْ مِنْها قال البيضاوي أي من السماء أو من الجنة أو من زمرة الملائكة فَإِنَّكَ رَجِيمٌ مطرود عن الخير و الكرامة فإن من يطرد يرجم بالحجر أو شيطان يرجم بالشهب و هو وعيد يتضمن الجواب عن شبهته

His-azwj Words: ***Then exit from it, for you are Pelted [15:34]*** – Al Bayzawi said, 'I.e., from the sky, or from the Paradise, or from the group of Angels - ***for you are Pelted! [38:77]*** – expelled from the good and the honours. One who is expelled is pelted with the stones, or Satan-la is pelted with the meteors, and it is a threat including the answer about his suspicions.

وَ إِنَّ عَلَيْكَ اللَّعْنَةَ هذا الطرد و الإبعاد إِلى يَوْمِ الدِّينِ فإنه منتهى أمد اللعن لأنه يناسب أيام التكليف لا زمان الجزاء.

And surely upon you is the Curse - this is the expulsion and the distancing - ***up to the Day of the Religion (Reckoning)!" [15:35]***. It is the ultimate duration of the curse because it fits the days of encumberment, not the time of the Recompense.

و قيل و ما في قوله فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ بمعنى آخر ينسى عنده هذه.

And it is said, 'And there is no other meaning in His-azwj Words: ***Then a proclaimer would proclaim among them: 'The Curse of Allah is on the unjust, [7:44]*** that this one would be forgotten (forsaken) in His-azwj Presence'.

و قيل إنما حد اللعن به لأنه أبعد غاية يضربها الناس أو لأنه يعذب فيه بما ينسى اللعن معه فيصير كالزائل

And it is said, 'But rather, there is a limit with the Curse on him-la because it is the remotest of the extent the people strike, or because he-la would be Punished during it with what he-la would forget the curse with it, like the fleeting (of time).

قالَ رَبِّ فَأَنْظِرْنِي فأخرني و الفاء متعلقة بمحذوف دل عليه فَاخْرُجْ مِنْها فَإِنَّكَ رَجِيمٌ إِلى يَوْمِ يُبْعَثُونَ أراد أن يجد فسحة في الإغواء و نجاة عن الموت إذ لا موت بعد وقت البعث

He said, 'Lord! Then respite me [38:79] – Delay me-la, and the (letter) 'Fa' is related with an omission of the evidence upon it. ***"Then exit from it, for you are Pelted [15:34] And surely upon you is the Curse up to the Day of the Religion (Reckoning)!" [15:35]***. ***up to the Day they would be Resurrected' [38:79]***. He-la intended to find an interval in the temptation and be saved from the death when there is no death after the time of the Resurrection.

فأجابه إلى الأول دون الثاني قالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلى يَوْمِ الْوَقْتِ الْمَعْلُومِ المسمى فيه أجلك عند الله أو انقراض الناس كلهم و هو النفخة الأولى عند الجمهور و يجوز أن يكون الأيام الثلاثة يوم القيامة

He-azwj Answered him-la to the first (request) besides the second. He-azwj Said: ***"So you are of the Respited ones [38:80] Up to the Day of the known time!" [38:81]***. The Named in it is Your-la term in the Presence of Allah-azwj, or the extinction of all the people, and it is the first blowing (of the Trumpet), in the view of the public, and it is allowed that it might be the three days of the Day of Qiyamah.

و اختلاف العبارات لاختلاق الاعتبارات فعبر عنه أولا بيوم الجزاء لما عرفت و ثانيا بيوم البعث إذ به يحصل العلم بانقطاع التكليف و اليأس عن التضليل و ثالثا بالمعلوم لوقوعه في الكلامين و لا يلزم منه أن لا يموت فلعله يموت أول اليوم و يبعث الخلائق في تضاعيفه.

And the different expressions, are ethical expression. An expression about it is the beginning of the Day of recompense due to what is known, and second is the Day of Resurrection when the world would achieve a termination of the encumberment and the despair from the misguiding, and third is the known of it falling in the two words, and it does not necessitate from it that he-la will not be dying. Perhaps he-la will die on the first day, and the creatures would be Resurrected in its multiplication.

قالَ رَبِّ بِما أَغْوَيْتَنِي الباء للقسم و ما مصدرية و جوابه لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ و المعنى أقسم بإغوائك إياي لأزينن لهم المعاصي في الدنيا التي هي دار الغرور لقوله أَخْلَدَ إِلَى الْأَرْضِ

He said, 'So, due to Your Deviating me, [7:16] – The (letter) 'Ba' is for the division and what is a source and its answer - ***I will adorn for them in the earth [15:39]*** – and the meaning is, 'I-la swear, due to Your-azwj having misled me-la, I-la will adorn the (acts of) disobediences to them in the words which it is the house of deception, due to His-azwj Words: ***but he adhered to the ground [7:176]***.

و قيل للسببية و المعتزلة أولو الإغواء بالنسبة إلى الغي أو التسبب له بأمره إياه بالسجود لآدم ع أو بإضلاله عن طريق الجنة.

And it is said for the Sabeans and the Mu'tazilites, 'The tempted ones' due to the attribution to the deviation and the cause for Him-azwj having Commanded him-la with the Sajdah to Adam-as, or with his-la straying from the path of Paradise.

و قال الرازي اعلم أن أصحابنا قد احتجوا بهذه الآية على أنه تعالى قد يريد خلق الكفر في الكافر و يضله عن الدين و يغويه عن الحق من وجوه

And Al-Razi said, 'Know that our companions have argued with this Verse based upon that He-azwj the Exalted Wanted to Create the Kufr in the Kafir and he would stray from the Religion and be deviated from the truth, from (various) aspects.

الأول أن إبليس استمهل و طلب البقاء إلى يوم القيامة مع أنه صرح بأنه إنما يطلب هذا لإغواء بني آدم و إضلالهم و أنه تعالى أمهله و أجابه إلى هذا المطلوب و لو كان تعالى يراعي صلاح المكلفين في الدنيا لما أمهله هذا الزمان الطويل و لما أمكنه من الإغواء و الإضلال و الوسوسة.

The first is that Iblees-la wanted the respite and sought the remaining alive up to the Day of Qiyamah, along with that it is explicit that he-la had rather sought this for deviating the children of Adam-as and straying them, and He-azwj the Exalted Respited him-la and Answered him-la to this request, and if the Exalted had Taken care of the betterment of the encumbered ones in the world, He-azwj not have Respited him-la for this lengthy duration, and would not have Enabled him-la from the deviating, and the straying, and the insinuation.

و الثاني أن أكابر الأنبياء و الأولياء مجدون مجتهدون في إرشاد الخلق إلى الدين الحق و أن إبليس و رهطه و شيعته مجدون مجتهدون في الإغواء

The second is that the great Prophets-as and the Guardians-asws are ones exerting efforts and struggling in guiding the people to the religion of the truth, and that Iblees-la and his-la party and his-la loyalists are exerting efforts, struggling in deviating (the people).

فلو كان مراد الله هو الإرشاد و الهداية لكان من الواجب إبقاء المرشدين و المحقين و إهلاك المضلين و المغوين و حيث فعل بالضد علمنا أنه أراد بهم الخذلان و الكفر.

So, if the Intent of Allah-azwj had been the righteousness and the guidance, it would have been from the obligation to let the guides, and the researchers to live, and destruction of the strayers and the deviators, and when He-azwj Did the opposite, we know that He-azwj Intended with them the abandonment and the Kufr.

ثم قال أما الإشكال الأول فللمعتزلة فيه طريقان الأول و هو طريقة الجبائي أنه تعالى إنما أمهل إبليس تلك المدة الطويلة لأنه تعالى علم أنه لا تتفاوت أحوال الناس بسبب وسوسته في الكفر و المعصية البتة

Then he said, 'As for the first problem, for the Mu'tazilites there are two paths in it. The first, and it is the path of Al-Jabaie, that He-azwj the Exalted rather Respited Iblees-la for that lengthy duration because He-azwj the Exalted Knew that the states of the people would not be lost by the cause of his-la insinuations regarding the Kufr and the (acts of) disobedience anyway.

و علم أن كل من كفر و عصى عند وسوسته فإنه بتقدير أن لا يوجد إبليس و لا وسوسته فإن ذلك الكافر و العاصي كان يأتي بذلك الكفر و المعصية فلما كان الأمر كذلك لا جرم أمهله هذه المدة الطويلة.

And know that everyone who commits Kufr and disobeys at his-la insinuation, so it is by Pre-determination, and he will not find Iblees-la not his-la insinuations, for it is that Kafir and the disobedience one who commits that Kufr and the (act of) disobedience. When the matter was like that, there is no problem in respiting him-la for this lengthy term.

الثاني و هو طريقة أبي هاشم أنه لا يبعد أن يقال إنه تعالى علم أن أقواما يقعون بسبب وسوسته في الكفر و المعاصي إلا أن وسوسته ما كانت موجبة لذلك الكفر و تلك المعاصي

The second, and it is a path of Abu Hashim, is that it is not far-fetched to say that the Exalted knew that there will be people who will be falling due to the cause of his-la insinuations

regarding the Kufr and the disobedience, except that his-la insinuation had not obliged (commission of) that Kufr and that disobedience.

غاية ما في هذا الباب أن يقال الاحتراز عن القبائح حال عدم الوسوسة أسهل منه حال وجودها إلا أنه على هذا التقدير تصير وسوسته سببا لزيادة المشقة في أداء الطاعات و ذلك لا يمنع الحكيم من فعله كما أن إنزال المشاق و المشتبهات سبب الشبهات و مع ذلك فلم يمتنع فعله فكذا هاهنا و هذان الطريقان هما بعينهما الجواب عن السؤال الثاني.

A peak of what is in this subject is that it be said that the precaution from the ugliness in a state of non-obsession is easier than the state of finding it, except that he, based upon this assessment, his-la insinuation would be a cause for increasing the hardships in fulfilling the (acts of) obedience, and that does not prevent the wise one from doing it, just as the descent of the hardship and doubtful things are a cause of the suspicions, and along with that, it does not prevent his actions. Like this is over here, and these are two paths, these are exactly the answer of the second question.

إِلَّا عِبادَكَ مِنْهُمُ الْمُخْلَصِينَ استثناهم لأنه علم أن كيده لا يعمل فيهم.

Except Your servants from among them, the sincere ones' [38:83] – He-la excluded them because he-la knew that his-la plots will not work among them.

و قرأ ابن كثير و ابن عامر بكسر اللام و الباقون بالفتح فعلى الأول أي الذين أخلصوا دينهم و عبادتهم من كل شائب يناقض الإيمان و التوحيد و على الثاني معناه الذين أخلصهم الله بالهداية و الإيمان.

And ibn Kaseer and Ibn Aamir read with the (letter) 'Laam', and the remainder with the 'Fatah'. So, based upon the first, i.e., those who are sincere in their religion and their worship from every impurity contradicting the Eman and the Tawheed; and based upon the second, it's meaning is those Allah-azwj has Purified them with the Guidance and the Eman.

هذا صِراطٌ عَلَيَّ مُسْتَقِيمٌ فيه وجوه الأول أن إبليس لما قال إِلَّا عِبادَكَ مِنْهُمُ الْمُخْلَصِينَ فلفظ الْمُخْلَصِينَ يدل على الإخلاص فقوله هذا عائد إليه و المعنى أن الإخلاص طريق علي و إلى أي يؤدي إلى كرامتي

"This Path of Ali is Straight" [15:41] – There are aspects in it. The first is that when Iblees-la said, ***Except Your servants from among them, the sincere ones' [38:83]***, so the word 'the sincere ones' evidence's upon the sincerity, for his-la word, 'this' is supportive to it; and the meaning is that the sincerity is a path to Me-azwj, (علي) and to whichever leads to My-azwj Prestige.

و قال الحسن معناه هذا صراط إلي مستقيم و قال آخرون هذا صراط من مر عليه فكأنه مر على رضواني و كرامتي و هو كما يقال طريقك علي.

And Al-Hassan said, 'It's meaning is, this is the straight path to Me-azwj'. And others said, 'This is a path, one who passes upon it, it is as if he has passed upon My-azwj Pleasure and My-azwj Prestige', and it is like what is being said, 'Your path is to me'.

الثاني أن الإخلاص طريق العبودية فقوله هذا صِراطٌ عَلَيَّ مُسْتَقِيمٌ أي هذا الطريق في العبودية طريق علي مستقيم

The second, 'The sincerity is a path of servitude. So His-azwj Words: ***"This Path of Ali is Straight" [15:41]*** – i.e., this path in the servitude, is a straight path to Me-azwj'.

قال بعضهم لما ذكر أن إبليس يغوي بني آدم إلا من عصمه الله بتوفيقه تضمن هذا الكلام تفويض الأمور إلى الله تعالى و إلى إرادته فقال تعالى هذا صِراطٌ عَلَيَ أي تفويض الأمور إلى إرادتي طريق مُسْتَقِيمٌ إِنَّ عِبادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطانٌ

Some of them said when it was mentioned, 'Iblees-la deviates the children of Adam-as except the one whom Allah-azwj fortifies with His-azwj Inclination, 'This Speech includes delegating the affairs to Allah-azwj the Exalted and to His-azwj Will. So the Exalted Said: ***"This Path of Ali is Straight" [15:41]*** – i.e., delegating the affairs to My-azwj Will is a straight path. ***Surely (as for) My servants, there isn't any authority for you upon them, [17:65]***.

اعلم أن إبليس لما قال لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ إِلَّا عِبادَكَ مِنْهُمُ الْمُخْلَصِينَ أوهم هذا الكلام أن له سلطانا على عباد الله الذين لا يكونون من المخلصين

Know that when Iblees-la said, ***I will adorn for them in the earth and will mislead them in their entirety [15:39] Except for Your servants from them, the sincere ones' [15:40]*** – indicate that there is authority for him-la upon servants of Allah-azwj, those who do not happen to be from the sincere ones.

فبين الله تعالى أنه ليس له سلطان على أحد من عبيد الله سواء كانوا مخلصين أو لم يكونوا مخلصين بل من اتبع منهم إبليس باختياره صار تبعا له و لكن حصول تلك المتابعة أيضا ليس لأجل أن إبليس أوهم أن له على بعض عباد الله سلطانا

Allah-azwj the Exalted has Clarified that there isn't any authority for him-la upon anyone from the servants of Allah-azwj besides the ones who were sincere, or do not happen to be sincere, but the one from them who follows Iblees-la by his choice became a follower of his-la. But that following as well didn't result for the reason that Iblees-la imagined that there was authority for him-la upon some of the servants of Allah-azwj.

فبين تعالى كذبه و ذكر أنه ليس له على أحد منهم سلطان و لا قدرة أصلا و نظير هذه الآية قوله تعالى حكاية عن إبليس وَ ما كانَ لِيَ عَلَيْكُمْ مِنْ سُلْطانٍ الآية و قوله لَيْسَ لَهُ سُلْطانٌ عَلَى الَّذِينَ آمَنُوا وَ عَلى رَبِّهِمْ يَتَوَكَّلُونَ إِنَّما سُلْطانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَ الَّذِينَ هُمْ بِهِ مُشْرِكُونَ

The Exalted Clarified his-la lie and Mentioned that there isn't any authority for him-la upon anyone of them, nor any power originally; and a match of this Verse are Words of the Exalted a narration on behalf of Iblees-la: '***and there was no authority for me upon you except that I called you, so you responded to me [14:22]*** – the Verse; and His-azwj Verse: ***Surely there isn't any authority for him upon those who are believing, and upon their Lord they are relying [16:99] and those who associate with Him [16:100]***.

و قال الجبائي هذه الآية تدل على بطلان قول من زعم أن الشيطان و الجن يمكنهم صرع الناس و إزالة عقولهم كما تقوله العامة و ربما نسبوا ذلك إلى السحرة

And Al-Jabaie said, 'This Verse evidence's upon the invalidity of the word of the one who alleges that the Satan-la and the Jinn are able upon knocking down the people and decline their intellects, like what the general Muslims are saying, and at times they attribute it to the sorcery'.

و قال ذلك خلاف نص القرآن و في الآية قول آخر و هو أن إبليس لما قال إِلَّا عِبادَكَ مِنْهُمُ الْمُخْلَصِينَ فذكر أنه لا يقدر على إغواء المخلصين صدقه الله و قال إِنَّ عِبادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطانٌ

And he said, 'This is opposite to the text of the Quran, and regarding the Verse, there is another word, and it is, 'When Iblees[-la] said, '***Except for Your servants from them, the sincere ones' [15:40]***, he[-la] mentioned that he[-la] is not able upon deviating the sincere ones. Allah[-azwj] Ratified him[-la] and said: ***Surely (as for) My servants, there isn't any authority for you upon them, [17:65]***.

فلهذا قال الكلبي المذكورون في هذه الآية هم الذين استثناهم إبليس و اعلم أنه على القول الأول يمكن أن يكون قوله إِلَّا مَنِ اتَّبَعَكَ استثناء لأن المعنى أن عبادي ليس لك عليهم سلطان إلا من اتبعك من الغاوين فإن لك عليهم سلطانا بسبب كونهم منقادين لك في الأمر و النهي

For this (reason), Al Kalby said, 'The ones mentioned in this Verse, they are those whom Iblees[-la] made an exclusion for, and know that based upon the first word, it is possible that His[-azwj] Words: ***except for the ones who follow you [15:42]*** as an exclusion, because the meaning is, My[-azwj] servants, there isn't any authority for you[-la] upon them, except the ones from the deviating ones who follow you[-la], so there is authority for you[-la] upon them by the cause of their being led to you[-la] in the instructions and the prohibitions.

و أما على القول الثاني فيمتنع أن يكون استثناء بل يكون إلا بمعنى لكن وَ إِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ

And as for based upon the second word, it cannot be an exclusion, but it would be only a meaning, but, ***and surely Hell is Promised to them altogether [15:43]***'.

قال ابن عباس يريد إبليس و أشياعه و من اتبعه من الغاوين فَزَيَّنَ لَهُمُ الشَّيْطانُ أَعْمالَهُمْ قالت المعتزلة الآية تدل على فساد قول المجبرة من وجوه شتى.

Ibn Abbas said, 'Intent is Iblees[-la] and his[-la] loyalists, and the ones from the deviated who follow him[-la], ***but the Satan adorned their deeds for them. [16:63]***. The Mu'tazilites said, 'The Verse evidence's upon the spoiling of the words of Compulsion (by Allah[-azwj]) from various aspects.

فَهُوَ وَلِيُّهُمُ الْيَوْمَ فيه احتمالات الأول أن المراد منه كفار مكة يقول الشيطان وليهم اليوم يتولى إغواءهم و صرفهم عنك كما فعل بكفار الأمم قبلك.

So, he would be their guardian on the Day [16:63] – There are possibilities in it. The first is that the intent from it are Kafirs of Makkah saying the Satan[-la] is their guarding one the day he[-la] was in charge of their deviations and their turning away from You[-azwj], just as the Kafirs of the communities before you had done.

الثاني أنه أراد باليوم يوم القيامة يقول فهو ولي أولئك الذين زين لهم أعمالهم يوم القيامة فلا ولي لهم ذلك اليوم و لا ناصر.

The second is that He[-azwj] Intended with the 'Day', the Day of Qiyamah, Saying, so he[-la] would be a guardian on the Day of Qiyamah of them those he[-la] had adorned their deeds for them, so there will neither be any guardian for them on that Day not any helper.

فَإِذا قَرَأْتَ الْقُرْآنَ ذهب جماعة من الصحابة و التابعين إلى أن الاستعاذة بعد القراءة و أما الأكثرون فقد اتفقوا على أن الاستعاذة متقدمة.

So, whenever you recite the Quran, [16:98] – a group from the companions and the followers when to (the meaning) that Refuge be sought after the recitation, and as for most of them, they are concurring upon that seeking the Refuge is preceding (before the recitation).

فالمعنى إذا أردت أن تقرأ القرآن فَاسْتَعِذْ و المراد بالشيطان في هذه الآية قيل إبليس و الأقرب أنه للجنس لأن لجميع المردة من الشياطين حظا من الوسوسة و لما أمر الله رسوله بالاستعاذة من الشيطان و كان ذلك يوهم أن للشيطان قدرة على التصرف في أبدان الناس فأزال الله تعالى هذا الوهم و بين أنه لا قدرة له البتة إلا على الوسوسة

So the meaning is, when you intend to read the Quran, ***seek Refuge [16:98]***, and the intent with the Satan-la in this Verse, it is said is Iblees-la, and the closest (meaning) is that it is for the species, because entirety of the apostates from the Satans-la have a share in the insinuations; and when Allah-azwj Commanded His-azwj Rasool-saww with seeking the Refuge from the Satan-la, and that was imagines that there was ability for the Satan-la upon the acting in the bodies of the people. Allah-azwj the Exalted Removed this imagination and Clarified that there is no ability for him-la anyway, except upon the insinuation.

فقال إِنَّهُ لَيْسَ لَهُ سُلْطانٌ عَلَى الَّذِينَ آمَنُوا وَ عَلى رَبِّهِمْ يَتَوَكَّلُونَ و يظهر من هذا أن الاستعاذة إنما تفيد إذا خطر في قلب الإنسان كونه ضعيفا و أنه لا يمكنه التحفظ عن وسوسة الشيطان إلا بعصمة الله.

He-azwj Said: ***Surely there isn't any authority for him upon those who are believing, and upon their Lord they are relying [16:99]***, and it is apparent from this that seeing the Refuge rather is beneficial when it occurs in the heart of the human of his being weak, and surely it is not possible for protecting from the insinuations of the Satan-la except by the Protection of Allah-azwj.

إِنَّما سُلْطانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ قال ابن عباس يطيعونه.

But rather, his authority is upon those who befriend him and those who associate with Him [16:100] – Ibn Abbas said, 'They are obeying him-la'.

وَ الَّذِينَ هُمْ بِهِ مُشْرِكُونَ الضمير راجع إلى ربهم أو إلى الشيطان أي بسببه مشركون بالله

and those who associate with Him [16:100] – The source returns to their Lord-azwj, or to the Satan-la, i.e., by his-la they were associating with Allah-azwj.

كانُوا إِخْوانَ الشَّياطِينِ المراد من هذه الأخوة التشبه بهم في هذا الفعل القبيح و ذلك لأن العرب يسمون الملازم للشيء أخا له فيقول فلان أخو الكرم و الجود و أخو الشعر إذا كان مواظبا على هذه الأفعال.

were always the brethren of the Satans [17:27] – The intent from this are the brethren, the ones imitating them in this ugly deed, and that is because the Arabs are naming the associate as a brother of his, so they are saying, 'A brother of the prestige and the generousity', and 'A brother of poetry', when he was persevering in these acts.

و قيل أي قرناؤهم في الدنيا و الآخرة

And it is said, 'I.e., their pairs in the words and the Hereafter'.

وَ كانَ الشَّيْطانُ لِرَبِّهِ كَفُوراً معنى كون الشيطان كفورا لربه هو أن يستعمل بدنه في المعاصي و الإفساد في الأرض و الإضلال للناس و كذلك من رزقه الله مالا أو جاها فصرفه إلى غير مرضاة الله كان كفورا لنعمة الله و المقصود أن المبذرين موافقون للشياطين في الصفة و الفعل ثم الشيطان كفور بربه فلزم كون المبذر كفورا بربه.

Satans and the Satan was always ungrateful to his Lord [17:27] – meaning the Satan-la being ungrateful to his-la Lord-azwj. it is that he-la utilised his-la body in the disobedience, and the mischief in the earth, and straying the people, and like that is the one whom Allah-azwj Graces wealth or power, so he uses it in other than the pleasure of Allah-azwj, (so) he would be ungrateful for the bounties of Allah-azwj; and the purpose is that the miserly are compatible to the Satans-la in the characteristics and the deeds, then the Satan-la was ungrateful with his-la Lord-azwj, so it necessitate the miser to be ungrateful with his Lord-azwj.

إِنَّ الشَّيْطانَ يَنْزَغُ بَيْنَهُمْ أي يفسد بينهم و يغري بينهم إِنَّ الشَّيْطانَ كانَ لِلْإِنْسانِ عَدُوًّا مُبِيناً أي العداوة الحاصلة بين الشيطان و بين الإنسان عداوة قديمة.

Surely the Satan sows discord between them; - i.e., spoils between them and deceives between them - ***surely the Satan was always an open enemy to the human beings [17:53]*** – i.e., the enmity resulting between the Satan-la and the human being is an ancient enmity.

و قال البيضاوي في قوله لِمَنْ خَلَقْتَ طِيناً لمن خلقته من طين فنصب بنزع الخافض و يجوز أن يكون حالا من الراجع إلى الموصول أي خلقته و هو طين أو منه أي أ أسجد له و أصله طين

And Al Bayzawi said regarding His-azwj Words: ***to one You Created as clay?' [17:61]*** – to the one-as You-azwj Created from clay. So he-la installed the discord by removing the debaser, and it is allowed that it would be a state from the referent to the connected, i.e., You-azwj Created him-as and he-as is clay, or from it, i.e., should I-la do Sajdah to him-as and his-as origin is clay?

و فيه على الوجوه إيماء بعلة الإنكار قالَ أَ رَأَيْتَكَ هذَا الَّذِي كَرَّمْتَ عَلَيَ الكاف لتأكيد الخطاب لا محل له من الإعراب و هذا مفعول أول و الذي صفته

And in it, based upon aspects, there is indication to the reason for the denial (refusal). ***'Do You See this one whom You have Honoured over me? [17:62]***. The letter 'Kaf' is for emphasis of the address, there is no place for it from the expression, and this is the first object and the one I have described.

و المفعول الثاني محذوف لدلالة صلته عليه و المعنى أخبرني عن هذا الذي كرمته علي بأمري بالسجود له لم كرمته علي

And the second object is omitted to evidence it's connection to it, and the meaning is, 'Inform me-la about this one-as whom You-azwj have Honoured him-as over me-la by Commanding me-la with doing Sajdah to him-as, why did You-azwj Honour him-as over me-la?'

لَئِنْ أَخَّرْتَنِ إِلى يَوْمِ الْقِيامَةِ كلام مبتدأ و اللام موطئة للقسم و جوابه لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا أي لأستأصلنهم بالإغواء إلا قليلا لا أقدر أن أقاوم شكيمتهم من احتنك الجراد الأرض إذا جرد ما عليها أكلا مأخوذ من الحنك و إنما علم أن ذلك يتسهل له

If You were to Respite me to the Day of Judgement – an initiating speech, and (the letter) 'Lam' is for the vowing and its answer - ***I will destroy his offspring except a few' [17:62]*** – i.e., I[-la] will uproot them with the deviation except a few I[-la] am not able upon standing for their grievances, from the locusts of the earth devouring, when they devout whatever food there is upon it, taking from the food, and rather he[-la] knew that is was permissible for him[-la].

إما استنباطا من قول الملائكة أَ تَجْعَلُ فِيها مَنْ يُفْسِدُ فِيها مع التقرير أو تفرسا من خلقه ذا وهم و شهوة و غضب

As for the deduction from words of the Angels: ***one who will make mischief therein [2:30]***, with the statement, or having seen from His[-azwj] creatures with whims, and lustful desires, and anger.

قالَ اذْهَبْ امض لما قصدته و هو طرد و تخلية بينه و بين ما سولته له نفسه فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزاؤُكُمْ جزاؤك و جزاؤهم فغلب المخاطب على الغائب و يمكن أن يكون الخطاب للتابعين على الالتفات جَزاءً مَوْفُوراً مكملا

He Said: "Go away! – accomplish what you[-la] are aiming to, and it is an expulsion and a vacating between him[-la] and what he[-la] had asked for himself[-la] - ***The ones from them who follow you, then Hell would be your Recompense, a full Recompense [17:63]*** – Recompense you and them. The Address overcomes upon the absentees, and it is possible that the Address is to the followers upon the paying heed - ***a full Recompense [17:63]*** – complete.

و قال الرازي يقال أفزه الخوف و استفزه أي أزعجه و استخفه و صوته دعاؤه إلى معصية الله.

And Al-Razi said, 'It is said, 'The fear panicked him and provoked him, i.e., he had underestimated him[-la] and his[-la] voice calling him to disobey Allah[-azwj]'.

و قيل أراد بصوتك الغناء و اللهو و اللعب و الأمر للتهديد

And it is said, the intent with 'your[-la] voice' is the music and the play and the sport, and the Command was for the threat.

وَ أَجْلِبْ عَلَيْهِمْ قال الفراء إنه من الجلبة و هي الصياح

and call against them [17:64] – Al Fara'a said, 'It is from the noise, and it is the shouting'.

و قال الزجاج في فعل و أفعل أجلب على العدو إجلابا إذا جمع عليه الخيول

And Al-Zajaj said regarding a deed, 'And the deed is to bring against the enemy, when the cavalry are gathered against him'.

و قال ابن السكيت يقال هم يَجْلِبُونَ عليه و يُجْلِبُونَ عليه بمعنى أي يعينون عليه

And Ibn Al-Sakeet said, 'It is said, they are calling against him, in the meaning i.e., they are assisting against him'.

و عن ابن الأعرابي أجلب الرجل الرجل إذا توعده الشر و جمع عليه الجمع

And from Ibn A'raby, 'Calling the man when you threaten him the evil and gather the crowd against him.

فالمعنى على قول الفراء صح عليهم بِخَيْلِكَ وَ رَجِلِكَ و على قول الزجاج أجمع عليهم كل ما تقدر من مكايدك فالباء زائدة و على قول ابن السكيت أعن عليهم و مفعول الإجلاب محذوف كأنه يستعين على إغوائهم بخيله و رجله و هذا يقرب من قول ابن الأعرابي

So, the meaning based upon the word of Al Fara'a is to shout against them - ***your cavalry and your infantry, [17:64]***, and based upon the word of Al-Zajaj would be to gather against them all what you are able from your means. So, the (letter) 'Ba' is additional. And based upon the word of Ibn Al-Sakeet is assist against them, and the object is the calling, it is omitted as if he[-la] assists upon deviating them by his[-la] cavalry and his[-la] infantry, and this is closest to the word of Ibn Al-A'araby.

و اختلفوا في تفسير الخيل و الرجل فروي عن ابن عباس أنه قال كل راكب أو راجل في معصية الله فهو من خيل إبليس و جنوده و يدخل فيه كل راكب و ماش في معصية الله فخيله و رجله كل من شاركه في الدعاء إلى المعصية و يحتمل أن يكون لإبليس جند من الشياطين بعضهم راكب و بعضهم راجل.

And they are differing regarding the interpretation of the cavalry and the infantry. It is reported from Ibn Abbas that he said, 'Every rider or walker in the disobedience of Allah[-azwj], he is from the cavalry of Iblees[-la] and his[-la] army and included in it is every rider and walker in the disobedience of Allah[-azwj]. His[-la] cavalry and his[-la] infantry is everyone who participates with him[-la] in the calling to the disobedience, and it is possible that he would be an army from the Satans[-la] for Iblees[-la], some of them riding and some of them on foot'.

أو المراد منه ضرب المثل و هذا أقرب و الخيل يقع على الفرسان و على الأفراس و الرجل جمع راجل كالصحب و الركب

Or the intent from it would be a type of the proverb, and this is closest, and the (word) 'cavalry' occurs upon the horsemen, and the infantry is a plural of a footman, like the companions and the riders.

وَ شارِكْهُمْ فِي الْأَمْوالِ هي عبارة عن كل تصرف قبيح في المال سواء كان ذلك القبح بسبب أخذه من غير حقه أو وضعه في غير حقه و يدخل فيه الربا و الغصب و السرقة و المعاملات الفاسدة كذا قاله القاضي

and participate in their wealth [17:64] – it is an expression about every ugly dealing in the wealth. It is the same, whether that was ugly by a cause of his taking it from without his right, or placing it in other that its rightful place, and included in it is the usury, and the usurpation, and the theft, and mischievous dealings. Al-Qazi said this.

و قال عكرمة هي تبكيتهم آذان الأنعام.

And Ikrimah said, 'It is their slitting ears of the cattle'.

و قيل هي أن جعلوا من أموالهم شيئا لغير الله كما قال تعالى فَقالُوا هذا لِلَّهِ بِزَعْمِهِمْ وَ هذا لِشُرَكائِنا و الأصوب ما قاله القاضي.

And it is said, 'It is their making something from their wealth for other than Allah[-azwj], like what the Exalted Said: ***and they are saying, 'This is for Allah', by their claim, 'and this is for our associates'. [6:136]***.

و أما المشاركة في الأولاد فقالوا إنه الدعاء إلى الزنا أو أن يسموا أولادهم بعبد اللات و عبد العزى أو أن يرغبوا أولادهم في الأديان الباطلة أو إقدامهم على قتل الأولاد و وأدهم أو ترغيبهم في حفظ الأشعار المشتملة على الفحش أو ترغيبهم في القتل و القتال و الحرف الخبيثة الخسيسة.

And as for the association in the children, they said, 'It is the calling to the adultery, or their naming their children as 'Servant of Al Laat', and 'Servant of Al Uzza', or their making their children desirous regarding the false religions, or their going ahead upon kill the children, and calling them or making them desirous in preserving the poetry based upon the immorality, or making them desirous regarding the killing, and the battles, and the wicked word, the vile.

و الضابط أن يقال إن كل تصرف من المرء في ولده على وجه يتأدى ذلك إلى ارتكاب منكر و قبيح فهو داخل فيه.

And the (general) rule is that it be said that every behaviour of a person in relation to his child in a manner that leads to the commission of an evil and reprehensible act is included in it.

قوله تعالى عز و جل وَ عِدْهُمْ اعلم أنه لما كان مقصود الشيطان الترغيب في الاعتقاد الباطل و العمل الباطل و التنفير عن اعتقاد الحق و عمل الحق و معلوم أن الترغيب في الشيء لا يمكن إلا بأن يقرر عنده أنه لا ضرر البتة في فعله و مع ذلك فإنه يفيد المنافع العظيمة

Words of the Exalted, Mighty and Majestic: ***and promise them!" [17:64]*** – Know that when the intended was the Satan-la, is the enticement regarding the false beliefs, and the false deeds, and then turning away from the true beliefs and true deeds, and the known is that the enticement regarding the thing is not possible unless there was determination with him that there is no harm in it anyway in his deed, and along with that it is beneficial with the mighty benefit.

و التنفير عن الشيء لا يمكن إلا بأن يقرر عنده أنه لا فائدة في فعله و مع ذلك فيفيد المضار العظيمة

And the turning away from the thing is not possible unless there is determination with him that there is no benefit in his deed, and along with that it would lead to mighty harm.

فإذا ثبت هذا فنقول إن الشيطان إذا دعا إلى المعصية فلا بد و أن يقرر أولا أنه لا مضرة في فعله البتة و ذلك لا يمكن إلا إذا قال لا معاد و لا جنة و لا نار و لا حياة بعد هذه الحياة

So, when this is proven, we say that the when the Satan-la calls to the disobedience, there is no escape, and that he would repeat that there is no harm in his deed anyway, and that is not possible unless when he says, 'There is neither any Resurrection, nor Paradise, nor Fire, nor life after this life.

فبهذا الطريق يقرر عنده أنه لا مضرة البتة في فعل هذه المعاصي و إذا فرغ من هذا المقام قرر عنده أن هذا الفعل يفيد أنواعا من اللذة و السرور و لا حياة للإنسان إلا في هذه الدنيا فتفويتها غبن و خسران

So, in this way, he-la reiterates with him that there is no harm anyway in doing this disobedience, and when he-la is free from this place, he-la repeats with him that this deed would lead to a variety of the pleasures, and the cheerfulness, and there is no life for the human being except in this world, so you're missing it would be stupidity and a loss.

و أما طريق التنفير عن الطاعة فهو أن قرر أولا عنده أنه لا فائدة فيه من وجهين. الأول أنه لا جنة و لا نار و لا ثواب و لا عقاب.

And as for the disinclination from the obedience, it is that at first, he-la would repeat with him that there is no benefit in it, is from two aspects. The first is that there is neither any Paradise, nor Fore, nor Rewards, nor Punishment.

و الثاني أن هذه العبادات لا فائدة فيها للعابد و لا للمعبود فكانت عبثا محضا و إذا فرغ من هذا المقام قال إنها يوجب التعب و المحنة و ذلك أعظم المضار فهذه مجامع تلبيس الشيطان فقوله وَ عِدْهُمْ يتناول كل هذه الأقسام.

And the second is that these (acts of) worship, there is no benefit in these for the worshipper, nor for the Worshipped One-azwj. Thus it is purely vain. And when he-la is free from this place, he-la says these obligate the fatigue and the effort, and that is very harmful. This is a summary of the deception of the Satan-la. So, his-la words, ***and promise them!" [17:64]***, deals with all these sections.

قال المفسرون وَ عِدْهُمْ بأنه لا جنة و لا نار أو بتسويف التوبة أو بشفاعة الأصنام عند الله أو بالأنساب الشريفة أو إيثار العاجل على الآجل.

The interpreters said, '***and promise them!" [17:64]***, it is that there is neither Paradise, nor Fire, or the procrastinating (putting off) the repentance, or by intercession of the idols in the Presence of Allah-azwj, or with the noble altars, or the current effects over the future.

و بالجملة فهذه الأقسام كثيرة و كلها داخلة في الضبط الذي ذكرناه وَ ما يَعِدُهُمُ الشَّيْطانُ إِلَّا غُرُوراً لأنه إنما يدعو إلى أحد ثلاثة أمور قضاء الشهوة و إمضاء الغضب و طلب الرئاسة و الرفعة و لا يدعو البتة إلى معرفة الله و لا إلى خدمته

And in summary, these are many sections, and all of these are included in the settings which we mentioned - ***and the Satan does not promise them except to deceive [4:120]***, because he-la rather calls to one of the three matters – fulfill the desire, and carry out the anger, and seek the governance, and the rising higher in rank, and does not call in any way to recognise Allah-azwj nor to serving Him-azwj.

و تلك الأشياء الثلاثة معيوبة من وجوه كثيرة. أحدها أنها في الحقيقة ليست لذات بل هي خلاص عن الآلام.

And these three things are defecting in many aspects. One of these is that these in reality are not pleasures, but they are a salvation from the suffering.

و ثانيها أنها و إن كانت لذات و لكنها لذات خسيسة مشترك فيها بين الكلاب و الديدان و الخنافس.

And it's second, and even those these are pleasures, but these are despicable pleasures, common among the dogs, and the worms, and the beetles.

و ثالثها أنها سريعة الذهاب و الانقضاء و الانقراض.

And it's third is, these are quick in going away, and the lapsing, and the extinction.

و رابعها أنها لا تحصل إلا بعد متاعب كثيرة و مشاق عظيمة.

And it's fourth is, they do not get results except after a lot of fatigue and mighty hardships.

و خامسها أن لذات البطن و الفرج لا يتم إلا بمزاولة رطوبات عفنة مستقذرة.

And it's fifth is that pleasures of the belly and the private parts, cannot be completed except by ejecting a filthy, putrid moisture.

و سادسها أنها غير باقية بل يمنعها الموت و الهرم و الفقر و الحسرة على الفوت و الخوف من الموت فلما كانت هذه المطالب و إن كانت لذيذة بحسب الظاهر إلا أنها ممزوجة بهذه الآفات العظيمة و المخافات الجسيمة كانت الترغيب فيها تغريرا

And it's sixth, there do not last, but are prevented by the death, and the old age, and the poverty, and the regret upon the missing out, and the fear from the death. So when all these objectives, and even though these were pleasurable in the apparent, these are only mixed with these mighty afflictions, and the grave fears. The enticement regarding these was a deception.

إِنَّ عِبادِي أي كلهم أو أهل الفضل و الإيمان منهم كما مر

Surely, (as for) My servants, [15:42] – i.e., all of them, or the people of merit and the Eman, just as has already passed.

وَ كَفى بِرَبِّكَ وَكِيلًا لما أمكن إبليس بأن يأتي بأقصى ما يقدر عليه في باب الوسوسة و كان ذلك سببا لحصول الخوف الشديد في قلب الإنسان قال وَ كَفى بِرَبِّكَ وَكِيلًا و معناه أن الشيطان و إن كان قادرا فالله أقدر منه و أرحم بعباده من الكل

and suffice with your Lord as a Protector [17:65], when Iblees-la is able to coming with the most of what he-la is able upon in the subject of the insinuation, and what was a cause for the fear resulting in the heart of the human being, He-azwj Said: ***and suffice with your Lord as a Protector [17:65]***, and it's meaning is that the Satan-la, and even though he-la is able, Allah-azwj is more Able than him-la and more Merciful with His-azwj servants on the whole.

فهو تعالى يدفع عنه كيد الشيطان و يعصمه من إضلاله و إغوائه و فيها دلالة على أن المعصوم من عصمة الله و أن الإنسان لا يمكنه أن يحترز بنفسه عن مواقع الضلال.

He-azwj the Exalted Repels the plots of Satan-la away from him and Fortifies him from his-la straying and deviating him, and there is evidence in it upon that the infallible is from the Protection of Allah-azwj, that that the human being, it is no possible for him to protect himself from the falling into the straying.

و قال في قوله تعالى إنه كانَ مِنَ الْجِنِ للناس في هذه المسألة أقوال الأول أنه من الملائكة و لا ينافي ذلك كونه من الجن و لهم فيه وجوه.

And he said regarding Words of the Exalted: ***He was from the Jinn, [18:50]***, 'There are (various) words for the people regarding this issue. The first is that he-la is from the Angels and that does not negate his-la being from the Jinn, and there are aspects for them regarding it.

الأول أن قبيله من الملائكة يسمون بذلك بدليل قوله تعالى وَ جَعَلُوا بَيْنَهُ وَ بَيْنَ الْجِنَّةِ نَسَباً و قوله تعالى وَ جَعَلُوا لِلَّهِ شُرَكاءَ الْجِنَ

The first is that his[la] tribe is from the Angels, being named with that, by the evidence of Words of the Exalted: ***And they are asserting a link between Him and the Jinn, [37:158]***. And Words of the Exalted: ***And they are making the jinn as being associates of Allah, [6:100]***.

و الثاني أن الجن سمي جنا للاستتار فهم داخلون في الجنة.

And the second is that the Jinn are named as 'Jinn' due to the concealment, so they would be entering into the Paradise.

الثالث أنه كان خازن الجنة فنسب إلى الجنة كقولهم كوفي و بصري و عن سعيد بن جبير كان من الجانين الذين يعملون في الجنان جن من الملائكة يصوغون حلي أهل الجنة مذ خلقوا رواه القاضي في تفسيره عن هشام عن ابن جبير.

The third is that he[la] was a keeper of the Paradise. The attribution to the Paradise is like their words, 'Kufian', and 'Basran', from Saeed Bin Jubeyr. He[la] was from the gardeners working in the Gardens, a Jinn from the Angels, making ornaments for the people of Paradise since they had been Created – reported by Al-Qazi in his Tafseer, from Hisham, from Ibn Jubeyr.

و الثاني أنه من الجن الذين هم الشياطين و الذين خلقوا من النار و هو أبوهم.

And the third is he[la] was from the Jinn, those who were the Satans[la], and those who had been Created from the Fire, and they were their fathers.

و الثالث قول من قال كان من الملائكة فمسخ و غير.

And the third is a word of the one who said, 'He[la] was from the Angels, so he[la] was morphed and changed.

و قال البيضاوي كانَ مِنَ الْجِنِ حال بإضمار قد أو استئناف للتعليل كأنه قيل ما له لم يسجد فقيل كان من الجن فَفَسَقَ عَنْ أَمْرِ رَبِّهِ فخرج عن أمره بترك السجود و الفاء للتسبب و فيه دليل على أن الملك لا يعصي البتة و إنما عصى إبليس لأنه كان جنيا في أصله

And Al-Bayzawi said, '***He was from the Jinn, [18:50]*** – He[la] slandered himself[la] or resumed for the reasoning. It is as if it was said, 'What is the matter he[la] did not do Sajdah to him[as]?' So, He[azwj] Said: '***He was from the Jinn, [18:50]***. Thus he[la] exited from His[azwj] Command by neglecting the Sajdah, and the (letter) 'Fa' is for the cause, and there is evidence in it that the Angel does not disobey anyway, and rather Iblees[la] disobeyed, because he[la] was a Jinn in his[la] origin.

أَ فَتَتَّخِذُونَهُ أ عقيب ما وجد منه تتخذونه و الهمزة للإنكار و التعجب وَ ذُرِّيَّتَهُ أولاده و أتباعه و سماهم ذريته مجازا أَوْلِياءَ مِنْ دُونِي فتستبدلونهم بي فتطيعونهم بدل طاعتي

Will you take him – is it subsequent to what is found from him[la] that You[azwj] are Taking him[saww]? And the (connotation) 'Hamza' is of the denial and the astonishment - ***and his offspring*** – his[la] children, and his[la] followers, and He[azwj] Named them as his[la] offspring metaphorically - ***as friends from besides Me*** - so you are replacing them[la] with Me[azwj] so they would be obeying them instead of obeying Me[azwj].

بِئْسَ لِلظَّالِمِينَ بَدَلًا من الله إبليس و ذريته

Evil is the replacement of the unjust ones [18:50] – from Allah-azwj to Iblees-la and his-la offspring.

ما أَشْهَدْتُهُمْ إلخ نفي إحضار إبليس و ذريته خَلْقَ السَّماواتِ وَ الْأَرْضِ و إحضار بعضهم خلق بعض ليدل على نفي الاعتضاد بهم في ذلك كما صرح به بقوله وَ ما كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُداً أي أعوانا ردا لاتخاذهم أولياء من دون الله شركاء له في العبادة فإن استحقاق العبادة من توابع الخالقية و الاشتراك فيه يستلزم الاشتراك فيها.

I did not Make them witness – etc. negating the presence of Iblees-la and his-la offspring - ***the Creation of the skies and the earth,*** - and some of them were present for evidencing upon the negation of the contradiction with them during that, like what is explicit with in His-azwj Words: ***and I would not Take the strayers for support [18:51]*** – i.e., as supporters in response for taking them as friends from besides Allah-azwj, as associates of His-azwj in the worship, for the deserving the worship is from the consequence of the morality, and the associating regarding Him-azwj necessitates the association in it.

و قيل الضمير للمشركين و المعنى ما أشهدتهم خلق ذلك و ما خصصتهم بعلوم لا يعرفها غيرهم حتى لو آمنوا تبعهم الناس كما يزعمون

And it is said, 'The source is for the Polytheists, and the meaning is I-azwj did not Keep them as witnesses of the creation of that, and I-azwj did not Specialise them with knowledge others did not know, until if they had believed, the people followed them like what they are claiming.

فلا يلتفت إلى قولهم طمعا في نصرتهم للدين فإنه لا ينبغي لي أن أعتضد بالمضلين لديني

So do not turn to their words coveting their help for the religion, for it is not befitting for Me-azwj that I-azwj would Take the support for My-azwj religion.

و قال في قوله وَ ما أَنْسانِيهُ إلخ أي و ما أنساني ذكره إِلَّا الشَّيْطانُ فإن أَذْكُرَهُ بدل من الضمير و هو اعتذار عن نسيانه بشغل الشيطان له بوسواسه و لعله نسي ذلك لاستغراقه في الاستبصار و انجذاب شراشره إلى جناب القدس بما عراه من مشاهدة الآيات الباهرة و إنما نسبه إلى الشيطان هضما لنفسه أو لأن عدم احتمال القوة للجانبين و اشتغالها بأحدهما عن الآخر يعد من نقصان انتهى

And he said regarding His-azwj Words: ***And none made me forget mentioning it*** – etc. and nothing made me forget mentioning it - ***except the Satan, [18:63]***, for 'mentioning it' is instead of the proverb, and it is an excuse about his forgetting it due to the pre-occupation by the Satan-la insinuating to him, and perhaps he forgot that due to his immersing in the clairvoyance, and it's sparks were attracted to a side of Holiness with what he-la had witnessed the dazzling signs, and rather His-azwj Attributing it to the Satan-la is for Himself-azwj, or because the impossibility of the power for the two sides, and pre-occupation of one of them from the other, is considered a deficiency' – end.

قوله تعالى لا تَعْبُدِ الشَّيْطانَ أي لا تطعه في عبادة الآلهة ثم علل ذلك بأن الشيطان عاص لله و المطاوع للعاصي عاص

Words of the Exalted: ***Do not worship the Satan. [19:44]*** – i.e., do not obey him-la in worshipping (false) gods. Then, a reason of that is that the Satan-la is disobedient to Allah-azwj, and the obedience to the disobedient is a disobedience.

وَلِيًّا أي قرينا في اللعن أو العذاب تليه و يليك أو ثابتا في موالاته فإنه أكبر من العذاب كما أن رضوان الله أكبر من الثواب.

a friend [19:45] – i.e., a pair in the curse, or the Punishment following him-la and following you, or affirmed in his-la friendship, for it is greater than the Punishment just as the Pleasure of Allah-azwj is greater than the Rewards.

قوله وَ الشَّياطِينَ قال البيضاوي عطف أو مفعول معه لما روي أن الكفرة يحشرون مع قرنائهم من الشياطين الذين أغووهم كل مع شيطانه في سلسلة جِثِيًّا على ركبهم لما يدهمهم من هول المطلع أو لأنه من توابع التواقف للحساب.

His-azwj Words: ***and the Satans, [19:68]*** – Al-Bayzawi said, 'Affection or object with it due to what is reported that the Kafirs would be Resurrection along with their pairs from the Satans-la, those who had deceived them, each with his Satan-la in chains - ***kneeling [19:68]*** – upon their knees when they were overwhelmed from the emerging horror, or because it is a function for the Reckoning.

أَنَّا أَرْسَلْنَا الشَّياطِينَ عَلَى الْكافِرِينَ قال الطبرسي أي خلينا بينهم و بين الشياطين إذا وسوسوا إليهم و دعوهم إلى الضلال حتى أغووهم و لم يحل بينهم و بينهم بالإلجاء و لا بالمنع و عبر عن ذلك بالإرسال على سبيل المجاز و التوسع

Do you not see that We have Sent the Satans upon the Kafirs, [19:83] – Al-Tabarsi said, 'I.e., We-azwj would Vacate between them and the Satans-la when they insinuate to them and called them to the straying until they-la deviate them, and it did not release between them-la and them due to the exclusion or prohibition, and He-azwj Expressed about that with the Sending upon the way of the metaphor, and the expansion.

و قيل معناه سلطناهم عليهم و يكون في معنى التخلية أيضا تَؤُزُّهُمْ أَزًّا أي تزعجهم إزعاجا من الطاعة إلى المعصية عن ابن عباس.

And it's meaning is their-la authority upon them, and it could be in the meaning of the vacating as well - ***inciting them by an incitement? [19:83]*** – i.e., incite them with an incitement from the obedience to the disobedience – by Ibn Abbas.

و قيل تغريهم إغراء بالشيء تقول امض في هذا الأمر حتى توقعهم في النار عن ابن جبير.

And it is said, 'Deceived them with a deception with the thing by saying, 'Go upon this matter' until he-la makes them fall into the Fire' – from Ibn Jubeyr.

قوله سبحانه وَ مِنَ الشَّياطِينِ مَنْ يَغُوصُونَ لَهُ قال الرازي المراد أنهم يغوصون له في البحار فيستخرجون الجواهر و يتجاوزون ذلك إلى الأعمال المهين و بناء المدن و القصور و اختراع الصنائع العجيبة كما قال يَعْمَلُونَ لَهُ ما يَشاءُ مِنْ مَحارِيبَ وَ تَماثِيلَ

Words of the Glorious: ***And from the Satans were ones who were diving for him [21:82]*** – Al-Razi said, 'The intent is, they were diving for him-la in the oceans and extracting the jewels and were allowing that to the businesses and the professions, and building the cities and the

castles, and invention of wonderful crafts, just as He-azwj Said: ***They were making for him whatever he so desired, from the prayer Niches, and figurines, [34:13]***.

و أما الصناعات فكاتخاذ الحمام و النورة و الطواحين و القوارير و الصابون و ليس في الظاهر إلا أنه سخرهم لكنه قد روي أنه تعالى سخر كفارهم دون المؤمنين و هو الأقرب من وجهين

And as for the making, like taking the bathhouse, and the waxing, and the mills, and the bottles, and the soap, and it isn't in the apparent except that He-azwj had Subjugated them, but it has been reported that He-azwj the Exalted had Subjugated their Kafirs besides the Momineen, and it is the closest of the two aspects.

أحدهما إطلاق لفظ الشياطين و الثاني قوله وَ كُنَّا لَهُمْ حافِظِينَ فإن المؤمن إذا سخر في أمر لا يجب أن يحفظ لئلا يفسد و إنما يجب ذلك في الكافر.

One of them is link of the word 'the Satans-la. And the second are His-azwj Words: ***and We were Protectors of theirs [21:82]***. The Momin, when he is subjugated regarding a matter, it does not oblige that he be protected lest he gets corrupted, and rather that is obliged regarding the Kafir.

و في قوله وَ كُنَّا لَهُمْ حافِظِينَ وجوه أحدها أنه تعالى وكل بهم جمعا من الملائكة أو جمعا من مؤمني الجن.

And regarding His-azwj Words: ***and We were Protectors of theirs [21:82]*** – There are aspects. One of these is that He-azwj the Exalted Allocated a group from the Angels with them, or a group from the Momin Jinn.

و ثانيها سخرهم الله تعالى بأن حبب إليهم طاعته و خوفهم من مخالفته.

And it's second is, Allah-azwj the Exalted Subjugated by Making His-azwj obedience beloved to them and Scared them from opposing Him-azwj.

و ثالثها قال ابن عباس يريد و سلطانه مقيم عليهم يفعل بهم ما يشاء.

And it's third, Ibn Abbas said, 'He-azwj Wants His-azwj Authority to be established upon them. He-azwj Does with them whatever He-azwj so Desires'.

فإن قيل و عن أي شيء كانوا محفظين قلنا فيه ثلاثة أوجه أحدها أنه تعالى كان يحفظهم عليه لئلا يذهبوا و يتركوا

If it is said, 'And from which thing were they protected?' We said, 'There are three aspects regarding it. One of these that He-azwj the Exalted, protecting them was upon Him-azwj lest they go and neglect.

و ثانيها كان يحفظهم من أن يهيجوا أحدا في زمانه

And it's second, He-azwj Protected them from anyone bothering them during his-saww time.

و ثالثها كان يحفظهم من أن يفسدوا ما عملوا و كان دأبهم أنهم يعملونه في النهار ثم يفسدونه في الليل و سأل الجبائي نفسه و قال كيف يتهيأ لهم هذه الأعمال و أجسامهم رقيقة لا يقدرون على عمل الثقيل و إنما يمكنهم الوسوسة

And it's third, their protection was from them spoiling what they had done, and it was their norm, they were making it during the day, then spoiling it during the night. And Al Jabaie was asked himself and said, 'How can they be prepared for these works and their bodies are delicate, not able upon the heavy work? And rather, they are able upon the insinuation (only)'.

و أجاب بأنه سبحانه كثف أجسامهم خاصة و قواهم و زادهم في عظمهم فيكون ذلك معجزة لسليمان ع فلما مات سليمان ع ردهم إلى الخلقة الأولى لأنه تعالى لو أبقاهم على الخلقة الثانية لصار شبهة على الناس و لو ادعى متنبئ النبوة و جعله دلالة لكان كمعجزات الرسل فلذلك ردهم إلى خلقهم الأولى.

And he answered by that He-azwj the Glorious Thickened their bodies especially and strengthened them and Increased them in their mightiness. So that happened to be a miracle for Suleyman-as. When Suleyman-as died, He-azwj Returned them to the former creation (physique), because the Exalted, if He-azwj had Let them remain upon the second creation (physique), it would have been doubtful upon the people, and if a Prophet-as claimed the Prophet-hood and make it to be evidence, it would be like miracles of the Rasools-as. Therefore, due to that, He-azwj Returned them to their former creation (physique).

و اعلم أن هذا الكلام ساقط من وجوه أحدها لم قلت إن الجن من الأجسام و لم لا يجوز وجود محدث ليس بمتحيز و لا قائم بالمتحيز و يكون الجن منهم.

And know that this speech falls from (various) aspects. One of these is, 'Why do you say that the Jinn are from the bodies, and why is it not allowed the existence of an Occurer who isn't partial nor stands with the partiality, and the Jinn happen to be from them?

فإن قلت لو كان الأمر كذلك لكان مثلا للباري تعالى. قلت هذا ضعيف لأن الاشتراك في اللوازم السلبية سلمنا أنه جسم لكن لم لا يجوز حصول القدرة على هذه الأعمال الشاقة في الجسم اللطيف و كلامه بناء على أن البنية شرط و ليس في يده إلا الاستقراء الضعيف

If you were to say, 'If the matter was like that, it would be an example of the Exalted Evolver', I said, 'This is weak, because the ascription is the necessary negative attributes. We agree that he-la is a body, but why is it not allowed for the ability to result upon these hard words in the delicate body, and His-azwj Speech is built upon that the construction is conditions, and there is nothing in his hand except the weak induction.

سلمنا أنه لا بد من تكثيف أجسامهم لكن لم قلت إنه لا بد من ردها إلى الخلقة الأولى بعد موت سليمان ع و قوله لأنه يفضي إلى التلبيس

We agree that there is no escape from thickening their bodies, but why did you not say that there is no escape from returning these to the former creation (physique) after the death of Suleyman-as and his words lead to the confusion.

قلنا التلبيس غير لازم لأن المتنبئ إذا جعل ذلك معجزة لنفسه فللمدعو أن يقول لم لا يجوز أن يقال إن قوة أجسادهم كانت معجزة لنبي آخر قبلك و مع قيام هذا الاحتمال لا يتمكن المتنبئ من الاستدلال به.

We say the confusion is not necessary because the Prophet-saww when he-saww made that as a miracle for himself-saww. So it is for the claimant that he says, 'Why is it not allowed that it be

said that the strength of their bodies were a miracle for another Prophet-saww before you, and along with the establishment of this possibility, the Prophet-saww is not possible from evidencing with it'.

و قال البيضاوي وَ يَتَّبِعُ في المجادلة أو في عامة أحواله كُلَّ شَيْطانٍ مَرِيدٍ متجرد للفساد و أصله العري

And Al Bayzawi said, '***and follows*** – in the quarrel, or in generality of his situations - ***every rebellious Satan [22:3]*** – open for the mischief, and his origin is the bareness.

كُتِبَ عَلَيْهِ على الشيطان مَنْ تَوَلَّاهُ تبعه و الضمير للشأن فَأَنَّهُ يُضِلُّهُ خبر لمن أو جواب له و المعنى كتب عليه إضلال من تولاه لأنه جبل عليه وَ يَهْدِيهِ إِلى عَذابِ السَّعِيرِ بالحمل على ما يؤدي إليه.

It is Decreed against him – upon the Satan-la - ***that the one who befriends him,*** - follows him-la, and the source for the occupation - ***so he would stray him*** – news for the one, or an answer to him, and the meaning is, it is Decreed upon him straying the one who befriends him-la, because he-la is mounted upon it - ***and guide him to the Punishment of the Blazing Fire [22:4]*** – with the bearing upon what he-la leads to.

و قال في قوله فِي أُمْنِيَّتِهِ في تشهيه بما يوجب اشتغاله بالدنيا كَمَا قَالَ ص وَ إِنَّهُ لَيُغَانُ عَلَى قَلْبِي فَأَسْتَغْفِرُ اللَّهَ فِي الْيَوْمِ سَبْعِينَ مَرَّةً.

And he said regarding His-azwj Words: ***in his desire. [22:52]*** – in making him to be desirous with what obliges his pre-occupation with the world, like what he-saww said: 'He-la layers upon my-saww heart, so I-saww seek Forgiveness of Allah-azwj seventy times during the day''.

فَيَنْسَخُ اللَّهُ ما يُلْقِي الشَّيْطانُ فيبطله و يذهب به بعصمته عن الركون و الإرشاد إلى ما يزيحه ثُمَّ يُحْكِمُ اللَّهُ آياتِهِ ثم يثبت آياته الداعية إلى الاستغراق في أمر الآخرة وَ اللَّهُ عَلِيمٌ بأحوال الناس حَكِيمٌ فيما يفعله بهم

But Allah Abrogated whatever the Satan casted, - So He-azwj Nullified it and Took away his-la infallibility from the inclining and the guidance to what ousted him-la - ***then Allah Empowered His Signs,*** - Then He-azwj Affirmed His-azwj Signs, calling to immersing in the matters of the Hereafter - ***and Allah is Knowing [22:52]***, regarding what he-la does with them.

لِيَجْعَلَ ما يُلْقِي الشَّيْطانُ علة لتمكين الشيطان منه لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ شك و نفاق وَ الْقاسِيَةِ قُلُوبُهُمْ المشركين.

So He Made what the Satan casted – as a reason of Satan-la to be enabled from him - ***for those in whose hearts was a disease,*** - doubt and hypocrisy - ***and their hearts were hard [22:53]*** – of the Polytheists.

أقول قد مضت الأقوال في نزول الآية في المجلد السادس.

I (Majlisi), 'The words have already passed regarding the descent of the Verse in the sixth volume'.

مِنْ هَمَزاتِ الشَّياطِينِ أي وساوسهم أَنْ يَحْضُرُونِ أن يحوموا حولي في شيء من الأحوال

from the suggestions of the Satans [23:97] – i.e., their[-la] insinuations - ***from their presence [23:98]*** – their[-la] hovering around me in some of the situations.

فَكُبْكِبُوا فِيها هُمْ وَ الْغاوُونَ أي الآلهة و عبدتهم و الكبكبة تكرير الكب معناه أنه ألقي في النار ينكب مرة بعد أخرى حتى يستقر في قعرها وَ جُنُودُ إِبْلِيسَ متبعوه من عصاة الثقلين أو شياطينه

So they would be flung into it, they, and the straying ones [26:94] – i.e., (false) gods and their worshippers, and the 'flinging' is a repetition of the (word) 'fling'. It's meaning is that He[-azwj] would Throw him[-la] into the Fire on his knees, time and again, until he settles in its bottom - ***And armies of Iblees altogether [26:95]*** – his[-la] followers, from the disobedient ones of the Jinn and human, or his[-la] Satans[-la].

وَ ما تَنَزَّلَتْ بِهِ الشَّياطِينُ كما زعمت المشركون أنه من قبيل ما يلقي الشيطان إلى الكهنة

And the Satans did not descend with it [26:210] – just as the Polytheists claimed that it is from the direction of what the Satan[-la] had cast to the fortune-tellers.

وَ ما يَنْبَغِي لَهُمْ و ما يصلح لهم أن ينزلوا به وَ ما يَسْتَطِيعُونَ و ما يقدرون إِنَّهُمْ عَنِ السَّمْعِ لكلام الملائكة لَمَعْزُولُونَ أي مصرفون عن استماع القرآن من السماء قد حيل بينهم و بين السمع بالملائكة و الشهب.

And is not befitting for them, - and it is not correct for them that they should be descending with it (Quran) - ***and they had no capacity (for it) [26:211]*** – and are not able. ***They were banished from the listening [26:212]*** to the speech of the Angels, i.e., turned away from listening to the Quran from the sky. A barrier had been struck between them and listening to the Angels, and the meteors.

قيل و ذلك لأنه مشروط بمشاركة في صفات الذات و قبول فيضان الحق و نفوسهم حينئذ ظلمانية شريرة ثم لما بين سبحانه أن القرآن لا يصح أن يكون مما تنزلت به الشياطين أكد ذلك ببيان من تنزلت عليه

It is said, 'And that is because it is conditional with participation in the Attributes of the Self, and accepting the flow of the truth, and on that day their[-la] souls were unjust, evil. Then, when the Glorious Explained that the Quran, it is not correct that it would be from what the Satans[-la] had descended with, this emphasised the one[-saww] whom it had been Revealed upon.

فقال هَلْ أُنَبِّئُكُمْ إلى قوله عَلى كُلِّ أَفَّاكٍ أَثِيمٍ أي كذاب شديد الإثم يُلْقُونَ السَّمْعَ وَ أَكْثَرُهُمْ كاذِبُونَ أي الأفاكون يلقون السمع إلى الشياطين فيتلقون منهم ظنونا و أمارات لنقصان علمهم فيضمون إليها على حسب تخيلاتهم أشياء لا يطابق كذا قيل.

He[-azwj] Said: ***Shall I inform you [26:221]*** – up to His[-azwj] Words - ***every sinful liar [26:222]*** – i.e., a liar of severe sins - ***Inclining the hearing, and most of them are liars [26:223]*** – i.e., and liars are casting the hearing to the Satans[-la], and they[-la] are receiving from them, conjectures and signs due to the deficiency of their knowledge, so they are including things to these based upon a reckoning of their imaginations, not compatible to what had been said.

وَ فِي الْكَافِي، فِي خَبَرٍ طَوِيلٍ عَنِ الْبَاقِرِ ع قَالَ: لَيْسَ مِنْ يَوْمٍ وَ لَيْلَةٍ إِلَّا وَ جَمِيعُ الْجِنِّ وَ الشَّيَاطِينِ تَزُورُ أَئِمَّةَ الضَّلَالِ وَ يَزُورُ أَئِمَّةَ الْهُدَى عَدَدُهُمْ مِنَ الْمَلَائِكَةِ حَتَّى إِذَا أَتَتْ لَيْلَةُ الْقَدْرِ فَهَبَطَ فِيهَا مِنَ الْمَلَائِكَةِ إِلَى أُولِي الْأَمْرِ خَلَقَ اللَّهُ أَوْ قَالَ قَيَّضَ اللَّهُ مِنَ الشَّيَاطِينِ بِعَدَدِهِمْ

And in (the book) 'Al-Kafi', in a lengthy Hadeeth from Al-Baqir[asws] having said: 'There isn't any day and night except and the Jinn and the Satans[la] gather visiting the imams (leaders) of the straying, and their number from the Angels are visiting Imams[asws] of guidance until when the Laylat Al-Qadr comes, there descend from the Angels Created by Allah[azwj] to Master[asws] of the Command', or he[asws] said: 'Allah[azwj] Decrees from the Satans[la] of their number.

ثُمَّ زَارُوا وَلِيَّ الضَّلَالَةِ فَأَتَوْهُ بِالْإِفْكِ وَ الْكَذِبِ حَتَّى لَعَلَّهُ يُصْبِحُ فَيَقُولُ رَأَيْتُ كَذَا وَ كَذَا فَلَوْ سَأَلَ وَلِيَّ الْأَمْرِ عَنْ ذَلِكَ لَقَالَ رَأَيْتَ شَيْطَاناً أَخْبَرَكَ بِكَذَا وَ كَذَا حَتَّى يُفَسِّرَ لَهُ تَفْسِيراً وَ يُعْلِمَهُ الضَّلَالَةَ الَّتِي هُوَ عَلَيْهَا.

Then they visit a guardian of the straying. They come to him[la] with the fabrications and the lies until perhaps morning. He[la] says, 'I[la] saw such and such'. If a Master of the Command were to be asked about that, he[asws] would say: 'I[asws] saw Satan[la] informing you with such and such', until he[asws] would interpret for him and left him know of the straying which he was upon''.

وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ صدق في ظنه و هو قوله لَأُضِلَّنَّهُمْ و لَأُغْوِيَنَّهُمْ و قرئ بالتشديد أي حققه إِلَّا فَرِيقاً مِنَ الْمُؤْمِنِينَ أي إلا فريقا هم المؤمنون لم يتبعوه و تقليلهم بالإضافة إلى الكفار أو إلا فريقا من فرق المؤمنين لم يتبعوه في العصيان و هم المخلصون

And Iblees did ratify his conjecture upon them, [34:20] – ratify in his[la] conjecture and it is his[la] word, ***'And I will stray them [4:119]***, and ***I will mislead them [15:39]***, and it is to be read with the emphasis (Tashdeed), i.e., its reality - ***except a group from the Momineen [34:20]*** – i.e., except a group, they were the Momineen. They did not follow him[la], and their few numbers with the addition to the Kafirs, or except a group from the groups of the Momineen did not follow him[la] in the disobedience, and they are the sincere ones.

مِنْ سُلْطانٍ أي من تسلط و استيلاء إِلَّا لِنَعْلَمَ إلخ أي إلا ليتعلق علمنا بذلك تعلقا يترتب عليه الجزاء أو ليتميز المؤمن من الشاك و المراد من حصول العلم حصول متعلقه مبالغة.

no authority – i.e., domination and seizure - ***except for Us to Know [34:21]*** – etc. i.e., unless our knowledge of that is related to it in a way that entails a penalty, or so that the Momin is distinguished from doubt, and what is meant by the attainment of knowledge is an exaggeration.

وَ فِي الْكَافِي، عَنِ الْبَاقِرِ ع قَالَ: كَانَ تَأْوِيلُ هَذِهِ الْآيَةِ لَمَّا قُبِضَ رَسُولُ اللَّهِ ص وَ الظَّنُّ مِنْ إِبْلِيسَ حِينَ قَالُوا لِرَسُولِ اللَّهِ ص إِنَّهُ يَنْطِقُ عَنِ الْهَوَى فَظَنَّ بِهِمْ إِبْلِيسُ ظَنّاً فَصَدَّقُوا ظَنَّهُ.

And in (the book) 'Al-Kafi' – from Al-Baqir[asws] having said: 'The explanation of this Verse was, when Rasool-Allah[saww] passed away and the conjecture from the Iblees[la] was for a time, they said for Rasool-Allah[saww], 'He[saww] spoke from the whims'. So Iblees[la] conjecture a conjecture, and they ratified his[la] conjecture'.

وَ فِي تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنِ الصَّادِقِ ع قَالَ: لَمَّا أَمَرَ اللَّهُ نَبِيَّهُ ص أَنْ يَنْصِبَ أَمِيرَ الْمُؤْمِنِينَ ع لِلنَّاسِ فِي قَوْلِهِ يا أَيُّهَا الرَّسُولُ بَلِّغْ ما أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ فِي عَلِيٍّ بِغَدِيرِ خُمٍّ قَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ

And in Tafseer of Ali Bin Ibrahim – from Al Sadiq[asws] having said: 'When Allah[azwj] Commanded His[azwj] Prophet[saww] to nominate Amir Al Momineen[asws] for the people in His[azwj] Words: ***O you Rasool! Deliver what has been Revealed unto you from your Lord; [5:67]*** regarding Ali[asws] at Ghadeer Khumm. He[saww] said: 'One whose Master I[saww] was, so Ali[asws] is his Master[asws]!'

فَجَاءَتِ الْأَبَالِسَةُ إِلَى إِبْلِيسَ الْأَكْبَرِ وَ حَثَوْا التُّرَابَ عَلَى رُءُوسِهِمْ فَقَالَ لَهُمْ إِبْلِيسُ مَا لَكُمْ قَالُوا إِنَّ هَذَا الرَّجُلَ قَدْ عَقَدَ الْيَوْمَ عُقْدَةً لَا يَحُلُّهَا شَيْءٌ إِلَى يَوْمِ الْقِيَامَةِ

The Satans[la] came to the great Iblees[la] and they poured the dust upon their[la] heads. Iblees[la] said to them[la], 'What is the matter with you[la] all?' They[la] said, 'This man[saww] has tied such a knot today, nothing can untie it up to the Day of Qiyamah!'

فَقَالَ لَهُمْ إِبْلِيسُ كَلَّا إِنَّ الَّذِينَ حَوْلَهُ قَدْ وَعَدُونِي فِيهِ عِدَةً لَنْ يُخْلِفُونِي

Iblees[la] said to them[la], 'Never! The ones around him[saww] have promised me[la] a promise regarding him[asws]. They will never oppose me[la]!'

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ عَلَى رَسُولِهِ وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ الْآيَةَ.

Allah[azwj] Mighty and Majestic Revealed unto His[azwj] Rasool[saww]: ***And Iblees did ratify his conjecture upon them, [34:20]*** – the Verse.

إِنَّ الشَّيْطانَ لَكُمْ عَدُوٌّ عداوة عامة قديمة فَاتَّخِذُوهُ عَدُوًّا في عقائدكم و أفعالكم و كونوا على حذر منه في مجامع أحوالكم إِنَّما يَدْعُوا إلخ تقدير لعداوته و بيان لغرضه.

Surely, the Satan is an enemy to you all, – general ancient enmity - ***so take him as an enemy***– in your beliefs and your deeds and be upon a cautiousness from him[la] in all of your affairs - ***But rather, he calls [35:6]*** – etc., an estimate of his[la] enmity and an explanation of his[la] purpose.

أَ لَمْ أَعْهَدْ إِلَيْكُمْ يا بَنِي آدَمَ أَنْ لا تَعْبُدُوا الشَّيْطانَ هو من جملة ما يقال لهم يوم القيامة تقريعا و إلزاما للحجة و عهده إليهم ما نصب لهم من الدلائل العقلية و السمعية الآمرة بعبادته الزاجرة عن عبادة غيره و جعلها عبادة الشيطان لأنه الآمر بها المزين لها.

Did I not Covenant to you, O children of Adam, that you will not be worshipping the Satan? He is your open enemy to you all! [36:60] – it is from a summary of what He[azwj] shall say to them on the Day of Qiyamah, Censuring and necessitating the argument, and His[azwj] Pact to them what intellect evidence He[azwj] had Established for them and Making them hear the Command of worshipping Him[azwj], the Rebuke from worshipping others and making it a worship of the Satan[la] because he[la] had instructed with it being the decorator of it.

إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ تعليل للمنع عن عبادته بالطاعة فيما يحملهم عليه وَ أَنِ اعْبُدُونِي عطف على أن لا تعبدوا هذا صِراطٌ مُسْتَقِيمٌ إشارة إلى ما عهد إليهم أو إلى عبادته بالطاعة فيما يحملهم عليه و الجملة استئناف لبيان المقتضي للعهد

He is your open enemy to you all! [36:60] – a justification of Forbidding from worshipping him-la by the obedience in whatever he-la carries them upon - ***And worship Me,*** – tilting upon worshipping - ***this is the Straight Path [36:61]*** – an indication to what Pact He-azwj had Made to them, or to worship him-la with the obedience in what he-la carries them upon, and the summary is a resumption of the explanation, demanding for the pact.

وَ لَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيراً رجوع إلى بيان معاداة الشيطان مع ظهور عداوته و وضوح إضلاله لمن له أدنى عقل و رأي و الجبل الخلق.

And he has strayed a numerous multitude from you, [36:62] – a return to explanation of enmity of the Satan-la along with the manifestation of his-la enmity, and clarification of his-la straying the ones having low intellect and view; and the (word) 'Jibilan', are the people.

قوله سبحانه وَ حِفْظاً مِنْ كُلِّ شَيْطانٍ مارِدٍ قال البيضاوي حِفْظاً منصوب بإضمار فعله أو العطف على زينة باعتبار المعنى كأنه قال إنا خلقنا الكواكب زينة للسماء و حفظا من كل شيطان مارد خارج عن الطاعة برمي الشهب.

Words of the Glorious: ***And a protection from every rebellious Satan [37:7]*** – Al Bayzawi said, '***a protection***, installed with His-azwj Deed, or the Inclining upon adornment by an expression. The meaning is, as if He-azwj Said: 'We-azwj Created the stars as an adornment for the sky and a protection from every rebellious Satan-la, outside from the obedience, by pelting the meteors.

قال الرازي قال ابن عباس يريد حفظ السماء بالكواكب من كل شيطان تمرد على الله

Al-Razi said, 'Ibn Abbas said, 'He-azwj Intended protection of the sy with the stars, from every Satan-la rebelling against Allah-azwj'.

قال المفسرون الشياطين يصعدون إلى قرب السماء فربما سمعوا كلام الملائكة و عرفوا به ما سيكون من الغيوب و كانوا يخبرون به ضعفاءهم و يوهمونهم أنهم يعلمون الغيب فمنعهم الله تعالى عن الصعود إلى قرب السماء بهذه الشهب فإنه تعالى يرميهم بها فيحرقهم بها.

The interpreters said, 'The Satans-la (were) ascending to nearby the sky. Sometimes they hear the talk of the Angels, and by it they-la would recognise what would be happening from the hidden matters, and they-la were informing their-la weak ones and deluding them that they-la knew the hidden matters. So Allah-azwj the Exalted Prevented them from the ascending to nearby the sky by these meteors, for the Exalted Pelts them-la with these and burns them-la by it.

و بقي هاهنا سؤالات الأول هذه الشهب هل هي من الكواكب التي زين الله السماء بها أم لا و الأول باطل لأن هذه الشهب تبطل و تضمحل فلو كانت هذه الشهب تلك الكواكب الحقيقية لوجب أن يظهر نقصان كثير في أعداد كواكب السماء و معلوم أن هذا المعنى لم يوجد البتة و أيضا فجعلها رجوما للشياطين مما يوجب النقصان في زينة السماء فكان الجمع بين هذين المقصودين كالمتناقض.

And questions remain over here. The first is, 'These meteors, are these from the stars which Allah-azwj has Adorned the sky with, or not?' And the first is false because these meteors are idle and decay. If these meteors were those stars in reality, it would oblige that a lot of reduction would have appeared in the number of stars of the sky, and the known is that this meaning is not found anyway; and as well, He-azwj had Made these as missiles for the Satans-la from what obligates the reduction in the adornment of the sky. So, the gathering between these two purposes is like the contraction.

و أما القسم الثاني و هو أن يقال هذه الشهب جنس آخر غير الكواكب المركوزة في الفلك فهذا أيضا مشكل لأنه تعالى قال في سورة تبارك وَ لَقَدْ زَيَّنَّا السَّماءَ الدُّنْيا بِمَصابِيحَ وَ جَعَلْناها رُجُوماً لِلشَّياطِينِ و الضمير عائد إلى المصابيح.

And as for the second type, and it is that it is said, 'These meteors are of another genus, other than the stars positioned in the orbits'. So this as well, is problematic, because He-azwj the Exalted Said in Surah Tabarak (Al Mulk): ***And We have Adorned the sky of the world with lamps, and We Made these to be missiles for (pelting) the Satans, [67:5]***, and the pronoun reverts to the lamps'.

و الجواب أن هذه الشهب غير تلك الثواقب الباقية

And the answer is that these meteors are other than those remaining piercers.

و أما قوله وَ لَقَدْ زَيَّنَّا إلخ فنقول كل منير يحصل في الجو العالي فهو مصباح لأهل الأرض إلا أن تلك المصابيح منها باقية على وجه الدهر آمنة من التغير و الفساد و منها ما لا يكون كذلك و هي هذه الشهب التي يحدثها الله تعالى و يجعلها رجوما للشياطين.

And as for His-azwj Words: ***And We have Adorned [67:5]*** etc., we say, 'Every radiance resulting in the high atmosphere, it is a lamp for people of the earth, except if these lamps, from these (some) remain upon an aspect of time, safe from the alterations and the spoiling, and from these is what does not happen to be like that, and these are these meteors which Allah-azwj the Exalted Narrated and Made these as missiles for the Satans-la.

الثاني كيف يجوز أن يذهب الشياطين إلى السماء حيث يعلمون بالتجربة أن الشهب تحرقهم و لا يصلون إلى مقصودهم البتة و هل يمكن أن يصدر مثل هذا الفعل عن عاقل فكيف من الشياطين الذين لهم مزية في معرفة الحيل الدقيقة

The second, how can it be allowed that the Satans-la would go to the sky where they would come to know by the experience that the meteors would burn them, and they will not be arriving to their aims anyway? And is it possible that the like of this deed would emanate from an intellectual? How can it be from the Satans-la, those there advantage for them in recognising the intricate tricks?'

و الجواب أن حصول هذه الحالة ليس له موضع معين و إلا لم يذهبوا إليه و إنما يمنعون من المصير إلى مواضع الملائكة و مواضعها مختلفة فربما أن صاروا إلى موضع تصيبهم الشهب و ربما صاروا إلى غيره و لا يصادفون الملائكة فلا تصيبهم الشهب

And the answer is that the occurrence of these situations, there isn't a specific place for it, or else they-la would not be going to it, and rather they-la were Prevented from coming to places of the Angels, and their places are different. So sometimes they would come to a place the meteors would hit them, and sometimes they would come to somewhere else, and they would not come across the Angels, so the meteors would not hit them.

فلما هلكوا في بعض الأوقات و سلموا في بعضها جاز أن يصيروا إلى مواضع يغلب على ظنونهم أنه لا تصيبهم الشهب فيها كما يجوز فيمن يسلك البحر أن يسلكه في موضع يغلب على ظنه حصول النجاة هذا ما ذكره الجبائي في تفسيره.

When they were destroyed in some of the timings and the submitted in some of these, it is allowed that they would come to places (in which), their thinking would prevail that the

meteors would not hit them in these, like what is allowed regarding the one who sails the sea that sailing it in a place, it would prevail upon his thinking that salvation would be achieved' – This is what Al Jabaie mentioned in his Tafseer.

و لقائل أن يقول إنهم إذا صعدوا فإما أن يصلوا إلى مواضع الملائكة أو إلى غير ذلك الموضع فإن وصلوا إلى مواضع الملائكة احترقوا و إن وصلوا إلى غيرها لم يفوزوا بمقصود أصلا فبعد هذه التجزئة وجب أن يمتنعوا عن هذا العمل.

And for a speaker saying, 'When they-la ascend, either they-la arrive to places of the Angels or to other than that place. If they-la arrive to places of the Angels, they-la are burnt, and if they-la arrive to somewhere else, they-la are not successful with the original purpose. So after this division, it obliges that they be prevented from this deed.

و الأقرب في الجواب أن نقول هذه الواقعة إنما تتفق في الندرة فلعلها لم يشتهر بين الشياطين.

And the closest in the answer is that we say, 'These events, rather are consistence in their rarity, so perhaps it is not well-known between the Satans-la'.

الثالث قالوا دلت التواريخ المتواترة على أن حدوث الشهب كان حاصلا قبل مجيء النبي ص و لذلك فإن الحكماء الذين كانوا موجودين قبل مجيء النبي ص بزمان طويل ذكروا ذلك و تكلموا في سبب حدوثه.

The third is, they said, 'The histories continuously indicate upon that the occurrence of the meteors were resulting before coming of the Prophet-saww, and for that (reason), the wise ones who were existing a long time before coming of the Prophet-saww mentioned that, and they spoke regarding the cause of its occurrence'.

و أجاب القاضي بأن الأقرب أن هذه الحالة كانت موجودة قبل النبي لكنها كثرت في زمانه ص فصار بسبب الكثرة معجزا انتهى.

And Al Qazy answered with the closest, 'These situations were existing before the Prophet-saww, but these were frequent during his-saww time, so the cause of the frequency became a miracle' – end.

و أقول يمكن أن يقال في الجواب عن السؤال الأول أما أولا فبأنه على تقدير كون المراد بالمصابيح الكواكب نمنع عدم التغير في أعدادها لأن جميعها غير مرصودة لا سيما على القول بأن المجرة مركبة من الكواكب الصغيرة.

And I (Majlisi) am saying, 'It is possible that it be said in the answer of the first question, 'As for the first, it is estimated that the intent with the 'lamps' are the stars (planets). We-azwj Prevent the changing in their numbers because the entirety of these are not observed especially based upon the word that the galaxy comprises of small planets'.

و أما ثانيا فبأن يقال يجوز أن يخلق الله تعالى في موضع الكوكب الذي يرمى به الشياطين كوكبا آخر فلا يحس بزواله.

As for second, it is said, 'It is allowed that Allah-azwj the Exalted would Create in place of the planets (meteors) which He-azwj Pelts the Satans-la with, another planet (meteor), so it's loss would not be felt.

و أما ثالثا فبأن يقال لعله ينفصل من الكوكب جسم يحرق الشياطين و يهلكهم مع بقاء الكوكب كما ينفصل عن النار شعل محرقة مع بقائها و الشهاب في الأصل شعلة نار ساطعة و منه قوله تعالى آتِيكُمْ بِشِهابٍ قَبَسٍ

And as for third, it can be said that perhaps a body (part) breaks off from the planet, burning the Satan-la and destroying them along with the planet remaining (not getting destroyed), just as a flame distances from the fire, burning, along with its (fire's) remaining, and the meteor in the origin is a flame of shining fire; and from it are Words of the Exalted: ***Perhaps I will come to you with a [20:10]***.

و أما السؤال الثاني فأجاب الشيخ رحمه الله في التبيان عنه بأنهم ربما جوزوا أن يصادفوا موضعا يصعدون منه ليس فيه ملك يرميهم بالشهب أو اعتقدوا أن ذلك غير صحيح و لم يصدقوا من أخبرهم أنهم رموا حين أرادوا الصعود.

And as for the second question, the Sheykh, may Allah-azwj have Mercy on him, answered about it in (the book) 'Al Tibyan', 'Sometimes they-la would be allowed to come across a place they-la are ascending to, there wouldn't by an Angels in it to pelt them-la with the meteors, or they-la would believe that is not correct and they-la would not be truthful to the one they inform that they-la had been pelted when they-la intended the ascent.

و قيل في الجواب إذا جاء القضاء عمي البصر فإذا قضى الله على شيطان بالحرق قبض الله من نفسه ما يبعثه على الإقدام على الهلكة و ربما غفل عن التجربة لشدة حرصه على درك المقصود

And it is said in the answer, 'When the Decree comes, the sight is blinded. So when Allah-azwj decrees upon a Satan-la with the burning, Allah-azwj Determines from Himself-azwj what would dispatch him-la upon proceeding to the destruction, and sometimes he-la would be heedless from the burning due to the severity of his-la eagerness upon realising the purpose.

و قد يقال في الجواب عن الثالث بأن ما حدث بولادته ص و بعثه هو طرد الشياطين بالشهب الثواقب لا وجودها مع أن طائفة زعموا أن هذه الشهب ما كانت موجودة قبل البعث

And it may be said in the answer about the third that what occurred at his-saww birth and his-saww Sending (declaration of Prophet-hood), is repelling the Satans-la with the piercing meteors, not their existence, along with that a party claimed that these meteors did not exist before the declaration of Prophet-hood.

و رووه عن ابن عباس و أبي بن كعب قالوا لم يرم بنجم منذ رفع عيسى ابن مريم ع حتى بعث رسول الله ص فرمي بها فرأت قريش أمرا ما رأوه قبل ذلك فجعلوا يسيبون أنعامهم و يعتقون رقابهم يظنون إبان الفناء

And they reported from Ibn Abbas and Abay Bin Ka'ab. They said, 'They-la were not pelted by stars since Isa Ibn Maryam-as was Raised, until declaration of Prophet-hood of Rasool-Allah-saww, so they-la were pelted by these. Qureysh saw a matter what they had not seen before that, so they went on to let go their cattle and they freed their necks, thinking about the annihilation.

فبلغ ذلك بعض أكابرهم فقال لم فعلتم ذلك فقالوا رمي بالنجوم فرأينا تتهافت في السماء فقال اصبروا فإن تكن نجوم معروفة فهو وقت فناء الدنيا و إن كانت نجوم لا تعرف فهو أمر حدث فنظروا فإذا هي لا تعرف فأخبروه فقال في الأمر مهلة و هذا عند ظهور نبي

That reached one of the elders. He said, 'Why did you do that?' They said, 'A star has been thrown, and we saw panic in the sky'. He said, 'Be patient, for if it happens to be a well-known star, it is the time of annihilation of the world, and if it was an unknown star, it is a new occurrence of a matter'. They looked, and behold, it was unknown. So they informed him. He said, 'There is a respite in the matter, and this (happens) at the appearance of a Prophet-as'.

فما مكثوا إلا يسيرا حتى قدم أبو سفيان على أخواله و أخبر أولئك الأقوام أنه ظهر محمد بن عبد الله ص و يدعي أنه نبي مرسل و هؤلاء زعموا أن كتب الأوائل قد توالت عليها التحريفات فلعل المتأخرين ألحقوا هذه المسألة بما طعنا منهم في هذه المعجزة و كذا الأشعار المنسوبة إلى أهل الجاهلية لعلها مختلقة عليهم لذلك.

They did not remain except a little until Abu Sufyan arrived to his uncles and informed those people that Muhammad-saww son-saww of Abdullah-as had appeared and he-saww claims that he-saww is a Sent Prophet-saww, and they are claiming that the earlier Books, the alteration have occurred upon these. Perhaps the latter ones attached this issue with it as a taunt from them regarding this miracle, and like that are the poems attributed to the people of the pre-Islamic period. Perhaps they fabricated upon them due to that'.

قوله تعالى لا يَسَّمَّعُونَ إِلَى الْمَلَإِ الْأَعْلى قال البيضاوي كلام مبتدأ لبيان حالهم بعد ما حفظ السماء عنهم و لا يجوز جعله صفة ل كُلِّ شَيْطانٍ فإنه يقتضي أن يكون الحفظ من شياطين لا يسمعون

Words of the Exalted: ***They cannot listen to the exalted assembly [37:8]*** – Al Bayzawi said, 'A Speech initiating to explain their-la state after having Protected the sky from them-la, and it is not allowed to make it an attribute for every Satan-la for it required that there be memorisation from Satans-la who did not hear.

و الضمير لكل باعتبار المعنى و تعدية السماع بإلى لتضمنه معنى الإصغاء مبالغة لنفيه و تهويلا لما يمنعهم و يدل عليه قراءة حمزة و الكسائي و حفص بالتشديد من التسمع و هو طلب السماع و الملأ الأعلى الملائكة أو أشرافهم

And the pronoun for each considering the meaning and the transgression of listening to to include the meaning of listening is an exaggeration to negate it and to exaggerate what prevents them, and it is evidenced upon by the recitations of Hamza, and Al Kasaie, and Hafs, with the emphasis from the naming, and it is seeking the hearing; and the exalted assembly are the Angels or their nobles.

وَ يُقْذَفُونَ يرمون مِنْ كُلِّ جانِبٍ من السماء إذا قصدوا صعوده دُحُوراً علة أي للدحور و هو الطرد أو مصدر لأنه و القذف متقاربان أو حال بمعنى مدحورين أو منزوع عنه الباء جمع دحر و هو ما يطرد به و يقويه القراءة بالفتح و هو يحتمل أيضا أن يكون مصدرا كالقبول أو صفة له أي قذفا دحورا وَ لَهُمْ عَذابٌ واصِبٌ أي عذاب آخر دائم أو شديد و هو عذاب الآخرة

and they are being pelted at from every side [37:8] – whenever they aim to ascend it - ***Being repelled,*** - a reason, i.e., for the repelling, and it is the expulsion, or the source is because it and the 'throwing' are close (in meaning), or a state in the meaning of being repelled or the (letter) 'Ba' has been taken away from it, a plural of the 'repel', and it is what one is expelled with, and it is strengthened by the recitation with the 'Fatah', and it is possible as well that it would be a source, like the acceptance, or a description of it, i.e., thrown out, repelled -***and***

for them is an eternal Punishment [37:9] – i.e., another Punishment, constant, or severe, and it is Punishment of the Hereafter.

إِلَّا مَنْ خَطِفَ الْخَطْفَةَ استثناء من واو يسمعون و من بدل منه و الخطف الاختلاس و المراد اختلاس كلام الملائكة مسارقة.

Except (for the) one who violates the caution, [37:10] – an exclusion of the ones who were listening and ones in replacement from it; and the (word) 'Al Khataf' is the snatching, and the intent is snatching the talk of the Angels stealthily.

أقول و قد مر بعض الكلام في بعض هذه الآيات.

I (Majlisi) am saying, 'And some of the speech has already pass regarding some of these Verses'.

و قال البيضاوي طَلْعُها أي حملها مستعار من طلع الثمر لمشاركته إياه في الشكل أو لطلوعه من الشجر كَأَنَّهُ رُؤُسُ الشَّياطِينِ في تناهي القبح و الهول و هو تشبيه بالمتخيل كتشبيه الفائق في الحسن بالملك

And Al Bayzawi said, '***Its emerging fruit*** – i.e., bearing it is borrowed from emergent fruits due to his-la participation in the appearance, or due to its emergence from the true - ***is like the heads of the Satans [37:65]*** – in the peak of ugliness and the terror, and it is a resemblance with the imaginary like the comparison of the superlative in the goodness to a king.

و قيل الشياطين حيات هائلة قبيحة المنظر لها أعراف و لعلها سميت بها لذلك.

And it is said, 'The Satan-la is a terrifying snake of ugly appearance. There are height for it, and perhaps it has been named with it due to that.

و قال وَ الشَّياطِينَ عطف على الريح كُلَّ بَنَّاءٍ وَ غَوَّاصٍ بدل منه وَ آخَرِينَ مُقَرَّنِينَ فِي الْأَصْفادِ عطف على كل كأنه فصل الشياطين إلى عمله استعملهم في الأعمال الشاقة كالبناء و الغوص

And He-azwj Said: '***And (Subjugated) the Satans,*** - an inclination upon the wind - ***being all builders and divers [38:37]*** – in replacement from it - ***And others fettered in the chains [38:38]*** – inclining upon all, as if he-as had separated the Satans-la for his-as work, utilising them-la in the hard works, like the building, and the diving.

و مردة قرن بعضهم مع بعض في السلاسل ليكفوا عن الشر و لعل أجسامهم شفافة صلبة فلا ترى و يمكن تقييدها هذا و الأقرب أن المراد تمثيل كفهم عن الشرور بالإقران في الصفد و هو القيد.

And the rebellious ones, some of them-la were in the chain in order to restrain them-la from the evil, and perhaps their bodies were transparent, solid, so they-la were not seen; and it is possible this is their-la restriction; and the closest (meaning) is that the intent is restraining them-la from the evils by tying them in the handcuffs, and it is the restriction.

و قال الرازي و هاهنا بحث و هو أن هذه الآيات دالة على أن الشياطين لها قوة عظيمة و بسبب تلك القوة قدروا على بناء الأبنية القوية التي لا يقدر عليها البشر و قدروا على الغوص في البحار و احتاج سليمان ع إلى قيدهم

And Al-Razi said, ‘And over here is a discussion, and it is that these Verses evidence upon that the Satans-la had mighty strength with them-la, and by the cause of that strength, they-la were able upon building the strong constructions which the humans were not able upon, and they-la were able upon the diving in the oceans, and Suleyman-as was needy to restrict them.

و لقائل أن يقول هذه الشياطين إما أن تكون أجسادهم كثيفة أو لطيفة فإن كان الأول وجب أن يراهم من كان صحيح الحاسة إذ لو جاز أن لا نراهم مع كثافة أجسادهم فليجز أن يكون بحضرتنا جبال عالية و أصوات هائلة لا نراها و لا نسمعها و ذلك دخول في السفسطة

And for a speak to be saying, ‘These Satans-la, either their-la bodies happened to be thick or delicate. If it was the first, it obliges that one could see them-la, one who was healthy of the perceptions. If it is allowed that we cannot see them-la along with the thickness of their-la bodies, then it would be allowed that there could be a tall mountain in our presence, or terrifying sounds, we can neither see it nor hear it, and that would be entering into the Sophistry.

فإن كان الثاني و هو أن أجسادهم ليست كثيفة بل لطيفة رقيقة فمثل هذا يمتنع أن يكون موصوفا بالقوة الشديدة و أيضا لزم أن تتفرق أجسادهم و أن تتمزق بسبب الرياح القوية و أن يموتوا في الحال و ذلك يمنع وصفهم بالآلات القوية.

If it was the second, and it is that their-la bodies weren’t thick, but these were delicate, thin, so the like of this is impossible that he would be described with the intense strength; and as well, it necessitates that their-la bodies would be separated and torn apart by the cause of the strong wind, and that they would be dying immediately, and that prevents them to be described being with the strong tools.

و أيضا الجن و الشياطين إن كانوا موصوفين بهذه الشدة و القوة فلم لا يقتلون العلماء و الزهاد في زماننا و لم لا يخربون ديار الناس مع أن المسلمين مبالغون في إظهار لعنتهم و عداوتهم و حيث لا يحس شيء من ذلك علمنا أن القول بإثبات الجن و الشياطين ضعيف.

And as well, the Jinn and the Satans-la, if they-la were described with these severities and the strength, then why are they-la not killing the scholars, and the ascetics in our era, and why are they-la not ruining houses of the people, along with that the Muslims are reaching in the manifestation of cursing them-la, and their enmity; and when nothing from that is perceived, we know that the word to prove the Jinn and the Satans-la is weak.

و اعلم أن أصحابنا يجوزون أن تكون أجسامهم كثيفة مع أنا لا نراها و أيضا لا يبعد أن يقال أجسامهم لطيفة بمعنى عدم اللون و لكنها صلبة بمعنى أنها لا تقبل التفرق

And know that our companions are allowing that their-la bodies could be thick along with that we do not see them-la, and also, it is not far-fetched that it be said, their bodies are delicate, in the meaning of their colourlessness, but these are solid in the meaning that these do not accept the separation.

و أما الجبائي فقد سلم أنها كانت كثيفة الأجسام و زعم أن الناس كانوا يشاهدونهم في زمن سليمان ع ثم إنهم لما توفي سليمان ع أمات الله تلك الجن و الشياطين و خلق نوعا آخر من الجن و الشياطين و الموجود في زماننا ليس إلا من هذا الجنس و الله أعلم انتهى.

And as for Al Jabaie, he agrees that they (l.a) were thick bodies, and he claimed that the people were witnessing them[-la] during the era of Suleyman[-as]. Then when Suleyman[-as] died, then Allah[-azwj] Killed off those Jinn and the Satans[-la] and Created another type of Jinn and Satans[-la], and the ones existing in our era aren't except from this species; and Allah[-azwj] is more Knowing' – end.

قال الطبرسي رحمه الله وَ آخَرِينَ أي و سخرنا له آخرين من الشياطين مشددين في الأغلال و السلاسل من الحديد و كان يجمع بين اثنين و ثلاثة منهم في سلسلة لا يمتنعون عليه إذا أراد ذلك بهم عند تمردهم.

Al-Tabarsi, may Allah[-azwj] have Mercy on him, said, '***And others [38:38]*** – i.e., And We[-azwj] Subjugated to him[-as] others from the Satans[-la], tied in the shackles and the chains of iron, and he[-la] would gather between two and three of them[-la] in a chain, and they[-la] could not prevent him[-as] from it whenever he[-la] wanted that with them[-la] during their rebellion.

و قيل إنه إنما كان يفعل ذلك بكفارهم فإذا آمنوا أطلقهم.

And it is said, 'But rather he[-as] was doing that with their Kafirs. When they[-la] believed, he[-as] freed them'.

بِنُصْبٍ وَ عَذابٍ أي بتعب و مكروه و مشقة و قيل بوسوسة فيقول له طال مرضك و لا يرحمك ربك انتهى.

with toil and torment!' [38:41] – i.e., with fatigue, and abhorrence, and hardship. And it is said, 'By insinuation, so he[-la] would be saying to him, 'May your illness prolong, and may your Lord[-azwj] have not Mercy on you'' – end.

و قال البيضاوي في قوله تعالى فَإِذا سَوَّيْتُهُ عدلت خلقته اسْتَكْبَرَ تعظم و كانَ أي و صار أو في علم الله

And Al-Bayzawi said regarding Words of the Exalted: ***So when I Complete him [38:72]*** – Straighten his[-as] creation (physique) - ***He was arrogant,*** - (considered himself[-la] as) mighty - ***and he was [38:74]*** – i.e., and he[-la] became, or in the Knowledge of Allah[-azwj].

فَبِعِزَّتِكَ فبسلطانك و قهرك فَالْحَقُّ وَ الْحَقَّ أَقُولُ أي فأحق الحق و أقوله.

'Then (I swear) by Your Honour! [38:82] – By Your[-azwj] Authority and Your[-azwj] Force - ***"So the Truth (it is) and the Truth do I Speak [38:84]*** – True is the truth and I[-azwj] am Saying it.

و قيل الحق الأول اسم الله تعالى و نصب بحذف حرف القسم

And it is said, 'The first 'Truth' is a Name of Allah[-azwj] the Exalted, and He[-azwj] Attributed by Omitting the swear'.

و جوابه لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَ مِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ و ما بينهما اعتراض و هو على الأول جواب محذوف و الجملة تفسير للحق المقول

And it's answer is: ***That I will fill Hell from you and from the ones from them who follow you, altogether!" [38:85]*** – and there is no objection between the two, and it is based upon the first answer, it is omission, and the sentence is interpretation of the truth being Said.

و قرأ عاصم و حمزة برفع الأول على الابتداء أي الحق يميني أو قسمي أو الخبر أي أنا الحق

And Aasim and Hamza recited with raising the first upon the initial, i.e., the 'truth' is My-azwj Swear, or My-azwj Vow, or the news that I-azwj am the Truth.

وَ إِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطانِ نَزْغٌ أي نخس به شبه وسوسته لأنها بعث على ما لا ينبغي كالدفع بما هو أسوأ و جعل النزغ نازغا على طريقة جد جده أو أريد به نازغ وصفا للشيطان بالمصدر

And if a suggestion from the Satan suggests (evil), [41:36] – i.e., suggest with him resembling an insinuation, because he-la sends upon what is not befitting, like the pushing with what is words; and the 'suggestion' is made upon suggesting upon a lot of his efforts, or intent with 'suggesting' is a description of the Satan-la in the source.

فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ لاستعاذتك الْعَلِيمُ بنيتك أو بصلاحك

then seek Refuge with Allah, surely, He is the Hearing, - to your seeking the Refuge - ***the Knowing [41:36]*** – of your intention or your sincerity.

وَ مَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمنِ يتعامى و يعرض عنه لفرط اشتغاله بالمحسوسات أو انهماكه في الشهوات نُقَيِّضْ نقدر و نسبب لَهُ شَيْطاناً فَهُوَ لَهُ قَرِينٌ يوسوسه و يغويه دائما.

And one who turns away from the Zikr of the Beneficent, - is blinded and turns away from Him-azwj due to the excessiveness of his pre-occupation with the perception, or his pre-occupation in the lustful desires - ***We Appoint*** - Determine and Appoint - ***a Satan for him, so he is paired to him [43:36]*** – insinuating to him and constantly deviating him.

أقول وَ فِي الْخِصَالِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ ع مَنْ تَصَدَّى بِالْإِثْمِ أَعْشَى عَنْ ذِكْرِ اللَّهِ تَعَالَى وَ مَنْ تَرَكَ الْأَخْذَ عَمَّنْ أَمَرَ اللَّهُ بِطَاعَتِهِ قَيَّضَ لَهُ شَيْطاناً فَهُوَ لَهُ قَرِينٌ.

I (Majlisi) am saying, 'And in (the book) Al-Khisal', from Amir Al-Momineen-asws: 'One who hinders with the sinning, turns away from the Zikr of Allah-azwj the Exalted, and one who leaves the taking from the one Allah-azwj has Commanded with obeying him, ***a Satan*** – is appointed - ***for him, so he is paired to him [43:36]***'.

سَوَّلَ لَهُمْ قيل أي سهل لهم اقتراف الكبائر و قيل حملهم على الشهوات وَ أَمْلى لَهُمْ أي و أمد لهم في الآمال و الأماني أو أمهلهم الله و لم يعاجلهم بالعقوبة

enticed for them – It is said, 'I.e., eased for them acknowledging the major sins'; and it is said, 'Carried them upon the lustful desires' - ***and dictated to them [47:25]*** – and extended for them in the hopes and the wishes, or Allah-azwj Respited them and did not Hasten them with the Punishment.

اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطانُ أي استولى عليهم و هو مما جاء على الأصل فَأَنْساهُمْ ذِكْرَ اللَّهِ لا يذكرونه بقلوبهم و لا بألسنتهم أُولئِكَ حِزْبُ الشَّيْطانِ جنوده و أتباعه أَلا إِنَّ حِزْبَ الشَّيْطانِ هُمُ الْخاسِرُونَ لأنهم فوتوا على أنفسهم النعيم المؤبد و عرضوها للعذاب المخلد.

The Satan has overcome upon them, - i.e., was in charge upon them, and it is from what has come upon the origin - ***so he made them forget the Zikr of Allah.*** – not remembering Him[-azwj] with their hearts nor (mentioning) by their tongues - ***They are the Satan's party.*** – his[-la] army and his[-la] followers - ***Indeed, the party of Satan, they would be the losers [58:19]*** – because they missed out upon themselves the eternal Bliss and were exposed to the eternal Punishment.

كَمَثَلِ الشَّيْطانِ قال البيضاوي أي مثل المنافقين في إغراء اليهود على القتال كمثل الشيطان إِذْ قالَ لِلْإِنْسانِ اكْفُرْ أغراه على الكفر إغراء الآمر المأمور

Like the Satan [59:16] – Al-Bayzawi said, 'I.e., like the hypocrites in deceiving the Jews upon the battling like the Satan[-la] - ***when he says to the human being, 'Commit Kufr!'*** – deceiving him upon the Kufr, deception of the commander to the commanded.

فَلَمَّا كَفَرَ قالَ إِنِّي بَرِيءٌ مِنْكَ تبرأ عنه مخافة أن يشاركه في العذاب و لا ينفعه ذلك كما قال إِنِّي أَخافُ اللَّهَ رَبَّ الْعالَمِينَ إلى قوله جَزاءُ الظَّالِمِينَ

So when he does commit Kufr, he says, 'I am disavowed from you. – disavowing from him fearing that he[-la] would be a participant in the Punishment and that would not benefit him[-la], just as he[-la] said: ***I fear Allah, Lord of the worlds' [59:16]*** – up to His[-azwj] Words: ***Recompense of the unjust ones [59:17]***.

و المراد من الإنسان الجنس و قيل أبو جهل قال له إبليس يوم بدر لا غالِبَ لَكُمُ الْيَوْمَ مِنَ النَّاسِ وَ إِنِّي جارٌ لَكُمْ الآية

And the intent from the human is the species. And it is said, 'Abu Jahl[-la]. Iblees[-la] said to him[-la] on the day of (battle of) Badr: ***'There would be none from the people to overcome you today, and I am a friend for you'. [8:48]*** – the Verse.

و قيل راهب حمله على الفجور و الارتداد.

And it is said, 'A Monk carried him upon the immorality and the apostasy'.

وَ لَقَدْ زَيَّنَّا أقول قد مر الكلام فيها في باب السماوات.

And We have Adorned [67:5] – I (Majlisi) am saying, 'The speech has already passed regarding it in the chapter on the skies'.

مِنْ شَرِّ الْوَسْواسِ الْخَنَّاسِ قال الطبرسي رحمه الله فيه أقوال أحدها أن معناه من شر الوسوسة الواقعة من الجنة التي يوسوسها في صدور الناس فيكون فاعل يوسوس ضمير الجنة و إنما ذكر لأن الجنة و الجن واحد و جازت الكناية عنه و إن كان متأخرا لأنه في نية التقدم.

From the evil of doubts insinuated by the wicked one [114:4] – Al-Tabarsi, may Allah[-azwj] have Mercy on him, said, 'There are (various) words regarding it. One of these is that it's meaning is, from the evil of the insinuation occurring from the Paradise, which he[-la] had insinuated into the chests of the people, so he[-la] happened to be a doer of the insinuation in the source of the Paradise (Jannah), and rather it is mentioned because the Paradise (Jannah) and the Jinn are one, and the metaphor is allowed about it, and even though it is delayed, because it is in the ancient intention.

و ثانيها أن معناه من شر ذي الوسواس و هو الشيطان كما جاء في الأثر أنه يوسوس فإذا ذكر ربه خنس.

And it's second is that it's meaning is evil of the one with the insinuation, and he-la is the Satan-la, like what has come in the Ahadeeth that he-la insinuates, so his-la Lord-azwj Mentioned 'Wicked'.

ثم وصفه الله تعالى بقوله الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ مِنَ الْجِنَّةِ وَ النَّاسِ أي بالكلام الخفي الذي يصل مفهومه إلى قلوبهم من غير سماع ثم ذكر أن هذا الشيطان الذي يوسوس في صدور الناس من الجنة و هم الشياطين كما قال سبحانه إِلَّا إِبْلِيسَ كانَ مِنَ الْجِنِ

The Allah-azwj the Exalted Described it by His-azwj Words: ***Who insinuates into the chests of people [114:5] Being from the Jinn and the people [114:6]*** – i.e., with the hidden speech, it's understanding arriving to their hearts without having heard (it). Then He-azwj Mentioned this Satan-la who insinuates into the chests of the people, being from the Jinn, and they-la are the Satans-la like what the Glorious Said: ***except for Iblees. He was from the Jinn, [18:50]***.

ثم عطف بقوله وَ النَّاسِ على الوسواس و المعنى من شر الوسواس و من شر الناس كأنه أمر أن يستعيذ من شر الجن و الإنس.

Then He-azwj Tilted with His-azwj Words: ***and the people [114:6]***, based upon the insinuation, and the meaning is from evil of the insinuation, and from evil of the people. It is as if He-azwj has Commanded with seeking Refuge from evil of the Jinn and the people.

و ثالثها أن معناه من شر ذي الوسواس الخناس ثم فسره بقوله مِنَ الْجِنَّةِ وَ النَّاسِ كما تقول نعوذ بالله من شر كل مارد من الجن و الإنس و على هذا فيكون وسواس الجنة هو وسواس الشيطان

And it's third is that it's meaning is, from evil of the one with the insinuation, the wicked. Then He-azwj Interpreted is by His-azwj Words: ***from the Jinn and the people [114:6]***, like what you would say, 'We seek Refuge with Allah-azwj from evil of every rebel from the Jinn and the human'; and based upon this, so insinuation of the Jinn, it is insinuation of the Satan-la.

و في وسواس الإنس وجهان أحدهما أنه وسوسة الإنسان نفسه. و الثاني إغواء من يغويه من الناس و يدل عليه قوله شَياطِينَ الْإِنْسِ وَ الْجِنِ

And regarding insinuation of the humans, there are two aspects. One of these is the insinuation of the human being to himself. And the second is, seduction of the one from the people who seduces, and upon it is evidence of His-azwj Words: ***Satans of the humans and the Jinn, [6:112]***.

فشيطان الجن يوسوس و شيطان الإنس يأتي علانية و يرى أنه ينصح و قصده الشر

Satan-la of the Jinn insinuates, and Satan-la of the human comes overtly, and he view that he is an adviser, and his aim is the evil.

قال مجاهد الخناس الشيطان إذا ذكر الله سبحانه خنس و انقبض و إذا لم يذكر الله انبسط على القلب

Mujahid said, 'The 'wicked' is the Satan-la, when Allah-azwj the Glorious Mentioned a wicked one and seizure, and when Allah-azwj is not Mentioned, it is extended upon the heart.

و يؤيده مَا رُوِيَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الشَّيْطَانَ وَاضِعٌ خَطْمَهُ عَلَى قَلْبِ ابْنِ آدَمَ فَإِذَا ذَكَرَ اللَّهَ سُبْحَانَهُ خَنَسَ وَ إِنْ نَسِيَ الْتَقَمَ قَلْبَهُ فَذَلِكَ الْوَسْوَاسُ الْخَنَّاسُ.

And it is supported by what is reported from Anas Bin Malik who said, 'Rasool-Allah-saww said: 'The Satan-la places his-la snout upon the heart of the children of Adam-as. When he Mentioned Allah-azwj the Glorious, he-la leaves, and if he forgets, his heart swallows it. So that is the insinuation of the wicked one'.

و قيل الخناس معناه الكثير الاختفاء بعد الظهور و هو المستتر المختفي عن أعين الناس لأنه يوسوس من حيث لا يرى بالعين

And it is said, 'The wicked one', it's meaning is, one of frequent hiding after the appearing, and it is the hidden concealment from eyes of the people, because he-la insinuates from whereby he-la cannot be seen by the eye'.

وَ رَوَى الْعَيَّاشِيُّ بِإِسْنَادِهِ عَنْ أَبَانِ بْنِ تَغْلِبَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ مُؤْمِنٍ إِلَّا وَ لِقَلْبِهِ فِي صَدْرِهِ أُذُنَانِ أُذُنٌ يَنْفُثُ فِيهَا الْمَلَكُ وَ أُذُنٌ يَنْفُثُ فِيهَا الْوَسْوَاسُ الْخَنَّاسُ فَيُؤَيِّدُ اللَّهُ الْمُؤْمِنَ بِالْمَلَكِ وَ هُوَ قَوْلُهُ سُبْحَانَهُ وَ أَيَّدَهُمْ بِرُوحٍ مِنْهُ.

And it is reported by Al-Ayyashi, by his chain from Aban Bin Taghlib, from Ja'far-asws Bin Muhammad-asws who said, 'Rasool-Allah-saww said: 'There is none from a Momin except and there are two ears for his heart in his chest. An ear the Angels breathes in it, and an ear the insinuation of the wicked one is breathed in it. Allah-azwj Supports the Momin with the Angel, and it is Word of the Glorious: ***and He Aids them with a Spirit from Him [58:22]***''.

1- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، قَوْلُهُ تَعَالَى وَ الشَّياطِينَ كُلَّ بَنَّاءٍ وَ غَوَّاصٍ أَيْ فِي الْبَحْرِ وَ آخَرِينَ مُقَرَّنِينَ فِي الْأَصْفادِ يَعْنِي مُقَيَّدِينَ قَدْ شُدَّ بَعْضُهُمْ إِلَى بَعْضٍ وَ هُمُ الَّذِينَ عَصَوْا سُلَيْمَانَ ع حِينَ سَلَبَهُ اللَّهُ مُلْكَهُ

Tafseer Ali Bin Ibrahim –

Words of the Exalted: ***And (Subjugated) the Satans, being all builders and divers [38:37]*** – i.e., in the sea - ***And others fettered in the chains [38:38]*** – meaning shackled, having tied some to the others, and they are those who disobeyed Suleyman-as when Allah-azwj Stripped him-as of his-as kingdom. (forbidden opinion)

قَالَ الصَّادِقُ ع جَعَلَ اللَّهُ عَزَّ وَ جَلَّ مُلْكَ سُلَيْمَانَ فِي خَاتَمِهِ فَكَانَ إِذَا لَبِسَهُ حَضَرَتْهُ الْجِنُّ وَ الْإِنْسُ وَ الشَّيَاطِينُ وَ جَمِيعُ الطَّيْرِ وَ الْوَحْشِ وَ أَطَاعُوهُ وَ يَبْعَثُ اللَّهُ رِيَاحاً تَحْمِلُ الْكُرْسِيَّ بِجَمِيعِ مَا عَلَيْهِ مِنَ الشَّيَاطِينِ وَ الطَّيْرِ وَ الْإِنْسِ وَ الدَّوَابِّ وَ الْخَيْلِ فَتَمُرُّ بِهَا فِي الْهَوَاءِ إِلَى مَوْضِعٍ يُرِيدُهُ سُلَيْمَانُ

Al-Sadiq-asws said: 'Allah-azwj Made the kingdom of Suleyman-as to be in his-as ring. It was so that whenever he-as wore it, the Jinn, and the human, and the Satans-la, and entirety of the birds (species), and the animals presented and obeyed him-as, and Allah-azwj Sent a wind carrying the chair with entirety of whatever was upon it, from the Satans-la, and the birds, and the humans, and the animals, and the horses. It passed with them in the air to the place Suleyman-as intended.

وَ كَانَ يُصَلِّي الْغَدَاةَ بِالشَّامِ وَ الظُّهْرَ بِفَارِسَ وَ كَانَ يَأْمُرُ الشَّيَاطِينَ أَنْ يَحْمِلُوا الْحِجَارَةَ مِنْ فَارِسَ يَبِيعُونَهَا بِالشَّامِ فَلَمَّا مَسَحَ أَعْنَاقَ الْخَيْلِ وَ سُوقَهَا بِالسَّيْفِ سَلَبَهُ اللَّهُ مُلْكَهُ فَجَاءَ شَيْطَانٌ فَأَخَذَ مِنْ خَادِمِهِ خَاتَمَهُ حَيْثُ دَخَلَ الْخَلَاءَ

And he[-as] used to pray the morning Salat in Syrian, and Al-Zohr in Faris, and he[-as] would order the Satans[-la] to carry the stones from Faris and sell these in Syrian. When he[-as] wiped the necks of the horses and their legs with the sword, Allah[-azwj] Confiscated his[-as] kingdom. The Satans[-la] came and took his[-as] ring from his[-as] servant when he[-as] entered the isolation'.

وَ سَاقَ الْحَدِيثَ إِلَى قَوْلِهِ فَلَمَّا رَدَّ عَلَيْهِ الْخَاتَمَ وَ لَبِسَهُ حَوَتْ عَلَيْهِ الشَّيَاطِينُ وَ الْجِنُّ وَ الْإِنْسُ وَ الطَّيْرُ وَ الْوُحُوشُ وَ رَجَعَ إِلَى مَا كَانَ

And he[-asws] continued the Hadeeth up to his[-asws] words: 'When the ring was returned to him[-as] and he[-as] wore it, the Satans[-la], and the Jinn, and the humans, and the birds, and the beasts gathered to him[-as], and he[-as] returned to what he[-as] had been.

فَطَلَبَ ذَلِكَ بِالشَّيْطَانِ وَ جُنُودِهِ الَّذِينَ كَانُوا مَعَهُ فَقَيَّدَهُمْ وَ حَبَسَ بَعْضَهُمْ فِي جَوْفِ الْمَاءِ وَ بَعْضَهُمْ فِي جَوْفِ الصَّخْرِ بِأَسَامِي اللَّهِ فَهُمْ مَحْبُوسُونَ مُعَذَّبُونَ إِلَى يَوْمِ الْقِيَامَةِ.

He[-as] sought that with the Satan[-la] and his[-la] army, the ones who were with him[-as]. He[-as] shackled them and imprisoned some of them in the interior of the water, and some of them in the interior of the rocks in the Name of Allah[-azwj]. They will be imprisoned, tormented up to the Day of Qiyamah''.[159]

2- الْقِصَصُ، بِسَنَدِهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ سُلَيْمَانُ ع يَأْمُرُ الشَّيَاطِينَ فَتَحْمِلُ لَهُ الْحِجَارَةَ مِنْ مَوْضِعٍ إِلَى مَوْضِعٍ فَقَالَ لَهُمْ إِبْلِيسُ كَيْفَ أَنْتُمْ قَالُوا مَا لَنَا طَاقَةٌ بِمَا نَحْنُ فِيهِ

(The book) 'Al Qisas' – By his chain from Abu Baseer,

'From Abu Ja'far[-asws] having said: 'Suleyman[-as] used to order the Satans[-la] to carry the stones for him, from a place to a place. Iblees[-la] said to them[-la], 'How are you[-la] all?' They[-la] said, 'There is no strength for us[-la] with what we are in'.

فَقَالَ إِبْلِيسُ أَ لَيْسَ تَذْهَبُونَ بِالْحِجَارَةِ وَ تَرْجِعُونَ فَرَاغاً قَالُوا نَعَمْ قَالَ فَأَنْتُمْ فِي رَاحَةٍ

Iblees[-la] said, 'Aren't you[-la] going with the stones and returning empty-handed?' They[-la] said, 'Yes'. He[-la] said, 'So you[-la] are in rest'.

فَأَبْلَغَتِ الرِّيحُ سُلَيْمَانَ مَا قَالَ إِبْلِيسُ لِلشَّيَاطِينِ فَأَمَرَهُمْ يَحْمِلُونَ الْحِجَارَةَ ذَاهِبِينَ وَ يَحْمِلُونَ الطِّينَ رَاجِعِينَ إِلَى مَوْضِعِهَا

The wind delivered to Suleyman[-as] what Iblees[-la] had said to the Satans[-la]. He[-as] ordered them to carry the stones while going and carry the clay when returning to their[-la] places.

فَتَرَاءَى لَهُمْ إِبْلِيسُ فَقَالَ كَيْفَ أَنْتُمْ فَشَكَوْا إِلَيْهِ فَقَالَ أَ لَسْتُمْ تَنَامُونَ بِاللَّيْلِ قَالُوا بَلَى قَالَ فَأَنْتُمْ فِي رَاحَةٍ

Iblees[-la] appeared to them[-la]. He[-la] said, 'How are you[-la] all?' They[-la] complained to him[-la]. He[-la] said, 'Aren't you[-la] sleeping at night?' They[-la] said, 'Yes'. He[-la] said, 'So you[-la] are in rest'.

[159] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 1

فَأَبْلَغَتِ الرِّيحُ مَا قَالَتِ الشَّيَاطِينُ وَ إِبْلِيسُ فَأَمَرَهُمْ أَنْ يَعْمَلُوا بِاللَّيْلِ وَ النَّهَارِ فَمَا لَبِثُوا إِلَّا يَسِيراً حَتَّى مَاتَ سُلَيْمَانُ صَلَوَاتُ اللَّهِ عَلَيْهِ.

The wind delivered (to Suleyman-as) what the Satans-la and Iblees-la had said. He-as ordered them-la to work at night and day. They-la did not remain except a little until Suleyman-as, may the Salawat of Allah-azwj be upon him-as, died''.[160]

3- الْعُيُونُ، وَ الْعِلَلُ، بِإِسْنَادِهِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ: سَأَلَ الشَّامِيُّ أَمِيرَ الْمُؤْمِنِينَ ع عَنِ اسْمِ إِبْلِيسَ مَا كَانَ فِي السَّمَاءِ فَقَالَ كَانَ اسْمُهُ الْحَارِثَ

(The books) 'Al Uyoun' and 'Al Ilal' – by his chain,

'From Al-Reza-asws, from his-asws forefathers-asws having said: 'The Syrian asked Amir Al-Momineen-asws about the name of Iblees-la, 'What was it in the sky?' He-asws said: 'His-la name was Al Haris'.

وَ سَأَلَهُ عَنْ أَوَّلِ مَنْ كَفَرَ فَقَالَ إِبْلِيسُ لَعَنَهُ اللَّهُ.

And he asked him-asws about the first one to commit Kufr. He-asws said: 'Iblees-la, may Allah-azwj Curse him-la''.[161]

4- التَّفْسِيرُ، قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ تَعَالَى فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطانِ الرَّجِيمِ قَالَ الرَّجِيمُ أَخْبَثُ الشَّيَاطِينِ قِيلَ وَ لِمَ سُمِّيَ رَجِيماً قَالَ لِأَنَّهُ يُرْجَمُ.

The Tafseer –

Ali Bin Ibrahim said regarding Words of the Exalted: ***seek Refuge with Allah from the Pelted Satan [16:98]***. He said, 'The pelted is the wickedest of the Satans-la'. It was said, 'And why is he-la named as 'pelted'?' He said, 'Because he-la is stoned (by meteors)''.[162] (an opinion)

5- الْقِصَصُ، لِلرَّاوَنْدِيِّ بِإِسْنَادِهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: سُئِلَ رَسُولُ اللَّهِ ص عَنْ ذِي الْكِفْلِ فَقَالَ كَانَ رَجُلًا مِنْ حَضْرَمَوْتَ وَ اسْمُهُ عُوَيْدُ بْنُ أُدَيْمٍ وَ كَانَ فِي زَمَنِ نَبِيٍّ مِنَ الْأَنْبِيَاءِ قَالَ مَنْ يَلِي أَمْرَ النَّاسِ بَعْدِي عَلَى أَنْ لَا يَغْضَبَ فَقَامَ فَتًى فَقَالَ أَنَا فَلَمْ يَلْتَفِتْ إِلَيْهِ

(The book) 'Al-Qisas' of Al Rawandy – by his chain from Abdullah Bin Umar who said,

'Rasool-Allah-saww was asked about Zil Kifl. He-saww said: 'He was a man from Hazramaut, and his name is Uweyd Bin Udeym, and he was in the era of a Prophet-as from the Prophets-as. He said, 'Who will be in charge of the affairs of the people based upon that he will not get angry?' A youth stood up. He said, 'I will!' But he did not turn to him.

ثُمَّ قَالَ كَذَلِكَ فَقَامَ الْفَتَى فَمَاتَ ذَلِكَ النَّبِيُّ وَ بَقِيَ ذَلِكَ الْفَتَى وَ جَعَلَهُ اللَّهُ نَبِيّاً وَ كَانَ الْفَتَى يَقْضِي أَوَّلَ النَّهَارِ

Then he said like that, and the youth stood up. That Prophet-as died and the youth remained and Allah-azwj Made him-as a Prophet-as, and the youth used to judge (the people) in the beginning of the day.

[160] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 2
[161] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 3
[162] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 4

فَقَالَ إِبْلِيسُ لِأَتْبَاعِهِ مَنْ لَهُ فَقَالَ وَاحِدٌ مِنْهُمْ يُقَالُ لَهُ الْأَبْيَضُ أَنَا فَقَالَ إِبْلِيسُ فَاذْهَبْ إِلَيْهِ لَعَلَّكَ تُغْضِبُهُ

Iblees[-la] said to his[-la] followers, 'Who is for him[-as]?' One of them[-la] called Al-Abyaz said, 'I[-la] am!' Iblees[-la] said, 'Go to him[-as], perhaps you[-la] will anger him[-as]'.

فَلَمَّا انْتَصَفَ النَّهَارُ جَاءَ الْأَبْيَضُ إِلَى ذِي الْكِفْلِ وَ قَدْ أَخَذَ مَضْجَعَهُ فَصَاحَ وَ قَالَ إِنِّي مَظْلُومٌ فَقَالَ قُلْ لَهُ تعالى [تَعَالَ] فَقَالَ لَا أَنْصَرِفُ

When it was middle of the day, Al-Abyaz[-la] came to Zil Kifl, and he had taken to his sleep. He[-la] shouted and said, 'I[-la] am oppressed!' He said, 'Tell him[-la] to come'. He[-la] said, 'I[-la] will not leave'.

قَالَ فَأَعْطَاهُ خَاتَمَهُ فَقَالَ اذْهَبْ وَ ائْتِنِي بِصَاحِبِكَ فَذَهَبَ حَتَّى إِذَا كَانَ مِنَ الْغَدِ جَاءَ تِلْكَ السَّاعَةَ الَّتِي أَخَذَ هُوَ مَضْجَعَهُ فَصَاحَ إِنِّي مَظْلُومٌ وَ إِنَّ خَصْمِي لَمْ يَلْتَفِتْ إِلَى خَاتَمِكَ

He[-saww] said: 'He gave him[-la] his ring. He said, 'Go and come to me with your[-la] companion'. He[-la] went until when it was the next morning, he[-la] came at that very time which he had taken to his sleep. He[-la] shouted, 'I[-la] am oppressed and my[-la] contender does not turn to your ring'.

فَقَالَ لَهُ الْحَاجِبُ وَيْحَكَ دَعْهُ يَنَمْ فَإِنَّهُ لَمْ يَنَمِ الْبَارِحَةَ وَ لَا أَمْسِ قَالَ لَا أَدَعُهُ يَنَامُ وَ أَنَا مَظْلُومٌ

The guard said to him[-la], 'Woe be to you! Leave him to sleep, for he has not slept last night nor yesterday!' He[-la] said, 'I[-la] will not leave him to sleep and I[-la] am oppressed'.

فَدَخَلَ الْحَاجِبُ وَ أَعْلَمَهُ فَكَتَبَ لَهُ كِتَاباً وَ خَتَمَهُ وَ دَفَعَهُ إِلَيْهِ فَذَهَبَ حَتَّى إِذَا كَانَ مِنَ الْغَدِ حِينَ أَخَذَ مَضْجَعَهُ جَاءَ فَصَاحَ فَقَالَ مَا أَلْتَفِتُ إِلَى شَيْءٍ مِنْ أَمْرِكَ وَ لَمْ يَزَلْ يَصِيحُ حَتَّى قَامَ وَ أَخَذَ بِيَدِهِ فِي يَوْمٍ شَدِيدِ الْحَرِّ لَوْ وُضِعَتْ فِيهِ بَضْعَةُ لَحْمٍ عَلَى الشَّمْسِ لَنَضِجَتْ

The guard entered and let him know. He wrote a letter to him[-la] and sealed it and handed it to him[-la]. He[-la] went until when it was the next morning at the time he took to his sleep, he[-la] came and shouted. He said, 'I will not turn to anything from your[-la] affair', and he[-la] did not stop shouting until he[-la] stood up and grabbed his hand during a day of such severe heat, if a piece of meat were to be placed in the sun (shine), it would ripen (be cooked).

فَلَمَّا رَأَى الْأَبْيَضُ ذَلِكَ انْتَزَعَ يَدَهُ مِنْ يَدِهِ وَ يَئِسَ مِنْهُ أَنْ يَغْضَبَ فَأَنْزَلَ اللَّهُ جَلَّ وَ عَلَا قِصَّتَهُ عَلَى نَبِيِّهِ لِيَصْبِرَ عَلَى الْأَذَى كَمَا صَبَرَ الْأَنْبِيَاءُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ عَلَى الْبَلَاءِ.

When Al-Abyaz[-la] saw that, he[-la] snatched his[-la] hand from his hand and despaired from it that he would be angered. Allah[-azwj] Majestic and Exalted Revealed his story to His[-azwj] Prophet[-saww] for him[-saww] to be patient upon the harm like what the Prophets[-as], may the Salawaat of Allah[-azwj] be upon them[-as], had been (patient) upon the afflictions''.[163]

[163] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 5

6- مَجَالِسُ الصَّدُوقِ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ الْحِمْيَرِيِّ عَنْ مُوسَى بْنِ جَعْفَرِ بْنِ وَهْبٍ عَنْ عَلِيِّ بْنِ سُلَيْمَانَ النَّوْفَلِيِ عَنْ فِطْرِ بْنِ خَلِيفَةَ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ وَ الَّذِينَ إِذا فَعَلُوا فاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ صَعِدَ إِبْلِيسُ جَبَلًا بِمَكَّةَ يُقَالُ لَهُ ثَوْرٌ فَصَرَخَ بِأَعْلَى صَوْتِهِ بِعَفَارِيتِهِ فَاجْتَمَعُوا إِلَيْهِ فَقَالُوا يَا سَيِّدَنَا لِمَ دَعَوْتَنَا

(The book) 'Majalis' of Al Sadouq – from his father, from Abdullah Al Himeyri, from Musa Bin Ja'far Bin Wahab, from Ali Bin Suleyman Al Nowfaly, from Fitr Bin Khaleefa,

'From Al-Sadiq Ja'far[-asws] Bin Muhammad[-asws] having said: 'When this Verse was Revealed: '***And those when they are committing an indecency or doing injustice to their own selves, are remembering Allah, and asking Forgiveness for their sins [3:135]***, Iblees[-la] ascended a mountain in Makah called Sowr. He[-la] shouted at the top of his[-la] voice. They gathered to him[-la]. They[-la] said, 'O our chief[-la]! Why did you[-la] summon us[-la]?'

قَالَ نَزَلَتْ هَذِهِ الْآيَةُ فَمَنْ لَهَا فَقَامَ عِفْرِيتٌ مِنَ الشَّيَاطِينِ فَقَالَ أَنَا لَهَا بِكَذَا وَ كَذَا قَالَ لَسْتَ لَهَا

He[-la] said, 'This Verse has been Revealed, so who is for it?' An audacious one from the Satans[-la] stood up. He[-la] said, 'I[-la] am for it with such and such!' He[-la] said, 'You[-la] aren't for it'.

فَقَامَ آخَرُ فَقَالَ مِثْلَ ذَلِكَ فَقَالَ لَسْتَ لَهَا فَقَالَ الْوَسْوَاسُ الْخَنَّاسُ أَنَا لَهَا قَالَ بِمَا ذَا قَالَ أَعِدُهُمْ وَ أُمَنِّيهِمْ حَتَّى يُوَاقِعُوا الْخَطِيئَةَ فَإِذَا وَاقَعُوا الْخَطِيئَةَ أَنْسَيْتُهُمُ الِاسْتِغْفَارَ فَقَالَ أَنْتَ لَهَا فَوَكَّلَهُ بِهَا إِلَى يَوْمِ الْقِيَامَةِ.

Another one stood up. He[-la] said similar to that. He[-la] said, 'You[-la] aren't for it'. The wicked insinuator said, 'I[-la] am for it!' He[-la] said, 'With what?' He[-la] said, 'I[-la] shall prepare them and make them wish, until they fall into the sin. When they fall into the sin, I[-la] shall make them forget seeking the Forgiveness'. He[-la] said, 'You[-la] are for it'. He[-la] allocated him[-la] with it up to the Day of Qiyamah''.[164]

7- الْعِلَلُ، بِإِسْنَادِهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الْخَنَّاسِ قَالَ إِنَّ إِبْلِيسَ يَلْتَقِمُ الْقَلْبَ فَإِذَا ذُكِرَ اللَّهُ خَنَسَ فَلِذَلِكَ سُمِّيَ الْخَنَّاسَ.

(The book) 'Al Illal' – By his chain from Abu Baseer,

'From Abu Abdullah[-asws], he (the narrator) said, 'I asked him[-asws] about 'Al-Khannas' (the wicked). He[-asws] said: 'Iblees[-la] swallows the heart. When Allah[-azwj] is mentioned, he[-la] withdraws (Khanasa). For that (reason), he[-la] is named as 'Al-Khannas''.[165]

8- تَفْسِيرُ الْفُرَاتِ، بِإِسْنَادِهِ عَنِ الْحَسَنِ ع فِيمَا سَأَلَ كَعْبُ الْأَحْبَارِ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ لَمَّا أَرَادَ اللَّهُ تَعَالَى خَلْقَ آدَمَ بَعَثَ جَبْرَئِيلَ فَأَخَذَ مِنْ أَدِيمِ الْأَرْضِ قَبْضَةً فَعَجَنَهُ بِالْمَاءِ الْعَذْبِ وَ الْمَالِحِ وَ رَكَّبَ فِيهِ الطَّبَائِعَ قَبْلَ أَنْ يَنْفُخَ فِيهِ الرُّوحَ

Tafseer Al Furaat – By his chain,

'From Al-Hassan[-asws]: 'Among what Ka'ab Al-Ahbar asked Amir Al-Momineen[-asws], he[-asws] said: 'When Allah[-azwj] the Exalted Created Adam[-as], He[-azwj] Dispatched Jibraeel[-as]. He[-as] took a

[164] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 6
[165] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 7

handful from the surface of the earth. He-azwj Kneaded it with the fresh water and the salty and Installed the natures in him-as before Blowing the spirit into him-as.

فَخَلَقَهُ مِنْ أَدِيمِ الْأَرْضِ فَطَرَحَهُ كَالْجَبَلِ الْعَظِيمِ وَ كَانَ إِبْلِيسُ يَوْمَئِذٍ خَازِناً عَلَى السَّمَاءِ الْخَامِسَةِ يَدْخُلُ فِي مَنْخِرِ آدَمَ ثُمَّ يَخْرُجُ مِنْ دُبُرِهِ ثُمَّ يَضْرِبُ بِيَدِهِ عَلَى بَطْنِهِ فَيَقُولُ لِأَيِّ أَمْرٍ خُلِقْتَ لَئِنْ جُعِلْتَ فَوْقِي لَا أَطَعْتُكَ وَ لَئِنْ جُعِلْتَ أَسْفَلَ مِنِّي لَأُعِينُكَ

He-azwj Created him-as from surface of the earth, and left him-as a large mountain, and on that day Iblees-la used to be a keeper upon the fifth sky. He-la entered into a nostril of Adam-as, then came out from his-as behind, then struck his-la hand upon his-as belly. He-la said, 'Which matter have you-as been Created for? If you-as are made to be above me-la, I-la will not obey you-as, and if you-as have been made to be lower than me-la, I-la will curse you-as'.

فَمَكَثَ فِي الْجَنَّةِ أَلْفَ سَنَةٍ مَا بَيْنَ خَلْقِهِ إِلَى أَنْ يُنْفَخَ فِيهِ الرُّوحُ الْحَدِيثَ.

He-as remained in the Paradise for a thousand years what is between his-as creation up to the spirit was blown into him-as' – the Hadeeth''.[166]

9- الْكَافِي، بِإِسْنَادِهِ عَنْ مَسْعَدَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع وَ سُئِلَ عَنِ الْكُفْرِ وَ الشِّرْكِ أَيُّهُمَا أَقْدَمُ فَقَالَ الْكُفْرُ أَقْدَمُ وَ ذَلِكَ أَنَّ إِبْلِيسَ أَوَّلُ مَنْ كَفَرَ وَ كَانَ كُفْرُهُ غَيْرَ شِرْكٍ لِأَنَّهُ لَمْ يَدْعُ إِلَى عِبَادَةِ غَيْرِ اللَّهِ وَ إِنَّمَا دَعَا إِلَى ذَلِكَ بَعْدُ فَأَشْرَكَ.

(The book) 'Al Kafi' – By his chain from Mas'ada who said,

'I heard Abu Abdullah-asws and he-asws had been asked about the Kufr and the Shirk, which of the two is more ancient (older). He-asws said: 'The Kufr is more ancient, and that is because Iblees-la was the first one to commit Kufr, and his-la Kufr was without Shirk, because he-la did not call to the worship of other than Allah-azwj, and rather he-la called to that afterwards, so he committed Shirk''.[167]

10- وَ مِنْهُ، بِإِسْنَادِهِ عَنْ عَبْدِ الْحَمِيدِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي يَا أَبَا مُحَمَّدٍ وَ اللَّهِ لَوْ أَنَّ إِبْلِيسَ سَجَدَ لِلَّهِ بَعْدَ الْمَعْصِيَةِ وَ التَّكَبُّرِ عُمُرَ الدُّنْيَا مَا نَفَعَهُ ذَلِكَ وَ لَا قَبِلَهُ اللَّهُ عَزَّ وَ جَلَّ مِنْهُ مَا لَمْ يَسْجُدْ لِآدَمَ كَمَا أَمَرَهُ اللَّهُ أَنْ يَسْجُدَ لَهُ الْحَدِيثَ.

And from him, by his chain from Abdul Hameed Abu Al A'ala,

'From Abu Abdullah-asws, he (the narrator) said, 'He-asws said to me: 'O Abu Muhammad! By Allah-azwj! if Iblees-la had performed Sajdah to Allah-azwj after the disobedience and the arrogance, the age of the world would not have benefitted him-la nor would Allah-azwj have Accepted it from him-la, for as long as he-la did not do Sajdah to Adam-as like what Allah-azwj had Commanded him-as to do Sajdah to him-as' – the Hadeeth''.[168]

11- الْعِلَلُ، بِإِسْنَادِهِ قَالَ: دَخَلَ أَبُو حَنِيفَةَ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ يَا أَبَا حَنِيفَةَ بَلَغَنِي أَنَّكَ تَقِيسُ قَالَ نَعَمْ أَنَا أَقِيسُ

(The book) 'Al Illal' – By his chain who said,

[166] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 8
[167] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 9
[168] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 10

‘Abu Haneefa entered to see Abu Abdullah-asws. He-asws said to him: ‘O Abu Haneefa! It has reached me-asws that you are analogising?’ He said, ‘Yes, I do analogise’.

قَالَ وَيْلَكَ لَا تَقِسْ إِنَّ أَوَّلَ مَنْ قَاسَ إِبْلِيسُ قَالَ خَلَقْتَنِي مِنْ نارٍ وَ خَلَقْتَهُ مِنْ طِينٍ قَاسَ مَا بَيْنَ النَّارِ وَ الطِّينِ وَ لَوْ قَاسَ نُورِيَّةَ آدَمَ بِنُورِ النَّارِ عَرَفَ فَضْلَ مَا بَيْنَ النُّورَيْنِ وَ صَفَاءَ أَحَدِهِا عَلَى الْآخَرِ.

He-asws said: ‘Woe be unto you! Do not analogise. The first one to analogise was Iblees-la. He-la said: ‘***You Created me from fire and Created him from clay’ [7:12]***’. He-la analogised (compared) what is between the fire and the clay and had he-la compared the luminosity of Adam-as, he-la would have recognise the merit of what is between the two lights and the clearness of one upon the other’’.[169]

12- الْعَيَّاشِيُّ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ص قَالَ: إِبْلِيسُ أَوَّلُ مَنْ تَغَنَّى وَ أَوَّلُ مَنْ نَاحَ لَمَّا أَكَلَ آدَمُ مِنَ الشَّجَرَةِ تَغَنَّى.

(The book) ‘Al Ayyashi’ – from Jabir,

‘From the Prophet-saww having said: ‘Iblees-la was the first one to sing, and the first one to lament. When Adam-as ate from the tree, he-la sang’’.[170]

13- الْعِلَلُ، بِإِسْنَادِهِ عَنْ يَزِيدَ بْنِ سَلَّامٍ قَالَ قَالَ النَّبِيُّ ص الْخَمِيسُ يَوْمٌ خَامِسٌ مِنَ الدُّنْيَا وَ هُوَ يَوْمٌ أَنِيسٌ لُعِنَ فِيهِ إِبْلِيسُ وَ رُفِعَ فِيهِ إِدْرِيسُ الْخَبَرَ.

(The book) ‘Al Ilal’ – By his chain from Yazeed Bin Sallam who said,

‘The Prophet-saww said: ‘The Thursday is the fifth day from the world, and it is a day of comfort. Iblees-la was Cursed during it and Idrees-as was Raise during it’ – the Hadeeth’’.[171]

14- الْكَافِي، بِإِسْنَادِهِ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ إِبْلِيسُ يَوْمَ بَدْرٍ يُقَلِّلُ الْمُسْلِمِينَ فِي أَعْيُنِ الْكُفَّارِ وَ يُكَثِّرُ الْكُفَّارَ فِي أَعْيُنِ الْمُسْلِمِينَ فَشَدَّ عَلَيْهِ جَبْرَئِيلُ بِالسَّيْفِ فَهَرَبَ مِنْهُ وَ هُوَ يَقُولُ يَا جَبْرَئِيلُ إِنِّي مُؤَجَّلٌ حَتَّى وَقَعَ فِي الْبَحْرِ

(The book) ‘Al Kafi’ – By his chain from Zurara,

‘From Abu Ja’far-asws having said: ‘One the day of (battle of) Badr, Iblees-la minified the (number of) Muslims in the eyes of the Kafirs and magnified the Kafirs in the eyes of the Muslims. Jibraeel-as hit him-la with the sword, so he-la fled from him-as and he-la was saying, ‘O Jibraeel-as! I-la have been Respited!’, until he-la fell into the sea’.

قَالَ زُرَارَةُ فَقُلْتُ لِأَبِي جَعْفَرٍ ع لِأَيِّ شَيْءٍ كَانَ يَخَافُ وَ هُوَ مُؤَجَّلٌ قَالَ عَلَى أَنْ يُقْطَعَ بَعْضُ أَطْرَافِهِ.

Zurara said, ‘I said to Abu Ja’far-asws, ‘For which thing (reason) he-la had feared and he-la had been Respited?’ He-asws said: ‘Upon that some of his-la ends (limbs) would be cut off’’.[172]

[169] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 11
[170] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 12
[171] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 13
[172] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 14

15- وَ مِنْهُ، بِإِسْنَادِهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تُؤْوُوا مِنْدِيلَ اللَّحْمِ فِي الْبَيْتِ فَإِنَّهُ مَرْبِضُ الشَّيْطَانِ وَ لَا تُؤْوُوا التُّرَابَ خَلْفَ الْبَابِ فَإِنَّهُ مَأْوَى الشَّيْطَانِ

And from him, by his chain,

'From Ali[-asws] having said: 'Rasool-Allah[-saww] said: 'Do not leave a towel for meat in the house, for it is an enclosure of the Satan[-la], nor leave the soil (to gather) behind the door, for it is a shelter of the Satan[-la].

فَإِذَا بَلَغَ أَحَدُكُمْ بَابَ حُجْرَتِهِ فَلْيُسَمِّ فَإِنَّهُ يَفِرُّ الشَّيْطَانُ وَ إِذَا سَمِعْتُمْ نِبَاحَ الْكِلَابِ وَ نَهِيقَ الْحَمِيرِ فَتَعَوَّذُوا بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ فَإِنَّهُمْ يَرَوْنَ وَ لَا تَرَوْنَ فَافْعَلُوا ما تُؤْمَرُونَ الْخَبَرَ.

Whenever one of you reaches to the door of his room, let him Name (Bismillah), for it would cause the Satan[-la] to flee, and whenever you hear the barking of the dogs and braying of the donkeys, then seek Refuge with Allah[-azwj] from the pelted Satan[-la], for they[-la] can see you and you cannot see them, ***therefore do what you are being Commanded". [2:68]***' - the Hadeeth''.[173]

16- الْعِلَلُ، بِإِسْنَادِهِ عَنْ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ قَالَ: كَتَبْتُ إِلَى أَبِي جَعْفَرٍ ع أَسْأَلُهُ عَنْ عِلَّةِ الْغَائِطِ وَ نَتْنِهِ قَالَ إِنَّ اللَّهَ تَعَالَى خَلَقَ آدَمَ وَ كَانَ جَسَدُهُ طَيِّباً وَ بَقِيَ أَرْبَعِينَ سَنَةً مُلْقًى تَمُرُّ بِهِ الْمَلَائِكَةُ فَتَقُولُ لِأَمْرٍ مَا خُلِقْتَ وَ كَانَ إِبْلِيسُ يَدْخُلُ فِي فِيهِ وَ يَخْرُجُ مِنْ دُبُرِهِ فَلِذَلِكَ صَارَ مَا فِي جَوْفِ آدَمَ مُنْتِناً خَبِيثاً غَيْرَ طَيِّبٍ.

(The book) 'Al Ilal' – By his chain from Abdul Azeem Al hasany who said,

'I wrote to Abu Ja'far[-asws] asking him[-asws] about the reason for the defecation and it's stench. He[-asws] said: 'Allah[-azwj] the Exalted Created Adam[-as], and his[-as] body was good (goodly smelling), and he[-as] remained for forty years having been left. The Angels passed by him[-as]. They said, 'He[-as] has been Created for a matter'. And Iblees[-la] entered into his[-as] mouth and came out from his[-as] behind. For that (reason), whatever was in the interior of Adam[-as] became stinky, wicked, not good (of smell)''.

(The book) 'Al Ilal' – From Majaylawiya, from his uncle, from Ahmad Al Barqy, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Abu Baseer,

'From Abu Abdullah[-asws] having said: 'But rather, the affliction of Ayoub[-as] which he[-as] had been afflicted with in the world was due to the bounties Allah[-azwj] had Favoured with upon him[-as]. He[-as] gave it's thanks.[174]

17- الْعِلَلُ، عَنْ مَاجِيلَوَيْهِ عَنْ عَمِّهِ عَنْ أَحْمَدَ الْبَرْقِيِّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّمَا كَانَتْ بَلِيَّةُ أَيُّوبَ الَّتِي ابْتُلِيَ بِهَا فِي الدُّنْيَا لِنِعْمَةٍ أَنْعَمَ اللَّهُ بِهَا عَلَيْهِ فَأَدَّى شُكْرَهَا وَ كَانَ إِبْلِيسُ فِي ذَلِكَ الزَّمَانِ لَا يُحْجَبُ دُونَ الْعَرْشِ فَلَمَّا صَعِدَ عَمَلُ أَيُّوبَ بِأَدَاءِ شُكْرِ النِّعْمَةِ حَسَدَهُ إِبْلِيسُ فَقَالَ يَا رَبِّ إِنَّ أَيُّوبَ لَمْ يُؤَدِّ شُكْرَ هَذِهِ النِّعْمَةِ إِلَّا بِمَا أَعْطَيْتَهُ مِنَ الدُّنْيَا فَلَوْ حُلْتَ بَيْنَهُ وَ بَيْنَ دُنْيَاهُ مَا أَدَّى إِلَيْكَ شُكْرَ نِعْمَةٍ فَسَلِّطْنِي عَلَى دُنْيَاهُ تَعْلَمْ أَنَّهُ لَا يُؤَدِّي شُكْرَ نِعْمَةٍ

[173] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 15
[174] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 16

And in that time, Iblees[-la] had not been barred below the Throne. When the deeds of Ayoub[-as] of giving the thanks for the bounties, ascended, Iblees[-la] envied him[-as]. He[-la] said, 'O Lord[-azwj]! Ayoub[-as] has not shown appreciation for these bounties, except due to what You[-azwj] have Given him[-as] from the world. If You[-azwj] were to Vacate between him[-as] and his[-as] world, he[-as] will not show appreciation to you for the bounties. So, let me[-la] to overcome upon his[-as] world (and) You[-azwj] will come to know that he[-as] does not show appreciation for bounties'.

فَقَالَ قَدْ سَلَّطْتُكَ عَلَى دُنْيَاهُ

He[-azwj] Said: "I[-azwj] hereby let you[-la] overcome upon his[-as] world!"

فَلَمْ يَدَعْ لَهُ دُنْيَا وَ لَا وَلَداً إِلَّا أَهْلَكَ ذَلِكَ وَ هُوَ يَحْمَدُ اللَّهَ عَزَّ وَ جَلَّ

So, he[-la] did not leave any world for him[-as] nor any children, except he[-la] destroyed that, and he[-as] kept on praising Allah[-azwj] Mighty and Majestic.

ثُمَّ رَجَعَ إِلَيْهِ فَقَالَ يَا رَبِّ إِنَّ أَيُّوبَ يَعْلَمُ أَنَّكَ سَتَرُدُّ عَلَيْهِ دُنْيَاهُ الَّتِي أَخَذْتَهَا مِنْهُ فَسَلِّطْنِي عَلَى بَدَنِهِ حَتَّى تَعْلَمَ أَنَّهُ لَا يُؤَدِّي شُكْرَ نِعْمَةٍ

Then he[-la] returned to Him[-azwj]. He[-la] said, 'O Lord[-azwj]! Ayoub[-as] knows that You[-azwj] will be Returning his[-as] world back to him[-as], that which I[-la] have taken is away from him[-as]. So let me[-la] overcome upon his[-as] body, until You[-azwj] Know that he[-as] does not show appreciation for bounties'.

قَالَ عَزَّ وَ جَلَّ قَدْ سَلَّطْتُكَ عَلَى بَدَنِهِ مَا عَدَا عَيْنَيْهِ وَ قَلْبَهُ وَ لِسَانَهُ وَ سَمْعَهُ

Mighty and Majestic Said: "I[-azwj] hereby let you[-la] overcome upon his[-as] body, apart from his[-as] eyes, and his[-as] heart, and his[-as] tongue, and his[-as] hearing!"

فَقَالَ أَبُو بَصِيرٍ قَالَ أَبُو عَبْدِ اللَّهِ ع فَانْقَضَّ مُبَادِراً خَشْيَةَ أَنْ تُدْرِكَهُ رَحْمَةُ اللَّهِ عَزَّ وَ جَلَّ فَيَحُولَ بَيْنَهُ وَ بَيْنَهُ فَنَفَخَ فِي مَنْخِرَيْهِ مِنْ نَارِ السَّمُومِ فَصَارَ جَسَدُهُ نُقَطاً نُقَطاً.

Abu Baseer said, 'Abu Abdullah[-asws] said: 'He[-la] swooped away rushing, fearing that the Mercy of Allah[-azwj] Mighty and Majestic mighty come across him[-as] and form a barrier between him[-la] and him[-as]. He[-la] blew into his[-as] nostril from the toxic fumes, and his[-as] body became spots, spots''.[175]

18- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عُثْمَانَ النَّوَّاءِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَبْتَلِي الْمُؤْمِنَ بِكُلِّ بَلِيَّةٍ وَ يُمِيتُهُ بِكُلِّ مِيتَةٍ وَ لَا يَبْتَلِيهِ بِذَهَابِ عَقْلِهِ أَ مَا تَرَى أَيُّوبَ كَيْفَ سُلِّطَ إِبْلِيسُ عَلَى مَالِهِ وَ عَلَى وُلْدِهِ وَ عَلَى أَهْلِهِ وَ عَلَى كُلِّ شَيْءٍ مِنْهُ وَ لَمْ يُسَلَّطْ عَلَى عَقْلِهِ تُرِكَ لَهُ يُوَحِّدُ اللَّهَ بِهِ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Usman Al Nawa, from the one who mentioned it,

[175] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 17

‘From Abu Abdullah-asws having said: ‘Allah-azwj Mighty and Majestic Afflict the Momin with every affliction and Causes him to die every death, and He-azwj does not Afflict him with the going away of his intellect (dementia etc.). Don’t you see Ayoub-as, how Iblees-la had overcome upon his-as wealth, and upon his-as children, and upon his-as family, and upon all things from him-as, and he-la could not overcome upon his-as intellect? It was left for him-as to profess the Oneness of Allah-azwj with it’’.[176]

19 الْفَقِيهُ، قَالَ الصَّادِقُ ع إِذَا أَتَى أَحَدُكُمْ أَهْلَهُ فَلْيَذْكُرِ اللَّهَ فَإِنَّ مَنْ لَمْ يَذْكُرِ اللَّهَ عِنْدَ الْجِمَاعِ فَكَانَ مِنْهُ وَلَدٌ كَانَ شِرْكَ شَيْطَانٍ وَ يُعْرَفُ ذَلِكَ بِحُبِّنَا وَ بُغْضِنَا.

(The book) ‘Al Faqeeh’ –

‘Al-Sadiq-asws said: ‘Whenever one of you goes to his wife, then let him mention Allah-azwj, for the one who does not mention Allah-azwj at (the time of) copulation, and a child comes into being from it, he would be an associate of Satan-la – and that is recognise by loving us-asws and hating us-asws’’.[177]

20- وَ مِنْهُ، قَالَ أَبُو جَعْفَرٍ ع إِذَا انْكَشَفَ أَحَدُكُمْ لِبَوْلٍ أَوْ لِغَيْرِ ذَلِكَ فَلْيَقُلْ بِسْمِ اللَّهِ فَإِنَّ الشَّيْطَانَ يَغُضُّ بَصَرَهُ عَنْهُ حَتَّى يَفْرُغَ.

And from him –

‘Abu Ja’far-asws said: ‘Whenever one of you undresses for urinating or for other than that, let him say, ‘In the Name of Allah-azwj’, for the Satan-la would shut his-la eyes from him until he is free’’.[178]

21- وَ مِنْهُ، بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الرِّضَا ع قَالَ: قَالَ لِي إِذَا خَرَجْتَ مِنْ مَنْزِلِكَ فِي سَفَرٍ أَوْ حَضَرٍ فَقُلْ بِسْمِ اللَّهِ آمَنْتُ بِاللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ مَا شَاءَ اللَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

And from him, by his chain from Ali Bin Asbat,

‘From Al-Reza-asws, he (the narrator) said, ‘He-asws said to me: ‘Whenever you go out from your house in a journey or a non-journey, then say, ‘In the Name of Allah-azwj! I believe in Allah-azwj. I have relied upon Allah-azwj. Whatever Allah-azwj so Desires. There is neither any might nor strength except with Allah-azwj the Magnificent!’

فَتَلَقَّاهُ الشَّيَاطِينُ فَتَضْرِبُ الْمَلَائِكَةُ وُجُوهَهَا وَ تَقُولُ مَا سَبِيلُكُمْ عَلَيْهِ وَ قَدْ سَمَّى اللَّهَ وَ آمَنَ بِهِ وَ تَوَكَّلَ عَلَى اللَّهِ وَ قَالَ مَا شَاءَ اللَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

Satans-la receive it, and the Angels strike their faces and say, ‘There is no way for you-la all upon him, and he has named Allah-azwj and believed in Him-azwj, and relied upon Allah-azwj, and

[176] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 18
[177] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 19
[178] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 20

he said, 'Whatever Allah-azwj so Desires. There is neither might nor strength except with Allah-azwj''.[179]

22- الْكَافِي، بِإِسْنَادِهِ عَنْ حَفْصِ بْنِ الْقَاسِمِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ عَلَى ذِرْوَةِ كُلِّ جِسْرٍ شَيْطَاناً فَإِذَا انْتَهَيْتَ إِلَيْهِ فَقُلْ بِسْمِ اللَّهِ يَرْحَلْ عَنْكَ.

(The book) 'Al Kafi' – By his chain from Hafs Bin Al Qasim who said,

'Abu Abdullah-asws having said: 'Upon the archway of every bridge, there is a Satan-la. When you end up to it, then said, 'In the Name of Allah-azwj', he-la will depart from it''.[180]

23- التَّهْذِيبُ، بِإِسْنَادِهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الرَّجُلَ إِذَا أَتَى الْمَرْأَةَ وَ جَلَسَ مَجْلِسَهُ حَضَرَهُ الشَّيْطَانُ فَإِنْ هُوَ ذَكَرَ اسْمَ اللَّهِ تَنَحَّى الشَّيْطَانُ عَنْهُ وَ إِنْ فَعَلَ وَ لَمْ يُسَمِّ أَدْخَلَ الشَّيْطَانُ ذَكَرَهُ فَكَانَ الْعَمَلُ مِنْهُمَا جَمِيعاً وَ النُّطْفَةُ وَاحِدَةٌ

(The book) 'Al Tahzeeb' – By his chain from Abu Baseer,

'From Abu Abdullah-asws having said: 'The man, when he goes to the wife and sits his seat, the Satan-la presents. If he mentions the Name of Allah-azwj, the Satan-la steps aside from him, and if he does and does not name (Allah-azwj), the Satan-la enters into his manhood, so the deed would be from them both together, and the seed would be one'.

قُلْتُ فَبِأَيِّ شَيْءٍ يُعْرَفُ هَذَا جُعِلْتُ فِدَاكَ قَالَ بِحُبِّنَا وَ بُغْضِنَا.

I said, 'So by which thing can this be known? May I be sacrificed for you-asws'. He-asws said, 'By our-asws love and our-asws hatred (from the child)''.[181]

24- وَ مِنْهُ، بِإِسْنَادِهِ عَنْ أَبِي حَمْزَةَ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَا ثُمَالِيُّ إِنَّ الصَّلَاةَ إِذَا أُقِيمَتْ جَاءَ الشَّيْطَانُ إِلَى قَرِينِ الْإِمَامِ فَيَقُولُ هَلْ ذَكَرَ رَبَّهُ فَإِنْ قَالَ نَعَمْ ذَهَبَ وَ إِنْ قَالَ لَا رَكِبَ عَلَى كَتِفَيْهِ فَكَانَ إِمَامَ الْقَوْمِ حَتَّى يَنْصَرِفُوا

And from him, by his chain from Abu Hamza who said,

'Ali-asws Bin Al-Husayn-asws said: 'O Sumaly! When the Salat is established, the Satan-la comes to the companions of the prayer leader and says, 'Did he mention his Lord-azwj (say Bismillah)?' If he (the companion) says, 'Yes', he (the Satan-la) goes away, and if he (the pair) says, 'No', he-la rides upon his shoulder and becomes a prayer leader of the people until they disperse'.

قَالَ فَقُلْتُ جُعِلْتُ فِدَاكَ لَيْسَ يَقْرَءُونَ الْقُرْآنَ قَالَ بَلَى لَيْسَ حَيْثُ تَذْهَبُ يَا ثُمَالِيُّ إِنَّمَا هُوَ الْجَهْرُ بِ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ.

He (the narrator) said, 'I said, 'May I be sacrificed for you-asws! Aren't they (non-Shias) reciting the Quran?' He-asws said: 'Yes! It isn't where you are going (with it), O Sumaly! But rather, it is the loud recitation of, 'In the Name of Allah-azwj the Beneficent, the Merciful!''[182]

[179] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 21
[180] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 22
[181] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 23
[182] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 24

بيان قرين الإمام الملك الذي يحفظ عمله أو الشيطان الذي وكل به.

Explanation – *A pair/companion of the prayer leader is the one who records his deeds, of the Satan-la who has been allocated with him*.

25- الْمَحَاسِنُ، بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَكَلْتَ الطَّعَامَ فَقُلْ بِسْمِ اللَّهِ فِي أَوَّلِهِ وَ فِي آخِرِهِ فَإِنَّ الْعَبْدَ إِذَا سَمَّى فِي طَعَامِهِ قَبْلَ أَنْ يَأْكُلَ لَمْ يَأْكُلْ مَعَهُ الشَّيْطَانُ وَ إِذَا سَمَّى بَعْدَ مَا يَأْكُلُ وَ أَكَلَ الشَّيْطَانُ مِنْهُ تَقَيَّأَ مَا كَانَ أَكَلَ.

(The book) 'Al Mahasin – By his chain,

'From Abu Abdullah-asws having said: 'Whenever you have a meal, then say, 'In the Name of Allah-azwj', in its beginning and in its end. If the servant, when he names (Allah-azwj) during his meal before he eats, the Satan-la will not eat with him, and when he names after having eaten and the Satan-la eats from it, he-la would vomit out whatever he-la had eaten''.[183]

26- وَ مِنْهُ، بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا وُضِعَ الْغَدَاءُ وَ الْعَشَاءُ فَقُلْ بِسْمِ اللَّهِ فَإِنَّ الشَّيْطَانَ يَقُولُ لِأَصْحَابِهِ اخْرُجُوا فَلَيْسَ هُنَا عَشَاءٌ وَ لَا مَبِيتٌ وَ إِنْ هُوَ نَسِيَ أَنْ يُسَمِّيَ قَالَ لِأَصْحَابِهِ تَعَالَوْا فَإِنَّ لَكُمْ هُنَا عَشَاءً وَ مَبِيتاً.

And from him, by his chain from Muhammad Bin Marwan,

'From Abu Abdullah-asws having said: 'When the lunch and the dinner are places, then say, 'In the Name of Allah-azwj', for the Satan-la says to his-la companion, 'Get out, for there is neither any dinner nor spending the night over here!' And if he forgets to name (Allah-azwj), he-la says to his-la companions, 'Come, for there is dinner for you-la over here and spending the night''.[184]

27- وَ قَالَ ع فِي خَبَرٍ آخَرَ إِذَا تَوَضَّأَ أَحَدُكُمْ وَ لَمْ يُسَمِّ كَانَ لِلشَّيْطَانِ فِي وُضُوئِهِ شِرْكٌ وَ إِنْ أَكَلَ أَوْ شَرِبَ أَوْ لَبِسَ لِبَاساً يَنْبَغِي أَنْ يُسَمِّيَ عَلَيْهِ فَإِنْ لَمْ يَفْعَلْ كَانَ لِلشَّيْطَانِ فِيهِ شِرْكٌ.

And he-asws said in another Hadeeth: 'Whenever one of you performs wud'u and does not name, there would be a participation for the Satan-la in his wud'u, and when eating, or drinking, or wearing clothes, it is befitting that one names (Allah-azwj) upon it, for if one does not do so, there would be participation for the Satan-la in it''.[185]

28- الْفَقِيهُ، فِي وَصَايَا النَّبِيِّ ص لِعَلِيٍّ يَا عَلِيُّ النَّوْمُ عَلَى أَرْبَعَةٍ نَوْمُ الْأَنْبِيَاءِ عَلَى أَقْفِيَتِهِمْ وَ نَوْمُ الْمُؤْمِنِينَ عَلَى أَيْمَانِهِمْ وَ نَوْمُ الْكُفَّارِ وَ الْمُنَافِقِينَ عَلَى يَسَارِهِمْ وَ نَوْمُ الشَّيَاطِينِ عَلَى وُجُوهِهِمْ.

(The book) 'Al Faqeeh' –

'In a bequest of the Prophet-saww to Ali-asws: 'O Ali-asws! The sleeps are four sleeps – a sleep of the Prophets-as upon their-as backs, and a sleep of the Momineen upon their right side, and

[183] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 25
[184] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 26
[185] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 27

sleep of the Kafirs and the hypocrites upon their left sides, and a sleep of the Satans-la upon their-la faces''.[186]

29- تَفْسِيرُ الْإِمَامِ، قَالَ ع قَالَ رَسُولُ اللَّهِ ص تَعَوَّذُوا بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ فَإِنَّ مَنْ تَعَوَّذَ بِاللَّهِ أَعَاذَهُ اللَّهُ وَ تَعَوَّذُوا مِنْ هَمَزَاتِهِ وَ نَفَحَاتِهِ وَ نَفْثَاتِهِ أَ تَدْرُونَ مَا هِيَ أَمَّا هَمَزَاتُهُ فَمَا يُلْقِيهِ فِي قُلُوبِكُمْ مِنْ بُغْضِنَا أَهْلَ الْبَيْتِ

Tafseer of the Imam (Al-Hassan Al-Askari-asws) – Rasool-Allah-saww said: 'Seek Refuge with Allah-azwj from the Pelted Satan-la, for the one who seeks Refuge with Allah-azwj and seeks Refuge with Allahazwj from himla, Allahazwj would Shelter him – and seek Refuge – from hisla insinuations, and hisla blowing(s), and hisla puffings. Are you knowing what it is? As for hisla whispering suggestions, so it is what hela casts into your hearts from (having) ourasws hatred, of the Peopleasws of the Household.

قَالُوا يَا رَسُولَ اللَّهِ وَ كَيْفَ نُبْغِضُكُمْ بَعْدَ مَا عَرَفْنَا مَحَلَّكُمْ مِنَ اللَّهِ وَ مَنْزِلَتَكُمْ

They said, 'O Rasool-Allahsaww! And how can we have hatred for youasws all after yousaww making us recognise yourasws places from Allahazwj and yourasws statuses?'

قَالَ أَنْ تُبْغِضُوا أَوْلِيَاءَنَا وَ تُحِبُّوا أَعْدَاءَنَا

He-saww said: 'If you were to hate our-asws friends and love our-asws enemies'.

قِيلَ يَا رَسُولَ اللَّهِ وَ مَا نَفَحَاتُهُمْ

It was said, 'And what are their-la blowing(s)?'

قَالَ هِيَ مَا يَنْفُخُونَ بِهِ عِنْدَ الْغَضَبِ فِي الْإِنْسَانِ الَّذِي يَحْمِلُونَهُ عَلَى هَلَاكِهِ فِي دِينِهِ وَ دُنْيَاهُ وَ قَدْ يَنْفُخُونَ فِي غَيْرِ حَالِ الْغَضَبِ بِمَا يُهْلِكُونَ بِهِ

He-saww said: 'These are what they-la are blowing with during the angers in the human being which carries him upon his destruction in his religion and his world, and they do blow in other than the state of anger with what they would be destroyed by it'.

أَ تَدْرُونَ مَا أَشَدُّ مَا يَنْفُخُونَ وَ هُوَ مَا يَنْفُخُونَ بِأَنْ يُوهِمُوا أَنَّ أَحَداً مِنْ هَذِهِ الْأُمَّةِ فَاضِلٌ عَلَيْنَا أَوْ عِدْلٌ لَنَا أَهْلَ الْبَيْتِ وَ أَمَّا نَفْثَاتُهُ فَإِنَّهُ يُرِي أَحَدَكُمْ أَنَّ شَيْئاً بَعْدَ الْقُرْآنِ أَشْفَى لَهُ مِنْ ذِكْرِنَا أَهْلَ الْبَيْتِ وَ مِنَ الصَّلَاةِ عَلَيْنَا.

Do you know what is the severest of what they-la are blowing? And it is what they are blowing with imagination that someone from this community is superior to us-asws, or equal to us-asws People-asws of the Household; and as for what is his-la puffing, it is his-la showing that there is something after the Quran which is more healing for him than mentioning us-asws People-asws of the Household, and from the sending of Salawaat upon us-asws''.[187]

[186] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 28
[187] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 29

30- الْعِلَلُ، بِإِسْنَادِهِ عَنْ جَابِرٍ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص أَغْلِقُوا أَبْوَابَكُمْ وَ خَمِّرُوا آنِيَتَكُمْ وَ أَوْكِئُوا أَسْقِيَتَكُمْ فَإِنَّ الشَّيْطَانَ لَا يَكْشِفُ غِطَاءً وَ لَا يَحُلُّ وِكَاءً.

(The book) 'Al Ilal' – By his chain from Jabir Al Ansary who said,

'Rasool-Allah-saww said: 'Shut your doors and cover up your utensils, and tie up your waterskins, for the Satan-la neither uncovers a lid nor unties a knot''.[188]

31- الْكَافِي، بِإِسْنَادِهِ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ ع قَالَ قَالَ رَسُولُ اللَّهِ إِذَا رَكِبَ الرَّجُلُ الدَّابَّةَ فَسَمَّى رَدِفَهُ مَلَكٌ يَحْفَظُهُ حَتَّى يَنْزِلَ وَ إِذَا رَكِبَ وَ لَمْ يُسَمِّ رَدِفَهُ شَيْطَانٌ فَيَقُولُ لَهُ تَغَنَّ فَإِنْ قَالَ لَهُ لَا أُحْسِنُ قَالَ لَهُ تَمَنَّ فَلَا يَزَالُ يَتَمَنَّى حَتَّى يَنْزِلَ.

(The book) 'Al Kafi' – By his chain from Ibrahim Bin Abdul Hameed,

'From Abu Al-Hassan-asws having said: 'Rasool-Allah-saww said: 'When the man rides the animal and names (In the Name of Allah-azwj), an Angel rides behind him, protecting him until he descends, and when he rides and does not name, a Satan-la rides behind him and says to him, 'Sing!' If he says to him-la, 'I am not good (at it), he-la says to him, 'Wish (for it)'. He does not cease wishing (for it) until he descends''.[189]

32- الْعُيُونُ، بِإِسْنَادِهِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص فِي أَوَّلِ يَوْمٍ مِنْ شَهْرِ رَمَضَانَ تُغَلُّ مَرَدَةُ الشَّيَاطِينِ.

(The book) 'Al Uyoun' – By his chain,

'From Al-Reza-asws having said: 'Rasool-Allah-saww said: 'During the first day of a month of Ramazan, the rebellious Satans-la are shackled''.[190]

33- الْعِلَلُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع رُبَّمَا حَزِنْتُ فَلَا أَعْرِفُ فِي أَهْلٍ وَ لَا مَالٍ وَ لَا وَلَدٍ وَ رُبَّمَا فَرِحْتُ فَلَا أَعْرِفُ فِي أَهْلٍ وَ لَا مَالٍ وَ لَا وَلَدٍ

(The book) 'Al Ilal' – From his father, from Muhammad Bin Yahya, from Muhammad Bin Ahmad Bin Yahya, from Al-Hassan Bin Ali Bin Asbaat, from Abu Abdul Rahman who said,

'I said to Abu Abdullah-asws, 'Sometimes I am sad, and I don't know, it is neither regarding wife, nor wealth, nor children, and sometimes I am happy, but I don't know, it is neither regarding wife, nor wealth, nor children'.

فَقَالَ إِنَّهُ لَيْسَ مِنْ أَحَدٍ إِلَّا وَ مَعَهُ مَلَكٌ وَ شَيْطَانٌ فَإِذَا كَانَ فَرَحُهُ كَانَ دُنُوُّ الْمَلَكِ مِنْهُ وَ إِذَا كَانَ حُزْنُهُ كَانَ دُنُوُّ الشَّيْطَانِ مِنْهُ وَ ذَلِكَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى الشَّيْطانُ يَعِدُكُمُ الْفَقْرَ وَ يَأْمُرُكُمْ بِالْفَحْشاءِ وَ اللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَ فَضْلًا وَ اللَّهُ واسِعٌ عَلِيمٌ.

He-asws said: 'Surely there isn't anyone except and with him is an Angel and a Satan-la. When it would be his happiness, the Angel would be nearer to him, and when it would be his sadness, the Satan-la would be closer to him, and that is the Word of Allah-azwj Blessed and Exalted: ***The***

[188] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 30
[189] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 31
[190] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 32

Satan promises you the poverty and instructs you with the immoralities, and Allah Promises you Forgiveness from Himself and Grace; and Allah is Capacious, Knowing [2:268]''.[191]

34- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مِنْ قَلْبٍ إِلَّا وَ لَهُ أُذُنَانِ عَلَى أَحَدِهِمَا مَلَكٌ مُرْشِدٌ وَ عَلَى الْأُخْرَى شَيْطَانٌ مُفْتِنٌ هَذَا يَأْمُرُهُ وَ هَذَا يَزْجُرُهُ الشَّيْطَانُ يَأْمُرُهُ بِالْمَعَاصِي وَ الْمَلَكُ يَزْجُرُهُ عَنْهَا وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَ عَنِ الْيَمِينِ وَ عَنِ الشِّمالِ قَعِيدٌ ما يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ.

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad,

'From Abu Abdullah[-asws] having said: 'There is none from a heart except and there are two ears for it. Upon one of it is a guiding Angels, and upon the other is a tempting Satan[-la]. This one instruct him and this one rebukes him. The Satan[-la] instructs him with the disobedience and the Angel rebukes him away from it. And it is the Word of Allah[-azwj] Mighty and Majestic: ***When the two receivers receive, seated on the right and on the left [50:17] He does not utter a word except by him is an observer, ready [50:18]***''.[192]

35- وَ مِنْهُ، بِإِسْنَادِهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ لِلْقَلْبِ أُذُنَيْنِ فَإِذَا هَمَّ الْعَبْدُ بِذَنْبٍ قَالَ لَهُ رُوحُ الْإِيمَانِ لَا تَفْعَلْ وَ قَالَ لَهُ الشَّيْطَانُ افْعَلْ وَ إِذَا كَانَ عَلَى بَطْنِهَا نُزِعَ مِنْهُ رُوحُ الْإِيمَانِ.

And from him, by his chain from Abu Baseer,

'Abu Abdullah[-asws] having said: 'There are two ears for the heart, so when the servants think of sinning, the spirit of the Eman says to him, 'Do not do it!' And the Satan[-la] says to him, 'Do it!' And when he would be on her belly (committing adultery), the spirit of Eman is snatched away from him''.[193]

. قوله: و إذا كان على بطنها، يعنى ان المرء إذا كان مشـغولا بالزنا نزع روح الايمان كما هو أحد الوجوه في قوله: لا يزنى الزانى و هو مؤمن.

Note: *His[-asws] words: 'And when he would be upon her belly' – It means that the man, when he was pre-occupied with the adultery, the spirit of Eman is snatched away, like what is in one of his[-asws] words: 'The adulterer does not commit adultery while he is a Momin''.*

36- الْمَحَاسِنُ، عَنْ أَبِي طَالِبٍ عَنْ أَنَسٍ عَنْ عِيَاضٍ اللَّيْثِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ عَلَى ذِرْوَةِ كُلِّ بَعِيرٍ شَيْطَاناً فَامْتَهِنُوهَا لِأَنْفُسِكُمْ وَ ذَلِّلُوهَا وَ اذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا كَمَا أَمَرَكُمُ اللَّهُ.

(The book) 'Al Mahasin' – From Abu Talib, from Anas, from Iyaz Al Laysi,

'From Abu Abdullah[-asws], from his[-asws] father[-asws] having said: 'Rasool-Allah[-saww] said: 'Upon a peak of every camel (hump), there are Satans[-la], so despise them[-la] for yourselves and humble them[-la] and mention the Name of Allah[-azwj] upon it like what Allah[-azwj] has Commanded you''.[194]

[191] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 33
[192] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 34
[193] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 35
[194] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 36

37- وَ مِنْهُ، عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ عَنْ يَعْقُوبَ بْنِ جَعْفَرٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ الْخَيْلُ عَلَى كُلِّ مَنْخِرٍ مِنْهَا شَيْطَانٌ فَإِذَا أَرَادَ أَحَدُكُمْ أَنْ يُلْجِمَهَا فَلْيُسَمِّ اللَّهَ.

And from him, from Al Qasim Bi Yahya, from his grandfather Al-Hassan Bin Yaqoub Bin Ja'far who said,

'I heard Abu Al-Hassan-asws saying: 'The horse, upon every nostril from it there is a Satan-la. So whenever one of you intends to rein it, then name Allah-azwj''.[195]

38- طِبُّ الْأَئِمَّةِ، بِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اللَّهِ ص أَكْثِرُوا مِنَ الدَّوَاجِنِ فِي بُيُوتِكُمْ تَتَشَاغَلْ بِهَا الشَّيَاطِينُ عَنْ صِبْيَانِكُمْ.

(The book) 'Tibb Al-Aimma-asws' – By his chain, said: 'Rasool-Allah-saww said: 'Keep a lot of poultry in your houses. The Satans-la would pre-occupy with them away from your children''.[196]

39- الْكَافِي، بِإِسْنَادِهِ عَنْ سُلَيْمِ بْنِ قَيْسٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ حَرَّمَ الْجَنَّةَ عَلَى كُلِّ فَحَّاشٍ بَذِيٍّ قَلِيلِ الْحَيَاءِ لَا يُبَالِي مَا قَالَ وَ لَا مَا قِيلَ لَهُ فَإِنَّكَ إِنْ فَتَّشْتَهُ لَمْ تَجِدْهُ إِلَّا لِغَيَّةٍ أَوْ شِرْكِ شَيْطَانٍ

(The book) 'Al Kafi' – By his chain, from Suleym Bin Qays,

'From Amir Al-Momineen-asws having said: 'Rasool-Allah-saww said: 'Allah-azwj has Prohibited the Paradise upon every immoral one of little shame, not caring what he says nor what is being said to him, for if you were to investigate him, you will not find him except as a communicator or an associate of Satan-la'.

قِيلَ يَا رَسُولَ اللَّهِ وَ فِي النَّاسِ شِرْكُ شَيْطَانٍ

It was said, 'O Rasool-Allah-saww! And among the people there are associates of Satan-la?'

فَقَالَ ص أَ مَا تَقْرَأُ قَوْلَ اللَّهِ عَزَّ وَ جَلَ وَ شارِكْهُمْ فِي الْأَمْوالِ وَ الْأَوْلادِ الْخَبَرَ. فَقَالَ ص أَ مَا تَقْرَأُ قَوْلَ اللَّهِ عَزَّ وَ جَلَ وَ شارِكْهُمْ فِي الْأَمْوالِ وَ الْأَوْلادِ الْخَبَرَ.

He-saww said: 'Have you not read the Words of Allah-azwj Mighty and Majestic: ***and participate in their wealth and their children [17:64]*** – the Hadeeth''.[197]

40- الْكَافِي، بِإِسْنَادِهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع حَيْثُ عَلَّمَهُ الدُّعَاءَ إِذَا دَخَلَتْ عَلَيْهِ امْرَأَتُهُ وَ قَالَ فِيهِ وَ لَا تَجْعَلْ فِيهِ شِرْكاً لِلشَّيْطَانِ

(The book) 'Al Kafi' – By his chain from Abu Baseer,

'From Abu Abdullan-asws when he-asws taught him the supplication when he enters to (be with) his wife, and he-asws said in it: 'And do not make an association for the Satan-la to be in it'.

قَالَ قُلْتُ وَ بِأَيِّ شَيْءٍ يُعْرَفُ ذَلِكَ

[195] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 37
[196] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 38
[197] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 39

He (Abu Baseer) said, ‘I said, ‘And why which thing does one recognise that?’

قَالَ أَ مَا تَقْرَأُ كِتَابَ اللَّهِ عَزَّ وَ جَلَ وَ شارِكْهُمْ فِي الْأَمْوالِ وَ الْأَوْلادِ

He-asws said: ‘Have you not read the Book of Allah-azwj Mighty and Majestic: ***and participate in their wealth and their children [17:64]***?’

ثُمَّ قَالَ إِنَّ الشَّيْطَانَ لَيَجِيءُ حَتَّى يَقْعُدَ مِنَ الْمَرْأَةِ كَمَا يَقْعُدُ الرَّجُلُ مِنْهَا وَ يُحْدِثُ كَمَا يُحْدِثُ وَ يَنْكِحُ كَمَا يَنْكِحُ

Then he-asws said: ‘The Satan-la tends to come until he-la sits from the woman like what the man sits from her, and does like what he does, and he-la penetrates just as he penetrates’.

قُلْتُ بِأَيِّ شَيْءٍ يُعْرَفُ ذَلِكَ قَالَ بِحُبِّنَا وَ بُغْضِنَا فَمَنْ أَحَبَّنَا كَانَ نُطْفَةَ الْعَبْدِ وَ مَنْ أَبْغَضَنَا كَانَ نُطْفَةَ الشَّيْطَانِ.

I said, ‘By which thing is that recognised?’ He-asws said: ‘By loving us-asws and hating us-asws. The one who loves us-asws, he would be the seed of the servant, and one who hates us-asws, he would be the seed of Satan-la’’.[198]

41- وَ قَالَ فِي حَدِيثٍ آخَرَ وَ إِنَّ الشَّيْطَانَ يَجِيءُ فَيَقْعُدُ كَمَا يَقْعُدُ الرَّجُلُ وَ يُنْزِلُ كَمَا يُنْزِلُ الرَّجُلُ.

And he-asws said in another Hadeeth: ‘And the Satan-la comes. He-la sits like what the man sits, and he-la ejaculates like what the man ejaculates’’.[199]

42- وَ فِي رِوَايَةٍ أُخْرَى عَنْ هِشَامٍ عَنْهُ ع فِي النُّطْفَتَيْنِ اللَّتَيْنِ لِلْآدَمِيِّ وَ الشَّيْطَانِ إِذَا اشْتَرَكَا فَقَالَ أَبُو عَبْدِ اللَّهِ ع رُبَّمَا خُلِقَ مِنْ أَحَدِهِمَا وَ رُبَّمَا خُلِقَ مِنْهُمَا جَمِيعاً.

And in another report from Hisham,

‘From him-asws regarding the two seeds of the human being and the Satan-la, when they are associated, Abu Abdullah-asws said: ‘Sometimes he (the child) is Created from one of the two, and sometimes he is Created from both together’’.[200]

43- تَفْسِيرُ الْفُرَاتِ، بِإِسْنَادِهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: رَأَى أَمِيرُ الْمُؤْمِنِينَ ع عَلَى بَابِهِ شَيْخاً فَعَرَفَهُ أَنَّهُ الشَّيْطَانُ فَصَارَعَهُ وَ صَرَعَهُ قَالَ قُمْ عَنِّي يَا عَلِيُّ حَتَّى أُبَشِّرَكَ فَقَامَ عَنْهُ

Tafseer Al Furaat – by his chain,

‘From Abu Ja’far-asws having said: ‘Amir Al-Momineen-asws saw an old man at his-asws door. He-asws recognised that he-la is the Satan-la. He-asws wrestled him-la and knocked him-la down. He-la said, ‘Stand up from me-la, O Ali-asws, until I-la give you-asws good news!’ He-asws stood up from him-la.

[198] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 40
[199] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 41
[200] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 42

فَقَالَ بِمَ تُبَشِّرُنِي يَا مَلْعُونُ

He-asws said: 'What are you-la giving me-asws the good news with, O Accursed?'

قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ صَارَ الْحَسَنُ عَنْ يَمِينِ الْعَرْشِ وَ الْحُسَيْنُ عَنْ يَسَارِ الْعَرْشِ يُعْطِيَانِ شِيعَتَهُمَا الْجَوَازَ مِنَ النَّارِ

He-la said, 'When it will be the Day of Qiyamah, Al-Hassan-asws would come to be on the right of the Throne, and Al-Husayn-asws on left of the Throne. They-asws would be giving to their-asws Shias permits from the Fire'.

قَالَ فَقَامَ إِلَيْهِ وَ قَالَ أُصَارِعُكَ قَالَ مَرَّةً أُخْرَى قَالَ نَعَمْ فَصَرَعَهُ أَمِيرُ الْمُؤْمِنِينَ قَالَ قُمْ عَنِّي حَتَّى أُبَشِّرَكَ فَقَامَ عَنْهُ

He (Abu Ja'far-asws) said: 'He-la stood up to him-asws and said, 'I-la shall wrestle you-asws'. He-asws said: 'Once again!' He-la said, 'Yes'. He-la wrestled him-asws, and Amir Al-Momineen-asws knocked him-la down. He-la said, 'Stand up from me-la until I-la give you-asws good news'. So he-asws stood up from him-la.

فَقَالَ لَمَّا خَلَقَ اللَّهُ آدَمَ خَرَجَ ذُرِّيَّتُهُ مِنْ ظَهْرِهِ مِثْلَ الذَّرِّ فَأَخَذَ مِيثَاقَهُمْ فَقَالَ أَ لَسْتُ بِرَبِّكُمْ قالُوا بَلى

He-la said, 'When Allah-azwj Created Adam-as, Extracted his-as offspring from his-as back like particles. He-azwj Took their Covenants. He-azwj Said: '***"Am I not your Lord?" They said, 'Yes, [7:172]***'.

قَالَ فَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ فَأَخَذَ مِيثَاقَ مُحَمَّدٍ وَ مِيثَاقَكَ فَعَرَّفَ وَجْهَكَ الْوُجُوهَ وَ رُوحَكَ الْأَرْوَاحَ فَلَا يَقُولُ لَكَ أَحَدٌ أُحِبُّكَ إِلَّا عَرَفْتَهُ وَ لَا يَقُولُ لَكَ أَحَدٌ أُبْغِضُكَ إِلَّا عَرَفْتَهُ

He-la said, 'They testified upon themselves, so He-azwj Took the Covenant of Muhammad-saww and your-asws Covenant. So, your-asws face was recognised by the faces, and your-asws soul was recognised by the souls, so no one can be saying to you-asws, 'I love you-asws', except you-asws would know him, nor will anyone be saying to you-asws, 'I hate you-asws', except you-asws will know him'.

قَالَ قُمْ صَارِعْنِي قَالَ ثَلَاثَةً قَالَ نَعَمْ فَصَارَعَهُ وَ صَرَعَهُ فَقَالَ يَا عَلِيُّ لَا تُبْغِضْنِي وَ قُمْ عَنِّي حَتَّى أُبَشِّرَكَ

He-la said, 'Wrestle me-la!' He-asws said: 'Third (time)?' He-la said, 'Yes'. He-asws wrestled him-asws and knocked him-la down. He-la said, 'O Ali-asws! Do no hate me-la and stand up from me-la, until I-la give you-asws good news'.

قَالَ بَلَى وَ أَبْرَأُ مِنْكَ وَ أَلْعَنُكَ

He-asws said: 'Yes, and I-asws disavow from you-la and curse you-la!'

قَالَ وَ اللَّهِ يَا ابْنَ أَبِي طَالِبٍ مَا أَحَدٌ يُبْغِضُكَ إِلَّا شَرِكْتُ فِي رَحِمِ أُمِّهِ وَ فِي وُلْدِهِ

He-la said, 'By Allah-azwj, O son-asws of Abu Talib-asws! There is no one who hates you-asws except I-la will have participated in the womb of his mother and in his children'.

فَقَالَ لَهُ أَ مَا قَرَأْتَ كِتَابَ اللَّهِ وَ شارِكْهُمْ فِي الْأَمْوالِ وَ الْأَوْلادِ الْآيَةَ.

He[-asws] said to him[-la]: 'Have you[-la] not read the Book of Allah[-azwj]: ***and participate in their wealth and their children [17:64]*** – the Verse?''[201]

44- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، بِإِسْنَادِهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ فِي قِصَّةٍ طَوِيلَةٍ فِي حَجِّ إِبْرَاهِيمَ وَ ذَبْحِهِ ابْنَهُ إِلَى أَنْ قَالَ وَ سَلَّمَا لِأَمْرِ اللَّهِ وَ أَقْبَلَ شَيْخٌ فَقَالَ يَا إِبْرَاهِيمُ مَا تُرِيدُ مِنْ هَذَا الْغُلَامِ قَالَ أُرِيدُ أَنْ أَذْبَحَهُ

Tafseer Ali Bin Ibrahim – By his chain from Abu Baseer,

'From Abu Ja'far[-asws] in a lengthy story regarding the Hajj of Ibrahim[-as] and his[-as] slaughtering his[-as] son[-as], up to he[-asws] said: 'And they[-as] both submitted to the Command of Allah[-azwj], and an old man came up and said, 'O Ibrahim[-as]! What do you[-as] intend from this boy[-as]?' He[-as] said: 'I[-as] intend to slaughter him[-as]'.

فَقَالَ سُبْحَانَ اللَّهِ تَذْبَحُ غُلَاماً لَمْ يَعْصِ اللَّهَ عَزَّ وَ جَلَّ طَرْفَةَ عَيْنٍ فَقَالَ إِبْرَاهِيمُ إِنَّ اللَّهَ أَمَرَنِي بِذَلِكَ

He said, 'Glory be to Allah[-azwj]! You[-as] are slaughtering a boy who has not disobeyed Allah[-azwj] Mighty and Majestic even for the blink of an eye?' Ibrahim[-as] said: 'Allah[-azwj] has Commanded me[-as] with that'.

فَقَالَ رَبُّكَ يَنْهَاكَ عَنْ ذَلِكَ وَ إِنَّمَا أَمَرَكَ بِهَذَا الشَّيْطَانُ

He said, 'Your[-as] Lord[-azwj] has Forbidden you[-as] from that, and rather the Satan[-la] has instructed you[-as] with that!'

فَقَالَ لَهُ إِبْرَاهِيمُ إِنَّ الَّذِي بَلَّغَنِي هَذَا الْمَبْلَغَ هُوَ الَّذِي أَمَرَنِي بِهِ وَ الْكَلَامُ الَّذِي وَقَعَ فِي أُذُنِي

Ibrahim[-as] said to him: 'The One[-azwj] Who has Caused me[-as] to reach this extent, He[-azwj] is the One[-azwj] Who has Commanded me[-as] with it, and the Speech which has occurred in my[-as] ears (is His[-azwj])'.

فَقَالَ لَا وَ اللَّهِ مَا أَمَرَكَ بِهَذَا إِلَّا الشَّيْطَانُ

He said, 'No, by Allah[-azwj]! No one has instructed you[-as] with this except the Satan[-la]!'

فَقَالَ إِبْرَاهِيمُ لَا وَ اللَّهِ لَا أُكَلِّمُكَ

Ibrahim[-as] said, 'No, by Allah[-azwj]! I[-as] will not talk to you (anymore)!'

ثُمَّ عَزَمَ إِبْرَاهِيمُ عَلَى الذَّبْحِ فَقَالَ يَا إِبْرَاهِيمُ إِنَّكَ إِمَامٌ يُقْتَدَى بِكَ وَ إِنَّكَ إِذَا ذَبَحْتَهُ ذَبَحَ النَّاسُ أَوْلَادَهُمْ

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Then Ibrahim[-as] determined upon the slaughter. He said, ‘O Ibrahim[-as]! You[-as] are an Imam[-as] being followed with, and you[-azwj], if you[-as] were to slaughter him[-as], the people would slaughter their children (following your[-as] example)’.

فَلَمْ يُكَلِّمْهُ وَ أَقْبَلَ عَلَى الْغُلَامِ وَ اسْتَشَارَهُ فِي الذَّبْحِ

He[-as] did not speak to him and faced towards the boy[-as] and consulted him[-as] regarding the slaughter.

وَ سَاقَ الْحَدِيثَ فِي الْفِدَاءِ إِلَى قَوْلِهِ وَ لَحِقَ إِبْلِيسُ بِأُمِّ الْغُلَامِ حِينَ نَظَرَتْ إِلَى الْكَعْبَةِ فِي وَسَطِ الْوَادِي بِحِذَاءِ الْبَيْتِ فَقَالَ لَهَا مَا شَيْخٌ رَأَيْتُهُ قَالَتْ إِنَّ ذَلِكَ بَعْلِي

And he[-asws] continued the Hadeeth regarding the ransom up to his[-asws] words: ‘And Iblees[-la] caught up with the mother[-as] of the boy[-as]. When she[-as] was looking at the Kabah in the middle of the valley parallel to the house. He said to her[-as], ‘Who is the old man I[-la] saw?’ She[-as] said, ‘That is my[-as] husband[-as]’.

قَالَ فَوَصِيفٌ رَأَيْتُهُ مَعَهُ قَالَتْ ذَلِكَ ابْنِي قَالَ فَإِنِّي رَأَيْتُهُ وَ قَدْ أَضْجَعَهُ وَ أَخَذَ الْمُدْيَةَ لِيَذْبَحَهُ

He[-la] said, ‘The servant I[-la] saw being with him[-as]?’ She[-as] said, ‘That is my[-as] son[-as]’. He[-la] said, ‘I[-la] saw him[-as] and he[-as] had laid him[-as] down and took the knife in order to slaughter him[-as]’.

فَقَالَتْ كَذَبْتَ إِنَّ إِبْرَاهِيمَ أَرْحَمُ النَّاسِ كَيْفَ يَذْبَحُ ابْنَهُ قَالَ فَوَ رَبِّ السَّمَاءِ وَ الْأَرْضِ وَ رَبِّ هَذَا الْبَيْتِ لَقَدْ رَأَيْتُهُ أَضْجَعَهُ وَ أَخَذَ الْمُدْيَةَ

She[-as] said, ‘You[-la] are lying! Ibrahim[-as] is most merciful of the people, how can he[-as] slaughter his[-as] own son[-as]?’ He[-la] said, ‘By Lord[-azwj] of the sky and the earth! And by Lord[-azwj] of this House (Kabah)! I[-la] have seen him[-as] lay him[-as] down and take the knife’.

فَقَالَتْ وَ لِمَ قَالَ يَزْعُمُ أَنَّ رَبَّهُ أَمَرَهُ بِذَلِكَ قَالَتْ فَحَقٌّ لَهُ أَنْ يُطِيعَ رَبَّهُ

She[-as] said, ‘And why?’ He[-la] said, ‘He[-as] claimed that his[-as] Lord[-azwj] had Commanded him[-as] with that’. She[-as] said, ‘It is a right for him[-as] that he[-as] obeys his[-as] Lord[-azwj]’.

فَوَقَعَ فِي نَفْسِهَا أَنَّهُ قَدْ أُمِرَ فِي ابْنِهَا بِأَمْرٍ فَلَمَّا قَضَتْ مَنَاسِكَهَا أَسْرَعَتْ فِي الْوَادِي رَاجِعَةً إِلَى مِنًى وَ هِيَ وَاضِعَةٌ يَدَهَا عَلَى رَأْسِهَا تَقُولُ رَبِّي لَا تُؤَاخِذْنِي بِمَا عَمِلْتُ بِأُمِّ إِسْمَاعِيلَ الْحَدِيثَ.

It occurred in her[-as] self that a matter had been Commanded regarding her[-as] son[-as]. When she[-as] had fulfilled her[-as] rituals, she[-as] hastened in the valley returning to Mina, and she[-as] was placing her[-as] hand upon her[-as] head saying, ‘My[-as] Lord[-azwj]! Do not Seize me[-as] with what I[-as] have done with the mother[-as] of Ismail[-as]!’ – the Hadeeth’’.[202]

45- الْعِلَلُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ خَالِدِ بْنِ جَرِيرٍ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ آدَمَ ع لَمَّا هَبَطَ مِنَ الْجَنَّةِ اشْتَهَى مِنْ ثِمَارِهَا فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى عَلَيْهِ قَضِيبَيْنِ مِنْ عِنَبٍ فَغَرَسَهُمَا

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(The book) ‘Al Ilal’ – From his father, from Muhammad Bin Yahya Al Attar, from Sahl Bin Ziyad, from Al-Hassan Bin Mahboub, from Khalid Bin Jareer, from Abu Al Rabie the Syrian,

‘From Abu Abdullah[-asws] having said: ‘When Adam[-as] came down from the Paradise, he[-as] yearned for its fruits, so Allah[-azwj] Blessed and Exalted Send down unto him[-as] two branches of grapes. So he[-as] planted them.

فَلَمَّا أَوْرَقَا وَ أَثْمَرَا وَ بَلَغَا جَاءَ إِبْلِيسُ فَحَاطَ عَلَيْهِمَا حَائِطاً فَقَالَ لَهُ آدَمُ مَا لَكَ يَا مَلْعُونُ

When they sprouted leaves, and fruited, and matured, Iblees[-la]. He[-la] built a wall upon (around) them. Adam[-as] said to him[-la]: ‘What is the matter with you[-la], O Accursed?’

فَقَالَ لَهُ إِبْلِيسُ إِنَّهُمَا لِي فَقَالَ كَذَبْتَ فَرَضِيَا بَيْنَهُمَا بِرُوحِ الْقُدُسِ فَلَمَّا انْتَهَيَا إِلَيْهِ قَصَّ آدَمُ ع قِصَّتَهُ

Iblees[-la] said to him[-as], ‘These are mine!’ He[-as] said: ‘You[-la] are lying!’ They agreed between them with the Holy Spirit (as judge). When they ended to him, Adam[-as] narrated his[-as] story.

فَأَخَذَ رُوحُ الْقُدُسِ شَيْئاً مِنْ نَارٍ فَرَمَى بِهَا عَلَيْهِمَا فَالْتَهَبَتْ فِي أَغْصَانِهِمَا حَتَّى ظَنَّ آدَمُ أَنَّهُ لَمْ يَبْقَ مِنْهُمَا شَيْءٌ إِلَّا احْتَرَقَ وَ ظَنَّ إِبْلِيسُ مِثْلَ ذَلِكَ

The Holy Spirit grabbed something from fire and threw it upon these (grape vines). There was fire in their branches to the extent that Adam[-as] thought that nothing from these would remain except it would be incinerated, and Iblees[-la] thought similar to that.

قَالَ فَدَخَلَتِ النَّارُ حَيْثُ دَخَلَتْ وَ قَدْ ذَهَبَ مِنْهُمَا ثُلُثَاهُمَا وَ بَقِيَ الثُّلُثُ فَقَالَ الرُّوحُ أَمَّا مَا ذَهَبَ مِنْهُمَا فَحَظُّ إِبْلِيسَ لَعَنَهُ اللَّهُ وَ مَا بَقِيَ فَلَكَ يَا آدَمُ.

He[-asws] said: ‘The fire entered where it entered and two-third of these had gone (burnt down), and a third remained. The (Holy) Spirit said: ‘As for what has gone from these, it is a share of Iblees[-la], may Allah[-azwj] Curse him[-la], and whatever remains, it is for you[-as], O Adam[-as]!’’[203]

46- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ الْحُسَيْنِ بْنِ يَزِيدَ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا أَهْبَطَ آدَمَ ع أَمَرَهُ بِالْحَرْثِ وَ الزَّرْعِ وَ طَرَحَ إِلَيْهِ غَرْساً مِنْ غُرُوسِ الْجَنَّةِ

And from it, from Ali Bin Muhammad, from Salih Bin Abu Hammad, from Al-Husayn Bin Yazeed, from Al-Hassan Bin Ali Bin Abu Hamza, from Ibrahim,

From Abu Abdullah[-asws] having said: ‘When Adam[-as] descended, Allah[-azwj] Blessed and Exalted Commanded him[-as] with the ploughing and the sowing and Dropped a branch to him from the branches of the Paradise.

فَأَعْطَاهُ النَّخْلَ وَ الْعِنَبَ وَ الزَّيْتُونَ وَ الرُّمَّانَ فَغَرَسَهَا لِتَكُونَ لِعَقِبِهِ وَ ذُرِّيَّتِهِ فَأَكَلَ هُوَ مِنْ ثِمَارِهَا

He[-azwj] Gave him[-as] (branches of) dates, and the grapes, and the olives, and the pomegranates. He[-as] planted these for these to be for his[-as] posterity and his[-as] offspring. He[-as] ate from their fruits.

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فَقَالَ لَهُ إِبْلِيسُ لَعَنَهُ اللَّهُ يَا آدَمُ مَا هَذَا الْغَرْسُ الَّذِي لَمْ أَكُنْ أَعْرِفُهُ فِي الْأَرْضِ وَ قَدْ كُنْتُ بِهَا قَبْلَكَ اتْذَنْ لِي آكُلْ مِنْهُ شَيْئاً فَأَبَى أَنْ يُطْعِمَهُ

Iblees[la], may Allah[azwj] Curse him[la], said to him[as], 'O Adam[as]! What is this plant which I[la] do not happen to recognise it in the earth, and I[la] have been in it before you[as]? Allow me[la] to eat something from it'. He[as] refused to feed him[la].

فَجَاءَ عِنْدَ آخِرِ عُمُرِ آدَمَ فَقَالَ لِحَوَّاءَ إِنَّهُ قَدْ أَجْهَدَنِي الْجُوعُ وَ الْعَطَشُ

He[la] came at the end-stage of the lifespan of Adam[as]. He[la] said to Hawwa[as], 'The hunger and thirst have tired me[la]'.

فَقَالَتْ لَهُ حَوَّاءُ ع إِنَّ آدَمَ عَهِدَ إِلَيَّ أَنْ لَا أُطْعِمَكَ شَيْئاً مِنْ هَذَا الْغَرْسِ لِأَنَّهُ مِنَ الْجَنَّةِ وَ لَا يَنْبَغِي لَكَ أَنْ تَأْكُلَ مِنْهُ

Hawwa[as] said to him[la]: 'Adam[as] has made a pact to me that I[as] should not feed you[la] anything from this plant because it is from the Paradise, and it is no befitting for you[la] to be eating from it!'

فَقَالَ لَهَا فَاعْصِرِي فِي كَفِّي مِنْهُ شَيْئاً فَأَبَتْ عَلَيْهِ فَقَالَ ذَرِينِي أَمَصَّهُ وَ لَا آكُلْهُ فَأَخَذَتْ عُنْقُوداً مِنْ عِنَبٍ فَأَعْطَتْهُ فَمَصَّهُ وَ لَمْ يَأْكُلْ مِنْهُ شَيْئاً لِمَا كَانَتْ حَوَّاءُ قَدْ أَكَّدَتْ عَلَيْهِ فَلَمَّا ذَهَبَ يَعَضُّهُ جَذَبَتْهُ حَوَّاءُ مِنْ فِيهِ

He[la] said to her[as], 'Squeeze some (juice) from it into my[la] palm'. She[as] refused to him[la]. He[la] said leave me[la] to lick it and I[la] will not eat it'. She[as] took a bunk of grapes and gave it to him[la]. He[la] licked it and did not eat anything from it due to what Hawwa[as] had emphasised upon. When he[la] went to bite it, Hawwa[as] pulled it away from his[la] mouth.

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى آدَمَ ع أَنَّ الْعِنَبَ قَدْ مَصَّهُ عَدُوِّي وَ عَدُوُّكَ إِبْلِيسُ لَعَنَهُ اللَّهُ وَ قَدْ حَرَّمْتُ عَلَيْكَ مِنْ عَصِيرَةِ الْخَمْرِ مَا خَالَطَهُ نَفَسُ إِبْلِيسَ

Allah[azwj] Mighty and Majestic Revealed to Adam[as]: "My[azwj] enemy and your[as] enemy, Iblees[la], may Allah[azwj] Curse him[la], has licked the grapes, and I[azwj] have Prohibited upon you[saww] from the wine juice for as long as the soul of Iblees[la] mingles it!"

فَحُرِّمَتِ الْخَمْرُ لِأَنَّ عَدُوَّ اللَّهِ إِبْلِيسَ مَكَرَ بِحَوَّاءَ حَتَّى مَصَّ الْعِنَبَةَ وَ لَوْ أَكَلَهَا لَحَرُمَتِ الْكَرْمَةُ مِنْ أَوَّلِهَا إِلَى آخِرِهَا وَ جَمِيعُ ثِمَارِهَا وَ مَا يَأْكُلُ مِنْهَا

So, the wine was Prohibited because the enemy of Allah[azwj], Iblees[la], had plotted to Hawwa[as] until he[la] licked the grapes, and had he[la] eaten them, the grapevine would have been Prohibited from it's beginning to its end, and entirety of its fruits, and whatever is eaten from these.

ثُمَّ إِنَّهُ قَالَ لِحَوَّاءَ ع فَلَوْ أَمْصَصْتِنِي شَيْئاً مِنْ هَذَا التَّمْرِ كَمَا أَمْصَصْتِنِي مِنَ الْعِنَبِ فَأَعْطَتْهُ تَمْرَةً فَمَصَّهَا

Then he[la] said to Hawwa[as], 'If you[as] could let me lick something from these dates, like what you[as] let me[la] lick from the grapes'. She[as] gave him[la] dates. He[la] licked these.

وَ كَانَتِ الْعِنَبَةُ وَ التَّمْرُ أَشَدَّ رَائِحَةً وَ أَزْكَى مِنَ الْمِسْكِ الْأَذْفَرِ وَ أَحْلَى مِنَ الْعَسَلِ فَلَمَّا مَصَّهُمَا عَدُوُّ اللَّهِ ذَهَبَتْ رَائِحَتُهُمَا وَ انْتَقَصَتْ حَلَاوَتُهُمَا

And it was so that the grapes and the dates were of intense aroma and purer than the yellow musk, and sweeter than the honey. When the enemy of Allah-azwj licked these, their aromas went away, and their sweetness was terminated'.

قَالَ أَبُو عَبْدِ اللَّهِ ع ثُمَّ إِنَّ إِبْلِيسَ الْمَلْعُونَ ذَهَبَ بَعْدَ وَفَاةِ آدَمَ ع فَبَالَ فِي أَصْلِ الْكَرْمَةِ وَ النَّخْلَةِ فَجَرَى الْمَاءُ فِي عُرُوقِهِمَا بِبَوْلِ عَدُوِّ اللَّهِ

Abu Abdullah-asws said: 'Then Iblees-la the Accursed went after the expiry of Adam-as and he-la urinated in the roots of the grapevine and the palm tree. So, the water (urine) flowed in their roots with the urine of the enemy of Allah-azwj.

فَمِنْ ثَمَّ يَخْتَمِرُ الْعِنَبُ وَ التَّمْرُ فَحَرَّمَ اللَّهُ عَزَّ وَ جَلَّ عَلَى ذُرِّيَّةِ آدَمَ كُلَّ مُسْكِرٍ لِأَنَّ الْمَاءَ جَرَى بِبَوْلِ عَدُوِّ اللَّهِ فِي النَّخْلَةِ وَ الْعِنَبِ وَ صَارَ كُلُّ مُخْتَمِرٍ خَمْراً لِأَنَّ الْمَاءَ اخْتَمَرَ فِي النَّخْلَةِ وَ الْكَرْمَةِ مِنْ رَائِحَةِ بَوْلِ عَدُوِّ اللَّهِ إِبْلِيسَ لَعَنَهُ اللَّهُ.

Thus, from then on, the grapes and the dates were brewed (to produce intoxicants), so Allah-azwj Mighty and Majestic Prohibited all intoxicants unto the offspring of Adam-as, because the water flowed with the urine of Iblees-la, enemy of Allah-azwj, in the palm tree and the grape (vines), and every fermented substance (dough) is wine, because the water fermented in the palm tree and the grape-vine from the smell of the urine of the enemy of Allah-azwj, Iblees-la, may Allah-azwj Curse him-la''.[204]

47- تَفْسِيرُ الْإِمَامِ، قِيلَ لِلْإِمَامِ ع فَعَلَى هَذَا لَمْ يَكُنْ إِبْلِيسُ أَيْضاً مَلَكاً

Tafseer of the Imam (Hassan Al-Askari-asws) – It was said to the Imam-asws, 'So, based upon this as well, Iblees-la did not happen to be an Angel'.

فَقَالَ لَا بَلْ كَانَ مِنَ الْجِنِّ أَ مَا تَسْمَعُونَ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ إِذْ قُلْنا لِلْمَلائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كانَ مِنَ الْجِنِ وَ هُوَ الَّذِي قَالَ اللَّهُ عَزَّ وَ جَلَ وَ الْجَانَّ خَلَقْناهُ مِنْ قَبْلُ مِنْ نارِ السَّمُومِ إِلَى آخِرِ مَا مَرَّ فِي قِصَّةِ هَارُوتَ وَ مَارُوتَ.

He-asws said: 'No, but he-la was from the Jinn. Are you not listening to Allah-azwj Mighty and Majestic Saying: ***And when We Said to the Angels: "Do Sajdah to Adam!" So they did Sajdah, except for Iblees. He was from the Jinn, [18:50]***; and he-la is the one Allah-azwj Mighty and Majestic Said of: ***And the Jaan, We Created him from before, from the toxic fire [15:27]***' – up to the end of what has passed in the story of Harut and Marut''.[205]

48- النهج، نهج البلاغة فِي خُطْبَةٍ يَذْكُرُ فِيهَا خِلْقَةَ آدَمَ ع قَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ اسْتَأْدَى اللَّهُ سُبْحَانَهُ وَ تَعَالَى الْمَلَائِكَةَ وَدِيعَتَهُ لَدَيْهِمْ وَ عَهْدَ وَصِيَّتِهِ إِلَيْهِمْ فِي الْإِذْعَانِ بِالسُّجُودِ لَهُ وَ الْخُنُوعِ لِتَكْرِمَتِهِ

(The book) Nahj Al Balagah –

'In a sermon mentioning in it the Creation of Adam-as, he-asws, may the Salawaat of Allah-azwj be upon him-as, said: 'And Allah-azwj the Glorious and Exalted Summoned the Angels for His-azwj

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[205] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 47

Entrustment with them and a Pact of His-azwj Advice to them regarding their acquiescence by doing Sajdah to him-as, and submission to his-as prestige.

فَقَالَ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ وَ قَبِيلَهُ اعْتَرَتْهُمُ الْحَمِيَّةُ وَ غَلَبَتْ عَلَيْهِمُ الشِّقْوَةُ وَ تَعَزَّزُوا بِخِلْقَةِ النَّارِ وَ اسْتَوْهَنُوا خَلْقَ الصَّلْصَالِ

He-azwj Said: ‘***“Do Sajdah to Adam!” [18:50]***’. They performed Sajdah except Iblees-la and his-la tribe (p.s. the words ‘and his-la tribe’ is neither in the Quran nor in Nahj Al-Balagah). The self-esteem withheld them, and the wretchedness overcame upon them, and they-la endeared with a creation of the fire and they belittled the creation of the clay.

فَأَعْطَاهُ النَّظِرَةَ اسْتِحْقَاقاً لِلسُّخْطَةِ وَ اسْتِتْمَاماً لِلْبَلِيَّةِ وَ إِنْجَازاً لِلْعِدَةِ فَقَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلى يَوْمِ الْوَقْتِ الْمَعْلُومِ

Allah-azwj Granted him-as the Respite (time), to be deserving of the Wrath and completion of the Trial, and fulfilment of the term. He-azwj Said: ‘***He Said: “So you are of the Respited ones [38:80] Up to the Day of the known time!” [38:81]***.

ثُمَّ أَسْكَنَ سُبْحَانَهُ آدَمَ دَاراً أَرْغَدَ فِيهَا عَيْشَهُ وَ آمَنَ فِيهَا مَحَلَّتَهُ وَ حَذَّرَهُ إِبْلِيسَ وَ عَدَاوَتَهُ فَاغْتَرَّهُ عَدُوُّهُ نَفَاسَةً عَلَيْهِ بِدَارِ الْمُقَامِ وَ مُرَافَقَةِ الْأَبْرَارِ.

Then He-azwj the Glorious Settled Adam-as in a house wherein his-as life was pleasant, and was safe in his-as place, and He-azwj Cautioned him-as of Iblees-la and his-la enmity. His-as enemy deceived him-as, envying upon him-as of the house of (high) position, and friendship of the righteous’’.[206]

49- النهج، نهج البلاغة فِي الْخُطْبَةِ الْقَاصِعَةِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْحَمْدُ لِلَّهِ الَّذِي لَبِسَ الْعِزَّ وَ الْكِبْرِيَاءَ وَ اخْتَارَهُمَا لِنَفْسِهِ دُونَ خَلْقِهِ وَ جَعَلَهُمَا حِمًى وَ حَرَماً عَلَى غَيْرِهِ وَ اصْطَفَاهُمَا لِجَلَالِهِ وَ جَعَلَ اللَّعْنَةَ عَلَى مَنْ نَازَعَهُ فِيهِمَا مِنْ عِبَادِهِ

(The book) ‘Nahj Al Balagah’ -

‘In the sermon ‘Al-Qasia’ (192), Amir Al-Momineen-asws said: ‘The Praise is for Allah-azwj Who Wears the Honour and the Greatness and has Chosen the two for Himself besides His-azwj creatures, and Made them a Curse and Prohibition upon others, and He-azwj Chose them for His-azwj Majesty, and Made the Curse to be upon the one from the His-azwj servants who contends Him-azwj regarding these two.

ثُمَّ اخْتَبَرَ بِذَلِكَ مَلَائِكَتَهُ الْمُقَرَّبِينَ لِيَمِيزَ الْمُتَوَاضِعِينَ مِنْهُمْ مِنَ الْمُسْتَكْبِرِينَ

Then He-azwj Tried His-azwj Angels of Proximity with that in order to distinguish between the humble ones from them, from the arrogant ones.

فَقَالَ سُبْحَانَهُ وَ هُوَ الْعَالِمُ بِمُضْمَرَاتِ الْقُلُوبِ وَ مَحْجُوبَاتِ الْغُيُوبِ إِنِّي خالِقٌ بَشَراً مِنْ طِينٍ فَإِذا سَوَّيْتُهُ وَ نَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ ساجِدِينَ فَسَجَدَ الْمَلائِكَةُ كُلُّهُمْ أَجْمَعُونَ إِلَّا إِبْلِيسَ اعْتَرَضَتْهُ الْحَمِيَّةُ

The Glorious Said, and He-azwj Knows the consciences of the hearts and the hidden matters of the unseen: ***When your Lord said to the Angels: “I am going to Create a human from clay***

[206] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 48

[38:71] So when I Complete him and Breath from My spirit into him, then fall down to him in Sajdah!" [38:72] So the Angels performed Sajdah, all of them altogether [38:73] Except Iblees. [38:74]. The disdain hindered him[-la].

فَافْتَخَرَ عَلَى آدَمَ بِخَلْقِهِ وَ تَعَصَّبَ عَلَيْهِ لِأَصْلِهِ فَعَدُوُّ اللَّهِ إِمَامُ الْمُتَعَصِّبِينَ وَ سَلَفُ الْمُسْتَكْبِرِينَ الَّذِي وَضَعَ أَسَاسَ الْعَصَبِيَّةِ وَ نَازَعَ اللَّهَ رِدَاءَ الْجَبَرِيَّةِ وَ ادَّرَعَ لِبَاسَ التَّعَزُّزِ وَ خَلَعَ قِنَاعَ التَّذَلُّلِ

He[-la] prided upon Adam[-as] with his[-la] creation and was prejudicial against him[-as] due to his[-as] origin. The enemy of Allah[-azwj] is a leader of the prejudicial ones and the fore-runner of the arrogant ones, the one[-la] who placed the foundation of the prejudices and contended Allah[-azwj] of the robe of the Greatness and put on the dress of the haughtiness and removed the covering of humility'.

إِلَى قَوْلِهِ فَاعْتَبِرُوا بِمَا كَانَ مِنْ فِعْلِ اللَّهِ بِإِبْلِيسَ إِذْ أَحْبَطَ عَمَلَهُ الطَّوِيلَ وَ جَهْدَهُ الْجَهِيدَ وَ كَانَ قَدْ عَبَدَ اللَّهَ سِتَّةَ آلَافِ سَنَةٍ لَا يُدْرَى أَ مِنْ سِنِي الدُّنْيَا أَمْ مِنْ سِنِي الْآخِرَةِ عَنْ كِبْرِ سَاعَةٍ وَاحِدَةٍ

Up to his[-asws] words: 'So take a lesson with what has happened from Deed of Allah[-azwj] with Iblees[-la] when He[-azwj] Dropped his[-la] lengthy deeds and his[-la] extensive efforts, and he[-la] had worshipped Allah[-azwj] for six thousand years, not known whether it is from years of the world or from years of the Hereafter, due to the arrogance of one hour (time).

فَمَنْ بَعْدَ إِبْلِيسَ يَسْلَمُ عَلَى اللَّهِ بِمِثْلِ مَعْصِيَتِهِ كَلَّا مَا كَانَ اللَّهُ سُبْحَانَهُ لِيُدْخِلَ الْجَنَّةَ بَشَراً بِأَمْرٍ أَخْرَجَ بِهِ مَلَكاً إِنَّ حُكْمَهُ فِي أَهْلِ السَّمَاءِ وَ أَهْلِ الْأَرْضِ لَوَاحِدٌ وَ مَا بَيْنَ اللَّهِ وَ بَيْنَ أَحَدٍ مِنْ خَلْقِهِ هَوَادَةٌ فِي إِبَاحَةِ حِمًى حَرَّمَهُ عَلَى الْعَالَمِينَ

So who, from after Iblees[-la], can be safe from Allah[-azwj] with similar to his[-la] disobedience? Never (no one)! Allah[-azwj] the Glorious was not going to let a human enter the Paradise with a matter an Angel has been expelled due to it. His[-azwj] Judgment regarding people of the sky and people of the earth is one, and there is no allowance between Allah[-azwj] and anyone from His[-azwj] creatures in legalising an undesirability He[-azwj] had Prohibited upon the worlds.

فَاحْذَرُوا عِبَادَ اللَّهِ عَدُوَّ اللَّهِ أَنْ يُعْدِيَكُمْ بِدَائِهِ وَ أَنْ يَسْتَفِزَّكُمْ بِخَيْلِهِ وَ رَجِلِهِ فَلَعَمْرِي لَقَدْ فَوَّقَ لَكُمْ سَهْمَ الْوَعِيدِ وَ أَغْرَقَ بِكُمْ بِالنَّزْعِ الشَّدِيدِ وَ رَمَاكُمْ مِنْ مَكَانٍ قَرِيبٍ

So be cautioned, servants of Allah[-azwj], from his[-la] calling you all with his[-la] call, and pull you with his[-la] cavalry and his[-la] infantry. By my[-asws] life! He[-la] has already placed the arrow of the threat in the bow for you and has immersed in you all with the severe stretching, and shooting at you from a nearby place!

وَ قَالَ رَبِّ بِما أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ قَذْفاً بِغَيْبٍ بَعِيدٍ وَ رَجْماً بِظَنٍّ غَيْرِ مُصِيبٍ فَصَدَّقَهُ بِهِ أَبْنَاءُ الْحَمِيَّةِ وَ إِخْوَانُ الْعَصَبِيَّةِ وَ فُرْسَانُ الْكِبْرِ وَ الْجَاهِلِيَّةِ

And he[-la] said, ***He said, 'Lord! Due to You having Misled me, I will adorn for them in the earth and will mislead them in their entirety [15:39]*** – being a slander with a far-fetched hidden matter, and an accusation with incorrect conjecture. They ratified him[-la], the sons of vanity and the brothers of prejudices, and the kings of arrogance, and the ignoramuses.

إِلَى قَوْلِهِ ع فَاجْعَلُوا عَلَيْهِ حَدَّكُمْ وَ لَهُ جِدَّكُمْ فَلَعَمْرُ اللَّهِ لَقَدْ فَخَرَ عَلَى أَصْلِكُمْ وَ وَقَعَ فِي حَسَبِكُمْ وَ دَفَعَ فِي نَسَبِكُمْ وَ أَجْلَبَ بِخَيْلِهِ عَلَيْكُمْ وَ قَصَدَ بِرَجِلِهِ سَبِيلَكُمْ إِلَى آخِرِ الْخُطْبَةِ.

Up to his-asws words: 'So make your sharpness to be against him-la and your efforts for it. By the Command of Allah-azwj! He-la had prided upon your origin, and spoken badly regarding your affiliations, and repelled regarding your lineage, and he-la pulled with his-la cavalry upon you and aimed with his-la infantry to your ways' – up to the end of the sermon''.[207]

50- الْمَحَاسِنُ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ أَبِي هَدِيَّةَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَ رَسُولَ اللَّهِ ص كَانَ ذَاتَ يَوْمٍ جَالِساً عَلَى بَابِ الدَّارِ مَعَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع إِذْ أَقْبَلَ شَيْخٌ فَسَلَّمَ عَلَى رَسُولِ اللَّهِ ص ثُمَّ انْصَرَفَ

(The book) 'Al Mahasin' – From Abdullah Bin Al Salt, from Abu Hadiya, from Anas Bin Malik (well-known fabricator),

'One day Rasool-Allah-saww was seated at the door of the house. With him-saww was Ali Bin Abu Talib-asws when an old man came. He greeted unto Rasool-Allah-saww, then left.

فَقَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ ع أَ تَعْرِفُ الشَّيْخَ فَقَالَ لَهُ عَلِيٌّ مَا أَعْرِفُهُ فَقَالَ ص هَذَا إِبْلِيسُ فَقَالَ عَلِيٌّ ع لَوْ عَلِمْتُ يَا رَسُولَ اللَّهِ لَضَرَبْتُهُ ضَرْبَةً بِالسَّيْفِ فَخَلَّصْتُ أُمَّتَكَ مِنْهُ

Rasool-Allah-saww said to Ali-asws: 'Did you-asws recognise the old man?' Ali-asws said to him-saww: 'I-asws did not recognise him'. He-saww said: 'This is Iblees-la'. Ali-asws said, 'If I-asws had known, O Rasool-Allah-saww, I-asws would have struck him-la with a strike with the sword and finished off your-saww community from him-la!'

قَالَ فَانْصَرَفَ إِبْلِيسُ إِلَى عَلِيٍّ ع فَقَالَ لَهُ ظَلَمْتَنِي يَا أَبَا الْحَسَنِ أَ مَا سَمِعْتَ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ شارِكْهُمْ فِي الْأَمْوالِ وَ الْأَوْلادِ فَوَ اللَّهِ مَا شَرِكْتُ أَحَداً أَحَبَّكَ فِي أُمَّتِهِ.

He (Anas the well-known fabricator) said, 'Iblees-la came to Ali-asws and said, 'You-asws have been unjust to me-la, O Abu Al-Hassan-asws! Have you-asws not heard Allah-azwj Mighty and Majestic Saying: ***and participate in their wealth and their children [17:64]***? By Allah-azwj! I-la have not participate with anyone from his-saww community who loves you-asws''.[208]

51- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ حَسَّانَ الْوَاسِطِيِّ رَفَعَ الْحَدِيثَ قَالَ: أَتَتِ امْرَأَةٌ مِنَ الْجِنِّ إِلَى رَسُولِ اللَّهِ ص فَآمَنَتْ بِهِ وَ حَسُنَ إِسْلَامُهَا فَجَعَلَتْ تَجِيئُهُ فِي كُلِّ أُسْبُوعٍ فَغَابَتْ عَنْهُ أَرْبَعِينَ يَوْماً ثُمَّ أَتَتْهُ فَقَالَ لَهَا رَسُولُ اللَّهِ ص مَا الَّذِي أَبْطَأَ بِكِ يَا جِنِّيَّةُ

And from him, from Ali Bin Hassan Al Wasity, raising the Hadeeth, said,

'A woman from the Jinn came to Rasool-Allah-saww. She believed in him-saww and her Islam was good. She kept coming every week. She was absent from him-saww for forty days, then she came to him-saww. Rasool-Allah-saww said to her: 'What is that which has delayed you, O (female) Jinn?'

[207] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 49
[208] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 50

فَقَالَتْ يَا رَسُولَ اللَّهِ أَتَيْتُ الْبَحْرَ الَّذِي هُوَ مُحِيطٌ بِالدُّنْيَا فِي أَمْرٍ أَرَدْتُهُ فَرَأَيْتُ عَلَى شَطِّ ذَلِكَ الْبَحْرِ صَخْرَةً خَضْرَاءَ وَ عَلَيْهَا رَجُلٌ جَالِسٌ قَدْ رَفَعَ يَدَيْهِ إِلَى السَّمَاءِ وَ هُوَ يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ إِلَّا مَا غَفَرْتَ لِي

She said, 'I came to a sea which surrounds the world regarding a matter I had intended. I saw a green rock upon the coast of that sea, and upon it was a man seated, and he had raised his hands towards the sky, and he was saying, 'O Allah-azwj! I ask You-azwj by the right of Muhammad-saww, and Ali-asws, and Fatima-asws, and Al-Hassan-asws and Al-Husayn-asws, please Forgive me!'

فَقُلْتُ لَهُ مَنْ أَنْتَ قَالَ أَنَا إِبْلِيسُ فَقُلْتُ وَ مِنْ أَيْنَ تَعْرِفُ هَؤُلَاءِ

I said to him, 'Who are you?' He-la said, 'I-la am Iblees-la'. I said, 'And from where do you-la know them-asws?'

قَالَ إِنِّي عَبَدْتُ رَبِّي فِي الْأَرْضِ كَذَا وَ كَذَا سَنَةً وَ عَبَدْتُ رَبِّي فِي السَّمَاءِ كَذَا وَ كَذَا سَنَةً مَا رَأَيْتُ فِي السَّمَاءِ أُسْطُوَانَةً إِلَّا وَ عَلَيْهَا مَكْتُوبٌ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ أَيَّدْتُهُ بِهِ.

He-la said, 'I-la worshipped my-la Lord-azwj in the earth for such and such years and worshipped my-la Lord-azwj in the sky for such and such years. I-la have not seen any pillar in the sky except and upon it is inscribed, 'There is no god except Allah-azwj, Muhammad-saww is Rasool-saww of Ali-asws, Ali-asws is Emir of the Momineen-asws. I-azwj Supported him-saww by him-asws!''[209]

52- وَ مِنْهُ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْأَصْفَهَانِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ظَهَرَ إِبْلِيسُ لِيَحْيَى بْنِ زَكَرِيَّا ع وَ إِذَا عَلَيْهِ مَعَالِيقُ مِنْ كُلِّ شَيْءٍ فَقَالَ لَهُ يَحْيَى مَا هَذِهِ الْمَعَالِيقُ يَا إِبْلِيسُ فَقَالَ هَذِهِ الشَّهَوَاتُ الَّتِي أَصَبْتُهَا مِنِ ابْنِ آدَمَ

And from him, from Al Qasim Bin Muhammad Al Asfahany, from Suleyman Bin Dawood Al Minqary, from Hafs Bin Giyas,

'From Abu Abdullah-asws having said: 'Iblees-la appeared to Yahya Bin Zakariya-as, and behold, there were suspended items upon him-la from all things. Yahya-as said to him-la, 'What are these suspended items?' These are lustful desires which I-la have attained from the children of Adam-as'.

قَالَ فَهَلْ لِي مِنْهَا شَيْءٌ قَالَ رُبَّمَا شَبِعْتَ فَثَقَّلْتُكَ عَنِ الصَّلَاةِ وَ الذِّكْرِ قَالَ يَحْيَى لِلَّهِ عَلَيَّ أَنْ لَا أَمْلَأَ بَطْنِي مِنْ طَعَامٍ أَبَداً

He-as said, 'Is there something from these for me-as?' He-la said, 'Sometimes you-as are satiated, so I-la make you-as to be sluggish from the Salat and the Zikr'. Yahya-as said, 'For Allah-azwj upon me-as is that I-la will not fill up my-as belly from food, ever!'

فَقَالَ إِبْلِيسُ لِلَّهِ عَلَيَّ أَنْ لَا أَنْصَحَ مُسْلِماً أَبَداً

Iblees-la said, 'For Allah-azwj upon me-la is that I-la will not give good advice to any Muslim, ever!'

[209] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 51

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا حَفْصُ وَ لِلَّهِ عَلَى جَعْفَرٍ وَ آلِ جَعْفَرٍ أَنْ لَا يَمْلَئُوا بُطُونَهُمْ مِنْ طَعَامٍ أَبَداً وَ لِلَّهِ عَلَى جَعْفَرٍ وَ آلِ جَعْفَرٍ أَنْ لَا يَعْمَلُوا لِلدُّنْيَا أَبَداً.

The Abu Abdullah[-asws] said, 'O Hafs! And for Allah[-azwj] upon Ja'far[-asws] and the family of Ja'far[-asws] is that they will not fill up their bellies from food, ever! And for Allah[-azwj] upon Ja'far[-asws] and family of Ja'far[-asws] is that they will not work for the world, ever!''[210]

53- الْمَحَاسِنُ، عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع إِنَّ لِإِبْلِيسَ كُحْلًا وَ سَفُوفاً وَ لَعُوقاً فَأَمَّا كُحْلُهُ فَالنَّوْمُ وَ أَمَّا سَفُوفُهُ فَالْغَضَبُ وَ أَمَّا لَعُوقُهُ فَالْكَذِبُ.

(The book) 'Al Mahasin' –

'From Al-Reza[-asws], from his[-asws] forefathers[-asws] having said: 'Ali Bin Abu Talib[-asws] said: 'For Iblees[-la] there is Kohl, and powder, and a feeding spoon. As for his[-la] Kohl, it is the sleep, and as for his[-la] powders, it is the anger, and as for his[-la] feeding spoon, it is the lie''.[211]

54- الْعَيَّاشِيُّ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ إِبْلِيسَ أَ كَانَ مِنَ الْمَلَائِكَةِ أَوْ كَانَ يَلِي شَيْئاً مِنْ أَمْرِ السَّمَاءِ

Al Ayyashi, from Jameel Bin Darraj who said,

'I asked Abu Abdullah[-asws] about Iblees[-la], 'Was he[-la] from the Angels or what he[-la] in charge of something from the matters of the sky?'

فَقَالَ لَمْ يَكُنْ مِنَ الْمَلَائِكَةِ وَ كَانَتِ الْمَلَائِكَةُ تَرَى أَنَّهُ مِنْهَا وَ كَانَ اللَّهُ يَعْلَمُ أَنَّهُ لَيْسَ مِنْهَا وَ لَمْ يَكُنْ يَلِي شَيْئاً مِنْ أَمْرِ السَّمَاءِ وَ لَا كَرَامَةَ

He[-asws] said, 'He[-la] did not happen to be from the Angels, and the Angels used to view that he[-la] is from them, and Allah[-azwj] Knew he[-la] wasn't from them, and he[-la] did not happen to be in charge of anything from the matters of the sky, nor any prestige.

فَأَتَيْتُ الطَّيَّارَ فَأَخْبَرْتُهُ بِمَا سَمِعْتُ فَأَنْكَرَ وَ قَالَ كَيْفَ لَا يَكُونُ مِنَ الْمَلَائِكَةِ وَ اللَّهُ يَقُولُ لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ

I went to Al-Tayyar and informed him with what I had heard. He denied, and said, 'How can he[-la] not be from the Angels and Allah[-azwj] Said to the Angels: ***then fall down to him in Sajdah!" [38:72] So the Angels performed Sajdah, all of them altogether [38:73] Except Iblees. [38:74]***?'

فَدَخَلَ عَلَيْهِ الطَّيَّارُ فَسَأَلَهُ وَ أَنَا عِنْدَهُ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَ يا أَيُّهَا الَّذِينَ آمَنُوا فِي غَيْرِ مَكَانٍ فِي مُخَاطَبَةِ الْمُؤْمِنِينَ أَ يَدْخُلُ فِي هَذِهِ الْمُنَافِقُونَ

Al-Tayyar entered to see him[-asws]. He asked him[-asws] while I was in his[-asws] presence. He said to him[-asws], 'May I be sacrificed for you[-asws]! Words of Allah[-azwj]: ***O you those who are believing! [2:104]***, in other places (as well) in Addressing the Momineen, are the hypocrites included in this?'

[210] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 52
[211] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 53

قَالَ نَعَمْ يَدْخُلُ فِي هَذِهِ الْمُنَافِقُونَ وَ الضُّلَّالُ وَ كُلُّ مَنْ أَقَرَّ بِالدَّعْوَةِ الظَّاهِرَةِ.

He-asws said: 'Yes, the hypocrites, and the straying ones, and everyone who apparently accepted the call (to Al-Islam) are included in this''.[212]

55- الْعَيَّاشِيُّ، عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: سَأَلْتُهُ عَنْ إِبْلِيسَ أَ كَانَ مِنَ الْمَلَائِكَةِ أَوْ هَلْ كَانَ يَلِي شَيْئاً مِنْ أَمْرِ السَّمَاءِ

Al Ayyashi, from Jameel Bin Darraj,

'From Abu Abdullah-asws, he (the narrator) said, 'I asked him-asws about Iblees-la, 'Was he-la from the Angels, or was he-la in charge of anything from the matters of the sky?'

قَالَ لَمْ يَكُنْ مِنَ الْمَلَائِكَةِ وَ لَمْ يَكُنْ يَلِي شَيْئاً مِنْ أَمْرِ السَّمَاءِ وَ كَانَ مِنَ الْجِنِّ وَ كَانَ مَعَ الْمَلَائِكَةِ وَ كَانَتِ الْمَلَائِكَةُ تَرَى أَنَّهُ مِنْهَا وَ كَانَ اللَّهُ يَعْلَمُ أَنَّهُ لَيْسَ مِنْهَا فَلَمَّا أُمِرَ بِالسُّجُودِ كَانَ مِنْهُ الَّذِي كَانَ.

He-asws said: 'He-la did not happen to be from the Angels and did not happen to be in charge of anything from the matters of the sky, and he-la was from the Jinn, and he-la was with the Angels, and the Angels used to view that he-la is from them, and Allah-azwj Knew that he-la wasn't from them. When he-la was Commanded with the Sajdah, it happened from him-la what happened''.[213]

56- الْعَيَّاشِيُّ، عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ وَ لَآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ قَالَ أَمْرُ اللَّهِ بِمَا أَمَرَ بِهِ.

Al Ayyashi, from Yunus, from one of his companions,

'From Abu Abdullah-asws regarding Words of Allah-azwj (Quoting Iblees-la): ***and I will instruct them, and they would change the nature (Created by) Allah'; [4:119]***. He-asws said: 'Commands of Allah-azwj what He-azwj has Commanded with''.[214]

57- وَ مِنْهُ، عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ وَ لَآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ قَالَ دِينَ اللَّهِ.

And from him, from Jabir,

'From Abu Ja'far-asws regarding Words of Allah-azwj (Quoting Iblees-la): ***and I will instruct them, and they would change the nature (Created by) Allah'; [4:119]***. He-asws said; '(They will change the) Religion of Allah-azwj''.[215]

58- الْعَيَّاشِيُّ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ص قَالَ: كَانَ إِبْلِيسُ أَوَّلَ مَنْ نَاحَ وَ أَوَّلَ مَنْ تَغَنَّى وَ أَوَّلَ مَنْ حَدَا

Al Ayyashi, from Jabir,

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[213] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 55
[214] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 56
[215] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 57

‘From the Prophet-saww having said: ‘Iblees-la was the first one to lament and the first one to sing, and the first one to mourn’.

قَالَ لَمَّا أَكَلَ آدَمُ مِنَ الشَّجَرَةِ تَغَنَّى فَلَمَّا أُهْبِطَ حَدَا بِهِ فَلَمَّا اسْتَقَرَّ عَلَى الْأَرْضِ نَاحَ فَأَذْكَرَهُ مَا فِي الْجَنَّةِ

He-saww said: ‘When Adam-as had eaten from the tree, he-la sang. When he-as was Sent down, he-la mourned with it. When he-as settled upon the earth, he-la lamented. He-la remembered what was in the Paradise.

فَقَالَ آدَمُ رَبِّ هَذَا الَّذِي جَعَلْتَ بَيْنِي وَ بَيْنَهُ الْعَدَاوَةَ لَمْ أَقْوَ عَلَيْهِ وَ أَنَا فِي الْجَنَّةِ وَ إِنْ لَمْ تُعِنِّي عَلَيْهِ لَمْ أَقْوَ عَلَيْهِ

Adam-as said: ‘Lord-azwj! This is the one the enmity is made to be between me-as and him-la. I-as did not have any strength over him-la while I-as was in the Paradise, and if You-azwj do not Assist me-as upon him-la, I-as will not have strength over him-la’.

فَقَالَ اللَّهُ السَّيِّئَةُ بِالسَّيِّئَةِ وَ الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِ مِائَةٍ قَالَ رَبِّ زِدْنِي

Allah-azwj Said: “The (one) evil deed (would be counted) as the (one) evil deed, and the (one) good deed (would be counted) as ten the likes of it!” He-as said: ‘Lord-azwj! increase for me-as’.

قَالَ لَا يُولَدُ لَكَ وَلَدٌ إِلَّا جَعَلْتُ مَعَهُ مَلَكاً أَوْ مَلَكَيْنِ يَحْفَظَانِهِ قَالَ رَبِّ زِدْنِي

He-azwj Said: “No child would be born for you-as except I-azwj shall Make an Angel or two Angels protecting him!” He-as said: ‘Lord-azwj! Increase for me-as’.

قَالَ التَّوْبَةُ مَفْرُوضَةٌ فِي الْجَسَدِ مَا دَامَ فِيهَا الرُّوحُ قَالَ رَبِّ زِدْنِي

He-azwj Said: “The repentance will be necessitated (present) in the body for as long as there is the soul in it!” He-as said: ‘Lord-azwj! Increase for me-as’.

قَالَ أَغْفِرُ الذُّنُوبَ وَ لَا أُبَالِي قَالَ حَسْبِي

He-azwj Said: “I-azwj shall Forgive the sins and I-azwj do not mind!” He-as said: ‘It suffices me-as’’.

قَالَ فَقَالَ إِبْلِيسُ رَبِّ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ وَ فَضَّلْتَهُ وَ إِنْ لَمْ تَفَضَّلْ عَلَيَّ لَمْ أَقْوَ عَلَيْهِ

He-saww said: ‘So Iblees-la said: ‘This one whom You-azwj have Honoured upon me-la and Graced him-as, and if You-azwj do not Grace upon me-la I-la will not be strong upon him-as’.

قَالَ لَا يُولَدُ لَهُ وَلَدٌ إِلَّا وُلِدَ لَكَ وَلَدَانِ قَالَ رَبِّ زِدْنِي

He-azwj Said: “No child would be born for him-as except and two children would be born for you-la!” He-la said, ‘Lord-azwj! Increase for me-la’.

قَالَ تَجْرِي مِنْهُ مَجْرَى الدَّمِ فِي الْعُرُوقِ قَالَ رَبِّ زِدْنِي

He-azwj Said: 'You-la will flow from him (the children of Adam-as) the flowing of the blood in the veins". He-la said, 'Lord-azwj! Increase for me-la'.

قَالَ تَتَّخِذُ أَنْتَ وَ ذُرِّيَّتُكَ فِي صُدُورِهِمْ مَسَاكِنَ قَالَ رَبِّ زِدْنِي

He-azwj Said: "You-la and your-la offspring will take dwellings in their chests!" He-la said, 'Lord-azwj! Increase for me-la'.

قَالَ تَعِدُهُمْ وَ تُمَنِّيهِمْ وَ ما يَعِدُهُمُ الشَّيْطانُ إِلَّا غُرُوراً.

He-azwj Said: "You-la will promise them and arouse their desires!", ***and the Satan does not promise them except to deceive [4:120]***''.[216]

59- وَ مِنْهُ، عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْمَلَائِكَةَ كَانُوا يَحْسَبُونَ أَنَّ إِبْلِيسَ مِنْهُمْ وَ كَانَ فِي عِلْمِ اللَّهِ أَنَّهُ لَيْسَ مِنْهُمْ فَاسْتَخْرَجَ اللَّهُ مَا فِي نَفْسِهِ بِالْحَمِيَّةِ فَقَالَ خَلَقْتَنِي مِنْ نارٍ وَ خَلَقْتَهُ مِنْ طِينٍ.

And from him, from Dawood Bin Farqad,

'From Abu Abdullah-asws having said: 'The Angels were reckoning that Iblees-la was from them, and it was in the Knowledge of Allah-azwj that he-la wasn't from them. Allah-azwj Brought out the bias which was in his-la self. He-la said, '***You Created me from fire and Created him from clay' [7:12]***''.[217]

60- وَ مِنْهُ، عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الصِّرَاطُ الَّذِي قَالَ إِبْلِيسُ لَأَقْعُدَنَّ لَهُمْ صِراطَكَ الْمُسْتَقِيمَ ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ الْآيَةَ هُوَ عَلِيٌّ ع.

And from him, from Abu Baseer,

'From Abu Abdullah-asws having said: '***I will sit (in ambush) for them on Your Straight Path [7:16] Then I will come to them from their front, [7:17]*** – the Verse. It (Straight Path) is Ali-asws''.[218]

61- وَ مِنْهُ، عَنْ زُرَارَةَ وَ حُمْرَانَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع عَنْ قَوْلِهِ يا بَنِي آدَمَ قَالا هِيَ عَامَّةٌ.

And from him, from Zurara, and Humran, and Muhammad Bin Muslim,

'From Abu Ja'far-asws, and Abu Abdullah-asws, about His-azwj Words: ***O children of Adam! [7:27]***. They-asws both said: 'It is the generality''.[219]

62- وَ مِنْهُ، عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ عَنْ عَمِّهِ عَبْدِ السَّلَامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ: يَا عَبْدَ السَّلَامِ احْذَرِ النَّاسَ وَ نَفْسَكَ فَقُلْتُ بِأَبِي أَنْتَ وَ أُمِّي أَمَّا النَّاسُ فَقَدْ أَقْدِرُ عَلَى أَنْ أَحْذَرَهُمْ وَ أَمَّا نَفْسِي فَكَيْفَ

[216] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 58
[217] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 59
[218] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 60
[219] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 61

And from him, from Bakr Bin Muhammad Al azdy, from his uncle Abdul Salam,

'From Abu Abdullah-asws, he (the narrator) said, 'He-asws said: 'O Abdul Salam! Beware of the people and yourself'. I said, 'May my father and my mother be (sacrificed for) you-asws! As for the people, so I am able upon being wary of them, and as for myself, so how?'

قَالَ إِنَّ الْخَبِيثَ يَسْتَرِقُ السَّمْعَ يَجِيئُكَ فَيَسْتَرِقُ ثُمَّ يَخْرُجُ فِي صُورَةِ آدَمِيٍّ فَيَقُولُ قَالَ عَبْدُ السَّلَامِ

He-asws said: 'The wicked one eavesdrops, so he-la comes to you and eavesdrops, then it comes out in the chests of the people, so they say, 'Abdul Salam said (such and such)'.

فَقُلْتُ بِأَبِي أَنْتَ وَ أُمِّي هَذَا مَا لَا حِيلَةَ لَهُ قَالَ هُوَ ذَاكَ.

I said, 'May my father and my mother be (sacrificed) for you-asws! This is what there is no means for (avoiding) it'. He-asws said: 'It is (like) that''.[220]

63- تَأْوِيلُ الْآيَاتِ الْبَاهِرَةِ، بِحَذْفِ الْإِسْنَادِ مَرْفُوعاً إِلَى وَهْبِ بْنِ جُمَيْعٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ إِبْلِيسَ وَ قَوْلِهِ رَبِّ فَأَنْظِرْنِي إِلى يَوْمِ يُبْعَثُونَ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلى يَوْمِ الْوَقْتِ الْمَعْلُومِ أَيُّ يَوْمٍ هُوَ

(The book) 'Taweel Al Ayaat Al Bahira' – by a deleted chain raising to Wahab Bin Jumie,

'From Abu Abdullah-asws, he (the narrator) said, 'I asked him-asws about Iblees-la and his-la words, ***He said, 'Lord! Then Respite me up to the Day they would be Resurrected' [15:36]***. ***He said: "So you are from the Respited ones [15:37] Up to the Day of the known time" [15:38]***, 'Which day is it?'

قَالَ يَا وَهْبُ أَ تَحْسَبُ أَنَّهُ يَوْمُ يَبْعَثُ اللَّهُ النَّاسَ لَا وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْظَرَهُ إِلَى يَوْمِ يَبْعَثُ اللَّهُ قَائِمَنَا فَيَأْخُذُ بِنَاصِيَتِهِ فَيَضْرِبُ عُنُقَهُ فَذَلِكَ الْيَوْمُ هُوَ الْوَقْتُ الْمَعْلُومُ.

He-asws said: 'O Wahab! Do you reckon that it is the Day Allah-azwj will be Resurrecting the people? No! But Allah-azwj Mighty and Majestic Respited him-la up to the day Allah-azwj will be Sending our-asws Qaim-ajfj, and he-ajfj will seize his-la forelocks and strike off his-la neck. So that is the day it is the ***Day of the known time" [15:38]***''.[221]

64- الْكَافِي، عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مِنْ أَحَدٍ يَمُوتُ مِنَ الْمُؤْمِنِينَ أَحَبَّ إِلَى إِبْلِيسَ مِنْ مَوْتِ فَقِيهٍ.

(The book) 'Al Kafi' – From the number, from Al Barqy, from Usman Bin Isa, from Abu Ayoub Al Khazaz, from Suleyman Bin Khalid,

'From Abu Abdullah-asws having said: 'There is no one from the dying Momineen more beloved to Iblees-la than the death of a jurist (an understanding one)''.[222]

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[220] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 62
[221] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 63
[222] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 64

65- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ زَيْدٍ الشَّحَّامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الْعَبْدَ إِذَا سَجَدَ فَأَطَالَ السُّجُودَ نَادَى إِبْلِيسُ يَا وَيْلَهُ أَطَاعَ وَ عَصَيْتُ وَ سَجَدَ وَ أَبَيْتُ.

And from him, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Haroun Bin Kharijah, from Zayd Al Shaham,

'From Abu Abdullah-asws, he (the narrator) said, 'I heard him-asws saying: 'When the servant performs Sajdah, and he prolongs the Sajdah, Iblees-la calls out, 'O woe unto me-la! He obeyed and I-la disobeyed, and he is doing Sajdah and I-la refused!''[223]

الْخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ عِيسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عُمَرَ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنِ الْعَلَاءِ بْنِ سَيَابَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا هَبَطَ نُوحٌ ع مِنَ السَّفِينَةِ أَتَاهُ إِبْلِيسُ فَقَالَ لَهُ مَا فِي الْأَرْضِ رَجُلٌ أَعْظَمَ مِنْهُ عَلَيَّ مِنْكَ دَعَوْتَ اللَّهَ عَلَى هَؤُلَاءِ الْفُسَّاقِ فَأَرَحْتَنِي مِنْهُمْ أَ لَا أُعَلِّمُكَ خَصْلَتَيْنِ إِيَّاكَ وَ الْحَسَدَ فَهُوَ الَّذِي عَمِلَ بِي مَا عَمِلَ وَ إِيَّاكَ وَ الْحِرْصَ فَهُوَ الَّذِي عَمِلَ بِآدَمَ مَا عَمِلَ.

(The book) 'Al Khisal' – From his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad, from Ibn Isa, from Al-Hassan Bin Ali, from Umar Bin Aban Bin Usman, from Al A'ala Bin Sayaba,

'From Abu Abdullah-asws having said: 'When Noah-as descended from the ship, Iblees-la came to him-as. He-la said to him-as, 'There is no man in the earth more grievous from it than you-as are! You-as supplicated against these mischief-makers and rested me-la from them. Shall I-la teach you-as two qualities? Beware of the envy, for it is which worked with me-la what it worked, and beware of the greed, for it is which worked in Adam-as what it worked''.[224]

67- وَ مِنْهُ، بِهَذَا الْإِسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ الْبَرْقِيِّ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا دَعَا نُوحٌ ع رَبَّهُ عَزَّ وَ جَلَّ عَلَى قَوْمِهِ أَتَاهُ إِبْلِيسُ لَعَنَهُ اللَّهُ

And from him, by this chain, from Ahmad Bin Muhammad, from Muhammad Al Barqy, from Ahmad Bin Al Nazr, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far-asws having said: 'When Noah-as supplicated to his-as Lord-azwj Mighty and Majestic against his-as people, Iblees-la, may Allah-azwj Curse him-la, came to him-as.

فَقَالَ يَا نُوحُ إِنَّ لَكَ عِنْدِي يَداً أُرِيدُ أَنْ أُكَافِيَكَ عَلَيْهَا فَقَالَ نُوحٌ ع إِنَّهُ لَيُبْغَضُ إِلَيَّ أَنْ يَكُونَ لَكَ عِنْدِي يَدٌ فَمَا هِيَ

He-la said, 'O Noah-as! There is a hand (favour) for you-as with me-la, I-la was to suffice you-as upon it'. He-as said: 'It is hateful to me-as that there happens to be a hand for you-saww with me-as, so what is it?'

قَالَ بَلَى دَعَوْتَ اللَّهَ عَلَى قَوْمِكَ فَأَغْرَقْتَهُمْ فَلَمْ يَبْقَ أَحَدٌ أُغْوِيهِ فَأَنَا مُسْتَرِيحٌ حَتَّى يَنْشَأَ قَرْنٌ آخَرُ وَ أُغْوِيَهُمْ

He-la said, 'Yes! You-as supplicated to Allah-azwj against your-as people, so He-azwj Drowned them, so there does not remain anyone I-la can deviate. I-la am at rest until another generation grows up and I-la can deviate them'.

[223] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 65
[224] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 66

فَقَالَ لَهُ نُوحٌ ع مَا الَّذِي تُرِيدُ أَنْ تُكَافِئَنِي بِهِ

Noah-la said to him-la: 'What is that which you-la want to suffice me-as with?'

قَالَ اذْكُرْنِي فِي ثَلَاثِ مَوَاطِنَ فَإِنِّي أَقْرَبُ مَا أَكُونُ إِلَى الْعَبْدِ إِذَا كَانَ فِي إِحْدَاهِنَّ اذْكُرْنِي إِذَا غَضِبْتَ وَ اذْكُرْنِي إِذَا حَكَمْتَ بَيْنَ اثْنَيْنِ وَ اذْكُرْنِي إِذَا كُنْتَ مَعَ امْرَأَةٍ خَالِياً لَيْسَ مَعَكُمَا أَحَدٌ.

He-la said: 'Remember me-la in three places, for I-la shall be as close as I-la can be to the servant when he is to be in one of these (situations) – Remember me-la when you-as are angry and remember me-la when you-as judge between two and remember me-la when you-as were along with a woman and there is no one else with you two''.[225]

68- وَ مِنْهُ، بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْ مُحَمَّدٍ الْبَرْقِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ الْعَرْزَمِيِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَقُولُ إِبْلِيسُ لَعَنَهُ اللَّهُ مَا أَعْيَانِي فِي ابْنِ آدَمَ فَلَمْ يُعْيِنِي مِنْهُ وَاحِدَةٌ مِنْ ثَلَاثَةٍ أَخْذُ مَالٍ مِنْ غَيْرِ حِلِّهِ أَوْ مَنْعُهُ مِنْ حَقِّهِ أَوْ وَضْعُهُ فِي غَيْرِ وَجْهِهِ.

And from him, by the preceding chain, from Muhammad Al Barqy, from Abdul Rahman Bin Muhammad Al Azramy,

'From Abu Abdullah-asws having said: 'Iblees-la, may Allah-azwj Curse him-la, says, 'How tiring it is for me-la regarding the children of Adam-as, but it is not tiring for me-la from him in one of the three – taking wealth from without it's Permissible (means), or preventing it from it's right, or placing it in another direction''.[226]

69- الْخِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْحَسَنِ بْنِ ظَرِيفٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْآبَاءُ ثَلَاثَةٌ آدَمُ وَلَدَ مُؤْمِناً وَ الْجَانُّ وَلَدَ كَافِراً وَ إِبْلِيسُ وَلَدَ كَافِراً وَ لَيْسَ فِيهِمْ نِتَاجٌ إِنَّمَا يَبِيضُ وَ يُفْرِخُ وَ وُلْدُهُ ذُكُورٌ لَيْسَ فِيهِمْ إِنَاثٌ.

(The book) 'Al Khisal' – From Muhammad Bin Al-Hassan, from Muhammad Bin Al-Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail, from Al-Hassan Bin Tareyf, from Abu Abdul Rahman, from Muawiya Bin Ammar,

'From Abu Abdullah-asws having said: 'The fathers are three – Adam-as begets a Momin, and the Jaan beget a (Momin and a) Kafir, and Iblees-la begets a Kafir, and there isn't among them any production. But rather they lay eggs and spawn, and his-la children are males, there aren't any females among them''.[227]

مَجَالِسُ ابْنِ الشَّيْخِ، عَنْ أَحْمَدَ بْنِ هَارُونَ بْنِ الصَّلْتِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ سَعِيدٍ عَنِ الْحَسَنِ بْنِ الْقَاسِمِ عَنْ شَبِيرِ بْنِ إِبْرَاهِيمَ عَنْ سُلَيْمِ بْنِ بِلَالٍ الْمَدَنِيِّ عَنِ الرِّضَا عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع أَنَّ إِبْلِيسَ كَانَ يَأْتِي الْأَنْبِيَاءَ ع مِنْ لَدُنْ آدَمَ ع إِلَى أَنْ بَعَثَ اللَّهُ الْمَسِيحَ ع يَتَحَدَّثُ عِنْدَهُمْ وَ يُسَائِلُهُمْ وَ لَمْ يَكُنْ بِأَحَدٍ مِنْهُمْ أَشَدَّ أُنْساً مِنْهُ بِيَحْيَى بْنِ زَكَرِيَّا ع

(The book) 'Majaalis' of Ibl Al Sheykh – from Ahmad Bin Haroun Bin A Salt, from Ahmad Bin Muhammad Bin Saeed, from Al-Hassan Bin Al Qasim, from Shabir Bin Ibrahim, from Suleym in Bilal Al Madany,

[225] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 67
[226] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 68
[227] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 69

‘From Al-Reza[asws], from his[asws] father[asws], from Ja’far[asws] Bin Muhammad[asws], from his[asws] forefathers[asws]: ‘Iblees[la] used to come to the Prophets[as] since Adam[as], up to (the time) Allah[azwj] Sent the Messiah[as], discussing with them[as] and asking them[as], and there did not happen to be anyone from them[as], more comforting to him[la] than Yahya[as] Bin Zakariya[as].

فَقَالَ لَهُ يَحْيَى يَا أَبَا مُرَّةَ إِنَّ لِي إِلَيْكَ حَاجَةً فَقَالَ لَهُ أَنْتَ أَعْظَمُ قَدْراً مِنْ أَنْ أَرُدَّكَ بِمَسْأَلَةٍ فَاسْأَلْنِي مَا شِئْتَ فَإِنِّي غَيْرُ مُخَالِفِكَ فِي أَمْرٍ تُرِيدُهُ

Yahya[as] said to him[la], ‘O Abu Murra! There is a need for me[as] to you[la]’. He[la] said to him[as], ‘You[as] are of mightier worth than for me[la] to reject your[as] request, so ask me[la] whatever you[as] so desire to, for I[la] shall not oppose you[as] in any matter you[as] want’.

فَقَالَ يَحْيَى يَا أَبَا مُرَّةَ أُحِبُّ أَنْ تَعْرِضَ عَلَيَّ مَصَايِدَكَ وَ فُخُوخَكَ الَّتِي تَصْطَادُ بِهَا بَنِي آدَمَ فَقَالَ لَهُ إِبْلِيسُ حُبّاً وَ كَرَامَةً وَ وَاعَدَهُ لِغَدٍ

Yahya[as] said: ‘O Abu Murra! I[as] would love it if you[la] could present to me[as] your[la] traps and snares you[la] are preying on the children of Adam[as] with’. He[la] said to him[as], ‘Love and honour!’, and he[la] promised him[as] for the next morning.

فَلَمَّا أَصْبَحَ يَحْيَى ع قَعَدَ فِي بَيْتِهِ يَنْتَظِرُ الْمَوْعِدَ وَ أَغْلَقَ عَلَيْهِ الْبَابَ إِغْلَاقاً فَمَا شَعَرَ حَتَّى سَاوَاهُ مِنْ خَوْخَةٍ كَانَتْ فِي بَيْتِهِ فَإِذَا وَجْهُهُ صُورَةُ وَجْهِ الْقِرْدِ وَ جَسَدُهُ عَلَى صُورَةِ الْخِنْزِيرِ

When it was morning, Yahya[as] sat in his[as] house awaiting the appointment and locked the door with a lock. He[as] was not aware until he[la] appeared to him[as] from a peach which was in his house. Behold, his[la] face was a face of the monkey, and his[la] body was upon an image of the pig.

وَ إِذَا عَيْنَاهُ مَشْقُوقَتَانِ طُولًا وَ إِذَا أَسْنَانُهُ وَ فَمُهُ مَشْقُوقاً طُولًا عَظْماً وَاحِداً بِلَا ذَقَنٍ وَ لَا لِحْيَةٍ وَ لَهُ أَرْبَعَةُ أَيْدٍ يَدَانِ فِي صَدْرِهِ وَ يَدَانِ فِي مَنْكِبِهِ وَ إِذَا عَرَاقِيبُهُ قُوَادِمُهُ وَ أَصَابِعُهُ خَلْفَهُ

And behold, his[la] eyes were two long slits, and there, his[la] teeth and his[la] mouth was one long slit without any cheeks nor beard, and there were four hands for him[la] – two hands in his[la] chest, and two hand in his[la] shoulder, and there, his[la] ankles were in the front, and his[la] fingers were behind him[la].

وَ عَلَيْهِ قَبَاءٌ قَدْ شَدَّ وَسَطَهُ بِمِنْطَقَةٍ فِيهَا خُيُوطٌ مُعَلَّقَةٌ بَيْنَ أَحْمَرَ وَ أَصْفَرَ وَ أَخْضَرَ وَ جَمِيعَ الْأَلْوَانِ وَ إِذَا بِيَدِهِ جَرَسٌ عَظِيمٌ وَ عَلَى رَأْسِهِ بَيْضَةٌ وَ إِذَا فِي الْبَيْضَةِ حَدِيدَةٌ مُعَلَّقَةٌ شَبِيهَةٌ بِالْكُلَّابِ

And upon him[la] was a robe he[la] had tied in his[la] waist with a belt wherein were strings hanging, between red, and yellow and green, and all the colours, and there, in his[la] hand was a large bell, and upon his[la] head was a helmet, and there, in the helmet there was an iron hanging, resembling with the dogs.

فَلَمَّا تَأَمَّلَهُ يَحْيَى ع قَالَ لَهُ مَا هَذِهِ الْمِنْطَقَةُ الَّتِي فِي وَسَطِكَ فَقَالَ هَذِهِ الْمَجُوسِيَّةُ أَنَا الَّذِي سَنَنْتُهَا وَ زَيَّنْتُهَا لَهُمْ

When Yahya[as] contemplated him[la], said to him[la]: ‘What is this belt which is in your[la] waist?’ He[la] said, ‘This is the fire-worship. I[la] am the one who enacted it and adorned it for them’.

فَقَالَ لَهُ مَا هَذِهِ الْخُيُوطُ الْأَلْوَانُ قَالَ لَهُ هَذِهِ جَمِيعُ أَصْنَافِ النِّسَاءِ لَا تَزَالُ الْمَرْأَةُ تَصْنَعُ الصَّنِيعَ حَتَّى يَقَعَ مَعَ لَوْنِهَا فَأَفْتِنَ النَّاسَ بِهَا

He-as said to him-la: 'What are these colourful strings?' He-la said to him-as, 'These are entirety types of women. The women do not cease to be doing the things until it matches with it's colour, so I-la tempt the people with it'.

فَقَالَ لَهُ فَمَا هَذَا الْجَرَسُ الَّذِي بِيَدِكَ قَالَ هَذَا مَجْمَعُ كُلِّ لَذَّةٍ مِنْ طُنْبُورٍ وَ بَرْبَطٍ وَ مِعْزَفَةٍ وَ طَبْلٍ وَ نَايٍ وَ صُرْنَايٍ وَ إِنَّ الْقَوْمَ لَيَجْلِسُونَ عَلَى شَرَابِهِمْ فَلَا يَسْتَلِذُّونَهُ فَأُحَرِّكُ الْجَرَسَ فِيمَا بَيْنَهُمْ فَإِذَا سَمِعُوهُ اسْتَخَفَّهُمُ الطَّرَبُ فَمِنْ بَيْنِ مَنْ يَرْقُصُ وَ مِنْ بَيْنِ مَنْ يُفَرْقِعُ أَصَابِعَهُ وَ مِنْ بَيْنِ مَنْ يَشُقُّ ثِيَابَهُ

He-as said to him-la: 'What is this bell which is in your-la hand?' He-la said, 'It is a combination of every pleasure, from a mandolin, and a lute, and a drum, and the flute, and the clarinet, and that the people are sitting (gathering) upon their drinking, and they are not enjoying, so I-la move the bell in what is between them. When they hear it, so they are merry making with a musical composition, from between the one who dances, and from between the one who is clicking with his fingers, and from between the one who tightens his clothes'.

فَقَالَ لَهُ وَ أَيُّ الْأَشْيَاءِ أَقَرُّ لِعَيْنِكَ قَالَ النِّسَاءُ هُنَّ فُخُوخِي وَ مَصَايِدِي فَإِنِّي إِذَا اجْتَمَعَتْ عَلَيَّ دَعَوَاتُ الصَّالِحِينَ وَ لَعَنَاتُهُمْ صِرْتُ إِلَى النِّسَاءِ فَطَابَتْ نَفْسِي بِهِنَّ

He-as said to him-la: 'So which of the things are most delightful to your-la eyes?' He-la said, 'The women. They are my-la snares and my-la traps, for I-la, when there gather to me-la the invitations of the righteous ones, I-la go to the women and make myself-la feel good with them'.

فَقَالَ لَهُ يَحْيَى ع فَمَا هَذِهِ الْبَيْضَةُ الَّتِي عَلَى رَأْسِكَ قَالَ بِهَا أَتَوَقَّى دَعْوَةَ الْمُؤْمِنِينَ

Yahya-as said to him-la: 'What is this helmet which is upon your-la head?' He-la said, 'I-la guard against the call of the Momineen with it'.

قَالَ فَمَا هَذِهِ الْحَدِيدَةُ الَّتِي أَرَى فِيهَا قَالَ بِهَذِهِ أُقَلِّبُ قُلُوبَ الصَّالِحِينَ

He-as said: 'So what is this iron which I-as see being in it?' He-la said, 'I-la uproot the hearts of the righteous ones by it'.

قَالَ يَحْيَى ع فَهَلْ ظَفِرْتَ بِي سَاعَةً قَطُّ قَالَ لَا وَ لَكِنْ فِيكَ خَصْلَةٌ تُعْجِبُنِي

Yahya-as said, 'Have you-la ever succeeded with me-as for a moment at all?' He-la said, 'No, but there is a quality in you-as which surprises me-la'.

قَالَ يَحْيَى ع فَمَا هِيَ قَالَ أَنْتَ رَجُلٌ أَكُولٌ فَإِذَا أَفْطَرْتَ أَكَلْتَ وَ بَشِمْتَ فَيَمْنَعُكَ ذَلِكَ مِنْ بَعْضِ صَلَاتِكَ وَ قِيَامِكَ بِاللَّيْلِ

Yahya-as said, 'So what is it?' He-la said, 'You-as are a gluttonous man. When you-as break a Fast, you-as eat to the limit of satiation, so that prevents you-as from some of your-as Salats and your-as standing (for Salat) at night'.

قَالَ يَحْيَى ع فَإِنِّي أُعْطِي اللَّهَ عَهْداً أَنِّي لَا أَشْبَعُ مِنَ الطَّعَامِ حَتَّى أَلْقَاهُ قَالَ لَهُ إِبْلِيسُ وَ أَنَا أُعْطِي اللَّهَ عَهْداً أَنِّي لَا أَنْصَحُ مُسْلِماً حَتَّى أَلْقَاهُ

Yahya[-as] said: 'I[-as] hereby give Allah[-azwj] a pact that I[-as] will not satiate from the food until I[-as] meet Him[-azwj]'. Iblees[-la] said, 'And I[-la] give Allah[-azwj] a pact that I[-la] will not give good advice to a Muslim until I[-la] meet Him[-azwj]'.

ثُمَّ خَرَجَ فَمَا عَادَ إِلَيْهِ بَعْدَ ذَلِكَ.

Then he[-la] went out and did not return to him[-as] after that''.[228]

71- وَ أَقُولُ وَجَدْتُ هَذَا الْخَبَرَ فِي كِتَابِ غَوْرِ الْأُمُورِ لِلتِّرْمِذِيِّ عَلَى وَجْهٍ أَبْسَطَ فَأَحْبَبْتُ إِيرَادَهُ هُنَا قَالَ حَدَّثَنَا أَبُو مُقَاتِلٍ عَنْ صَالِحِ بْنِ سَعِيدٍ عَنْ أَبِي سَهْلٍ عَنِ الْحَسَنِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ إِبْلِيسَ عَدُوَّ اللَّهِ كَانَ يَأْتِي الْأَنْبِيَاءَ وَ يَتَحَدَّثُ إِلَيْهِمْ مِنْ لَدُنْ نُوحٍ إِلَى عِيسَى ابْنِ مَرْيَمَ وَ مَا بَيْنَ ذَلِكَ مِنَ الْأَنْبِيَاءِ غَيْرَ أَنَّهُ لَمْ يَكُنْ لِأَحَدٍ أَكْثَرَ زِيَارَةً وَ لَا أَشَدَّ اسْتِئْنَاساً مِنْهُ إِلَى يَحْيَى بْنِ زَكَرِيَّا ع

And I (Majlisi) am saying, 'I found this Hadeeth in the book 'Gowr Al Umoor' of Al Tirmidhi, upon an aspect of simplicity, so I loved it to refer to it over here. He said, 'It is narrated to us by Abu Muqatil, from Salih Bin Saeed, from Abu Sahl, from Al-Hassan who said,

'Rasool-Allah[-saww] said: 'Iblees[-la], enemy of Allah[-azwj], used to come to the Prophets[-as] and narrate to them[-as], from the time of Noah[-as] up to Isa[-as] Ibn Maryam[-as], and there was no one from the Prophets[-as] between that (period) apart from that he[-la] did not visit more frequently nor of more intense comfort from him[-la] to Yahya[-as] Bin Zakariya[-as].

وَ إِنَّهُ دَخَلَ عَلَيْهِ ذَاتَ يَوْمٍ فَلَمَّا أَرَادَ الِانْصِرَافَ مِنْ عِنْدِهِ قَالَ لَهُ يَحْيَى يَا بَا مُرَّةَ وَ اسْمُهُ الْحَارِثُ وَ كُنْيَتُهُ أَبُو مُرَّةَ وَ إِنَّمَا سَمَّاهُ اللَّهُ إِبْلِيسَ لِأَنَّهُ أُبْلِسَ مِنَ الْخَيْرِ كُلِّهِ يَوْمَ آدَمَ ع

And one day he[-la] entered to see him[-as]. When he[-la] wanted to leave from his[-as] presence, Yahya[-as] said to him[-la]: 'O Abu Murra!' – and his[-la] name is Al-Haris, and his[-la] teknonym is Abu Murra, and rather Allah[-azwj] Named him[-la] as Iblees[-la] because he[-la] is confused (despaired) from the good, all of it, on the day of Adam[-as].

فَقَالَ لَهُ يَا بَا مُرَّةَ إِنِّي سَائِلُكَ حَاجَةً فَأَحْبَبْتُ أَنْ لَا تَرُدَّنِي عَنْهَا فَقَالَ لَهُ وَ لَكَ ذَلِكَ يَا نَبِيَّ اللَّهِ فَسَلْ

He[-as] said to him[-la]: 'O Abu Murra! I[-as] want to ask you[-la] for a need. I[-as] would love it if you[-la] do not reject me[-as] about it'. He[-la] said to him[-as], 'And for you is that, O Prophet[-as] of Allah[-azwj], so ask!'

فَقَالَ لَهُ يَحْيَى بْنُ زَكَرِيَّا إِنِّي أُحِبُّكَ تَجِيئُنِي فِي صُورَتِكَ وَ خَلْقِكَ وَ تَعْرِضُ عَلَيَّ مَصَايِدَكَ الَّتِي بِهَا تُهْلِكُ النَّاسَ

Yahya[-as] Bin Zakariya[-as] said to him[-la]: 'I[-as] would love it if you[-la] could come to me[-as] in your[-la] (original) face and physique, and display to me[-as] your traps by which you[-la] destroy the people'.

قَالَ إِبْلِيسُ سَأَلْتَنِي أَمْراً عَظِيماً ضِقْتُ بِهِ ذَرْعاً وَ تَفَاقَمَ خَطْبُهُ عِنْدِي وَ لَكِنَّكَ أَعَزُّ عَلَيَّ وَ أَمَنُّ مِنْ أَنْ أَرُدَّكَ بِمَسْأَلَةٍ وَ لَا أُجِيبَكَ بِحَاجَةٍ وَ لَكِنِّي أُحِبُّ أَنْ تَخْلُوَ بِرُؤْيَتِي فَلَا يَكُونَ مَعَكَ أَحَدٌ غَيْرُكَ

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Iblees[-la] said, 'You[-as] have asked me of a mighty matter, I[-la] feel constrained by it, uneasy, and addressing it is aggravating with me[-la], but you[-as] are dearer to me[-la] and safer from me[-la] to rejects a request, and I[-la] will not answer you[-as] with a need, but I[-la] would love it if you[-as] could be along at seeing me[-la], so there should not be anyone with you[-as], apart from you[-as]'.

فَتَوَاعَدَا لِغَدٍ عِنْدَ ارْتِفَاعِ النَّهَارِ صَدَرَ مِنْ عِنْدِهِ عَلَى ذَلِكَ فَلَمَّا كَانَ مِنَ الْغَدِ فِي تِلْكَ السَّاعَةِ تَمَثَّلَ بَيْنَ يَدَيْهِ قَائِماً فَنَظَرَ إِلَى أَمْرٍ مِنْ أَمْرِ اللَّهِ عَظِيمٍ

They made an appointment for the next morning at the rising of the day. He[-la] left from his[-as] presence upon that. When it was the next morning in that time, he[-la] stood straight in front of him[-as]. He[-as] looked at a grievous matter from the matters of Allah[-azwj].

إِذَا هُوَ مَمْسُوخٌ مَنْكُوسٌ مَقْبُوحٌ هَائِلٌ كَرِيهٌ جَسَدُهُ عَلَى أَمْثَالِ أَجْسَادِ الْخَنَازِيرِ وَ وَجْهُهُ عَلَى وَجْهِ الْقِرَدَةِ وَ شُقَّ عَيْنَيْهِ طُولًا وَ شُقَّ فَاهُ طُولًا حِيَالَ رَأْسِهِ وَ أَسْنَانُهُ كُلُّهَا عَظْمٌ وَاحِدٌ لَا ذَقَنَ لَهُ أَصْلًا وَ لَا لِحْيَةَ وَ شَعْرُ رَأْسِهِ مُقَلَّلٌ مَقْلُوبُ الْمَنْبِتِ نَحْوَ السَّمَاءِ

Behold, he[-la] was morphed, upside down, ugly, terrifying, distasteful. His[-la] body was upon an example of the bodies of the pigs, and his[-la] face was upon the face of a monkey, and his[-la] eyes were long slits, and his[-la] mouth was a long slit around his[-la] head, and his[-la] teeth, all of them were one large bone, there being no cheek for him[-la] originally, nor a beard, and the hair of his[-la] head was trimmed, upturned, sprouting towards the sky.

وَ لَهُ أَرْبَعَةُ أَيْدِي يَدَانِ فِي مَنْكِبَيْهِ وَ يَدَانِ فِي جَنْبَيْهِ وَ أَصَابِعُهُ مِمَّا يَلِيهِ مِنَ الْقَدَمِ خَلْفَهُ وَ عَرَاقِيبُهُ أَمَامَهُ وَ أَصَابِعُ يَدَيْهِ سِتَّةٌ وَ خَدُّهُ أَصْلَتُ وَ مَنْخِرَا أَنْفِهِ نَحْوَ السَّمَاءِ لَهُ خُرْطُومٌ كَخُرْطُومِ الطَّيْرِ وَ وَجْهُهُ قِبَلَ الْقَفَاءِ أَعْمَشُ الْعَيْنَيْنِ أَعْرَجُ مُعْوَجٌّ لَهُ جَنَاحٌ

And there were four hands for him[-la] – two in his[-la] shoulders, and two hands in his[-la] sides, and his[-la] fingers were from what followed from the foot, behind it, and his[-la] ankle was in front of him[-la], and fingers of his[-la] hand were six, and his[-la] cheek was bare, and his[-la] nostrils of his[-la] nose was towards the sky. There was nostril for him[-la] like nostrils of the bird, and his[-la] face was facing the back, dark of eyes, lame, crooked, having a wing for him[-la].

وَ إِذَا عَلَيْهِ قَمِيصٌ مُقَلَّصٌ قَدْ تَمَنْطَقَ فَوْقَهُ بَعْدَ الْمَجُوسِ وَ إِذَا أَكْوَازٌ صِغَارٌ قَدْ عَلَّقَهُ مِنْ مِنْطَقَتِهِ وَ حَوَالِي قَمِيصِهِ خَيَاعِيلُ شِبْهُ الشُّرُبِ فِي أَلْوَانٍ شَتَّى مِنْ بَيَاضٍ وَ سَوَادٍ وَ حُمْرَةٍ وَ صُفْرَةٍ وَ خُضْرَةٍ وَ بِيَدِهِ جَرَسٌ ضَخْمٌ وَ عَلَى رَأْسِهِ بَيْضَةٌ فِي قُلَّتِهَا حَدِيدَةٌ مُسْتَطِيلَةٌ مُعَقَّفَةُ الطَّرَفِ

And behold, there was a little shirt upon him[-la], which he[-la] had rolled upon the sleeves (like) Magians, and there were small strings he[-la] had suspended form his[-la] belt, and around his[-la] shirt there was a wrapped cloth resembling the towel with colourful string, from white, and black, and red, and yellow, and green and in his[-la] had was a large bell, and upon his[-la] head was a helmet. In its side was a long elongate iron strip.

فَقَالَ لَهُ يَحْيَى أَخْبِرْنِي يَا بَا مُرَّةَ عَمَّا أَسْأَلُكَ مِمَّا أَرَى

Yahya[-as] said to him[-la], 'Inform me[-as], O Abu Murra, about what I[-as] ask you, of what I[-as] see'.

قَالَ يَا نَبِيَّ اللَّهِ مَا دَخَلْتُ عَلَيْكَ عَلَى هَذِهِ الْحَالَةِ إِلَّا وَ أَنَا أُحِبُّ أَنْ أُخْبِرَكَ بِكُلِّ شَيْءٍ تَسْأَلُنِي عَنْهُ ثُمَّ لَا أُعَمِّي عَلَيْكَ

He-la said, ‘O Prophet-saww of Allah-azwj! I-la have not entered to see you-as upon this state except and I-la loved to inform you-as will all things you-as may be asking me-la about. Then I-la will not blind upon you-as’.

فَقَالَ حَدِّثْنِي يَا بَا مُرَّةَ إِنَّ إِنْطَاقَكَ هَذَا فَوْقَ الْقَمِيصِ مَا هُوَ قَالَ يَا نَبِيَّ اللَّهِ تَشَبُّهٌ بِالْمَجُوسِ أَنَا وَضَعْتُ الْمَجُوسِيَّةَ فَدِنْتُ بِهَا

He-as said, ‘Narrate to me-as, O Abu Murra! These rolling up above the shirt, what is it?’ He-la said, ‘O Prophet-saww of Allah-azwj, to resemble the Magians. I-la placed (originated) the fire-worship, and I-la made it a religion with it (and they adopted it)’.

قَالَ فَأَخْبِرْنِي مَا هَذِهِ الْأَكْوَازُ الصِّغَارُ الَّتِي هِيَ مُعَلَّقَةٌ مِنْ مِنْطَقَتِكَ مُقَدَّمَةً

He-as said, ‘Inform me what are these small cones which are suspended from your-la front belt?’

قَالَ يَا نَبِيَّ اللَّهِ فِيهَا شَهَوَاتِي وَ خَيَاعِيلُ مَصَايِدِي فَأَوَّلُ مَا أَصِيدُ بِهِ الْمُؤْمِنَ مِنْ قِبَلِ النِّسَاءِ فَإِنْ هُوَ اعْتَصَمَ بِطَاعَةِ اللَّهِ أَقْبَلْتُ عَلَيْهِ مِنْ قِبَلِ جَمْعِ الْمَالِ مِنَ الْحَرَامِ طَمَعاً فِيهِ حِرْصاً عَلَيْهِ فَإِنْ هُوَ اعْتَصَمَ بِطَاعَةِ اللَّهِ وَ أَجْنَبَنِي بِالزَّهَادَةِ أَقْبَلْتُ عَلَيْهِ مِنْ قِبَلِ الشَّرَابِ هَذَا الْمُسْكِرِ حَتَّى أُكَرِّرَ عَلَيْهِ هَذِهِ الشَّهَوَاتِ كُلَّهَا وَ لَا بُدَّ أَنْ يُوَاقِعَ بَعْضَهَا وَ لَوْ كَانَ مِنْ أَوْرَعِ النَّاسِ

He-la said, ‘O Prophet-saww of Allah-azwj! In these are my-la lustful desires, and my-la imaginations, and my-la snares. The first one I-la prey with is the Momin from a direction of the women. If he fortifies with obedience of Allah-azwj, I-la come to him from directions of amassing wealth from the Prohibited means, eager upon it, greedy upon it. If he fortifies by obedience of Allah-azwj and shuns me-la with the being ascetic, I-la come to him from a direction of drinking this intoxicant until I-la reiterate these lustful desires to him, all of them, and there is no escape from him falling into one of these, and even if he was from the most devout of the people’.

قَالَ فَمَا هَذِهِ الْخَيَاعِيلُ إِلَى طَرَفِ قَمِيصِكَ قَالَ يَا نَبِيَّ اللَّهِ هَذِهِ أَلْوَانُ أَصْبَاغِ النِّسَاءِ وَ زِينَتُهُنَّ فَلَا يَزَالُ إِحْدَاهُنَّ تتلون [تُلَوِّنُ] ثِيَابَهَا حَتَّى تَأْتِيَ عَلَى مَا يَلِيقُ بِهَا فَهُنَاكَ افْتَتَنَ الرِّجَالُ إِلَى مَا عَلَيْهَا مِنَ الزِّينَةِ

He-as said: ‘So what are these strings to the side of your-la shirt?’ He-la said, ‘O Prophet-as of Allah-azwj! These are colours of women’s dyes and their adornments. Not one of them will cease dyeing her clothes until she would come upon what is compatible with it. So, over these, the men are tempted to the adornment what is upon them’.

قَالَ فَمَا هَذَا الْجَرَسُ بِيَدِكَ

He-as said, ‘So what is this bell in your-la hand?’

قَالَ يَا نَبِيَّ اللَّهِ هَذَا مَعْدِنُ الطَّرَبِ وَ جَمَاعَاتُ أَصْوَاتِ الْمَعَازِفِ مِنْ بَيْنِ بَرْبَطٍ وَ طُنْبُورٍ وَ مَزَامِيرَ وَ طُبُولٍ وَ دُفُوفٍ وَ نَوْحٍ وَ غِنَاءٍ وَ إِنَّ الْقَوْمَ يَجْتَمِعُونَ عَلَى مَحْفِلِ شَرٍّ وَ عِنْدَهُمْ بَعْضُ مَا ذَكَرْتُ مِنْ هَذِهِ الْمَعَازِفِ

He-la said, ‘O Prophet-as of Allah-azwj! This is a mine of the musical compositions and a combination of the voices of the orators, from between a lute, and a mandolin, and flute, and

drum, and tambourine, and lamenting, and singing, and the people gather upon an evil party and in their possession would be some of what I[-la] mentioned from these instruments.

فَلَا يَكَادُونَ يَتَنَعَّمُونَ فِي مَجْلِسٍ وَ يَسْتَلِذُّونَ وَ يُطْرِبُونَ فَإِذَا رَأَيْتُ ذَلِكَ مِنْهُمْ حَرَّكْتُ هَذَا الْجَرَسَ فَيَخْتَلِطُ ذَلِكَ الصَّوْتُ بِمَعَازِفِهِمْ فَهُنَاكَ يَزِيدُ اسْتِلْذَاذُهُمْ وَ تَطْرِيبُهُمْ فَمِنْهُمْ مَنْ إِذَا سَمِعَ هَذَا يُفَرْقِعُ أَصَابِعَهُ وَ مِنْهُمْ مَنْ يَهُزُّ رَأْسَهُ وَ مِنْهُمْ مَنْ يُصَفِّقُ بِيَدَيْهِ فَمَا زَالَ هَذَا دَأْبُهُمْ حَتَّى أَبَرْتُهُمْ

(Sometimes) they are almost not enjoying in a gathering and deriving pleasures and singing. When I[-la] see that from them, I[-la] shake this bell, and that sound gets mingles with the sounds of their musical instrument. Over there, their pleasures and their singing increases. From them is one who when he hears this, he clicks his fingers, and from them is one who swings his head, and from them is one who claps with his hand. This does not cease to be their norm until I[-la] reprimand them'.

قَالَ فَمَا هَذِهِ الْبَيْضَةُ عَلَى رَأْسِكَ

He[-as] said, 'So what is this helmet upon your[-la] head?'

قَالَ يَا نَبِيَّ اللَّهِ احْتَرِزْ مِنِّي وَ مِنْ مَصَايِدِي الَّتِي وَصَفَتْ لَكَ الْأَنْبِيَاءُ وَ الصَّالِحُونَ وَ النُّسَّاكُ وَ أَهْلُ الْوَرَعِ كَمَا أَحْرَزَ رَأْسِي هَذِهِ الْبَيْضَةُ مِنْ كُلِّ نَكْبَةٍ قَالَ وَ مَا النَّكْبَةُ قَالَ اللَّعْنَةُ

He[-la] said, 'O Prophet[-as] of Allah[-azwj]! Take precaution from me[-la] and from my[-la] snares which have been described for you[-as] by the Prophets[-as], and the righteous, and the ritualists, and the devout people, just as I[-la] am guarding my[-la] head by this helmet from every disaster'. He[-as] said: 'And what disaster?' He[-la] said, 'The Curse'.

قَالَ فَمَا هَذِهِ الْحَدِيدَةُ الْمُسْتَطِيلَةُ الَّتِي فِي قُلَّتِهَا قَالَ يَا نَبِيَّ اللَّهِ هِيَ الَّتِي أُقَلِّبُ بِهَا قُلُوبَ الصَّالِحِينَ

He[-as] said: 'So what is this long iron which is in its side?' He[-la] said, 'O Prophet[-as] of Allah[-azwj]! It is by which I[-la] uproot hearts of the righteous ones'.

قَالَ بَقِيَتْ حَاجَةٌ قَالَ قُلْ قَالَ مَا بَالُ خَلْقِكَ وَ صُورَتِكَ عَلَى مَا أَرَى مِنَ الْقُبْحِ وَ التَّقْلِيبِ وَ الْإِنْكَارِ

He[-as] said: 'There remains a need'. He[-la] said, 'Say it?' He[-as] said, 'What is the matter your[-la] creation (physique) and your[-la] face is upon what I[-as] see, from the ugliness, and the perversion and the dislike?'

قَالَ يَا نَبِيَّ اللَّهِ هَذَا بِسَبَبِ أَبِيكَ آدَمَ إِنِّي كُنْتُ مِنَ الْمَلَائِكَةِ الْمُكَرَّمِينَ مِمَّنْ لَمْ أَرْفَعْ رَأْسِي مِنْ سَجْدَةٍ وَاحِدَةٍ أَرْبَعَمِائَةِ أَلْفِ سَنَةٍ وَ عَصَيْتُ رَبِّي فِي أَمْرِ سُجُودِي لِآدَمَ أَبِيكَ فَغَضِبَ اللَّهُ عَلَيَّ وَ لَعَنَنِي فَحُوِّلْتُ مِنْ صُورَةِ الْمَلَائِكَةِ إِلَى صُورَةِ الشَّيَاطِينِ وَ لَمْ يَكُنْ فِي الْمَلَائِكَةِ أَحْسَنَ صُورَةً مِنِّي فَصِرْتُ مَمْسُوخاً مَنْكُوساً مَقْبُوحاً مَقْلُوباً هَائِلًا كَرِيهاً كَمَا تَرَى

He[-la] said, 'O Prophet[-as] of Allah[-azwj]! This is due to the cause of your[-as] father[-as] Adam[-as]. I[-as] was being (counted) from the Angels of Proximity, from the ones I[-la] did not raise my[-la] head from one Sajdah for four hundred thousand years, and I[-la] disobeyed my[-la] Lord[-azwj] regarding a Command of my[-la] Sajdah to your[-as] father[-as] Adam[-as]. Allah[-azwj] was Wrathful upon me[-la] and Cursed me[-la], so I[-la] was transformed from an image of the Angels to Image of the Satans[-la],

and there did not happen to be among the Angels, anyone of a more excellent image than me-la. I-la became morphed, inverted, ugly, overturned, horrendous, loathsome like what you-as see'.

قَالَ فَهَلْ أَرَيْتَ صُورَتَكَ هَذِهِ أَحَداً قَطُّ وَ مَصَايِدَكَ بِهَذِهِ الصُّورَةِ

He-as said, 'Has anyone seen this image of yours-la, at all, and these snares in these images?'

قَالَ لَا وَ عِزَّةِ رَبِّي إِنَّ هَذَا الشَّيْءَ مَا نَظَرَ إِلَيْهِ آدَمِيٌّ قَطُّ وَ لَقَدْ أَكْرَمْتُكَ بِهَذِهِ دُونَ النَّاسِ كُلِّهِمْ

He-la said, 'No! By the Mighty of my-la Lord-azwj! This is something no human being has looked at, at all, and I-la have honoured you-as with this besides the people, all of them'.

قَالَ فَتَمِّمْ إِكْرَامَكَ إِيَّايَ بِمَسْأَلَتَيْنِ أَسْأَلُكَ عَنْهُمَا إِحْدَاهُمَا عَامَّةٌ وَ الْأُخْرَى خَاصَّةٌ قَالَ وَ لَكَ ذَلِكَ يَا نَبِيَّ اللَّهِ فَسَلْ

He-la said, 'Then complete your-la honouring to me-as with two questions I-as shall ask about, one of them is general and the other is specific'. He-la said, 'And for you-as is that, O Prophet-as of Allah-azwj, so ask!'

قَالَ حَدِّثْنِي أَيُّ الْأَشْيَاءِ أَرْجَى عِنْدَكَ وَ أَدْعَمُهُ لِظَهْرِكَ وَ أَسْلَاهُ لِكَآبَتِكَ وَ أَقَرُّهُ لِعَيْنِكَ وَ أَشَدُّ لِرُكْنِكَ وَ أَفْرَحُهُ لِقَلْبِكَ

He-as said, 'Narrate to me, which things are most hopeful with you-la, and most supportive of your-la back, and comforting for your-la sorrows, and most delightful to your-la eyes, and most strengthening for your-la corner, and most joyful for your-la heart?'

قَالَ يَا نَبِيَّ اللَّهِ إِنِّي أَخَافُ أَنْ تُخْبِرَ بِهِ أَحَداً فَيَحْفَظُونَ ذَلِكَ فَيَعْتَصِمُونَ بِهِ وَ يَضِيعَ كَيْدِي

He-la said, 'O Prophet-as of Allah-azwj! I-la am fearful, if I-la were to inform anyone with it, so they would be memorising that, and be fortifying with it, and my-la plots would be wasted'.

قَالَ إِنَّ اللَّهَ قَدْ أَنْزَلَ فِي الْكِتَابِ شَأْنَكَ وَ كَيْدَكَ وَ بَيَّنَ لِأَنْبِيَائِهِ وَ أَوْلِيَائِهِ فَاحْتَرَزُوا مَا احْتَرَزُوا وَ أَمَّا الْغَاوُونَ فَأَنْتَ أَوْلَى بِهِمْ قَدْ تَلْعَبُ بِهِمْ كَالصَّوَالِجَةِ بِالْكُرَةِ فَلَيْسَ قَوْلُكَ عِنْدَهُمْ أَدْعَى وَ أَعَزَّ مِنْ قَوْلِ اللَّهِ

He-as said: 'Allah-azwj has already Revealed your-la occupation and your-la plots in the Book and has Explained to His-azwj Prophets-as and His-azwj friends, so they-as are protecting what they-as are protecting. And as for the deviants, you-la are foremost with them. You-la have reached with them like the sceptre with the ball. Thus, your-la words with them aren't more inviting and dearer than the Words of Allah-azwj!'

قَالَ يَا نَبِيَّ اللَّهِ إِنَّ أَرْجَى الْأَشْيَاءِ عِنْدِي وَ أَدْعَمَهُ لِظَهْرِي وَ أَقَرَّهُ لِعَيْنِي النِّسَاءُ فَإِنَّهُنَّ حِبَالَتِي وَ مَصَايِدِي وَ سَهْمِيَ الَّذِي بِهِ لَا أُخْطِئُ بِأَبِي هُنَّ لَوْ لَمْ يَكُنَّ هُنَّ مَا أَطَقْتُ إِضْلَالَ أَدْنَى آدَمِيٍّ قُرَّةُ عَيْنِي بِهِنَّ أَظْفَرُ بِمِقْرَاتِي وَ بِهِنَّ أُوقِعُ فِي الْمَهَالِكِ

He-la said, 'O Prophet-as of Allah-azwj! The most hopeful of the things with me and most supportive of my-la back and most delightful for my-la eyes, are the women. They are my-la ropes, and my-la snares, and my-la arrows by which I-la do not miss. By my-la father-la! They, had it not been for them, I-la would not have able to stray the lowest of the people. My-la eyes are

delighted by them, the most successful with my-la deceptions, and by them I-la make them fall into the destruction.

يَا حَبَّذَا هُنَّ إِذَا اغْتَمَمْتُ لَيْسَتْ عَلَى النُّسَّاكِ وَ الْعُبَّادِ وَ الْعُلَمَاءِ غَلَبُونِي بَعْدَ مَا أَرْسَلْتُ عَلَيْهِمُ الْجُيُوشَ فَانْهَزَمُوا وَ بَعْدَ مَا رَكِبْتُ وَ قَهَرْتُ ذَكَّرْتُ النِّسَاءَ طَابَتْ نَفْسِي وَ سَكَنَ غَضَبِي وَ اطْمَأَنَّ كَظْمِي وَ انْكَشَفَ غَيْظِي وَ سَلَتْ كَآبَتِي وَ قَرَّتْ عَيْنِي وَ اشْتَدَّ أَزْرِي وَ لَوْ لَا هُنَّ مِنْ نَسْلِ آدَمَ لَسَجَدْتُهُنَّ فَهُنَّ سَيِّدَاتِي وَ عَلَى عُنُقِي سُكْنَاهُنَّ وَ عَلَيَّ مَا هُنَ

Preferably, when I-la am worried, there isn't upon the ritualists, and the worshippers, and the scholars to overcome me-la after I-la have sent the armies to them, so they are defeated, and after I-la had installed and forced, I-la mentioned the women. My-la self, felt good and my anger subsided, and my-la choking settled, and my-la raged was removed, and my-la depression flowed away, and my-la eyes were delighted, and my-la back was strengthened, and had it not been for them from the lineage of Adam-as, I-la would have done Sajdah to them, for they are my-la chiefs, and upon my-la neck are their dwellings, and upon me-la is what is their (completion).

مَا اشْتَهَتِ امْرَأَةٌ مِنْ حِبَالَتِي حَاجَةً إِلَّا كُنْتُ أَسْعَى بِرَأْسِي دُونَ رِجْلِي فِي إِسْعَافِهَا بِحَاجَتِهَا لِأَنَّهُنَّ رَجَائِي وَ ظَهْرِي وَ عِصْمَتِي وَ مُسْنَدِي وَ ثِقَتِي وَ غَوْثِي

No woman is desirous from my-la ropes for a need except I-la would be quicker by my-la head besides my-la legs in helping her with her needs, because they are my hope, and my-la back, and my-la protections, and my-la support, and my-la reliance, and my-la help'.

قَالَ وَ مَا نَفْعُكَ وَ فَرَحُكَ فِي ضَلَالَةِ الْآدَمِيِّ وَ بِأَيِّ شَيْءٍ سَلَبْتَ عَلَيْهِ

He-as said: 'What benefits you-la and makes you-la happy in straying the human beings, and with which thing do you-la strip upon it?'

قَالَ خَلَقَ اللَّهُ الْأَفْرَاحَ وَ الْأَحْزَانَ وَ الْحَلَالَ وَ الْحَرَامَ وَ خَيَّرَنِي فِيهِمَا يَوْمَ آدَمَ فَاخْتَرْتُ الشَّهَوَاتِ وَ الْأَفْرَاحَ وَ اخْتَرْتُ الْحَرَامَ وَ الْفُحْشَ وَ الْمَنَاكِيرَ صَارَتْ تِلْكَ نَهْمَتِي وَ هَوَايَ

He-la said, 'Allah-azwj Created the happiness, and the grief, and the Permissible, and the Prohibited, and Gave me-la a choice regarding these on the day of Adam-as. I-la chose the lustful desires, and the happiness, and I-la chose the Prohibited, and the immoralities, and these evils became my-la desires and my-la whims.

وَ خُيِّرَ آدَمُ فَاخْتَارَ الْأَحْزَانَ وَ الْعِبَادَةَ وَ الْحَلَالَ فَصَارَ ذَلِكَ لَهُ نَهْمَةً وَ مُنْيَةً فَذَلِكَ مُنْيَتُهُ وَ نَهْمَتُهُ وَ هَذَا هَوَايَ وَ نَهْمَتِي وَ شَهْوَتِي فَذَلِكَ شَيْئُهُ وَ مَالُهُ وَ مَتَاعُهُ وَ هَذَا شَيْئِي وَ مَالِي وَ مَتَاعِي وَ بِضَاعَتِي

And Adam-as was Given a choice, so he-as chose the griefs, and the worship, and the Permissible(s). That became a craving and a wish for him-as. So that is his-as wish, and his-as craving, and this is my-la desire, and my-la craving and my-la desire. So that is his-as thing and his-as wealth and his-as chattels, and this is my-la thing, and my-la wealth, and my-la chattels, and my-la merchandise.

وَ شَيْءُ الْمَرْءِ كَنَفْسِهِ لِأَنَّ فِيهِ نَهْمَتَهُ وَ شَهْوَتَهُ وَ نَهْمَةُ الْمَرْءِ وَ شَهْوَتُهُ حَيَاتُهُ فَإِذَا سُلِبَ الْحَيَاةَ هَلَكَ الْمَرْءُ

And a thing of the person is like himself, because in it is his craving, and his desire, and a craving of the person and his desire is his life. So, when I[-la] strip (rob) the life, the person is destroyed.

فَكَمْ نَرَى مِنْ خَلْقِ اللَّهِ سُلِبَ مِنْهُمْ نَهْمَتُهُ وَ هِمَّتُهُ مَاتَ وَ هَلَكَ فَكَذَلِكَ هَذَا إِنَّ مَا اخْتَرْتُ صَارَ ذَلِكَ شَهْوَتِي وَ هَوَايَ وَ حَيَاتِي فَمَهْمَا سُلِبْتُ هَلَكْتُ وَ مَهْمَا ظَفِرْتُ بِهِ فَرِحْتُ وَ حَيِيتُ

How many creatures of Allah[-azwj] do we see, his craving and his desire is stripped off, he dies and is destroyed. Like that is this. What I[-la] have chosen has become m y[-la] desires and my[-la] whim and my[-la] life. So, whatever is stripped, I[-la] am destroyed, and whatever I[-la] am successful with, I[-la] rejoice and thrive.

فَإِذَا رَأَيْتُ شَهْوَتِي وَ هَوَايَ وَ حَيَاتِي عِنْدَ غَيْرِي قَدْ سَلَبَهَا مِنِّي أَجْتَهِدُ كُلَّ الْجَهْدِ حَتَّى أَظْفَرَ بِهَا لِيَكُونَ بِهَا قَوَامَيْ يَدِي لِلْآدَمِيِّ سَلْبُ حَيَاتِي وَ هِيَ الشَّهْوَةُ وَ الْهَوَى فَجَعَلَهَا فِي كِنِّهِ وَ حِرْزِهِ وَ قَدْ تَهَيَّأَ وَ اسْتَعَدَّ يُقَاتِلُنِي وَ يُحَارِبُنِي

When I[-la] see my[-la] desires and my[-la] likes with others having been strip from me[-la], I[-la] exert all efforts until I[-la] win with these in order to be my[-la] strength in my[-la] hands for the human beings. The robbing of my[-la] life, and it is the lustful desires and whims. So I[-la] make these to be in his being, and his protection, and he has been prepared and ready to battle me[-la] and go to war against me[-la].

فَهَلْ بُدٌّ مِنَ الْمُحَارَبَةِ لِيَصِلَ الْمُحِقُّ إِلَى حَقِّهِ وَ يُقْهَرَ الظَّالِمُ فَهَذِهِ حَالَتِي وَ شَأْنِي وَ سَبَبُ فَرَحِي إِذَا غَلَبْتُهُ

So, is there any escape from the war in order for the rightful one to arrive to his right and subdue the unjust? This is my[-la] state and my[-la] occupation, and cause of my[-la] happiness when I[-la] overcome him'.

قَالَ لَهُ وَ مَا ظُلْمُهُ حَيْثُ تَقُولُ يُقْهَرَ الظَّالِمُ

He[-as] said to him[-la], 'And what is his injustice whereby you[-la] are saying he subdues the unjust?'

قَالَ فَيَظْلِمُنِي إِذَا سَلَبَ هَوَايَ فَجَعَلَهُ فِي كِنِّهِ لَوْلَاهُ كَيْفَ لَا أَطْمَعُ أَنَا فِي حَرْبِهِ وَ حَلَالِهِ كَمَا طَمِعَ فِي حَرَامِي وَ هَوَايَ

He[-la] said, 'He is being unjust to me[-la] when he robs me[-la] of my[-la] whims and makes it to be in his being. Had it not been for it, how could I[-la] not covet in battling him and his permissible is like what his coveting regarding my[-la] prohibition and my[-la] whims?'

قَالَ لَهُ أَ لَيْسَ بِمُحَالٍ أَنْ تَقُولَ أَنَا أُرِيدُ اسْتِرْدَادَ هَوَايَ فَتَفْرَحُ إِنْ هُوَ اسْتَعْمَلَهُ وَ تَحْزَنُ إِنْ لَمْ يَسْتَعْمِلْ هَوَاكَ فِي شُئُونِهِ

He[-as] said to him[-la], 'Isn't it impossible that you should be saying, 'I want to recapture my[-la] passion, so you[-la] are being happy that he is utilising it, and you[-la] are sad if he does not utilise your[-la] whims in his occupation?'

قَالَ إِذَا اسْتَعْمَلَ هَوَايَ لَسْتُ أَحْزَنُ وَ لَكِنِّي أَفْرَحُ لِأَنَّهُ قَدْ أَعْطَانِي نَهْمَتِي الْفَرَحَ إِنَّمَا أَحْزَنُ حَتَّى لَا يَسْتَعْمِلَهُ لَسْتُ أَطْلُبُ نَهْمَتِي لِأَخْذِهِ مِنِّي فَإِنِّي قَدْ أَمِنْتُ أَنْ لَا يَرُدَّ لِأَنَّهُ قَدْ خُيِّلَ عَلَيْهِ وَ لَكِنَّنِي أُرِيدُ اسْتِعْمَالَهُ فَإِذَا اسْتَعْمَلَهُ أَعْطَانِي مُنْيَتِي وَ مُخْتَارِي وَ حَيَاتِي فَهُوَ نَفْسِي

He-la said, ‘When he utilises my-la whims, I-la am not sad, but I-la am happy, because he has obeyed me-la. My-la coveting is the happiness. But rather, I-la am saddened until he does not utilise it, not seeking my-la coveting in order to seize it from me-la, for I-la am safe that he will not be returning, because he has imagined upon it, but I-la want him to be utilising it. So when he does utilise it, he gives me-la my-la wishes, and my-la choice, and my-la life. So he is (becomes) myself-la.

فَإِذَا اسْتَعْمَلَ مُنْيَتِي أَحْيَانِي وَ فَرَّحَنِي وَ إِنَّهُ اسْتَعْمَلَهُ عَلَى جِهَتِهِ وَ إِذَا لَمْ يَسْتَعْمِلْهُ فَهُوَ فِي كِنِّهِ كَالْمَسْجُونِ فَإِذَا كَانَ هُوَ فِي كِنِّهِ مَسْجُوناً مُقَيَّداً وَ هُوَ حَيَاتِي كُنْتُ كَأَنِّي الْمَسْجُونُ الْمُقَيَّدُ وَ صِرْتُ حَرْباً لِأَنَّهُ أَبْدَلَنِي بِمَكَانِ حَيَاتِي الْمَوْتَ

When he utilises my-la wishes of my-la life and makes me-la happy, and he is utilising it upon his aspect, and when he does not utilise it, so it is in his being like the imprisoned one. So, when it was imprisoned in his being, shackled, and it is my-la life, it would be as if I-la am imprisoned, the shackled one, and I-la go to war, because he has replaced me-la with the death in place of my-la life.

فَلَا بُدَّ أَنْ أَحْتَالَ بِكُلِّ حِيلَةٍ آتِيَهِ بِكُلِّ خُدْعَةٍ وَ أُهَيِّئَ وَ أُزَيِّنَ الْآلَةَ وَ الْأَدَوَاتِ وَ أُخْرِجَ الْمَلَاهِي وَ الْأَدَوَاتِ وَ أَضْرِبَهَا وَ أُحَرِّكَهَا وَ أُلَوِّحَهَا لَعَلَّهُ يَرَى ذَلِكَ فَيُطْرِبُ وَ يَذْكُرُ وَ يَنْشَطُ وَ يَغْتَرُّ وَ يُهَيَّجُ

So, it is inevitable that I-la would use every trick to come to him with every deception, and I-la will revive and adorn the (musical) instruments and the tools, and I-la will bring out the instruments and the instruments and strike them, and move them, and wave them, perhaps he would see that, and he would be evoked, and reminded, and energised, and deceived, and stirred.

فَيَسْتَعْمِلُ الْهَوَاءَ الَّذِي فِيهِ وَ هِيَ حَيَاتِي وَ شَهْوَتِي فَأَحْيَا وَ أَبْهَجُ حَتَّى يَجِدَ هُوَ السَّبِيلَ إِلَى التَّحَرُّكِ وَ الْخَلَاصِ مِنَ السِّجْنِ وَ هَذَا مَا لَمْ أَذْكُرْ لِأَحَدٍ قَطُّ مُنْذُ خُلِقْتُ وَ لَوْ لَا مَا أَرَى لَكَ مِنَ الْفَضْلِ وَ الْكَرَامَةِ مَا أَخْبَرْتُكَ بِهَذَا كُلِّهِ

Then he would utilise the whims which are in him, and these are my-la life and my-la desires. So, he would be revived and rejoice until he would find the day to the moving, and be freed from the prison; and this is what I-la have not mentioned to anyone at all since I-la have been Created, and had I-la not seen you-as to be from the merit and the honour, I-la would not have informed you with all of this’.

قَالَ يَحْيَى ع فَالْمَسْأَلَةُ الْخَاصَّةُ الَّتِي سَأَلْتُكَ قَالَ نَعَمْ سَلْ قَالَ هَلْ أَصَبْتَ مِنِّي فُرْصَتَكَ قَطُّ فِي لَحْظَةٍ مِنْ بَصَرٍ أَوْ لَفْظَةٍ بِلِسَانٍ أَوْ هَمٍّ بِقَلْبٍ

Yahya-as said, ‘So (now for) the specific question which I-as shall ask you-la’. He-la said, ‘Yes, ask!’ He-as said: ‘Have you-la attained from me-as any opportunity at all in a blink of an eye, or a word on my-as tongue, or a thought in my-as heart?’

قَالَ اللَّهُمَّ لَا إِلَّا أَنَّهُ كَانَ يُعْجِبُنِي مِنْكَ خَصْلَةٌ فَكَثُرَ ذَلِكَ عَنْكَ وَ وَقَعَ عِنْدِي مَوْقِعاً شَرِيفاً

He-la said, ‘O Allah-azwj! No, except that it had surprised me-la from you-as of a characteristic. That is (very) frequent from you-as, and a noble place has occurred with me-la’.

فَتَغَيَّرَ لَوْنُ يَحْيَى مِنْ قَوْلِهِ وَ تَبَلَّدَ وَ تَقَاصَرَتْ إِلَيْهِ نَفْسُهُ وَ ارْتَعَدَتْ فَرَائِصُهُ وَ غُشِيَ عَلَيْهِ قَالَ وَ مَا ذَلِكَ يَا بَا مُرَّةَ

The colour of Yahya-as changed from (listening to) his-la words, and he-as sagged, and his-as soul was lost to himself-as, and his-as limbs trembles, and there was unconsciousness upon him. He-as said: 'And what is that O Abu Murra?'

قَالَ أَنْتَ رَجُلٌ أَكُولٌ وَ كُنْتَ أَحْيَاناً تُكْثِرُ الطَّعَامَ فَتَبْشَمُ مِنْهُ وَ يَعْتَرِيكَ الْوَهْنُ وَ النَّوْمُ وَ الثِّقْلُ وَ الْكَسَلُ وَ النُّعَاسُ فَكُنْتَ تَنَامُ عَلَى جَنْبِكَ أَحْيَاناً مِنَ الْأَوْقَاتِ الَّتِي كُنْتَ تَقُومُ فِيهَا مِنَ اللَّيْلِ هَذَا يُعْجِبُنِي مِنْكَ

He-la said, 'You are a gluttonous man, and you-as have been eating a lot of food, so you-as get indigestion from it, and are afflicted with the weakness, and the sleep, and the sluggishness, and the laziness, and the drowsiness. You-as have been sleeping upon your side at times from the times from the night which you-as used to stand in (for the Salat). This is what surprises me-la from you-as'.

قَالَ وَ بِهَذَا كُنْتَ تَجِدُ عَلَيَّ الْفُرْصَةَ قَالَ نَعَمْ

He-as said: 'And due to this you-la have been finding an opportunity upon me-as?' He-la said, 'Yes'.

قَالَ مَا أَشَدَّ لِفَرَحِكَ وَ مَا أَشَدَّ لِحَرَكَتِكَ

He-as said: 'What intensifies your-la happiness and intensifying to your-la movements?'

قَالَ قَدْ ذَكَرْتُ لَكَ فَلَمْ تَحْفَظْهُ وَ لَكِنْ أُجْمِلُكَ جَمِيعَ مَا يَكْرَهُ اللَّهُ فَهُوَ مُخْتَارِي وَ جَمِيعَ مَا يُحِبُّ فَهُوَ مَنْبُوذِي

He-as said, 'I-la have mentioned to you, but you-as did not memorise it, but I-la shall summarise for you-as. The entire of what Allah-azwj Dislikes, so it is my-la choice, and entirety of what He-azwj Loves, it is my-la rejection.

لَمْ أَتَمَالَكْ حَتَّى أَحْتَالَ بِكُلِّ حِيلَةٍ حَتَّى يَنْبِذَهُ وَ أُزَيِّنَ لَهُ مُخْتَارِي حَتَّى يَرْفَعَهُ لِأَنَّ حَيَاتِي فِي اسْتِعْمَالِ مُخْتَارِي وَ مَمَاتِي وَ هَلَاكِي وَ ذُلِّي وَ ضَعْفِي فِي اسْتِعْمَالِهِ

I-la cannot control you-as until I-la implement every trick, and adorn my-la choice for it, until it is raised, because my-la life is in the utilisation of my-la choice, and my-la death and my-la destruction, and my-la disgrace, and my-la weakness is in its utilisation.

مَرْفُوضِي وَ مَنْبُوذِي وَ هُوَ الْحَلَالُ الطَّيِّبُ مِنَ الْأَشْيَاءِ وَ الْأَحْزَانِ وَ مُخْتَارِي الْحَرَامُ وَ الْخَبَثُ مِنَ الْأَشْيَاءِ وَ الْأَفْرَاحِ بِهَا قَدْ خَطَرَ اللَّهُ عَلَيْهِ

My-la rejection and my-la discarding, and it is the Permissible, the good from the things, and the griefs, and my-la choice is the Prohibition, and the wicked from the things, and the happiness with it, Allah-azwj has already Threatened upon it'.

ثُمَّ قَالَ إِبْلِيسُ حَسْبُكَ يَا يَحْيَى فَرَحاً بِمَا قَدْ أَظْهَرَ لِيَحْيَى أَنَّهُ قَدْ وَجَدَ عَلَيْهِ فُرْصَةً

Then Iblees-la said, 'It suffices you-as, O Yahya-as, to be happy with what I-la have revealed to Yahya-as. An opportunity has been found upon it'.

قَالَ يَحْيَى وَ لَمْ تَجِدْ عَلَيَّ الْفُرْصَةَ مِنْ عُمُرِي إِلَّا الَّذِي ذَكَرْتَ قَالَ اللَّهُمَّ لَا إِلَّا ذَلِكَ

Yahya[-as] said: 'And you[-la] did not find opportunity upon me[-as] from my[-as] age except that which you[-la] have mentioned?' He[-la] said, 'O Allah[-azwj], no, except that!'

قَالَ يَحْيَى عَاهَدْتُ عَزَّ وَ جَلَّ نَذْراً وَاجِباً عَلَى أَنْ أَخْرُجَ مِنَ الدُّنْيَا وَ لَا أَشْبَعَ مِنَ الطَّعَامِ

Yahya[-as] said: 'I[-as] hereby pact an obligatory vow to the Mighty and Majestic upon that I[-as] will exit from the world and I[-as] will no longer satiate fully from the food''.

قَالَ فَغَضِبَ إِبْلِيسُ وَ حَزِنَ عَلَى مَا أَخْبَرَهُ فَاحْتَرَزَ يَحْيَى وَ اعْتَصَمَ قَالَ خَدَعْتَنِي يَا ابْنَ آدَمَ وَ كَسَرْتَ ظَهْرِي بِمَا خَدَعْتَنِي وَ أَنَا أُعَاهِدُ اللَّهَ رَبِّي نَذْراً وَاجِباً عَلَى أَنْ لَا أَنْصَحَ آدَمِيّاً وَ لَقَدْ غَلَبْتَنِي يَا ابْنَ آدَمَ وَ كَسَرْتَ ظَهْرِي بِمَا خَدَعْتَنِي حَتَّى سَلِمْتَ مِنِّي

He[-saww] said: 'Iblees[-la] was angered and was saddened upon what he[-as] had informed him[-la]. So, Yahya[-as] took precaution and fortified. He[-la] said, 'You[-as] have deceived me[-la], O son[-as] of Adam[-as], and it has broken my[-la] back what you[-as] have deceived me[-la] with, and I[-la] hereby make a pact with my[-la] Lord[-azwj] Allah[-azwj], an obligatory vow, upon that I[-la] will not give good advice to any human being; and you[-as] have overcome me[-la] and have broken my[-la] back what you[-as] have deceived me[-la] with, until you[-as] are (now) safe from me[-la]!'

وَ خَرَجَ مِنْ عِنْدِهِ غَضْبَانَ انْتَهَى.

And he[-la] went out from his[-as] presence angrily – end''.[229] (non-Shia source)

و أقول كانت النسخة سقيمة جدا فأثبته كما وجدته تأكيدا و توضيحا لما روي من طرق أهل البيت ع.

Note – *And I (Majlisi) am saying, 'The copy was in a very bad state, so I have affirmed it just as I found it as an emphasis and clarification to what is being reported from the way of People[-asws] of the Household'*.

72- مَجَالِسُ ابْنِ الشَّيْخِ، عَنْ أَبِيهِ عَنِ الْمُفِيدِ عَنْ أَبِي عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ جَعْفَرٍ الْحُسَيْنِيِّ عَنْ عِيسَى بْنِ مِهْرَانَ عَنْ يَحْيَى بْنِ الْحَسَنِ بْنِ فُرَاتٍ عَنْ ثَعْلَبَةَ بْنِ زَيْدٍ الْأَنْصَارِيِّ قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ رَحِمَهُ اللَّهُ يَقُولُ تَمَثَّلَ إِبْلِيسُ لَعَنَهُ اللَّهُ فِي أَرْبَعِ صُوَرٍ تَمَثَّلَ يَوْمَ بَدْرٍ فِي صُورَةِ سُرَاقَةَ بْنِ جُعْشُمٍ الْمُدْلِجِيِّ فَقَالَ لِقُرَيْشٍ لا غالِبَ لَكُمُ الْيَوْمَ مِنَ النَّاسِ وَ إِنِّي جارٌ لَكُمْ فَلَمَّا تَرَاءَتِ الْفِئَتانِ نَكَصَ عَلى عَقِبَيْهِ وَ قالَ إِنِّي بَرِيءٌ مِنْكُمْ

(The book) 'Majalis' of Ibn Al Sheykh – From his father, from Al Mufeed, from Abu Abdullah Bin Abu Rafie, from Ja'far Bin Muhammad Bin Ja'far Al-Husayni, from Isa Bin Mihran, from Yahya Bin Al-Hassan Bin Furaat, from Sa'alba Bin Zayd Al Ansary who said,

'I heard Jabir Bin Abdullah Al-Ansari, may Allah[-azwj] have Mercy on him, saying, 'Iblees[-la], may Allah[-azwj] Curse him[-la], resembled (others) in four images. One the day of Badr he[-la] resembled in the image of Suraqa Bin Ja'sham Al-Muldajy. He[-la] said to Qureysh, ***'There would be none from the people to overcome you today, and I am a friend for you'. So when the two parties saw (each other), he turned upon his heels and said, 'I am disavowed from you. [8:48]***.

[229] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 71

وَ تَصَوَّرَ يَوْمَ الْعَقَبَةِ فِي صُورَةِ مُنَبِّهِ بْنِ الْحَجَّاجِ فَنَادَى إِنَّ مُحَمَّداً وَ الصُّبَاةَ مَعَهُ عِنْدَ الْعَقَبَةِ فَأَدْرِكُوهُمْ فَقَالَ رَسُولُ اللَّهِ ص لِلْأَنْصَارِ لَا تَخَافُوا فَإِنَّ صَوْتَهُ لَنْ يَعْدُوَهُ

And he[-la] imaged on the day of Al-Aqaba in the image of Munabbih Bin Al-Hajjaj. He[-la] called out, 'Muhammad[-saww] and his[-saww] rebels are with him[-saww] at Al-Aqaba, so catch-up with them!' Rasool-Allah[-saww] said to the Helpers: 'Do not fear, for his[-la] voice will not exceed him'.

وَ تَصَوَّرَ يَوْمَ اجْتِمَاعِ قُرَيْشٍ فِي دَارِ النَّدْوَةِ فِي صُورَةِ شَيْخٍ مِنْ أَهْلِ نَجْدٍ وَ أَشَارَ عَلَيْهِمْ فِي النَّبِيِّ ص بِمَا أَشَارَ فَأَنْزَلَ اللَّهُ تَعَالَى وَ إِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَ يَمْكُرُونَ وَ يَمْكُرُ اللَّهُ وَ اللَّهُ خَيْرُ الْماكِرِينَ

And he imaged on the day Qureysh gathered in the house of consultation, in the image of an old man from the people of Najt, and he[-la] indicated to them regarding the Prophet[-saww] with what he[-la] indicated. So Allah[-azwj] the Exalted Revealed: ***And when those who committed Kufr plotted against you in order to confine you or kill you or banish you, and they were plotting and Allah Planned, and Allah is the best of the planners [8:30]***.

وَ تَصَوَّرَ يَوْمَ قُبِضَ النَّبِيُّ ص فِي صُورَةِ الْمُغِيرَةِ بْنِ شُعْبَةَ فَقَالَ أَيُّهَا النَّاسُ لَا تَجْعَلُوهَا كَسْرَوَانِيَّةً وَ لما [لَا] قَيْصَرَانِيَّةً وَسِّعُوهَا تَتَّسِعْ فَلَا تَرُدُّوهَا فِي بَنِي هَاشِمٍ فَيُنْتَظَرَ بِهَا الْحَبَالَى.

And on the day the Prophet[-saww] passed away, he[-la] imaged in the image of Al-Mugheira Bin Shu'ba. He[-la] said, 'O you people! Do not make it (him[-saww]) a Chosroe, nor a Caesar, and expand it with an expansion! Do not return it (caliphate) to be among the clan of Hashim[-as] or you will be waiting for it (like) the pregnant woman!''[230]

73- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سُئِلَ عَمَّا نَدَبَ اللَّهُ الْخَلْقَ إِلَيْهِ أَ دَخَلَ فِيهِ الضُّلَّالُ

Tafseer Ali Bin Ibrahim – From his father, from Ibn Abu Umeyr, from Jameel,

'From Abu Abdullah[-asws], he (the narrator) said, 'He[-asws] was asked about what Allah[-azwj] has Called His[-azwj] creatures to, 'Are the straying ones included in it?'

قَالَ نَعَمْ وَ الْكَافِرُونَ دَخَلُوا فِيهِ لِأَنَّ اللَّهَ تَعَالَى أَمَرَ الْمَلَائِكَةَ بِالسُّجُودِ لِآدَمَ فَدَخَلَ فِي أَمْرِهِ الْمَلَائِكَةُ وَ إِبْلِيسُ فَإِنَّ إِبْلِيسَ كَانَ مِنَ الْمَلَائِكَةِ فِي السَّمَاءِ يَعْبُدُ اللَّهَ وَ كَانَتِ الْمَلَائِكَةُ تَظُنُّ أَنَّهُ مِنْهُمْ وَ لَمْ يَكُنْ مِنْهُمْ

He[-asws] said: 'Yes, and the Kafirs are included in it (as well), because Allah[-azwj] the Exalted Commanded the Angels with doing Sajdah to Adam[-as], so the Angels and Iblees[-la] were included in it, for Iblees[-as] was from (with) the Angels in the sky worshipping Allah[-azwj], and the Angels were viewing that he[-la] was from them, and he[-la] did not happen to be from them.

فَلَمَّا أَمَرَ اللَّهُ الْمَلَائِكَةَ بِالسُّجُودِ لِآدَمَ أَخْرَجَ مَا كَانَ فِي قَلْبِ إِبْلِيسَ مِنَ الْحَسَدِ فَعَلِمَتِ الْمَلَائِكَةُ عِنْدَ ذَلِكَ أَنَّ إِبْلِيسَ لَمْ يَكُنْ مِنْهُمْ

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When Allah-azwj Commanded the Angels with doing Sajdah to Adam-as, it brought out whatever envy there was in the heart of Iblees-la, so at that, the Angels came to know that Iblees-la did not happen to be from them'.

فَقِيلَ لَهُ فَكَيْفَ وَقَعَ الْأَمْرُ عَلَى إِبْلِيسَ وَ إِنَّمَا أَمَرَ اللَّهُ الْمَلَائِكَةَ بِالسُّجُودِ لِآدَمَ

It was said to him-asws, 'So how can the Command fall upon Iblees-la, and rather Allah-azwj had Commanded the Angels with performing the Sajdah to Adam-as?'

فَقَالَ كَانَ إِبْلِيسُ مِنْهُمْ بِالْوَلَاءِ وَ لَمْ يَكُنْ مِنْ جِنْسِ الْمَلَائِكَةِ وَ ذَلِكَ أَنَّ اللَّهَ خَلَقَ خَلْقاً قَبْلَ آدَمَ وَ كَانَ إِبْلِيسُ فِيهِمْ حَاكِماً فِي الْأَرْضِ فَعَتَوْا وَ أَفْسَدُوا وَ سَفَكُوا الدِّمَاءَ فَبَعَثَ اللَّهُ الْمَلَائِكَةَ فَقَتَلُوهُمْ وَ أَسَرُوا إِبْلِيسَ وَ رَفَعُوهُ إِلَى السَّمَاءِ فَكَانَ مَعَ الْمَلَائِكَةِ يَعْبُدُ اللَّهَ إِلَى أَنْ خَلَقَ اللَّهُ تَبَارَكَ وَ تَعَالَى آدَمَ.

He-asws said: 'Iblees-la was with them with the friendship, and he-la did not happen to be from the species of the Angels, and that is because Allah-azwj had Created a creation before Adam-as, and Iblees-la was a ruler among them in the earth. They transgressed and made mischief and shed the blood. So, Allah-azwj Dispatched the Angels. They killed them and captured Iblees-la and raised him-la to the sky. So, he-la was with the Angels worshipping Allah-azwj until Allah-azwj Blessed and Exalted Created Adam-as''.[231]

74- وَ مِنْهُ، فِي قَوْلِهِ تَعَالَى فَإِذا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطانِ الرَّجِيمِ قَالَ الرَّجِيمُ أَخْبَثُ الشَّيَاطِينِ فَقُلْتُ لَهُ وَ لِمَ سُمِّيَ رَجِيماً قَالَ لِأَنَّهُ يُرْجَمُ.

And from him regarding Words of the Exalted: ***So whenever you recite the Quran, seek Refuge with Allah from the Pelted Satan [16:98]***. He (Ali Bin Ibrahim) said, 'The wickedest of the Satans-la'. I said to him, 'And why is he-la named as 'Pelted'?' He said, 'Because he-la is pelted (with the stones - meteors)''.[232]

75- الْإِحْتِجَاجُ، عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ: سَأَلَ الزِّنْدِيقُ أَبَا عَبْدِ اللَّهِ ع فَقَالَ أَ فَمِنْ حِكْمَتِهِ أَنْ جَعَلَ لِنَفْسِهِ عَدُوّاً وَ قَدْ كَانَ وَ لَا عَدُوَّ لَهُ

(The book) 'Al Ihtijaj' – From Hisham Bin Al Hakam who said,

'The Atheist asked Abu Abdullah-asws. He said, 'Is it from His-azwj Wisdom that He-azwj would Make an enemy for Himself-saww, and it had been so that there was no enemy to Him-azwj?

فَخَلَقَ كَمَا زَعَمْتَ إِبْلِيسَ فَسَلَّطَهُ عَلَى عَبِيدِهِ يَدْعُوهُمْ إِلَى خِلَافِ طَاعَتِهِ وَ يَأْمُرُهُمْ بِمَعْصِيَتِهِ وَ جَعَلَ لَهُ مِنَ الْقُوَّةِ كَمَا زَعَمْتَ يَصِلُ بِلُطْفِ الْحِيلَةِ إِلَى قُلُوبِهِمْ

He-azwj Created, like what Iblees-la has claimed, and Caused him-la to overcome upon His-azwj servants calling them to oppose obedience to Him-azwj, and instructing them with disobeying Him-azwj, and He-azwj Made the strength to be for him-la like what you-asws claim, he-la arrives with subtle means to their hearts.

فَيُوَسْوِسُ إِلَيْهِمْ فَيُشَكِّكُهُمْ فِي رَبِّهِمْ وَ يَلْبِسُ عَلَيْهِمْ دِينَهُمْ فَيُزِيلُهُمْ عَنْ مَعْرِفَتِهِ حَتَّى أَنْكَرَ قَوْمٌ لَمَّا وَسْوَسَ إِلَيْهِمْ رُبُوبِيَّتَهُ وَ عَبَدُوا سِوَاهُ

He-la insinuates to them and put them in doubt regarding their Lord-azwj, and confuses their religion upon them, so he-la brings them down from His-azwj recognition until a people deny

[231] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 73
[232] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 74

due to what he-la had insinuated to them of His-azwj Lordship-azwj, and they worship (something else) besides Him-azwj.

فَلِمَ سَلَّطَ عَدُوَّهُ عَلَى عَبِيدِهِ وَ جَعَلَ لَهُ السَّبِيلَ إِلَى إِغْوَائِهِمْ

So, why did He-azwj Let His-azwj enemy to overcome upon His-azwj servants and Made a way to be for him-la to deviate them?'

قَالَ إِنَّ هَذَا الْعَدُوَّ الَّذِي ذَكَرْتَ لَا يَضُرُّهُ عَدَاوَتُهُ وَ لَا يَنْفَعُهُ وَلَايَتُهُ وَ عَدَاوَتُهُ لَا تَنْقُصُ مِنْ مُلْكِهِ شَيْئاً وَ وَلَايَتُهُ لَا تَزِيدُ فِيهِ شَيْئاً وَ إِنَّمَا يُتَّقَى الْعَدُوُّ إِذَا كَانَ فِي قُوَّةٍ يَضُرُّ وَ يَنْفَعُ إِنْ هَمَّ بِمِلْكٍ أَخَذَهُ أَوْ بِسُلْطَانٍ قَهَرَهُ

He-asws said: 'This enemy whom you have mentioned, his-la enmity does not harm Him-azwj nor would his-la friendship benefit Him-azwj, and his-la enmity does not reduce anything from His-azwj Kingdom nor would his-la friends increase anything in it, and rather the enemy would be feared when he has the strength in him to cause harm and benefit, if he thinks of killing a king or seizing him, or his authority by force.

فَأَمَّا إِبْلِيسُ فَعَبْدٌ خَلَقَهُ لِيَعْبُدَهُ وَ يُوَحِّدَهُ وَ قَدْ عَلِمَ حِينَ خَلَقَهُ مَا هُوَ وَ إِلَى مَا يَصِيرُ إِلَيْهِ فَلَمْ يَزَلْ يَعْبُدُهُ مَعَ مَلَائِكَتِهِ حَتَّى امْتَحَنَهُ بِسُجُودِ آدَمَ فَامْتَنَعَ مِنْ ذَلِكَ حَسَداً وَ شَقَاوَةً غَلَبَتْ عَلَيْهِ

As for Iblees-la, he-la is a servant He-azwj had Created him-la to worship Him-azwj, and He-azwj had Known when He-azwj Created him-la, what he-la is and what he-la would be coming to. He-la did not cease to worship Him-azwj along with His-azwj Angels until He-azwj Tested him-la with doing Sajdah to Adam-as. He-la refused from that out of envy and wretchedness having overcome upon him-la.

فَلَعَنَهُ عِنْدَ ذَلِكَ وَ أَخْرَجَهُ عَنْ صُفُوفِ الْمَلَائِكَةِ وَ أَنْزَلَهُ إِلَى الْأَرْضِ مَلْعُوناً مَدْحُوراً فَصَارَ عَدُوَّ آدَمَ وَ وُلْدِهِ بِذَلِكَ السَّبَبِ وَ مَا لَهُ مِنَ السُّلْطَنَةِ عَلَى وُلْدِهِ إِلَّا الْوَسْوَسَةَ وَ الدُّعَاءَ إِلَى غَيْرِ السَّبِيلِ وَ قَدْ أَقَرَّ مَعَ مَعْصِيَتِهِ لِرَبِّهِ بِرُبُوبِيَّتِهِ.

He-azwj Cursed him-la during that and Expelled him-la from the rows of Angels and Sent him-la down to the earth as an Accursed, Driven away. So, he-la became an enemy of Adam-as and his-as children due to that cause, and there is no authority for him-la upon his-as children except the Insinuating and the calling to another way, and he-la, despite his-la disobedience, had acknowledged to His-azwj Lord-azwj of His-azwj Lordship''.[233]

76- وَ مِنْهُ، فِي أَسْئِلَةِ الزِّنْدِيقِ الْمُدَّعِي لِلتَّنَاقُضِ فِي الْقُرْآنِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْإِيمَانُ بِالْقَلْبِ هُوَ التَّسْلِيمُ لِلرَّبِّ وَ مَنْ سَلَّمَ الْأُمُورَ لِمَالِكِهَا لَمْ يَسْتَكْبِرْ عَنْ أَمْرِهِ كَمَا اسْتَكْبَرَ إِبْلِيسُ عَنِ السُّجُودِ لِآدَمَ

And from him regarding a question of the Atheist, the claimant of the contradictions in the Quran, Amir Al-Momineen-asws said: 'The Eman with the heart, it is the submission to the Lord-azwj, and the one who submits the affairs to his Owner, will not be arrogant of His-azwj Commands like what Iblees-la was arrogant from doing the Sajdah to Adam-as.

[233] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 75

وَ اسْتَكْبَرَ أَكْثَرُ الْأُمَمِ عَنْ طَاعَةِ أَنْبِيَائِهِمْ فَلَمْ يَنْفَعْهُمُ التَّوْحِيدُ كَمَا لَمْ يَنْفَعْ إِبْلِيسَ ذَلِكَ السُّجُودُ الطَّوِيلُ فَإِنَّهُ سَجَدَ سَجْدَةً وَاحِدَةً أَرْبَعَةَ آلَافِ عَامٍ لَمْ يُرِدْ بِهَا غَيْرَ زُخْرُفِ الدُّنْيَا وَ التَّمْكِينِ مِنَ النَّظِرَةِ فَكَذَلِكَ لَا تَنْفَعُ الصَّلَاةُ وَ الصَّدَقَةُ إِلَّا مَعَ الِاهْتِدَاءِ إِلَى سَبِيلِ النَّجَاةِ وَ طَرِيقِ الْحَقِّ الْخَبَرَ.

And a lot of communities were too arrogant from obeying their Prophets[-as], so the Tawheed did not benefit them just as Iblees[-la] did not benefit by those long Sajdahs. He[-la] had performed one Sajdah of four thousand years, not intending by it apart from adornment of the world and the empowerment from the onlookers. So, like that, the Salat and the charity do not benefit except with the guidance to the way of salvation and the path of truth' – the Hadeeth''.[234]

77- مجَالِسُ الصَّدُوقِ، عَنْ مُحَمَّدِ بْنِ هَارُونَ الْفَامِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْحِمْيَرِيِّ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ زِيَادٍ الْكَرْخِيِّ قَالَ قَالَ الصَّادِقُ ع إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَشَرَ اللَّهُ تَبَارَكَ وَ تَعَالَى رَحْمَتَهُ حَتَّى يَطْمَعَ إِبْلِيسُ فِي رَحْمَتِهِ.

(The book) 'Majaalis' of Al Sadouq – From Muhammad Bin Haroun Al Famy, from Muhammad Bin Abdullah Al Himeyri, from his father, from Ibrahim Bin Hashim, from Ibn Abu Umeyr, from Ibrahim in Ziyad Al Karkhy who said,

'Al-Sadiq[-asws] said: 'When it will be the Day of Qiyamah, Allah[-azwj] Blessed and Exalted will Publicise His[-azwj] Mercy (so much) until Iblees[-la] will covet regarding His[-azwj] Mercy''.[235]

78- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْعَطَّارِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْأَصْبَهَانِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ جَاءَ إِبْلِيسُ إِلَى مُوسَى بْنِ عِمْرَانَ ع وَ هُوَ يُنَاجِي رَبَّهُ فَقَالَ لَهُ مَلَكٌ مِنَ الْمَلَائِكَةِ مَا تَرْجُو مِنْهُ وَ هُوَ فِي هَذِهِ الْحَالِ يُنَاجِي رَبَّهُ فَقَالَ أَرْجُو مِنْهُ مَا رَجَوْتُ مِنْ أَبِيهِ آدَمَ الْخَبَرَ.

And from him, from Ahmad Bin Muhammad Al Attar, from Sa'ad Bin Abdullah[-asws], from Al Qasim Bin Muhammad Al Asbahany, from Suleyman Bin Dawood Al Minqary, from Hafs Bin Giyas who said,

'I heard Abu Abdullah[-asws] saying: 'Iblees[-la] came to Musa[-as] Bin Imran[-as] while he[-as] was whispering to his[-as] Lord[-azwj]. An Angel from the Angels said to him[-la], 'What do you[-la] want from him[-as] while he[-as] is in this state whispering to his[-as] Lord[-azwj]?' He[-la] said: 'I[-la] am hoping from him[-as] what I[-la] had hoped for from his[-as] father[-as] Adam[-as]''.[236]

79- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، إِنَّ الَّذِينَ اتَّقَوْا إِذا مَسَّهُمْ طائِفٌ مِنَ الشَّيْطانِ تَذَكَّرُوا فَإِذا هُمْ مُبْصِرُونَ قَالَ إِذَا ذَكَّرَهُمُ الشَّيْطَانُ الْمَعَاصِيَ وَ حَمَلَهُمْ عَلَيْهَا يَذْكُرُونَ اسْمَ اللَّهِ فَإِذَا هُمْ مُبْصِرُونَ.

Tafseer Ali Bin Ibrahim –

(Re): ***Surely those who fear when an evil from the Satan touches them, they are mindful, and then they are seeing [7:201]***. He said, 'When the Satan[-la] reminds them of the disobedience and carries them upon it, they are mentioning the Name of Allah[-azwj], and behold, they are seeing''.[237] (an opinion)

[234] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 76
[235] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 77
[236] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 78
[237] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 79

80- الْعِلَلُ، عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ سَعِيدٍ الْهَاشِمِيِّ عَنْ فُرَاتِ بْنِ إِبْرَاهِيمَ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُعْتَمِرٍ عَنْ أَحْمَدَ بْنِ عَلِيِّ بْنِ مُحَمَّدٍ الرَّمْلِيِّ عَنْ أَحْمَدَ بْنِ مُوسَى عَنْ يَعْقُوبَ بْنِ إِسْحَاقَ الْمَرْوَزِيِّ عَنْ عُمَرَ بْنِ مَنْصُورٍ عَنْ إِسْمَاعِيلَ بْنِ أَبَانٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِيهِ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: كُنَّا بِمِنًى مَعَ رَسُولِ اللَّهِ ص إِذْ بَصُرْنَا بِرَجُلٍ سَاجِدٍ وَ رَاكِعٍ وَ مُتَضَرِّعٍ فَقُلْنَا يَا رَسُولَ اللَّهِ مَا أَحْسَنَ صَلَاتَهُ فَقَالَ ص هُوَ الَّذِي أَخْرَجَ أَبَاكُمْ مِنَ الْجَنَّةِ

(The book) 'Al Ilal' – From Al-Husayn Bin Muhammad Bin Saeed Al Hashimy, from Furat Bin Ibrahim Al Kufi, from Muhammad Bin Ali Bin Mu'tamar, from Ahmad bin Ali Bin Muhammad Al Ramly, from Ahmad Bin Musa, from Yaqoub Bin Is'haq Al Marouzy, from Umar Bin Mansour, from Ismail Bin Aban, from Yahya Bin Abu Kaseer, from his father, from Abu Haroun Al Abdy, from Jabir Bin Abdullah Al Ansari who said,

'We were at Mina with Rasool-Allah-saww when we sighted a man performing Sajdah and ruk'u, and he was beseeching (in supplication). We said, 'O Rasool-Allah-saww! How excellent is his Salat!' He-saww said: 'He-la is the one who got your father-as expelled from the Paradise'.

فَمَضَى إِلَيْهِ عَلِيٌّ ع غَيْرَ مُكْتَرِثٍ فَهَزَّهُ هَزَّةً أَدْخَلَ أَضْلَاعَهُ الْيُمْنَى فِي الْيُسْرَى وَ الْيُسْرَى فِي الْيُمْنَى ثُمَّ قَالَ لَأَقْتُلَنَّكَ إِنْ شَاءَ اللَّهُ تَعَالَى

Ali-asws went to him without caring about him-la. He-asws shook him-la with such a shaking, his-la right ribs entered into the left, and the left ones into the right. Then he-asws said: 'I-la will be killing you-la if Allah-azwj the Exalted so Desires!'

فَقَالَ لَنْ تَقْدِرَ عَلَى ذَلِكَ إِلَى أَجَلٍ مَعْلُومٍ مِنْ عِنْدِ رَبِّي مَا لَكَ تُرِيدُ قَتْلِي فَوَ اللَّهِ مَا أَبْغَضَكَ أَحَدٌ إِلَّا سَبَقَتْ نُطْفَتِي إِلَى رَحِمِ أُمِّهِ قَبْلَ نُطْفَةِ أَبِيهِ وَ لَقَدْ شَارَكْتُ مُبْغِضِيكَ فِي الْأَمْوَالِ وَ الْأَوْلَادِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي مُحْكَمِ كِتَابِهِ وَ شارِكْهُمْ فِي الْأَمْوالِ وَ الْأَوْلادِ

He-la said, 'You-asws will never be able upon that up to the known term from the Presence of my-la Lord-azwj. What is the matter you-asws want to kill me-la? By Allah-azwj! No one hates you-asws except my-la seed had preceded into the womb of his mother before the seed of his father, and I-la have participated your-asws hater in the wealth and the children, and it is the Word of Allah-azwj Mighty and Majestic in the Decisive of His-azwj Book: ***and participate in their wealth and their children [17:64]***'.

قَالَ النَّبِيُّ ص صَدَقَ يَا عَلِيُّ لَا يُبْغِضُكَ مِنْ قُرَيْشٍ إِلَّا سِفَاحِيٌّ وَ لَا مِنَ الْأَنْصَارِ إِلَّا يَهُودِيٌّ وَ لَا مِنَ الْعَرَبِ إِلَّا دَعِيٌّ وَ لَا مِنْ سَائِرِ النَّاسِ إِلَّا شَقِيٌّ وَ لَا مِنَ النِّسَاءِ إِلَّا سَلْقَلَقِيَّةٌ وَ هِيَ الَّتِي تَحِيضُ مِنْ دُبُرِهَا

The Prophet-saww said: 'He-la speaks the truth, O Ali-asws! no one from the Qureysh hates you-asws except an adulterer, nor from the Helpers except a Jew, nor from the Arabs except a bastard, nor from rest of the people except a wretched, nor from the women except a 'Salaqiya', and she is the one who menstruates from her behind'.

ثُمَّ أَطْرَقَ مَلِيّاً ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ مَعَاشِرَ الْأَنْصَارِ اعْرِضُوا أَوْلَادَكُمْ عَلَى مَحَبَّةِ عَلِيٍّ

Then he-saww lowered his-saww head for a while. Then he-saww raised his-saww head. He-saww said: 'O community of Helpers! Present to your children the love for Ali-asws!''

قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ فَكُنَّا نَعْرِضُ حُبَّ عَلِيٍّ ع عَلَى أَوْلَادِنَا فَمَنْ أَحَبَّ عَلِيّاً عَلِمْنَا أَنَّهُ مِنْ أَوْلَادِنَا وَ مَنْ أَبْغَضَ عَلِيّاً انْتَفَيْنَا مِنْهُ.

Jabir Bin Abdullah said, ‘We used to present the love for Ali-asws to our children. So, the one who loved Ali-asws, we would know that he is from our children, and the one who hated Ali-asws, we would turn away from him’’.[238]

81- الْعِلَلُ وَ الْمَجَالِسُ لِلصَّدُوقِ، عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْعَلَوِيِّ عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ مُوسَى عَنْ أَحْمَدَ بْنِ عَلِيٍّ عَنِ الْحَسَنِ بْنِ إِبْرَاهِيمَ الْعَبَّاسِيِّ عَنْ عُمَيْرِ بْنِ مِرْدَاسٍ الدولقي [الدُّونَقِي] عَنْ جَعْفَرِ بْنِ بَشِيرٍ الْمَكِّيِّ عَنْ وَكِيعٍ عَنِ الْمَسْعُودِيِّ رَفَعَهُ إِلَى سَلْمَانَ الْفَارِسِيِّ رَحِمَهُ اللَّهُ قَالَ: مَرَّ إِبْلِيسُ لَعَنَهُ اللَّهُ بِنَفَرٍ يَتَنَاوَلُونَ أَمِيرَ الْمُؤْمِنِينَ ع فَوَقَفَ أَمَامَهُمْ فَقَالَ الْقَوْمُ مَنِ الَّذِي وَقَفَ أَمَامَنَا

(The books) ‘Al Ilal’, and ‘Al Majalis’ of Al Sadouq – From Al-Husayn Bin Ahmad Al Alawy, from Ali Bin Ahmad Bin Muhammad, from Ahmad Bin Ali, from Al-Hassan Bin Ibrahim Al Abbasy, from Umeyr Bin Mirdas Al Dolaqy, from Ja’far Bin Bashir Al Makky, from Wakie, from Al Masoudy, raising it to,

‘Salman Al-Farsy-ra, may Allah-azwj have Mercy on him-ra having said: ‘Iblees-la, may Allah-azwj Curse him-la passed by a number (of men) who were talking badly about Amir Al-Momineen-asws. He-la stood in front of them. The group said, ‘Who is the one standing in front of us?’

فَقَالَ أَنَا أَبُو مُرَّةَ فَقَالُوا يَا أَبَا مُرَّةَ أَ مَا تَسْمَعُ كَلَامَنَا فَقَالَ سَوْأَةً لَكُمْ تَسُبُّونَ مَوْلَاكُمْ عَلِيَّ بْنَ أَبِي طَالِبٍ قَالُوا لَهُ مِنْ أَيْنَ عَلِمْتَ أَنَّهُ مَوْلَانَا

He-la said, ‘I-la am Abu Murra!’ They said, ‘O Abu Murra! And why are you listen to our talk?’ He-la said: ‘Evil is for you reviling your Master Al-asws Bin Abu Talib-asws!’ They said to him-la, ‘From where did you know that he-asws is our Master-asws?’

قَالَ مِنْ قَوْلِ نَبِيِّكُمْ ص مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انْصُرْ مَنْ نَصَرَهُ وَ اخْذُلْ مَنْ خَذَلَهُ

He-la said: ‘From the words of your Prophet-saww: ‘One whose Master-saww I-saww was, so Ali-asws is his Master-asws! O Allah-azwj! Befriend the one who befriends him-asws and be Inimical to the one being inimical to him-asws and Help the one who helps him-asws and Abandon the one who abandons him-asws!’’

فَقَالُوا لَهُ فَأَنْتَ مِنْ مَوَالِيهِ وَ شِيعَتِهِ فَقَالَ مَا أَنَا مِنْ مَوَالِيهِ وَ لَا مِنْ شِيعَتِهِ وَ لَكِنِّي أُحِبُّهُ وَ لَا يُبْغِضُهُ أَحَدٌ إِلَّا شَارَكْتُهُ فِي الْمَالِ وَ الْوَلَدِ فَقَالُوا لَهُ يَا بَا مُرَّةَ فَتَقُولُ فِي عَلِيٍّ شَيْئاً

They said to him-la, ‘Are you from his-asws friends and his-asws Shias?’ He-la said, ‘I-la neither from his-asws friends nor from his-asws Shias, but I-la love him-asws and do not hate him-asws, nor will anyone hate him-asws and I-la would participate him in the wealth and the children’. They said to him-la, ‘O Abu Murra! Are you saying something regarding Ali-asws?’

فَقَالَ لَهُمُ اسْمَعُوا مِنِّي مَعَاشِرَ النَّاكِثِينَ وَ الْقَاسِطِينَ وَ الْمَارِقِينَ عَبَدْتُ اللَّهَ عَزَّ وَ جَلَّ فِي الْجَانِّ اثْنَيْ عَشَرَ أَلْفَ سَنَةٍ فَلَمَّا أَهْلَكَ اللَّهُ الْجَانَّ شَكَوْتُ إِلَى اللَّهِ عَزَّ وَ جَلَّ الْوَحْدَةَ فَعَرَجَ بِي إِلَى السَّمَاءِ الدُّنْيَا

He-la said to them, ‘Listen from me-la, community of the (Covenant) breakers, and the deviants and the apostates! I-la worshipped Allah-azwj Mighty and Majestic among the Jaan for ten

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thousand years. When Allah-azwj Destroyed the Jaan, I-la complained to Allah-azwj Mighty and Majestic of the loneliness. So He-azwj Ascended me-la to sky of the world.

فَعَبَدْتُ اللَّهَ فِي السَّمَاءِ الدُّنْيَا اثْنَيْ عَشَرَ أَلْفَ سَنَةٍ أُخْرَى فِي جُمْلَةِ الْمَلَائِكَةِ فَبَيْنَا نَحْنُ كَذَلِكَ نُسَبِّحُ اللَّهَ عَزَّ وَ جَلَّ وَ نُقَدِّسُهُ إِذْ مَرَّ بِنَا نُورٌ شَعْشَعَانِيٌّ فَخَرَّتِ الْمَلَائِكَةُ لِذَلِكَ النُّورِ سُجَّداً

I-la worshipped Allah-azwj in sky of the world for another twelve thousand years among the total of the Angels. While we were like that, we glorified Allah-azwj Mighty and Majestic and extolled His-azwj Holiness, when a light passed by us beaming (dazzling) me-la. The Angels fell down in Sajdah to that light.

فَقَالُوا سُبُّوحٌ قُدُّوسٌ هَذَا نُورُ مَلَكٍ مُقَرَّبٍ أَوْ نَبِيٍّ مُرْسَلٍ فَإِذَا بِالنِّدَاءِ مِنْ قِبَلِ اللَّهِ عَزَّ وَ جَلَّ مَا هَذَا نُورُ مَلَكٍ مُقَرَّبٍ وَ لَا نَبِيٍّ مُرْسَلٍ هَذَا نُورُ طِينَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

They said, 'Glory, Holy! This is either a light of an Angel of Proximity, or a Messenger-as Prophet-as!' Behold, there was a call from the direction of Allah-azwj Mighty and Majestic: "This is neither a light of an Angel of Proximity, nor a Messenger-as Prophet-as! This is light of the clay (essence) of Ali-asws Bin Abu Talib-asws!"[239]

82- الْعِلَلُ، عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ الْوَرَّاقِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى وَ الْفَضْلِ بْنِ عَامِرٍ الْأَشْعَرِيِّ مَعاً عَنْ سُلَيْمَانَ بْنِ مُقْبِلٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ الْأَزْدِيِّ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ الْأَشْعَرِيِّ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ حَمَلَنِي جَبْرَئِيلُ عَلَى كَتِفِهِ الْأَيْمَنِ

(The book) 'Al Ilal' – From Ali Bin Abdullah Al Warraq, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, and Al Fazl Bin Aamir Al Ashary, both together from Suleyman Bin Muqbil, from Muhammad Bin Ziyad Al Azdy, from Isa Bin Abdullah Al Ashary,

'From Al-Sadiq Ja'far-asws Bin Muhammad-asws having said: 'My-asws father-asws narrated to me-asws from my-asws grandfather, from his-asws father-asws having said: 'Rasool-Allah-saww: 'When there was an ascension with me-saww to the sky, Jibraeel-as carried me-saww upon his-as right shoulder.

فَنَظَرْتُ إِلَى بُقْعَةٍ بِأَرْضِ الْجَبَلِ حَمْرَاءَ أَحْسَنَ لَوْناً مِنَ الزَّعْفَرَانِ وَ أَطْيَبَ رِيحاً مِنَ الْمِسْكِ فَإِذَا فِيهَا شَيْخٌ عَلَى رَأْسِهِ بُرْنُسٌ فَقُلْتُ لِجَبْرَئِيلَ مَا هَذِهِ الْبُقْعَةُ الْحَمْرَاءُ الَّتِي هِيَ أَحْسَنُ لَوْناً مِنَ الزَّعْفَرَانِ وَ أَطْيَبُ رِيحاً مِنَ الْمِسْكِ

I-saww looked at a spot in the earth, a red mountain of more excellent colour than saffron, and more aromatic smell than the musk. There was an old man in it having a cape upon his head. I-saww said to Jibraeel-as: 'What is this red spot which it of most excellent colour than saffron, and more aromatic smell than the musk?'

قَالَ بُقْعَةُ شِيعَتِكَ وَ شِيعَةِ وَصِيِّكَ عَلِيٍّ فَقُلْتُ مَنِ الشَّيْخُ صَاحِبُ الْبُرْنُسِ قَالَ إِبْلِيسُ

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He-as said: 'It is a spot of your-saww Shias and Shias of your-saww successor-asws Ali-asws'. I-saww said: 'Who is the old man, owner of the cape?' He-as said: 'Iblees-la'.

قَالَ فَمَا يُرِيدُ مِنْهُمْ قَالَ يُرِيدُ أَنْ يَصُدَّهُمْ عَنْ وَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ وَ يَدْعُوَهُمْ إِلَى الْفِسْقِ وَ الْفُجُورِ فَقُلْتُ يَا جَبْرَئِيلُ أَهْوِ بِنَا إِلَيْهِمْ

He-saww said: 'So what does he-la want with them?' He-as said: 'He-la wants to block them from the Wilayah of Amir Al-Momineen-asws and call them to the mischief and the immoralities'. I-saww said: 'O Jibraeel-as! Let us-asws swoop down to them'.

فَأَهْوَى بِنَا إِلَيْهِمْ أَسْرَعَ مِنَ الْبَرْقِ الْخَاطِفِ وَ الْبَصَرِ اللَّامِحِ فَقُلْتُ قُمْ يَا مَلْعُونُ فَشَارِكْ أَعْدَاءَهُمْ فِي أَمْوَالِهِمْ وَ أَوْلَادِهِمْ وَ نِسَائِهِمْ فَإِنَّ شِيعَتِي وَ شِيعَةَ عَلِيٍّ لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ فَسُمِّيَتْ قُمْ.

He-as swooped down to them quicker than the bolt of lightning and the blink of an eye. I-saww said: 'Arise, O Accursed, and participate their enemies in their wealth, and their children, and their women, for my-saww Shias and Shias of Ali-asws, there is no authority for you-la upon them!' Thus is (the spot) was named as 'Qum' (Arise)''.[240]

83- مَجَالِسُ الصَّدُوقِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ شَاذَوَيْهِ الْمُؤَدِّبِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحِمْيَرِيِّ عَنْ أَبِيهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبَانِ بْنِ تَغْلِبَ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا مَضَى لِعِيسَى ع ثَلَاثُونَ سَنَةً بَعَثَهُ اللَّهُ تَعَالَى إِلَى بَنِي إِسْرَائِيلَ فَلَقِيَهُ إِبْلِيسُ لَعَنَهُ اللَّهُ عَلَى عَقَبَةِ بَيْتِ الْمَقْدِسِ وَ هِيَ عَقَبَةٌ أَفِيقٌ

(The book) 'Majalis' of Al Sadouq – From Ali Bin Al-Husayn Bin Shazawiya Al Muaddib, from Muhammad Bin Abdullah Bin Ja'far Al Himeyri, from his father, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Abdan Bin Usman, from Aban Bin Taglib, from Ikriman (bin Abu Jahl-la), from Ibn Abbas who said,

'When thirty years had passed for Isa, Allah-azwj Sent him-as to children of Israel. Iblees-la, may Allah-azwj Curse him-la, met him-as upon a hill of Bayt Al-Maqdis, and it was a deep ravine.

فَقَالَ لَهُ يَا عِيسَى أَنْتَ الَّذِي بَلَغَ مِنْ عِظَمِ رُبُوبِيَّتِكَ أَنْ تَكَوَّنْتَ مِنْ غَيْرِ أَبٍ

He-la said to him-as, 'O Isa-as! Are you-as the one who, it has reached from the magnificence of your-as Lordship that you-as have come into being from without a father?'

قَالَ عِيسَى ع بَلِ الْعَظَمَةُ لِلَّذِي كَوَّنَنِي وَ كَذَلِكَ كَوَّنَ آدَمَ وَ حَوَّاءَ

Isa-as said: 'But the Magnificence is for the One-azwj Who Brought me-as into being, and like that He-azwj Brought Adam-as and Hawwa-as into being'.

قَالَ إِبْلِيسُ يَا عِيسَى فَأَنْتَ الَّذِي بَلَغَ مِنْ عِظَمِ رُبُوبِيَّتِكَ أَنَّكَ تَكَلَّمْتَ فِي الْمَهْدِ صَبِيّاً

Iblees-la said, 'O Isa-as! Are you-as the one who, it has reached from the magnificence of your-as Lordship that you-as spoke in the cradle when a child?'

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قَالَ عِيسَى ع يَا إِبْلِيسُ بَلِ الْعَظَمَةُ لِلَّذِي أَنْطَقَنِي فِي صِغَرِي وَ لَوْ شَاءَ لَأَبْكَمَنِي

Isa[-as] said: 'O Iblees[-la]! But the Magnificence is for the One[-azwj] Who Caused me[-as] to speak during my[-as] small age, and had He[-azwj] so Desired, He[-azwj] could have Muted me[-as]'.

قَالَ إِبْلِيسُ فَأَنْتَ الَّذِي بَلَغَ مِنْ عِظَمِ رُبُوبِيَّتِكَ أَنَّكَ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَتَنْفُخُ فِيهِ فَيَصِيرُ طَيْراً

Iblees[-la] said, 'Are you[-as] the one who, it has reached from the magnificence of your[-as] Lordship that you[-as] created from the clay, a form of the bird. You[-as] blew into it, and it became a bird?'

قَالَ عِيسَى ع بَلِ الْعَظَمَةُ لِلَّذِي خَلَقَنِي وَ خَلَقَ مَا سَخَّرَ لِي

Isa[-as] said: 'But, the Magnificence is for the One[-azwj] Who Created me[-as] and Created whatever He[-azwj] Subdued for me[-as]'.

قَالَ إِبْلِيسُ فَأَنْتَ الَّذِي بَلَغَ مِنْ عِظَمِ رُبُوبِيَّتِكَ أَنَّكَ تَشْفِي الْمَرْضَى

Iblees[-la] said, 'Are you[-as] the one who, it has reached from the magnificence of your[-as] Lordship that you[-as] heal the sick?'

قَالَ عِيسَى ع بَلِ الْعَظَمَةُ لِلَّذِي بِإِذْنِهِ أَشْفِيهِمْ وَ إِذَا شَاءَ أَمْرَضَنِي

Isa[-as] said: 'But, the Magnificence is for the One[-azwj] Who, by His[-azwj] Permission, I[-as] heal, and whenever He[-azwj] so Desires, can Make me[-as] sick'.

قَالَ إِبْلِيسُ فَأَنْتَ الَّذِي بَلَغَ مِنْ عِظَمِ رُبُوبِيَّتِكَ أَنَّكَ تُحْيِي الْمَوْتَى

Iblees[-la] said, 'Are you[-as] the one who, it has reached from the magnificence of your[-as] Lordship, that you[-as] revive the dead?'

قَالَ عِيسَى ع بَلِ الْعَظَمَةُ لِلَّذِي بِإِذْنِهِ أُحْيِيهِمْ وَ لَا بُدَّ مِنْ أَنْ يُمِيتَ مَا أَحْيَيْتُ وَ يُمِيتَنِي

Isa[-as] said: 'But, the Magnificence is for the One[-azwj] Who, by His[-azwj] Permission, I[-as] revive them, and there is no escape from His[-azwj] Causing to die, what I[-as] have revived, and Cause me[-as] to die'.

قَالَ إِبْلِيسُ يَا عِيسَى فَأَنْتَ الَّذِي بَلَغَ مِنْ عِظَمِ رُبُوبِيَّتِكَ أَنَّكَ تَعْبُرُ الْبَحْرَ فَلَا تَبْتَلُّ قَدَمَاكَ وَ لَا تَرْسُخُ فِيهِ

Iblees[-la] said, 'O Isa[-as]! Are you[-as] the one, it has reached from the magnificence of your[-as] Lordship, that you[-as] cross the sea and your[-as] feet do not get wet nor do you[-as] immerse in it?'

قَالَ عِيسَى ع بَلِ الْعَظَمَةُ لِلَّذِي ذَلَّلَهُ وَ لَوْ شَاءَ أَغْرَقَنِي

Isa[-as] said: 'But, the Magnificence is for the One[-azwj] Who Humbled it, and had He[-azwj] so Desired, could have Drowned me[-as]'.

قَالَ إِبْلِيسُ يَا عِيسَى فَأَنْتَ الَّذِي بَلَغَ مِنْ عِظَمِ رُبُوبِيَّتِكَ أَنَّهُ سَيَأْتِي عَلَيْكَ يَوْمٌ تَكُونُ السَّمَاوَاتُ وَ الْأَرْضُ وَ مَنْ فِيهِنَّ دُونَكَ وَ أَنْتَ فَوْقَ ذَلِكَ كُلِّهِ تُدَبِّرُ الْأَمْرَ وَ تُقَسِّمُ الْأَرْزَاقَ

Iblees[-la] said, 'O Isa[-as]! Are you[-as] the one, it has reached from the magnificence of your[-as] Lordship that there shall come a day upon you[-as], the skies and the earth and the ones in these would be below you[-as], and you[-as] would be above that, all of it, managing the affairs and distributing the sustenance(s)?'

فَأَعْظَمَ عِيسَى ع ذَلِكَ مِنْ قَوْلِ إِبْلِيسَ الْكَافِرِ اللَّعِينِ فَقَالَ عِيسَى ع سُبْحَانَ اللَّهِ مِلْءَ سَمَاوَاتِهِ وَ أَرْضِهِ وَ مِدَادَ كَلِمَاتِهِ وَ زِنَةَ عَرْشِهِ وَ رِضَا نَفْسِهِ

That was grievous upon Isa[-as] from the words of Iblees[-la], the Kafir, the Accursed. Isa[-as] said: 'Glorious is Allah[-azwj] Who has Filled His[-azwj] skies and His[-azwj] earth, and the ink of His[-azwj] Words, and weight of His[-azwj] Throne, and Pleasure of Himself[-azwj]'.

قَالَ فَلَمَّا سَمِعَ إِبْلِيسُ لَعَنَهُ اللَّهُ ذَلِكَ ذَهَبَ عَلَى وَجْهِهِ لَا يَمْلِكُ مِنْ نَفْسِهِ شَيْئاً حَتَّى وَقَعَ فِي اللُّجَّةِ الْخَضْرَاءِ

He (Ibn Abbas) said, 'When Iblees[-la], may Allah[-azwj] Curse him[-la], heard that, he[-la] went upon his[-la] direction, not being in control of anything from himself[-la], until he[-as] fell into the green depths (of the sea)'.

قَالَ ابْنُ عَبَّاسٍ فَخَرَجَتِ امْرَأَةٌ مِنَ الْجِنِّ تَمْشِي عَلَى شَاطِئِ الْبَحْرِ فَإِذَا هِيَ بِإِبْلِيسَ سَاجِداً عَلَى صَخْرَةٍ صَمَّاءَ تَسِيلُ دُمُوعُهُ عَلَى خَدَّيْهِ فَقَامَتْ تَنْظُرُ إِلَيْهِ تَعَجُّباً ثُمَّ قَالَتْ لَهُ وَيْحَكَ يَا إِبْلِيسُ مَا تَرْجُو بِطُولِ السُّجُودِ

Ibn Abbas said, 'A woman from the Jinn came out walking upon the coast of the sea. There she came across Iblees[-la] performing Sajdah upon a solid rock. His[-la] tears were flowing upon his[-la] cheeks. She stood looking at him[-la], wondering. Then she said to him[-la], 'Woe be to you[-la], O Iblees[-la]! What are you[-la] hoping for with the prolonged Sajdah?'

فَقَالَ لَهَا أَيَّتُهَا الْمَرْأَةُ الصَّالِحَةُ ابْنَةُ الرَّجُلِ الصَّالِحِ أَرْجُو إِذَا بَرَزَنِي عَزَّ وَ جَلَّ قَسَمَهُ وَ أَدْخَلَنِي نَارَ جَهَنَّمَ أَنْ يُخْرِجَنِي مِنَ النَّارِ بِرَحْمَتِهِ.

He[-la] said to her, 'O you righteous woman of the righteous man! I[-la] am hoping that when the Mighty and Majestic Fulfils His[-azwj] Vow and Make me[-la] enter the Fire of Hell, He[-azwj] would Bring me out from the Fire by His[-azwj] Mercy''.[241]

84- الْعِلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَلِيِّ بْنِ عَطِيَّةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ إِبْلِيسَ عَبَدَ اللَّهَ فِي السَّمَاءِ سَبْعَةَ آلَافِ سَنَةٍ فِي رَكْعَتَيْنِ فَأَعْطَاهُ اللَّهُ مَا أَعْطَاهُ ثَوَاباً لَهُ بِعِبَادَتِهِ.

(The book) 'Al Ilal' – From his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Hassan, from Ali Bin Atiya who said,

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‘Abu Abdullah-asws said: ‘Iblees-la worshipped Allah-azwj in the sky for seven thousand years in two Cycles (of Salat). Allah-azwj Granted him-la what He-azwj Granted him-la as a reward for him-la for his-la worship’’.[242]

85- وَ مِنْهُ، بِالْإِسْنَادِ الْمَذْكُورِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع حَدِّثْنِي كَيْفَ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِإِبْلِيسَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلى يَوْمِ الْوَقْتِ الْمَعْلُومِ

And from him, by the aforementioned chain, said,

‘I said to Abu Abdullah-asws, ‘Narrate to me how come Allah-azwj Mighty and Majestic Said to Iblees-la: ***He said: “So you are from the Respited ones [15:37] Up to the Day of the known time” [15:38]***?’

قَالَ لِشَيْءٍ كَانَ تَقَدَّمَ شُكْرُهُ عَلَيْهِ قُلْتُ وَ مَا هُوَ قَالَ رَكْعَتَانِ رَكَعَهُمَا فِي السَّمَاءِ فِي أَلْفَيْ سَنَةٍ أَوْ فِي أَرْبَعَةِ آلَافِ سَنَةٍ.

He-asws said: ‘It was for a thing which, His-azwj Appreciation had preceded upon it’. I said, ‘And what is it?’ He-asws said: ‘Two Cycles (Salat) he-la had performed in the sky in two thousand years, or in four thousand years’ – the uncertainty is from the reporter)’’.[243]

86- وَ فِي رِوَايَةٍ أُخْرَى عَبَدَ اللَّهَ فِي السَّمَاءِ سَبْعَةَ آلَافِ سَنَةٍ فِي رَكْعَتَيْنِ فَأَعْطَاهُ اللَّهُ مَا أَعْطَاهُ ثَوَاباً لَهُ بِعِبَادَتِهِ.

And in another report – ‘He-la worshipped Allah-azwj in the sky for seven thousand years in two Cycles (of Salat), so Allah-azwj Granted him-la what He-azwj Granted him-la, as a reward for his-la worship’’.[244]

87- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ فِي خَبَرِ وِلَادَةِ النَّبِيِّ ص قَالَ: لَمَّا رَأَتِ الشَّيَاطِينُ مَا حَدَثَ مِنَ الْآيَاتِ لِوِلَادَتِهِ وَ نُزُولِ الْمَلَائِكَةِ وَ رَمْيِ الشَّيَاطِينِ بِالشُّهُبِ أَنْكَرُوا ذَلِكَ وَ اجْتَمَعُوا إِلَى إِبْلِيسَ

Tafseer Ali Bin Ibrahim –

‘In a Hadeeth of birth of the Prophet-saww, he (Ali Bin Ibrahim) said, ‘When the Satans-la saw what had occurred from the signs of his-saww birth and descent of the Angels and pelting of the Satans-la with the meteors, they disliked that and gathered to Iblees-la.

فَقَالُوا قَدْ مُنِعْنَا مِنَ السَّمَاءِ وَ قَدْ رُمِينَا بِالشُّهُبِ فَقَالَ اطْلُبُوا فَإِنَّ أَمْراً قَدْ حَدَثَ فِي الدُّنْيَا

They said, ‘We are being prevented from the sky and have been pelted with the meteors!’ He-la said: ‘Search, for a matter has occurred in the world!’

فَرَجَعُوا وَ قَالُوا لَمْ نَرَ شَيْئاً فَقَالَ إِبْلِيسُ أَنَا لَهَا بِنَفْسِي

They returned and said, ‘We-la did not see anything!’ Iblees-la said, ‘I-la am for it by myself-la!’

[242] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 84
[243] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 85
[244] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 86

فَجَالَ بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ حَتَّى انْتَهَى إِلَى الْحَرَمِ فَرَآهُ مَحْفُوفاً بِالْمَلَائِكَةِ وَ جَبْرَئِيلُ عَلَى بَابِ الْحَرَمِ بِيَدِهِ حَرْبَةٌ فَأَرَادَ إِبْلِيسُ أَنْ يَدْخُلَ فَصَاحَ بِهِ جَبْرَئِيلُ فَقَالَ اخْسَأْ يَا مَلْعُونُ

He[la] roamed in the east and the west until he[la] ended up to the Sanctuary. He[la] saw it thronged with the Angels, and Jibraeel[as] was by the door of the Sanctuary. In his[as] hand was a bayonet. Iblees[la] intended to enter. Jibraeel[as] shouted at him[la]. He[as] said: 'Go away, O Accursed!'

فَجَاءَ مِنْ قِبَلِ حِرَا فَصَارَ مِثْلَ الصَّرِّ فَقَالَ يَا جَبْرَئِيلُ حَرْفٌ أَسْأَلُكَ عَنْهُ قَالَ مَا هُوَ

He[la] came from the direction of Hira like the sparrow. He[la] said, 'O Jibraeel[as]! A word I[la] want to ask you[as] about'. He[as] said: 'What is it?'

قَالَ مَا هَذَا وَ مَا اجْتِمَاعُكُمْ فِي الدُّنْيَا فَقَالَ هَذَا نَبِيُّ هَذِهِ الْأُمَّةِ قَدْ وُلِدَ وَ هُوَ آخِرُ الْأَنْبِيَاءِ وَ أَفْضَلُهُمْ

He[la] said, 'What is this, and what are you all gathering in the world for?' He[as] said: 'This is (for) a Prophet[saww] of this community who has been bestowed (to his parents[asws]), and he[saww] is last of the Prophets[as] and their[as] superior'.

قَالَ هَلْ لِي فِيهِ نَصِيبٌ قَالَ لَا قَالَ فَفِي أُمَّتِهِ قَالَ بَلَى قَالَ قَدْ رَضِيتُ.

He[la] said, 'Is there any share for me[la] regarding him[saww]?' He[as] said: 'No!' He[la] said, 'Regarding his[saww] community?' He[as] said: 'Yes'. He[la] said, 'I[la] am pleased!''[245]

88- قُرْبُ الْإِسْنَادِ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع أَنَّ إِبْلِيسَ عَدُوَّ اللَّهِ رَنَّ أَرْبَعَ رَنَّاتٍ يَوْمَ لُعِنَ وَ يَوْمَ أُهْبِطَ إِلَى الْأَرْضِ وَ يَوْمَ بُعِثَ النَّبِيُّ ص وَ يَوْمَ الْغَدِيرِ.

(The book) 'Qurb Al Isnad' – From Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

'From Ja'far[asws] Bin Muhammad[asws], from his[asws] father[asws]: 'Iblees[la], enemy of Allah[azwj], resonated four shrill sounds – the day he[la] was Cursed, and day he[la] was brought down to the earth, and day the Prophet-hood of the Prophet[saww] was declared, and the day of Al-Ghadeer''.[246]

89- مَعَانِي الْأَخْبَارِ، عَنِ الْمُظَفَّرِ بْنِ جَعْفَرٍ الْعَلَوِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْعُودٍ الْعَيَّاشِيِّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ فَضَّالٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنِ الْعَبَّاسِ بْنِ هِلَالٍ عَنِ الرِّضَا ع أَنَّهُ ذَكَرَ أَنَّ اسْمَ إِبْلِيسَ الْحَارِثُ وَ إِنَّمَا قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يَا إِبْلِيسُ يَا عَاصِي وَ سُمِّيَ إِبْلِيسُ لِأَنَّهُ أُبْلِسَ مِنْ رَحْمَةِ اللَّهِ.

(The book) 'Ma'any Al Akhbar' – From Al Muzaffar Bin Ja'far Al Alawy, from Ja'far Bin Muhammad Bin Masoud Al Ayyashi, from his father, from Ali Bin Al-Hassan Bin Fazzal, from Muhammad Al Waleed, from Al Abbas Bin Hilal,

[245] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 87
[246] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 88

‘From Al-Reza-asws having mentioned that the name of Iblees-la is Al-Haris, and rather the Word of Allah-azwj Mighty and Majestic: “O Iblees-la!” is (it means) “O disobedient one!”, and he-la is Named as Iblees-la because he-la is despaired (Ublis) from the Mercy of Allah-azwj’’.[247]

90- الْمَعَانِي، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ رَفَعَهُ إِلَى أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ لِإِبْلِيسَ كُحْلًا وَ لَعُوقاً وَ سَعُوطاً فَكُحْلُهُ النُّعَاسُ وَ لَعُوقُهُ الْكَذِبُ وَ سَعُوطُهُ الْكِبْرُ.

(The book) ‘Al Ma’any’ – From his father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad, from Ibn Fazzal, raising it to,

‘Abu Ja’far-asws said, ‘Rasool-Allah-saww said: ‘For Iblees-la there is a Kohl (eye application), and a licking spoon, and an inhaler. His-la Kohl is the drowsiness, and his-la licking spoon is the lying, and his-la inhaler is the arrogance’’.[248]

91- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الشَّيْبَانِيِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ الْأَسَدِيِّ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ عَلِيَّ بْنَ مُحَمَّدٍ الْعَسْكَرِيَّ ع يَقُولُ مَعْنَى الرَّجِيمِ أَنَّهُ مَرْجُومٌ بِاللَّعْنِ مَطْرُودٌ مِنْ مَوَاضِعِ الْخَيْرِ لَا يَذْكُرُهُ مُؤْمِنٌ إِلَّا لَعَنَهُ

And from him, from Muhammad Bin Ahmad Al Shaybani, from Muhammad Bin Ja’far Al Asady, from Sahl Bin Ziyad, from Abdul Azeem Al Hasany who said,

‘I heard Abu Al-Hassan Ali-asws Bin Muhammad Al-Askari-asws saying: ‘The meaning of ‘The pelted’ is the one pelted with the Curse, Expelled from the places of goodness. No Momin will mention him-la except with a curse.

وَ إِنَّ فِي عِلْمِ اللَّهِ السَّابِقِ أَنَّهُ إِذَا خَرَجَ الْقَائِمُ ع لَا يَبْقَى مُؤْمِنٌ فِي زَمَانِهِ إِلَّا رَجَمَهُ بِالْحِجَارَةِ كَمَا كَانَ قَبْلَ ذَلِكَ مَرْجُوماً بِاللَّعْنِ.

And it was in the preceding Knowledge of Allah-azwj that when Al-Qaim-ajfj emerges, there will not remain any Momin during his-ajfj time except he would pelt him-la with the stones, like what had happened before that, pelting the with curses’’.[249]

92- الْعِلَلُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع لِمَ سُمِّيَ الرَّجِيمُ رَجِيماً قَالَ لِأَنَّهُ يُرْجَمُ فَقُلْتُ فَهَلْ يَنْقَلِبُ إِذَا رُجِمَ قَالَ لَا وَ لَكِنَّهُ يَكُونُ فِي الْعِلْمِ مَرْجُوماً.

(The book) ‘Al Ilal’ – From his father, from Ali Bin Ibrahim, from his father, from Hammad, from Al Halby who said,

‘I asked Abu Abdullah-asws, ‘Why is ‘the pelted one’ named as ‘pelted’?’ He-asws said: ‘Because he-la is pelted’. I said, ‘Does he-la turn back when he-la is pelted?’ He-asws said: ‘No, but he-la would be pelted (at the advent of Al-Qaim-ajfj), in the Knowledge (of Allah-azwj)’’.[250]

[247] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 89
[248] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 90
[249] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 91
[250] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 92

93- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَ مِنْ خَلْفِهِمْ وَ عَنْ أَيْمانِهِمْ وَ عَنْ شَمائِلِهِمْ أَمَّا بَيْنَ أَيْدِيهِمْ فَهُوَ مِنْ قِبَلِ الْآخِرَةِ لَأُخْبِرَنَّهُمْ أَنَّهُ لَا جَنَّةَ وَ لَا نَارَ وَ لَا نُشُورَ

Tafseer Ali Bin Ibrahim –

'***Then I will come to them from their front, and from their back, and on their right, and on their left, [7:17]***, 'As for what is in front of them, it is from the direction of the Hereafter to inform them that there is neither any Paradise, nor Fire, nor Resurrection.

وَ أَمَّا خَلْفَهُمْ يَقُولُ مِنْ قِبَلِ دُنْيَاهُمْ آمُرُهُمْ بِجَمْعِ الْأَمْوَالِ وَ آمُرُهُمْ أَنْ لَا يَصِلُوا فِي أَمْوَالِهِمْ رَحِماً وَ لَا يُعْطُوا مِنْهُ حَقّاً وَ آمُرُهُمْ أَنْ لَا يُنْفِقُوا عَلَى ذَرَارِيِّهِمْ وَ أُخَوِّفُهُمْ عَلَى الضَّيْعَةِ

And as for from their back, he[-la] saying, from direction of their worldly affairs with amassing the wealth and instructing them not to connect with relative regarding their wealth, nor give any rights from it, and instructing them not to spent upon their offspring, and frightening them upon the wastage.

وَ أَمَّا عَنْ أَيْمَانِهِمْ يَقُولُ مِنْ قِبَلِ دِينِهِمْ فَإِنْ كَانُوا عَلَى ضَلَالَةٍ زَيَّنْتُهَا وَ إِنْ كَانُوا عَلَى الْهُدَى جَهَدْتُ عَلَيْهِمْ حَتَّى أُخْرِجَهُمْ مِنْهُ

And as for from their right, he[-la] is saying, from direction of their religion. If they were to be upon a straying, he[-la] would adorn it, and if they were to be upon the guidance, he[-la] would fight against them until he[-la] extracts them from it.

وَ أَمَّا عَنْ شَمَائِلِهِمْ يَقُولُ مِنْ قِبَلِ اللَّذَّاتِ وَ الشَّهَوَاتِ يَقُولُ اللَّهُ تَعَالَى وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ

And as for from their left, he[-la] is saying, from direction of the pleasures and the lustful desires. Allah[-azwj] the Exalted Says: ***And Iblees did ratify his conjecture upon them, [34:20]***.

وَ أَمَّا قَوْلُهُ اخْرُجْ مِنْها مَذْؤُماً مَدْحُوراً فَالْمَذْءُومُ الْمَعِيبُ وَ الْمَدْحُورُ الْمَقْصِيُّ أَيْ مُلْقًى فِي جَهَنَّمَ.

And as for His[-azwj] Words: ***"Get out from it, disgraced, expelled! [7:18]*** – the disgraced is the faulted, and the expelled is the one cut off, i.e., thrown in Hell''.[251]

94- الْمَعَانِي، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ إِنَّ عِبادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطانٌ قَالَ لَيْسَ لَهُ عَلَى هَذِهِ الْعِصَابَةِ خَاصَّةً سُلْطَانٌ

(The book) 'Al Ma'any' – From his father, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Bin Yaqoub Bin Yazeed, from Ali Bin Al Numan, from one of our companions raising it to,

'Abu Abdullah[-asws] regarding His[-azwj] Words: ***Surely, (as for) My servants, there wouldn't be any authority for you upon them, [15:42]***, said: 'There isn't any authority for him[-la] upon this party in particular (Shias)'.

[251] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 93

قَالَ قُلْتُ فَكَيْفَ جُعِلْتُ فِدَاكَ وَ فِيهِمْ مَا فِيهِمْ

He (the narrator) said, 'I said, 'May I be sacrificed for you[-asws]! How come, and among them what are among them (sinners)?'

قَالَ لَيْسَ حَيْثُ تَذْهَبُ إِنَّمَا قَوْلُهُ لَيْسَ لَكَ عَلَيْهِمْ سُلْطانٌ أَنْ يُحَبِّبَ إِلَيْهِمُ الْكُفْرَ وَ يُبَغِّضَ إِلَيْهِمُ الْإِيمَانَ.

He[-asws] said: 'It isn't as what you are going (with it). But rather, His[-azwj] Words: ***there wouldn't be any authority for you upon them, [15:42]***, is his[-la] making the Kufr to be beloved to them and making the Eman to be hateful to them''.[252]

95- التَّفْسِيرُ، عَنْ أَبِيهِ عَنْ سَعِيدٍ عَنْ إِسْحَاقَ بْنِ جَرِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَيَّ شَيْءٍ يَقُولُ أَصْحَابُكَ فِي قَوْلِ إِبْلِيسَ خَلَقْتَنِي مِنْ نارٍ وَ خَلَقْتَهُ مِنْ طِينٍ

The Tafseer – From his father, from Saeed, from Is'haq Bin Jareer who said,

'Abu Abdullah[-asws] said: 'Which thing are your companions saying regarding Words of Iblees[-la]: ***You Created me from fire and Created him from clay' [38:76]***?'

قُلْتُ جُعِلْتُ فِدَاكَ قَدْ قَالَ ذَلِكَ وَ ذَكَرَهُ اللَّهُ فِي كِتَابِهِ

I (the narrator) said, 'May I be sacrificed for you[-asws]! He[-la] had said that, and Allah[-azwj] has Mentioned it in His[-azwj] Book!'

قَالَ كَذَبَ يَا إِسْحَاقُ مَا خَلَقَهُ اللَّهُ إِلَّا مِنْ طِينٍ

He[-asws] said: 'He[-la] lied, O Is'haq! Allah[-azwj] had not Created him[-la] except from clay!'

ثُمَّ قَالَ قَالَ اللَّهُ الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ ناراً فَإِذا أَنْتُمْ مِنْهُ تُوقِدُونَ خَلَقَهُ اللَّهُ مِنْ ذَلِكَ النَّارِ وَ مِنْ تِلْكَ الشَّجَرَةِ وَ الشَّجَرَةُ أَصْلُهَا مِنْ طِينٍ.

Then he[-asws] said: 'Allah[-azwj] Said: ***He Who Made fire for you from the green tree, so then you are igniting from it' [36:80]***. Allah[-azwj] had Created him[-la] from that fire and from that tree, and the tree, it's roots are from clay''.[253]

بيان لعل المعنى أن الطين داخل في طينته و إن كان النار فيه أغلب.

Explanation: *Perhaps the meaning is that the clay is included in his[-la] essence, and even thought the fire is more prevailing in him[-la]*.

96- التَّفْسِيرُ، عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يُونُسَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى فَأَنْظِرْنِي إِلى يَوْمِ يُبْعَثُونَ قالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلى يَوْمِ الْوَقْتِ الْمَعْلُومِ قَالَ يَوْمُ الْوَقْتِ الْمَعْلُومِ يَوْمٌ يَذْبَحُهُ رَسُولُ اللَّهِ ص عَلَى الصَّخْرَةِ الَّتِي فِي بَيْتِ الْمَقْدِسِ.

[252] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 94
[253] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 95

The Tafseer – From Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Muhammad Bin Yunus, from a man,

'From Abu Abdullah[-asws] regarding Words of 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]***. He[-asws] said: 'The day of known times, is the day Rasool-Allah[-saww] would slaughter him[-la] upon the rock which is in Bayt Al-Maqdis''.[254]

97- الْعُيُونُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ يُوسُفَ الْبَغْدَادِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَنْبَسَةَ مَوْلَى الرَّشِيدِ عَنْ دَارِمِ بْنِ قَبِيصَةَ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ: كَانَ النَّبِيُّ ص يَأْكُلُ الطَّلْعَ وَ الْجُمَّارَ بِالتَّمْرِ وَ يَقُولُ إِنَّ إِبْلِيسَ لَعَنَهُ اللَّهُ يَشْتَدُّ غَضَبُهُ وَ يَقُولُ عَاشَ ابْنُ آدَمَ حَتَّى أَكَلَ الْعَتِيقَ بِالْحَدِيثِ.

(The book) 'Al Uyoun' – From Muhammad Bin Ahmad Bin Al-Husayn Bin Yusuf Al Baghdadi, from Ali Bin Muhammad Bin Anbasa, slave of Al Rasheed, from Darim Bin Qabeysa,

'From Al-Reza[-asws], from his[-asws] forefathers[-asws] having said: 'The Prophet[-saww] was eating the pollen and the fat (of the palm tree) with the dates, and Iblees[-la], may Allah[-azwj] Curse him[-la] intensified his[-la] anger and said, 'The son[-saww] of Adam[-as] lived until he[-saww] is eating the old with the new''.[255]

98- وَ مِنْهُ، بِهَذَا الْإِسْنَادِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: كُنْتُ جَالِساً عِنْدَ الْكَعْبَةِ فَإِذَا شَيْخٌ مُحْدَوْدِبٌ قَدْ سَقَطَ حَاجِبَاهُ عَلَى عَيْنَيْهِ مِنْ شِدَّةِ الْكِبَرِ وَ فِي يَدِهِ عُكَّازَةٌ وَ عَلَى رَأْسِهِ بُرْنُسٌ أَحْمَرُ وَ عَلَيْهِ مِدْرَعَةٌ مِنَ الشَّعْرِ

And from him, by this chain,

'From Ali[-asws] Bin Abu Talib[-asws] having said: 'I[-asws] was seated by the Kabah when there was a humpbacked old man, whose eyebrows had fallen upon his eyes from the severity of the old age, and in his hand was a crutch, and upon his head was a red cape, and upon him was an armour of hair.

فَدَنَا إِلَى النَّبِيِّ ص وَ النَّبِيُّ مُسْنِدٌ ظَهْرَهُ عَلَى الْكَعْبَةِ فَقَالَ يَا رَسُولَ اللَّهِ ادْعُ لِي بِالْمَغْفِرَةِ

He came closer to the Prophet[-saww], and the Prophet[-saww] had been leaning his[-saww] back to the Kabah. He said, 'O Rasool-Allah[-saww]! Supplicate for me[-la] with the Forgiveness'.

فَقَالَ النَّبِيُّ ص خَابَ سَعْيُكَ يَا شَيْخُ وَ ضَلَّ عِلْمُكَ

The Prophet[-saww] said: 'Your striving has been disappointing, O old man, and your knowledge is lost'.

فَلَمَّا تَوَلَّى الشَّيْخُ قَالَ لِي يَا أَبَا الْحَسَنِ أَ تَعْرِفُهُ قُلْتُ لَا قَالَ ذَلِكَ اللَّعِينُ إِبْلِيسُ

When the old man turned around, he[-saww] said to me[-asws]: 'O Abu Al-Hassan[-asws]! Do you[-asws] know him?' I[-asws] said: 'No'. He[-saww] said: 'That is the Accursed Iblees[-la]'.

[254] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 96
[255] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 97

قَالَ عَلِيٌّ ع فَعَدَوْتُ خَلْفَهُ حَتَّى لَحِقْتُهُ وَ صَرَعْتُهُ إِلَى الْأَرْضِ وَ جَلَسْتُ عَلَى صَدْرِهِ وَ وَضَعْتُ يَدِي فِي حَلْقِهِ لِأَخْنُقَهُ

Ali[asws] said: 'I[asws] went behind him[la] until I[asws] caught up with him[la] and wrestled him[la] to the ground and sat upon his[la] chest and placed my[asws] hand in his[la] throat in order to choke him[la].

فَقَالَ لِي لَا تَفْعَلْ يَا أَبَا الْحَسَنِ فَإِنِّي مِنَ الْمُنْظَرِينَ إِلى يَوْمِ الْوَقْتِ الْمَعْلُومِ وَ اللَّهِ يَا عَلِيُّ إِنِّي لَأُحِبُّكَ جِدّاً وَ مَا أَبْغَضَكَ أَحَدٌ إِلَّا شَرِكْتُ أَبَاهُ فِي أُمِّهِ فَصَارَ وَلَدَ زِنًا

He[la] said to me[asws]: 'Do not do it, O Abu Al-Hassan[asws], for I[la] am ***of the Respited ones [38:80] Up to the Day of the known time!" [38:81]***. By Allah[azwj], O Ali[asws]! I[la] love you[asws] very much, and I[la] do not hate anyone except I[la] participate in his mother, so he becomes a child of adultery'.

فَضَحِكْتُ وَ خَلَّيْتُ سَبِيلَهُ.

So, I[asws] laughed and freed his[la] way''.[256]

99- التَّفْسِيرُ، قُلْ أَعُوذُ بِرَبِّ النَّاسِ وَ إِنَّمَا هُوَ أَعُوذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ إِلهِ النَّاسِ مِنْ شَرِّ الْوَسْواسِ الْخَنَّاسِ اسْمُ الشَّيْطَانِ فِي صُدُورِ النَّاسِ يُوَسْوِسُ فِيهَا وَ يُؤْيِسُهُمْ مِنَ الْخَيْرِ وَ يَعِدُهُمُ الْفَقْرَ وَ يَحْمِلُهُمْ عَلَى الْمَعَاصِي وَ الْفَوَاحِشِ وَ هُوَ قَوْلُ اللَّهِ الشَّيْطانُ يَعِدُكُمُ الْفَقْرَ وَ يَأْمُرُكُمْ بِالْفَحْشاءِ

The Tafseer (Al Qummi) –

'***Say: 'I seek Refuge with Lord of the people [114:1]***, 'And rather it is, 'I seek Refuge with Lord[azwj] of the people' - ***King of the people [114:2] God of the people [114:3] From the evil of doubts insinuated by the wicked one [114:4]*** – a name of Satan[la]. He[la] insinuates into the chests of the people, despairing them from the goodness and promising them the poverty and carrying them upon the disobedience and the immoralities, and it is Word of Allah[azwj]: ***The Satan promises you the poverty and instructs you with the immoralities, [2:268]***. (Forbidden opinion)

وَ قَالَ الصَّادِقُ ع مَا مِنْ قَلْبٍ إِلَّا وَ لَهُ أُذُنَانِ عَلَى أَحَدِهِمَا مَلَكٌ مُرْشِدٌ وَ عَلَى الْآخَرِ شَيْطَانٌ مُفْتَرٍ هَذَا يَأْمُرُهُ وَ ذَا يَزْجُرُهُ كَذَلِكَ مِنَ النَّاسِ شَيْطَانٌ يَحْمِلُ النَّاسَ عَلَى الْمَعَاصِي كَمَا يَحْمِلُ الشَّيْطَانُ مِنَ الْجِنِ.

And Al-Sadiq[asws] said: 'There is none from a heart except and there are two ears for it. Upon one of them is a guiding Angel, and upon the other is a fabricating (tempting) Satan[la]. This one instructs him and that one rebukes him. Similar to that from the people, there is a Satan[la] carrying the people upon the disobedience just as the Satan[la] from the Jinn carries''.[257]

بيان قوله و إنما هو لعل المراد أن ما قرأه الرسول ص عند التعوذ بها كَمَا رَوَى الطَّبْرِسِيُّ رَحِمَهُ اللَّهُ عَنْ أَبِي عَبْدِ اللَّهِ ع إِذَا قَرَأْتَ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ فَقُلْ فِي نَفْسِكَ أَعُوذُ بِرَبِّ الْفَلَقِ وَ إِذَا قَرَأْتَ قُلْ أَعُوذُ بِرَبِّ النَّاسِ فَقُلْ فِي نَفْسِكَ أَعُوذُ بِرَبِّ النَّاسِ.

[256] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 98
[257] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 99

Explanation of his-asws words, 'Perhaps the intent is what the Rasool-saww recited during seeking the Refuge with it, just as is reported by Al-Tabarsee, may Allah-azwj have Mercy on him, from Abu Abdullah-asws: 'Whenever you recite: ***Say: 'I seek Refuge with Lord of Al-Falaq [113:1]*** *(Surah Al-Falaq), then say within yourself, 'I seek Refuge with Lord-azwj of Al Falaq', and whenever you recite:* ***Say: 'I seek Refuge with Lord of the people [114:1]*** *(Surah Al-Naas), then say within yourself, 'I seek Refuge with Lord-azwj of the people''.*

100- التَّفْسِيرُ، عَنْ سَعِيدِ بْنِ مُحَمَّدٍ عَنْ بَكْرِ بْنِ سَهْلٍ عَنْ عَبْدِ الْغَنِيِّ بْنِ سَعِيدٍ الثَّقَفِيِّ عَنْ مُوسَى بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُقَاتِلِ بْنِ سُلَيْمَانَ عَنِ الضَّحَّاكِ بْنِ مُزَاحِمٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ يُرِيدُ الشَّيْطَانَ عَلَى قَلْبِ ابْنِ آدَمَ

The Tafseer (Al Qummi) – From Saeeed Bin Muhammad, from Bakr Bin Sahl, from Abdul Ghany Bin Saeed Al Saqafy, from Musa Bin Abdul Rahman, from Muqatil Bin Suleyman, from Al Zahhak Bin Muzahim, from Ibn Abbas,

'Regarding His-azwj Words: ***From the evil of doubts insinuated by the wicked one [114:4]*** – 'He-azwj Intends the Satan-la upon the heart of the children of Adam-as.

لَهُ خُرْطُومٌ مِثْلُ خُرْطُومِ الْخِنْزِيرِ يُوَسْوِسُ ابْنَ آدَمَ إِذَا أَقْبَلَ عَلَى الدُّنْيَا وَ مَا لَا يُحِبُّ اللَّهُ فَإِذَا ذَكَرَ اللَّهَ عَزَّ وَ جَلَّ انْخَنَسَ يُرِيدُ رَجَعَ قَالَ اللَّهُ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ

There is a snout for him-la like the snout of a pig, insinuating the children of Adam-as when he turns to the words and what Allah-azwj does not Love. When he mentions Allah-azwj Mighty and Majestic, suffocating, intending the return. Allah-azwj Said: ***Who insinuates into the chests of people [114:5]***.

ثُمَّ أَخْبَرَ أَنَّهُ مِنَ الْجِنِّ وَ الْإِنْسِ فَقَالَ عَزَّ وَ جَلَ مِنَ الْجِنَّةِ وَ النَّاسِ يُرِيدُ مِنَ الْجِنِّ وَ الْإِنْسِ.

Then He-azwj Informed he-la is from the Jinn and the people. The Mighty and Majestic Said: ***Being from the Jinn and the people [114:6]*** – Intending, from the Jinn and the people''.[258] (forbidden opinion)

101 الْعِلَلُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِي الْجَوْزَاءِ عَنِ الْحُسَيْنِ بْنِ عُلْوَانَ عَنْ عَمْرِو بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ عَزَّ وَ جَلَّ حِينَ أَمَرَ آدَمَ أَنْ يَهْبِطَ هَبَطَ آدَمُ وَ زَوْجَتُهُ وَ هَبَطَ إِبْلِيسُ وَ لَا زَوْجَةَ لَهُ وَ هَبَطَتِ الْحَيَّةُ وَ لَا زَوْجَ لَهَا

(The book) 'Al Ilal' – From his father, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad, from Abu Ja'far, from Abu Al Jowza, from Al-Husayn Bin Ulwan, from Amro Bin Khalid,

'From Zayd son of Ali (Bin Al-Husayn-asws), from his-asws forefather-asws, from Ali-asws having said: 'Rasool-Allah-saww said: 'When Allah-azwj Mighty and Majestic Commanded Adam-as to go down, Adam-as and his-as wife went down, and Iblees-la went down, and there was no wife for him-la, and the snake went down, and there was no spouse for it.

فَكَانَ أَوَّلُ مَنْ يَلُوطُ بِنَفْسِهِ إِبْلِيسَ فَكَانَتْ ذُرِّيَّتُهُ مِنْ نَفْسِهِ وَ كَذَلِكَ الْحَيَّةُ وَ كَانَتْ ذُرِّيَّةُ آدَمَ مِنْ زَوْجَتِهِ فَأَخْبَرَهُمَا أَنَّهُمَا عَدُوَّانِ لَهُمَا.

[258] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 100

So, the first one to commit sodomy with himself[-la] was Iblees[-la], so his[-la] offspring is from himself[-la], and like that is the snake, and the offspring of Adam[-as] came into being from his[-as] wife. He[-azwj] Informed them[-as] both that these two are enemies of theirs[-as]''.[259]

102 وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ عَبْدِ اللَّهِ الْحِمْيَرِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَزَنْطِيِّ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا ع فِي قَوْلِ لُوطٍ إِنَّكُمْ لَتَأْتُونَ الْفاحِشَةَ ما سَبَقَكُمْ بِها مِنْ أَحَدٍ مِنَ الْعالَمِينَ فَقَالَ إِبْلِيسُ أَتَاهُمْ فِي صُورَةٍ حَسَنَةٍ فِيهِ تَأْنِيثٌ عَلَيْهِ ثِيَابٌ حَسَنَةٌ

And from him, from Muhammad Bin Musa, from Abdullah Al Himeyri, from Muhammad Bin Al-Husayn, from Ahmad Bin muhammad Al Bazanty, from Aban Bin Usman, from Abu Baseer,

'From one of the two (5th or the 6th Imam[-asws]) regarding words of Lut[-as]: ***And Lut when he said to his people: 'You are committing the immoralities which no one from the worlds has preceded you with these [29:28]***: 'Iblees[-la] came to them in a beautiful image wherein was femininity, upon him[-la] were excellent clothing.

فَجَاءَ إِلَى شَبَابٍ مِنْهُمْ فَأَمَرَهُمْ أَنْ يَقَعُوا بِهِ وَ لَوْ طَلَبَ إِلَيْهِمْ أَنْ يَقَعَ بِهِمْ لَأَبَوْا عَلَيْهِ وَ لَكِنْ طَلَبَ إِلَيْهِمْ أَنْ يَقَعُوا بِهِ فَلَمَّا وَقَعُوا بِهِ الْتَذُّوهُ ثُمَّ ذَهَبَ عَنْهُمْ وَ تَرَكَهُمْ فَأَحَالَ بَعْضَهُمْ عَلَى بَعْضٍ.

He[-la] came to youths from them and instructed them to sodomise him[-la] and had he[-la] sought to (sodomise) them, they would have refused upon it, but he[-la] sought to them to sodomise him[-la]. When they had sodomised him[-la], they derived it's pleasure, he[-la] went away from them and left them. So they went to each other''.[260]

103 الْعُيُونُ، وَ الْعِلَلُ، بِإِسْنَادِهِ قَالَ: سَأَلَ الشَّامِيُّ أَمِيرَ الْمُؤْمِنِينَ ع عَنِ اسْمِ إِبْلِيسَ مَا كَانَ فِي السَّمَاءِ فَقَالَ كَانَ اسْمُهُ الْحَارِثَ

(The books) 'Al Uyoun' and 'Al Ilal' – By his chain, said,

'The Syrian asked Amir Al-Momineen[-asws] about the name of Iblees[-la], 'What was it in the sky?' He[-asws] said: 'His[-la] name was Al Haris'.

وَ سَأَلَهُ عَنْ أَوَّلِ مَنْ عَمِلَ عَمَلَ قَوْمِ لُوطٍ فَقَالَ إِبْلِيسُ فَإِنَّهُ أَمْكَنَ مِنْ نَفْسِهِ.

And he asked him[-asws] about the first one to commit the deed of the people of Lut[-as] (sodomy). He[-asws] said: 'Iblees[-la], for he[-la] enabled (them) from himself[-la]''.[261]

104 الْخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: رَنَّ إِبْلِيسُ أَرْبَعَ رَنَّاتٍ أَوَّلُهُنَّ يَوْمَ لُعِنَ وَ حِينَ أُهْبِطَ إِلَى الْأَرْضِ وَ حِينَ بُعِثَ مُحَمَّدٌ ص عَلَى حِينِ فَتْرَةٍ مِنَ الرُّسُلِ وَ حِينَ أُنْزِلَتْ أُمُّ الْكِتَابِ وَ نَخَرَ نَخْرَتَيْنِ حِينَ أَكَلَ آدَمُ مِنَ الشَّجَرَةِ وَ حِينَ أُهْبِطَ مِنَ الْجَنَّةِ.

(The book) 'Al Khisal' – From his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Ali Bin Fazzal, from Ali Bin Uqba, from one of our companions,

[259] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 101
[260] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 102
[261] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 103

‘From Abu Abdullah-asws having said: ‘Iblees-la resonated with four shrill sounds – the first one of these was on the day he-la was Cursed, and when he-la descended to the earth, and when Muhammad-saww declared his-saww Prophet-hood upon a time of a gap period from the Messengers-as, and when the ‘Mother of the Book’ (Surah Al-Fatiha) was Revealed, and he-la sneered two sneers - when Adam-as ate from the tree, and when he-as came down from the Paradise’’.[262]

105 الْخِصَالُ، عَنْ أَحْمَدَ بْنِ هَارُونَ الْفَامِيِّ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ بُطَّةَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: قَالَ إِبْلِيسُ خَمْسَةُ أَشْيَاءَ لَيْسَ لِي فِيهِنَّ حِيلَةٌ وَ سَائِرُ النَّاسِ فِي قَبْضَتِي مَنِ اعْتَصَمَ بِاللَّهِ عَنْ نِيَّةٍ صَادِقَةٍ وَ اتَّكَلَ عَلَيْهِ فِي جَمِيعِ أُمُورِهِ وَ مَنْ كَثُرَ تَسْبِيحُهُ فِي لَيْلِهِ وَ نَهَارِهِ وَ مَنْ رَضِيَ لِأَخِيهِ الْمُؤْمِنِ مَا يَرْضَاهُ لِنَفْسِهِ وَ مَنْ لَمْ يَجْزَعْ عَلَى الْمُصِيبَةِ حِينَ تُصِيبُهُ وَ مَنْ رَضِيَ بِمَا قَسَمَ اللَّهُ لَهُ وَ لَمْ يَهْتَمَّ لِرِزْقِهِ.

(The book) ‘Al Khisal’ – From Ahmad Bin Haroun Al Famy, from Muhammad Bin Ja’far Bin Buttat, from Ahmad Bin Muhammad Al Barqy, from his father, from Safwan Bin Yahya, raising it to,

‘Abu Abdullah-asws having said: ‘Iblees-la said, ‘There are five things there are no means for me-la regarding these, and rest of the people are in my-la grip – one who seeks Protection of Allah-azwj from a sincere intention and relies upon Him-azwj in entirety of his affairs; and the one who is of plenty Glorifications during his night and day; and the one who is please for his Momin brother what he is pleased for himself, and the one who does not panic upon the calamity when it afflicts him, and the one who is pleased with what Allah-azwj has Apportioned for him and does not worry about his sustenance’’.[263]

106 وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِيلَوَيْهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْيَشْكُرِيِّ عَنْ مُحَمَّدِ بْنِ زِيَادٍ الْأَزْدِيِّ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبَانِ بْنِ تَغْلِبَ عَنْ سُفْيَانَ بْنِ أَبِي لَيْلَى عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنَّهُ قَالَ: فِي حَدِيثٍ طَوِيلٍ لَهُ مَعَ مَلِكِ الرُّومِ أَنَّ مَلِكَ الرُّومِ سَأَلَهُ فِيمَا سَأَلَهُ عَنْ سَبْعَةِ أَشْيَاءَ خَلَقَهَا اللَّهُ عَزَّ وَ جَلَّ لَمْ تَخْرُجْ مِنْ رَحِمٍ

And from him, from Muhammad Bin Ali Majaylawiya, from Ali Bin Ibrahim, from his father, from Al Yashkury, from Muhammad Bin Ziyad Al Azdy, from Aban Bin Usman, from Aban Bin Taghlib, from Sufyan Bin Abu Layli,

‘From Al-Hassan-asws Bin Ali-asws Bin Abu Talib-asws having said: ‘In a lengthy Hadeeth of his-asws with a king of Rome, the king of Rome has asked him-asws among what he asked, about seven things Allah-azwj Mighty and Majestic had Created which had not emerged from a womb.

فَقَالَ آدَمُ وَ حَوَّاءُ وَ كَبْشُ إِبْرَاهِيمَ وَ نَاقَةُ صَالِحٍ وَ حَيَّةُ الْجَنَّةِ وَ الْغُرَابُ الَّذِي بَعَثَهُ اللَّهُ عَزَّ وَ جَلَّ يَبْحَثُ فِي الْأَرْضِ وَ إِبْلِيسُ لَعَنَهُ اللَّهُ.

He-asws said: ‘Adam-as, and Hawwa-as, and the ram of Ibrahim-as, and she-camel of Salih, and the crow which Allah-azwj Mighty and Majestic had Sent to dig in the earth, and Iblees-la, may Allah-azwj Curse him-la’’.[264]

107 وَ مِنْهُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُوسَى بْنِ جَعْفَرٍ الْبَغْدَادِيِ عَنْ عَلِيِّ بْنِ مَعْبَدٍ عَنْ عُبَيْدِ اللَّهِ الدِّهْقَانِ عَنْ دُرُسْتَ عَنْ عَطِيَّةَ أَخِي أَبِي الْعُرَامِ قَالَ: ذَكَرْتُ لِأَبِي عَبْدِ اللَّهِ ع الْمَنْكُوحَ مِنَ الرِّجَالِ قَالَ لَيْسَ يُبْلِي اللَّهُ عَزَّ وَ جَلَّ بِهَذَا الْبَلَاءِ أَحَداً وَ لَهُ فِيهِ حَاجَةٌ إِنَّ فِي أَدْبَارِهِمْ أَرْحَاماً مَنْكُوسَةً وَ حَيَاءُ أَدْبَارِهِمْ كَحَيَاءِ الْمَرْأَةِ

[262] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 104
[263] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 105
[264] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 106

And from him, from his father, from Muhamma Bin Yahya Al Attar, from Muhammad Bin Ahmad, from Musa Bin Ja'far Al Baghdady, from Ali Bin Ma'bad, from Ubeydullah Al Dihqan, from Dorost, from Atiyya, brother of Abu Al Uram who said,

'I mentioned to Abu Abdullah the sodomised one from the men. He[-asws] said: 'Allah[-azwj] doesn't Try anyone with this affliction and for Him[-azwj] there is a need in it! There are inverted wombs in their behinds, and the shame of their behinds is like the shame of the woman.

وَ قَدْ شَرِكَ فِيهِمْ ابْنٌ لِإِبْلِيسَ يُقَالُ لَهُ زَوَالٌ فَمَنْ شَرِكَ فِيهِ مِنَ الرِّجَالِ كَانَ مَنْكُوحاً وَ مَنْ شَرِكَ فِيهِ مِنَ النِّسَاءِ كَانَ مِنَ الْمَوَارِدِ الْخَبَرَ.

And there has participated in them a son[-la] of Iblees[-la] called Zawaal. The one from the men he[-la] participates in, would be sodomised, and the one from the women he[-la] participates it, would be from the sterile' – the Hadeeth''.[265]

108 الْعِلَلُ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحِمْيَرِيِّ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا وُلِدَ وَلِيُّ اللَّهِ خَرَجَ إِبْلِيسُ لَعَنَهُ اللَّهُ فَصَرَخَ صَرْخَةً يَفْزَعُ لَهَا شَيَاطِينُهُ

(The book) 'Al Ilal' – from his father, from Abdullah Bin Ja'far Al Himeyri, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa, from a man,

'From Abu Abdullah[-asws] having said: 'When a guardian[-asws] of Allah[-azwj] is born, Iblees[-la], may Allah[-azwj] Curse him[-la], comes out and shrieks such a shriek, his[-la] Satans[-la] panic at it'.

قَالَ فَقَالَتْ لَهُ يَا سَيِّدَنَا مَا لَكَ صَرَخْتَ هَذِهِ الصَّرْخَةَ

He[-asws] said: 'They[-la] say to him[-la], 'O our Chief! What is the matter you[-la] shrieked with this shriek?''

قَالَ فَقَالَ وُلِدَ وَلِيُّ اللَّهِ

He[-asws] said: 'He[-la] says, 'A guardian[-asws] of Allah[-azwj] has been blessed (to his parents[-asws])''.

قَالَ فَقَالُوا وَ مَا عَلَيْكَ مِنْ ذَلِكَ قَالَ إِنَّهُ إِنْ عَاشَ حَتَّى يَبْلُغَ مَبْلَغَ الرِّجَالِ هَدَى اللَّهُ بِهِ قَوْماً كَثِيراً

He[-asws] said: 'They said, 'And what is against you[-la] from that?' He[-la] says, 'If he[-asws] were to live until he[-asws] reaches the maturity of the men, Allah[-azwj] would Guide a lot of people by him[-asws]''.

قَالَ فَقَالُوا لَهُ أَ وَ لَا تَأْذَنُ لَنَا فَنَقْتُلَهُ قَالَ لَا فَيَقُولُونَ لَهُ وَ لِمَ وَ أَنْتَ تَكْرَهُهُ

He[-asws] said: 'They[-la] say to him[-la], 'And will you not allow us to kill him[-asws]?' He[-la] says, 'No'. They[-la] say to him[-la], 'And why not, and you[-la] are disliking it?'

قَالَ لِأَنَّ بَقَاءَنَا بِأَوْلِيَاءِ اللَّهِ فَإِذَا لَمْ يَكُنْ فِي الْأَرْضِ مِنْ وَلِيٍّ قَامَتِ الْقِيَامَةُ فَصِرْنَا إِلَى النَّارِ فَمَا لَنَا نَتَعَجَّلُ إِلَى النَّارِ.

[265] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 107

He-la says, 'Because our-la remaining is due to the guardians-asws of Allah-azwj. When does not happen to be any guardian-asws in the earth, the Qiyamah would be established and we-la would be going to the Fire. It is not for us-la to be hastening to the Fire''.[266]

109 قِصَصُ الرَّاوَنْدِيِّ، بِالْإِسْنَادِ إِلَى الصَّدُوقِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع أَ كَانَ إِبْلِيسُ مِنَ الْمَلَائِكَةِ أَمْ مِنَ الْجِنِّ

(The book) 'Qisas' Al Rawandy' – By the chain to Al Sadouq, from his father, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Jameel Bin Darraj who said,

'I asked Abu Abdullah-asws, 'Was Iblees-la from the Angels or from the Jinn?'

قَالَ كَانَتِ الْمَلَائِكَةُ تَرَى أَنَّهُ مِنْهَا وَ كَانَ اللَّهُ يَعْلَمُ أَنَّهُ لَيْسَ مِنْهَا فَلَمَّا أَمَرَهُ بِالسُّجُودِ كَانَ مِنْهُ الَّذِي كَانَ.

He-asws said: 'The Angels viewed that he-la was from them, and Allah-azwj Knew he-la wasn't from them. When He-azwj Commanded him-la with the Sajdah, it happened from him-la that which happened''.[267]

110 وَ مِنْهُ، بِالْإِسْنَادِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنِ الصَّادِقِ ع قَالَ: أَمَرَ اللَّهُ إِبْلِيسَ بِالسُّجُودِ لِآدَمَ فَقَالَ يَا رَبِّ وَ عِزَّتِكَ إِنْ أَعْفَيْتَنِي مِنَ السُّجُودِ لِآدَمَ لَأَعْبُدَنَّكَ عِبَادَةً مَا عَبَدَكَ أَحَدٌ قَطُّ مِثْلَهَا قَالَ اللَّهُ جَلَّ جَلَالُهُ إِنِّي أُحِبُّ أَنْ أُطَاعَ مِنْ حَيْثُ أُرِيدُ.

And from him, by the chain from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Al-Sadiq-asws having said: 'Allah-azwj Commanded Iblees-la with the Sajdah to Adam-as. He-la said, 'O Lord-azwj! By Your-azwj Might! If You-azwj were to Excuse me-la from doing Sajdah to Adam-as, I-la will worship You-azwj with such a worship, not one has worshipped You-azwj similar to it at all!' Allah-azwj, Majestic is His-azwj Majesty, Said: "I-azwj would Love it if you-la could obey from where I-azwj Want''.[268]

111 وَ مِنْهُ، بِالْإِسْنَادِ عَنِ الصَّدُوقِ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ بْنِ أَبَانٍ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ عَنْ مُصْعَبِ بْنِ يَزِيدَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: جَاءَ نُوحٌ ع إِلَى الْحِمَارِ لِيُدْخِلَهُ السَّفِينَةَ فَامْتَنَعَ عَلَيْهِ وَ كَانَ إِبْلِيسُ بَيْنَ أَرْجُلِ الْحِمَارِ فَقَالَ يَا شَيْطَانُ ادْخُلْ فَدَخَلَ الْحِمَارُ وَ دَخَلَ الشَّيْطَانُ

And from him, by the chain from Al Sadouq, from his father, from Muhammad Al Attar, from Al-Husayn Bin Al-Hassan Bin Aban, from Muhammad Bin Awramah, from Mus'ab Bin Yazeed, from the one who mentioned it,

'From Abu Abdullah-asws having said: 'Noah-la came to the donkey in order to enter it into the ship. It refused to him-as, and Iblees-la was between the legs of the donkey. He-as said: 'O Satan-la, enter!' The donkey entered and the Satan-la entered.

فَقَالَ إِبْلِيسُ أُعَلِّمُكَ خَصْلَتَيْنِ فَقَالَ نُوحٌ ع لَا حَاجَةَ لِي فِي كَلَامِكَ

[266] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 108
[267] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 109
[268] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 110

Iblees[la] said, ‘Shall I[la] teach you[as] two qualities?’ Noah[as] said: ‘There is no need for me[as] regarding your[la] talk’.

فَقَالَ إِبْلِيسُ إِيَّاكَ وَ الْحِرْصَ فَإِنَّهُ أَخْرَجَ أَبَوَيْكَ مِنَ الْجَنَّةِ وَ إِيَّاكَ وَ الْحَسَدَ فَإِنَّهُ أَخْرَجَنِي مِنَ الْجَنَّةِ

Iblees[as] said: ‘Beware of the greed, for it had your[as] father[as] expelled from the Paradise, and beware of the envy, for it had me[la] expelled from the Paradise’.

فَأَوْحَى اللَّهُ اقْبَلْهُمَا وَ إِنْ كَانَ مَلْعُوناً.

Allah[azwj] Revealed: “Accept these two, and even though he[la] is an Accursed’’.[269]

112 وَ مِنْهُ، بِالْإِسْنَادِ عَنِ الصَّدُوقِ عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ الْأَسَدِيِّ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْعَسْكَرِيِّ ع قَالَ: جَاءَ إِبْلِيسُ إِلَى نُوحٍ ع فَقَالَ إِنَّ لَكَ عِنْدِي يَداً عَظِيمَةً فَانْتَصِحْنِي فَإِنِّي لَا أَخُونُكَ

And from him, by the chain from Al Sadouq, from Ali Bin Ahmad Bin Musa, from Muhammad Bin Ja’far Al Asady, from Sahl Bin Ziyad, from Abdul Azeem Al Hasany,

‘From Ali[asws] Bin Muhammad Al-Askari[asws] having said: ‘Iblees[la] came to Noah[as]. He[la] said, ‘There is a mighty hand (favour) for you[as] with me[la]. Take my[la] advice, for I[as] will not disappoint you[as]!’

فَتَأَثَّمَ نُوحٌ بِكَلَامِهِ وَ مُسَاءَلَتِهِ فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ كَلِّمْهُ وَ سَلْهُ فَإِنِّي سَأُنْطِقُهُ بِحُجَّةٍ عَلَيْهِ

Noah[as] shunned his[la] talk and his[la] request. But Allah[azwj] Revealed to him[as]: “Speak to him[la] and ask him[la], for I[azwj] shall Speak to him[la] with an argument against him[la]!”

فَقَالَ نُوحٌ ع تَكَلَّمْ فَقَالَ إِبْلِيسُ إِذَا وَجَدْنَا ابْنَ آدَمَ شَحِيحاً أَوْ حَرِيصاً أَوْ حَسُوداً أَوْ جَبَّاراً أَوْ عَجُولًا تَلَقَّفْنَاهُ تَلَقُّفَ الْكُرَةِ فَإِنِ اجْتَمَعَتْ لَنَا هَذِهِ الْأَخْلَاقُ سَمَّيْنَاهُ شَيْطَاناً مَرِيداً

Noah[as] said: ‘Speak!’ Iblees[la] said, ‘When we[la] found the son of Adam[as] being stingy, or greedy, or envious, or tyrannous, or hasty, we[la] catch him like catching the ball. If these manners are gathered for us[la], we[la] name him as a wicked Satan[la]’.

فَقَالَ نُوحٌ ع مَا الْيَدُ الْعَظِيمَةُ الَّتِي صَنَعْتُ

Noah[as] said: ‘What is the mighty hand (favour) which I[as] have done?’

قَالَ إِنَّكَ دَعَوْتَ اللَّهَ عَلَى أَهْلِ الْأَرْضِ فَأَلْحَقْتَهُمْ فِي سَاعَةٍ بِالنَّارِ فَصِرْتُ فَارِغاً وَ لَوْ لَا دَعْوَتُكَ لَشُغِلْتُ بِهِمْ دَهْراً طَوِيلًا.

He[la] said: ‘You[as] supplicated to Allah[azwj] against people of the earth, and you[as] sent them immediately into the Fire. I[la] became free, and had it not been for your[as] supplication, I[la] would have been busy with them for a long time’’.[270]

[269] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 111
[270] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 112

113 الْقِصَصُ، بِالْإِسْنَادِ إِلَى الصَّدُوقِ بِإِسْنَادِهِ إِلَى ابْنِ عَبَّاسٍ قَالَ: قَالَ إِبْلِيسُ لِنُوحٍ ع لَكَ عِنْدِي يَدٌ سَأُعَلِّمُكَ خِصَالًا قَالَ نُوحٌ وَ مَا يَدِي عِنْدَكَ

(The book) 'Al Qisas' – By the chain to Al Sadouq by his chain to Ibn Abbas who said,

'Iblees[la] said to Noah[as], 'For you[as] there is a hand (favour) with me[la]. I[la] shall teach you[as] a characteristic'. Noah[as] said: 'And what is my[as] favour with you[la]?'

قَالَ دَعْوَتُكَ عَلَى قَوْمِكَ حَتَّى أَهْلَكَهُمُ اللَّهُ جَمِيعاً فَإِيَّاكَ وَ الْكِبْرَ وَ إِيَّاكَ وَ الْحِرْصَ وَ إِيَّاكَ وَ الْحَسَدَ فَإِنَّ الْكِبْرَ هُوَ الَّذِي حَمَلَنِي عَلَى أَنْ تَرَكْتُ السُّجُودَ لِآدَمَ فَأَكْفَرَنِي وَ جَعَلَنِي شَيْطَاناً رَجِيماً

He[la] said, 'Your[as] supplicating against your[as] people until Allah[azwj] Destroyed them all. Beware of the arrogance, and beware of the greed, and beware of the envy! The arrogance, it is which carried me[la] upon neglecting the Sajdah to Adam[as], so it made me[la] commit Kufr and made me a pelted Satan[la].

وَ إِيَّاكَ وَ الْحِرْصَ فَإِنَّ آدَمَ أُبِيحَ لَهُ الْجَنَّةُ وَ نُهِيَ عَنْ شَجَرَةٍ وَاحِدَةٍ فَحَمَلَهُ الْحِرْصُ عَلَى أَنْ أَكَلَ مِنْهَا

And beware of the greed, for Adam[as], the Paradise had been legalised for him[as] and he[as] was forbidden from one tree, but the greed carried him[as] upon eating from it.

وَ إِيَّاكَ وَ الْحَسَدَ فَإِنَّ ابْنَ آدَمَ حَسَدَ أَخَاهُ فَقَتَلَهُ

And beware of the envy, for the son[la] of Adam[as] envied his[la] brother[as], so he[la] killed him[as]'.

فَقَالَ نُوحٌ ع فَأَخْبِرْنِي مَتَى تَكُونُ أَقْدَرَ عَلَى ابْنِ آدَمَ قَالَ عِنْدَ الْغَضَبِ.

Noah[as] said: 'Inform me[as]! When did you[la] become able upon the children of Adam[as]?' He[la] said, 'During anger''.[271]

114 وَ مِنْهُ، بِالْإِسْنَادِ إِلَى الصَّدُوقِ عَنْ أَبِيهِ عَنْ سَعْدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَمَّنْ ذَكَرَهُ عَنْ دُرُسْتَ عَمَّنْ ذَكَرَهُ عَنْهُمْ ع قَالَ: بَيْنَا مُوسَى ع جَالِسٌ إِذْ أَقْبَلَ إِبْلِيسُ وَ عَلَيْهِ بُرْنُسٌ فَوَضَعَهُ وَ دَنَا مِنْ مُوسَى وَ سَلَّمَ فَقَالَ لَهُ مُوسَى مَنْ أَنْتَ قَالَ إِبْلِيسُ

And from him, by the chain to Al Sadouq, from his father, from Sa'ad, from Ahmad Bin muhammad, from the one who mentioned it, from Dorost, from the one who mentioned it,

'From them[asws] having said: 'While Musa[as] was seated, Iblees[la] came, and upon him[la] was a cape. He[la] placed it (took it off) and came near Musa[as] and greeted. Musa[as] said to him[la]: 'Who are you[la]?' He[la] said, 'Iblees[la]'.

قَالَ لَا قَرَّبَ اللَّهُ دَارَكَ لِمَا ذَا الْبُرْنُسُ قَالَ اخْتَطَفْتُ بِهِ قُلُوبَ بَنِي آدَمَ

He[as] said: 'May Allah[azwj] not Bring you[la] any closer! What is that cape for?' He[la] said, 'I[la] snatch the hearts of the children of Adam[as] with it'.

[271] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 113

فَقَالَ لَهُ مُوسَى ع أَخْبِرْنِي بِالذَّنْبِ الَّذِي إِذَا أَذْنَبَهُ ابْنُ آدَمَ اسْتَحْوَذْتَ عَلَيْهِ

Musa-as said to him-la: 'Inform me-as of that which, when the son of Adam-as commits it, you-la rule (overcome) upon him'.

قَالَ ذَلِكَ إِذَا أَعْجَبَتْهُ نَفْسُهُ وَ اسْتَكْثَرَ عَمَلَهُ وَ صَغُرَ فِي نَفْسِهِ ذَنْبُهُ

He-la said, 'That is when I-la make him fascinated with himself and he considers his (good) deeds as plenty and belittles his sins within himself'.

وَ قَالَ يَا مُوسَى لَا تَخْلُ بِامْرَأَةٍ لَا تَحِلُّ لَكَ فَإِنَّهُ لَا يَخْلُو رَجُلٌ بِامْرَأَةٍ لَا تَحِلُّ لَهُ إِلَّا كُنْتُ صَاحِبَهُ دُونَ أَصْحَابِي

And he-la said, 'O Musa-as! Do not be alone with a woman who is not Permissible for you-as, for no man will be along with a woman not Permissible for him except I-la would be his companion besides my-la companions.

وَ إِيَّاكَ أَنْ تُعَاهِدَ اللَّهَ عَهْداً فَإِنَّهُ مَا عَاهَدَ اللَّهَ أَحَدٌ إِلَّا كُنْتُ صَاحِبَهُ دُونَ أَصْحَابِي حَتَّى أَحُولَ بَيْنَهُ وَ بَيْنَ الْوَفَاءِ بِهِ

And beware of making a pact to Allah-azwj, for no one will make a pact to Allah-azwj except I-la would be his companions besides my-la companions, until I-la form a barrier between him and the loyalty with it.

وَ إِذَا هَمَمْتَ بِصَدَقَةٍ فَأَمْضِهَا فَإِذَا هَمَّ الْعَبْدُ بِصَدَقَةٍ كُنْتُ صَاحِبَهُ دُونَ أَصْحَابِي حَتَّى أَحُولَ بَيْنَهُ وَ بَيْنَهَا.

And when you-as think of giving charity, then accomplish it, for when the servant thinks of giving charity, I-la would be his companion besides my-la companions until I-la form a barrier between him and it''.[272]

مَجَالِسُ الْمُفِيدِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ قُولَوَيْهِ عَنِ الْكُلَيْنِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ الْيَقْطِينِيِّ عَنْ يُونُسَ عَنْ سَعْدَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنِ النَّبِيِّ ص مِثْلَهُ وَ زَادَ فِي آخِرِهِ ثُمَّ وَلَّى إِبْلِيسُ وَ هُوَ يَقُولُ يَا وَيْلَهُ يَا عَوْلَهُ عَلَّمْتُ مُوسَى مَا يُعَلِّمُهُ بَنِي آدَمَ وَ قَدْ أَوْرَدْنَاهُ فِي بَابِ جَوَامِعِ الْمَسَاوِي.

(The book) 'Majalis' – From Ja'far Bin Muhammad Bin Qawlawiya, from Al Kulayni, from Ali Bin Ibrahim, from Al Yaqteeny, from Yunus, from Sa'dan,

'From Abu Abdullah-asws, from the Prophet-saww – similar to it, and there is an increase in its end: 'Then Iblees-la turned back and he-la was saying, 'O woe! O it's doom! I-la have taught Musa-as what he-as will be teaching to the children of Adam-as!'' – and we have referred to it in the chapter 'Jawamie Al-Masawy'.[273]

115 الْقِصَصُ، بِإِسْنَادِهِ إِلَى الصَّدُوقِ بِإِسْنَادِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُتْبَةَ عَنْ بُرَيْدٍ الْقَصْرَانِيِّ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع صَعِدَ عِيسَى ع عَلَى جَبَلٍ بِالشَّامِ يُقَالُ لَهُ أَرِيحَا فَأَتَاهُ إِبْلِيسُ فِي صُورَةِ مَلِكٍ فِلَسْطِينَ فَقَالَ لَهُ يَا رُوحَ اللَّهِ أَحْيَيْتَ الْمَوْتَى وَ أَبْرَأْتَ الْأَكْمَهَ وَ الْأَبْرَصَ فَاطْرَحْ نَفْسَكَ عَنِ الْجَبَلِ

[272] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 114 a
[273] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 114 b

(The book) 'Al Qisas' – By his chian to Al Sadouq, by his chain, from Ahmad Bin Muhammad Bin Isa, from Ibn Al Fazzal, from Ali Bin Utba, from Bureyd Al Qasrany who said,

'Abu Abdullah-asws said to me: 'Isa-as climbed upon a mountain in Syria call Areyha. Iblees-la came to him-as in the image of a king of Palestine. He-la said to him-as: 'O Spirit of Allah-azwj! Do you-as revive the dead, and cure the blindness and the vitiligo? Throw yourself-as from the mountain!'

فَقَالَ ع إِنَّ ذَلِكَ أُذِنَ لِي فِيهِ وَ إِنَّ هَذَا لَمْ يُؤْذَنْ لِي فِيهِ.

He-as said: 'That is Permitted for me-as regarding it, and this, there is no Permission for me-as regarding it''.[274]

وَ مِنْهُ، عَنِ الصَّدُوقِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنِ الصَّادِقِ ع قَالَ: جَاءَ إِبْلِيسُ إِلَى عِيسَى فَقَالَ أَ لَيْسَ تَزْعُمُ أَنَّكَ تُحْيِي الْمَوْتَى قَالَ عِيسَى بَلَى

And from him, from Al Sadouq, from Muhammad Bin Al-Hassan bin Al Waleed, from Al Saffar, from Muhammad Bin Khalid, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Al-Sadiq-asws having said: 'Iblees-la came to Isa-as. He-la said, 'Aren't you-as claiming that you-as revive the dead?' Isa-as said: 'Yes'.

قَالَ إِبْلِيسُ فَاطْرَحْ نَفْسَكَ مِنْ فَوْقِ الْحَائِطِ فَقَالَ عِيسَى ع وَيْلَكَ إِنَّ الْعَبْدَ لَا يُجَرِّبُ رَبَّهُ

Iblees-la said: 'Throw yourself-as from above the wall!' Isa-as: 'Woe be to you-la! The servant does not try his Lord-azwj!'

وَ قَالَ إِبْلِيسُ يَا عِيسَى هَلْ يَقْدِرُ رَبُّكَ عَلَى أَنْ يُدْخِلَ الْأَرْضَ فِي بَيْضَةٍ وَ الْبَيْضَةُ كَهَيْئَتِهَا

And Iblees-la said, 'O Isa-as! Is your-as Lord-azwj Able upon inserting the earth in an egg while the egg (remains) as it is?'

فَقَالَ إِنَّ اللَّهَ تَعَالَى عَزَّ وَ عَلَا لَا يُوصَفُ بِالْعَجْزِ وَ الَّذِي قُلْتَ لَا يَكُونُ.

He-as said: 'Allah-azwj the Exalted, Mighty and Lofty, cannot be described as being with the inability, and that which you-la are saying, cannot happen''.[275]

قَالَ الرَّاوَنْدِيُّ رَحِمَهُ اللَّهُ يَعْنِي هُوَ مُسْتَحِيلٌ فِي نَفْسِهِ كَجَمْعِ الضِّدَّيْنِ.

Note: *Al-Rawandy, may Allah-azwj have Mercy on him, said, 'It means, it is impossible in itself like gathering of the two opposites'*.

[274] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 115 a
[275] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 115 b

116 الْمَحَاسِنُ، عَنِ ابْنِ مَحْبُوبٍ عَنْ حَنَانِ بْنِ سَدِيرٍ وَ ابْنِ رِئَابٍ عَنْ زُرَارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع قَوْلُهُ لَأَقْعُدَنَّ لَهُمْ صِراطَكَ الْمُسْتَقِيمَ ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَ مِنْ خَلْفِهِمْ وَ عَنْ أَيْمانِهِمْ وَ عَنْ شَمائِلِهِمْ وَ لا تَجِدُ أَكْثَرَهُمْ شاكِرِينَ

(The book) 'Al Mahasin' – From Ibn Mahboub, from Hanan Bin Sadeyr, and Ibn Ra'ib, from Zurara who said,

'I said to Abu Ja'far-asws, 'His-azwj Words: ***I will sit (in ambush) for them on Your Straight Path [7:16] Then I will come to them from their front, and from their back, and on their right, and on their left, and You will not Find most of them as thankful ones' [7:17]***.

فَقَالَ أَبُو جَعْفَرٍ ع يَا زُرَارَةُ إِنَّمَا صَمَدَ لَكَ وَ لِأَصْحَابِكَ فَأَمَّا الْآخَرِينَ فَقَدْ فَرَغَ مِنْهُمْ.

Abu Ja'far-asws said: 'O Zurara! But rather, he-la aims for you (Shias) and your companions. As for others, he-la is free from them''.[276]

117 الْمَنَاقِبُ، فِي حَدِيثٍ طَوِيلٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الصُّوفِيِّ أَنَّهُ لَقِيَ إِبْلِيسَ وَ سَأَلَهُ فَقَالَ لَهُ مَنْ أَنْتَ قَالَ أَنَا مِنْ وُلْدِ آدَمَ فَقَالَ لَا إِلَهَ إِلَّا اللَّهُ أَنْتَ مِنْ قَوْمٍ يَزْعُمُونَ أَنَّهُمْ يُحِبُّونَ اللَّهَ وَ يَعْصُونَهُ وَ يُبْغِضُونَ إِبْلِيسَ وَ يُطِيعُونَهُ فَقَالَ مَنْ أَنْتَ

(The book) 'Al Manaqib' – In a length Hadeeth from Ali Bin Muhammad Al Sowfy –

'He met Iblees-la and asked him-la. He-la said to him, 'Who are you?' He said, 'I (am from the sons of Adam-as'. He-la said, 'There is no god except Allah-azwj! Are you from the people who are claiming they are loving Allah-azwj and are disobeying Him-azwj, and hating Iblees-la and are obeying him-la?' He said, 'Who are you-la?'

فَقَالَ أَنَا صَاحِبُ الْمِيسَمِ وَ الِاسْمِ الْكَبِيرِ وَ الطَّبْلِ الْعَظِيمِ وَ أَنَا قَاتِلُ هَابِيلَ وَ أَنَا الرَّاكِبُ مَعَ نُوحٍ فِي الْفُلْكِ أَنَا عَاقِرُ نَاقَةِ صَالِحٍ أَنَا صَاحِبُ نَارِ إِبْرَاهِيمَ أَنَا مُدَبِّرُ قَتْلِ يَحْيَى أَنَا مُمَكِّنُ قَوْمِ فِرْعَوْنَ مِنَ النِّيلِ

He-la said, 'I-la am owner of the branding iron, and the Greatest Name, and the mighty drum, and I-la am killer of Habeel-as, and I-la am the sailor with Noah-as in the ship. I-la slayed the she-camel of Salih-as. I-la am owner of the fire of Ibrahim-as. I-la am manager of the killing of Yahya-as. I-la enabled the people of Pharaoh-la from the Nile.

أَنَا مُخَيِّلُ السِّحْرِ وَ قَائِدُهُ إِلَى مُوسَى أَنَا صَانِعُ الْعِجْلِ لِبَنِي إِسْرَائِيلَ أَنَا صَاحِبُ مِنْشَارِ زَكَرِيَّا أَنَا السَّائِرُ مَعَ أَبْرَهَةَ إِلَى الْكَعْبَةِ بِالْفِيلِ أَنَا الْمُجَمِّعُ لِقِتَالِ مُحَمَّدٍ يَوْمَ أُحُدٍ وَ حُنَيْنٍ أَنَا مُلْقِي الْحَسَدِ يَوْمَ السَّقِيفَةِ فِي قُلُوبِ الْمُنَافِقِينَ

I-la cause the sorcery to be imagined and guided it to Musa-as. I-la am maker of the calf for the children of Israel. I-la am owner of the saw of Zakariya. I-la am the traveller with Abraha to the Kaaba with the elephants. I-la am the gatherer for battling Muhammad-saww on the day of Ohad and Hunayn. I-la had cast the envy on the day of Al-Saqifa into the hearts of the hypocrites.

أَنَا صَاحِبُ الْهَوْدَجِ يَوْمَ الْجُرَيْبَةِ وَ الْبَعِيرِ أَنَا الْوَاقِفُ فِي عَسْكَرِ صِفِّينَ أَنَا الشَّامِتُ يَوْمَ كَرْبَلَاءَ بِالْمُؤْمِنِينَ أَنَا إِمَامُ الْمُنَافِقِينَ أَنَا مُهْلِكُ الْأَوَّلِينَ أَنَا مُضِلُّ الْآخِرِينَ أَنَا شَيْخُ النَّاكِثِينَ

[276] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 116

I-la am owner of the carriage and the camel on the day of Al-Khureyba (battle of Al-Basra). I-la had stood among the soldiers of Siffeen. I-la am the gloater on the Momineen on the day of Karbala. I-la am leader of the hypocrites. I-la destroyed the former ones. I-la strayed the latter ones. I-la am the sheikh of the allegiance-breakers (battle of Al-Basra).

أَنَا رُكْنُ الْقَاسِطِينَ أَنَا ظِلُّ الْمَارِقِينَ أَنَا أَبُو مُرَّةَ مَخْلُوقٌ مِنْ نَارٍ لَا مِنْ طِينٍ أَنَا الَّذِي غَضِبَ اللَّهُ عَلَيْهِ رَبُّ الْعَالَمِينَ

I-la am the cornerstone of the deviants (battle of Siffeen). I-la strayed the apostates (battle of Al Nahrwan). I-la am Abu Murra, a creation from fire, nor from clay. I-la am the one Allah-azwj, Lord-azwj of the worlds is Wrathful upon'.

فَقَالَ الصُّوفِيُّ بِحَقِّ اللَّهِ عَلَيْكَ إِلَّا دَلَلْتَنِي عَلَى عَمَلٍ أَتَقَرَّبُ بِهِ إِلَى اللَّهِ وَ أَسْتَعِينُ بِهِ عَلَى نَوَائِبِ دَهْرِي

The Sufi said, 'By the right of Allah-azwj upon you! Please point me upon a deed I can draw closer to Allah-azwj by it and be assisted by it upon the difficulties of my time'.

فَقَالَ اقْنَعْ مِنْ دُنْيَاكَ بِالْعَفَافِ وَ الْكَفَافِ وَ اسْتَعِنْ عَلَى الْآخِرَةِ بِحُبِّ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ بُغْضِ أَعْدَائِهِ فَإِنِّي عَبَدْتُ اللَّهَ فِي سَبْعِ سَمَاوَاتِهِ وَ عَصَيْتُهُ فِي سَبْعِ أَرَضِيهِ فَلَا وَجَدْتُ مَلَكاً مُقَرَّباً وَ لَا نَبِيّاً مُرْسَلًا إِلَّا وَ هُوَ يَتَقَرَّبُ بِحُبِّهِ

He said, 'Be content in your world with the chastity and the restrain, and be assisted upon the Hereafter with the love of Ali-asws Bin Abu Talib-asws and hatred for his-asws enemies, for I-la have worshipped Allah-azwj in seven skies, and disobeyed Him-azwj in seven of His-azwj earths, but I-la neither found an Angel of Proximity, nor a Messenger-as Prophet-as, except and he drew closer (to Allah-azwj) by his-asws love'

قَالَ ثُمَّ غَابَ عَنْ بَصَرِي فَأَتَيْتُ أَبَا جَعْفَرٍ فَأَخْبَرْتُهُ بِخَبَرِهِ فَقَالَ آمَنَ الْمَلْعُونُ بِلِسَانِهِ وَ كَفَرَ بِقَلْبِهِ.

He (the narrator) said, 'Then he-la disappeared from my sight. I came to Abu Ja'far-asws and informed him-asws with his-la news. He-asws said: 'The Accursed believes by his-la tongue and disbelieves with his-la heart''.[277]

118 الْعَيَّاشِيُّ، عَنِ الْحَسَنِ بْنِ عَطِيَّةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ إِبْلِيسَ عَبَدَ اللَّهَ فِي السَّمَاءِ الرَّابِعَةِ فِي رَكْعَتَيْنِ سِتَّةَ آلَافِ سَنَةٍ وَ كَانَ إِنْظَارُ اللَّهِ إِيَّاهُ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ بِمَا سَبَقَ مِنْ تِلْكَ الْعِبَادَةِ.

Al Ayyashi – From Al-Hassan Bin Atiyya who said,

'I heard Abu Abdullah-asws saying: 'Iblees-la worshipped Allah-azwj in the fourth sky in two Cycles (of Salat), for six thousand years, and the Respite by Allah-azwj to him-la is up to the day of the known time, due to what had preceded from that worship''.[278]

119 وَ مِنْهُ، عَنْ وَهْبِ بْنِ جُمَيْعٍ مَوْلَى إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ إِبْلِيسَ رَبِّ فَأَنْظِرْنِي إِلى يَوْمِ يُبْعَثُونَ قالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلى يَوْمِ الْوَقْتِ الْمَعْلُومِ قَالَ لَهُ وَهْبٌ جُعِلْتُ فِدَاكَ أَيُّ يَوْمٍ هُوَ

[277] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 117
[278] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 118

And from him, from Wahab Bin Jumie, slave of Is'haq Bin Ammar who said,

'I asked Abu Abdullah[asws] about words of Iblees[la], ***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 it?'

قَالَ يَا وَهْبُ أَ تَحْسَبُ أَنَّهُ يَوْمُ يَبْعَثُ اللَّهُ فِيهِ النَّاسَ إِنَّ اللَّهَ أَنْظَرَهُ إِلَى يَوْمِ يَبْعَثُ فِيهِ قَائِمَنَا فَإِذَا بَعَثَ اللَّهُ قَائِمَنَا كَانَ فِي مَسْجِدِ الْكُوفَةِ وَ جَاءَ إِبْلِيسُ حَتَّى يَجْثُوَ بَيْنَ يَدَيْهِ عَلَى رُكْبَتَيْهِ فَيَقُولُ يَا وَيْلَهُ مِنْ هَذَا الْيَوْمِ فَيَأْخُذُ بِنَاصِيَتِهِ فَيَضْرِبُ عُنُقَهُ فَذَلِكَ يَوْمُ الْوَقْتِ الْمَعْلُومِ.

He[asws] said: 'O Wahab! Are you reckoning it is a day Allah[azwj] would be Resurrecting the people in? Allah[azwj] has Respited him[la] up to the day He[azwj] would be Sending our[asws] Qaim[ajfj]. When Allah[azwj] Sends our[asws] Qaim[ajfj], he[ajfj] would be in Masjid of Al-Kufa, and Iblees[la] would come until he[la] would kneel in front of him[ajfj] upon his[la] knees. He[la] would say, 'O woe from this day!' He[ajfj] will grab his[la] forelocks and strike off his[la] neck. So that is the day of the known time''.[279]

120 وَ مِنْهُ، عَنْ أَبِي جَمِيلَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع وَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ أَ رَأَيْتَ قَوْلَ اللَّهِ إِنَّ عِبادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطانٌ مَا تَفْسِيرُ هَذَا

And from him, from Abu Jameela,

'From Abu Abdullah[asws], and from Jabir, from Abu Ja'far[asws], he (the narrator) said, 'I said, 'What is your[asws] view of the Words of Allah[azwj]: ***Surely, (as for) My servants, there wouldn't be any authority for you upon them, [15:42]***, 'What is the interpretation of this?'

قَالَ قَالَ اللَّهُ إِنَّكَ لَا تَمْلِكُ أَنْ تُدْخِلَهُمْ جَنَّةً وَ لَا نَاراً.

He[asws] said, 'Allah[azwj] Said: "You[la] will neither control entering them into Paradise nor Fire!"'[280]

121 الْعَيَّاشِيُّ، عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ فَإِذا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطانِ الرَّجِيمِ إِنَّهُ لَيْسَ لَهُ سُلْطانٌ عَلَى الَّذِينَ آمَنُوا وَ عَلى رَبِّهِمْ يَتَوَكَّلُونَ إِنَّما سُلْطانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَ الَّذِينَ هُمْ بِهِ مُشْرِكُونَ

Al Ayyashi, from Abu Baseer,

'From Abu Abdullah[asws], he (the narrator) said, 'I heard him[asws] saying: '***So whenever you recite the Quran, seek Refuge with Allah from the Pelted Satan [16:98]***. ***Surely there isn't any authority for him upon those who are believing, and upon their Lord they are relying [16:99]***. ***But rather, his authority is upon those who befriend him and those who associate with Him [16:100]***'.

قَالَ فَقَالَ يَا بَا مُحَمَّدٍ يُسَلَّطُ وَ اللَّهِ مِنَ الْمُؤْمِنِينَ عَلَى أَبْدَانِهِمْ وَ لَا يُسَلَّطُ عَلَى أَدْيَانِهِمْ قَدْ سُلِّطَ عَلَى أَيُّوبَ فَشَوَّهَ خَلْقَهُ وَ لَمْ يُسَلَّطْ عَلَى دِينِهِ

[279] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 119
[280] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 120

He (the narrator) said, 'He-asws said: 'O Abu Muhammad! By Allah-azwj he-la can overcome the Momineen upon their bodies, and he-la cannot overcome upon their religions. He-la had overcome upon Ayoub-as, so he-la disfigures his-as physique, but could not overcome upon his-as religion'.

قُلْتُ لَهُ قَوْلُهُ إِنَّما سُلْطانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَ الَّذِينَ هُمْ بِهِ مُشْرِكُونَ

I said to him-asws, 'His-azwj Words: ***But rather, his authority is upon those who befriend him and those who associate with Him [16:100]***'.

قَالَ الَّذِينَ هُمْ بِاللَّهِ مُشْرِكُونَ يُسَلَّطُ عَلَى أَبْدَانِهِمْ وَ عَلَى أَدْيَانِهِمْ.

He-asws said: 'Those who are associating with Allah-azwj, he-la overcomes upon their bodies and upon their religions''.[281]

122 الْعَيَّاشِيُّ، عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ فَإِذا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطانِ الرَّجِيمِ قُلْتُ كَيْفَ أَقُولُ

Al Ayyashi – from Sama'at,

'From Abu Abdullah-asws regarding Words of Allah-azwj: '***So whenever you recite the Quran, seek Refuge with Allah from the Pelted Satan [16:98]***. I said, 'How should I be saying?'

قَالَ تَقُولُ أَسْتَعِيذُ بِالسَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

He-asws said: 'You should say, 'I seek Refuge with the Hearing, the Knowing, from the pelted Satan-la'.

قَالَ إِنَّ الرَّجِيمَ أَخْبَثُ الشَّيَاطِينِ قُلْتُ لِمَ يُسَمَّى الرَّجِيمَ قَالَ لِأَنَّهُ يُرْجَمُ

He-asws said: 'The 'pelted' is the wickedest of the Satans-la'. I said, 'And why he-la named as 'the pelted'?' He-asws said: 'Because he-la is stoned'.

قُلْتُ فَمَا يَنْفَلِتُ مِنْهَا شَيْءٌ قَالَ لَا قُلْتُ فَكَيْفَ سُمِّيَ الرَّجِيمَ وَ لَمْ يُرْجَمْ بَعْدُ قَالَ يَكُونُ فِي الْعِلْمِ أَنَّهُ رَجِيمٌ.

I said, 'So nothing escapes from him-la?' He-asws said: 'No'. I said, 'How come he-la is named as 'the pelted' and he-la has not been stoned?' He-asws said: 'It happens to be in the Knowledge of Allah-azwj that he-la will be stoned''.[282]

123 وَ مِنْهُ، عَنْ حَمَّادِ بْنِ عِيسَى رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ إِنَّما سُلْطانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَ الَّذِينَ هُمْ بِهِ مُشْرِكُونَ

And from him, from Hammad Bin Isa, raising it to,

[281] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 121
[282] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 122

Abu Abdullah-asws, he (the narrator) said, 'I asked him-asws about Words of Allah-azwj: '***But rather, his authority is upon those who befriend him and those who associate with Him [16:100]***'.

قَالَ لَيْسَ لَهُ أَنْ يُزِيلَهُمْ عَنِ الْوَلَايَةِ فَأَمَّا الذُّنُوبُ وَ أَشْبَاهُ ذَلِكَ فَإِنَّهُ يَنَالُ مِنْهُمْ كَمَا يَنَالُ مِنْ غَيْرِهِمْ.

He-asws said: 'It isn't for him-la to move them (Shias) away from the Wilayah. As for the sins and resembling that, he-la attains from them like what he-la attains from others''.[283]

124 وَ مِنْهُ، عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ كَانَ الْحَجَّاجُ ابْنَ شَيْطَانٍ يُبَاضِعُ ذِي الرَّذْهَةِ

And from him, from Zurara,

'From Abu Ja'far-asws, he (the narrator) said, 'I heard him-asws saying: 'Al-Hajjaj was a son of Satan-la having copulated with the wretched'.

ثُمَّ قَالَ إِنَّ يُوسُفَ دَخَلَ عَلَى أُمِّ الْحَجَّاجِ فَأَرَادَ أَنْ يُصِيبَهَا فَقَالَتْ أَ لَيْسَ إِنَّمَا عَهْدُكَ بِذَلِكَ السَّاعَةَ فَأَمْسَكَ عَنْهَا فَوَلَدَتِ الْحَجَّاجَ.

Then he-asws said: 'Yusuf entered to see the mother of Al-Hajjaj. He wanted to attain her (for sex). She said, 'Haven't I rather given you an appointment with that time?' He withheld from her, and Al-Hajjaj was born''.[284]

125 الْعَيَّاشِيُّ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْخُزَاعِيِّ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَذْكُرُ فِي حَدِيثِ غَدِيرِ خُمٍّ أَنَّهُ لَمَّا قَالَ النَّبِيُّ ص لِعَلِيٍّ ع مَا قَالَ وَ أَقَامَهُ لِلنَّاسِ صَرَخَ إِبْلِيسُ صَرْخَةً فَاجْتَمَعَتْ لَهُ الْعَفَارِيتُ فَقَالُوا يَا سَيِّدَنَا مَا هَذِهِ الصَّرْخَةُ

Al Ayyashi – From Ja'far Bin Muhammad Al Khuzaie, from his father who said,

'I heard Abu Abdullah-asws mentioned in a Hadeeth of Ghadeer Khumm, 'When the Prophet-as said for Ali-asws what he-saww said and nominated him-asws to the people, Iblees-la shrieked a shriek. The audacious ones (devils) gathered to him-la and they-la said, 'O our-la chief! What is this shriek (for)?'

فَقَالَ وَيْلَكُمْ يَوْمُكُمْ كَيَوْمِ عِيسَى وَ اللَّهِ لَأُضِلَّنَّ فِيهِ الْخَلْقَ

He-la said, 'Woe be unto you-la all! Your-la day (today) is like the day of Isa-as. By Allah-azwj! I-la will stray the people during it'.

قَالَ فَنَزَلَ الْقُرْآنُ وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقاً مِنَ الْمُؤْمِنِينَ

He-asws said: 'The Quran was Revealed: ***And Iblees did ratify his conjecture upon them, so they (all) followed him except a group from the Momineen [34:20]***'.

فَقَالَ فَصَرَخَ إِبْلِيسُ صَرْخَةً فَزَجَعَتْ إِلَيْهِ الْعَفَارِيتُ فَقَالُوا يَا سَيِّدَنَا مَا هَذِهِ الصَّرْخَةُ الْأُخْرَى

[283] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 123
[284] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 124

He-asws said: 'Iblees-la shrieked, so the audacious (devils) returned to him-la. They-la said, 'O our-la chief! What is this other shriek (for)?'

فَقَالَ وَيْحَكُمْ حَكَى اللَّهُ وَ اللَّهِ كَلَامِي قُرْآناً

He-la said, 'Woe be unto you-la all! By Allah-azwj! Allah-azwj has Narrated my-la speech as Quran!' And it was Revealed unto him-saww:

وَ أَنْزَلَ عَلَيْهِ وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقاً مِنَ الْمُؤْمِنِينَ

And Iblees did ratify his conjecture upon them, so they (all) followed him except a group from the Momineen [34:20]'.

ثُمَّ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ ثُمَّ قَالَ وَ عِزَّتِكَ وَ جَلَالِكَ لَأُلْحِقَنَّ الْفَرِيقَ بِالْجَمِيعِ

Then he-la raised his-la head towards the sky, then said, 'By Your-azwj Might and Your-azwj Majesty! I-la will permeate the entirety of the sects!'

قَالَ فَقَالَ النَّبِيُّ ص بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ إِنَّ عِبادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطانٌ

He-asws said: 'The Prophet-saww said: 'In the Name of Allah-azwj the Beneficent, the Merciful! ***Surely, (as for) My servants, there wouldn't be any authority for you upon them, [15:42]***'.

قَالَ ثُمَّ صَرَخَ إِبْلِيسُ صَرْخَةً فَرَجَعَتْ إِلَيْهِ الْعَفَارِيتُ فَقَالُوا يَا سَيِّدَنَا مَا هَذِهِ الصَّرْخَةُ الثَّالِثَةُ

He-asws said: 'Then Iblees-la shrieked. The audacious ones (devils) returned to him-la. They-la said, 'O our-la chief! What is this third shriek (for)?'

قَالَ وَ اللَّهِ مِنْ أَصْحَابِ عَلِيٍّ وَ لَكِنْ وَ عِزَّتِكَ وَ جَلَالِكَ يَا رَبِّ لَأُزَيِّنَنَّ لَهُمُ الْمَعَاصِيَ حَتَّى أُبَغِّضَهُمْ إِلَيْكَ

He-la said, 'By Allah-azwj! (It means) from the companions of Ali-asws. But, by Your-azwj Might and Your-azwj Majesty, O Lord-azwj! I-la will adorn the (acts of) disobedience to them until I-la will make them hateful to You-azwj!'

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع وَ الَّذِي بَعَثَ بِالْحَقِّ مُحَمَّداً لَلْعَفَارِيتُ وَ الْأَبَالِسَةُ عَلَى الْمُؤْمِنِ أَكْثَرُ مِنَ الزَّنَابِيرِ عَلَى اللَّحْمِ وَ الْمُؤْمِنُ أَشَدُّ مِنَ الْجَبَلِ وَ الْجَبَلُ تَدْنُو إِلَيْهِ بِالْفَأْسِ فَتَنْحِتُ مِنْهُ وَ الْمُؤْمِنُ لَا يُسْتَقَلُّ عَنْ دِينِهِ.

He (the narrator) said, 'Abu Abdullah-asws said: 'By the One-azwj Who Sent Muhammad-saww with the truth! There are more audacious (devils) and the Satans-la upon the Momin than there are wasps upon the meat; and the Momin is stronger than the mountain, and you can go near the mountain with an axe and carve out from it, and the Momin, his religion cannot be reduced from him''.[285]

[285] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 125

126 الْعَيَّاشِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ فِي قَوْلِ اللَّهِ إِنَّ عِبادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطانٌ وَ كَفى بِرَبِّكَ وَكِيلًا قَالَ نَزَلَتْ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ نَحْنُ نَرْجُو أَنْ يَجْرِيَ لِمَنْ أَحَبَّ اللَّهُ مِنْ عِبَادِهِ الْمُسْلِمِينَ.

Al Ayyashi, from Abdul Rahman Bin Salim –

'Regarding Words of Allah[-azwj]: ***Surely, (as for) My servants, there wouldn't be any authority for you upon them, [15:42] and suffice with your Lord as a Protector [17:65]***'. He said, 'It was Revealed regarding Ali Bin Abu Talib[-asws], and we hope that it flows for the ones Allah[-azwj] Loves, from His[-azwj] Muslim servants''.[286] (not a Hadeeth)

127 الْكَافِي، عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ إِبْلِيسَ عَلَيْهِ لَعَائِنُ اللَّهِ يَبُثُّ جُنُودَ اللَّيْلِ مِنْ حِينِ تَغِيبُ الشَّمْسُ وَ تَطْلُعُ فَأَكْثِرُوا ذِكْرَ اللَّهِ عَزَّ وَ جَلَّ فِي هَاتَيْنِ السَّاعَتَيْنِ وَ تَعَوَّذُوا بِاللَّهِ مِنْ شَرِّ إِبْلِيسَ وَ جُنُودِهِ وَ عَوِّذُوا صِغَارَكُمْ فِي هَاتَيْنِ السَّاعَتَيْنِ فَإِنَّهُمَا سَاعَتَا غَفْلَةٍ.

(The book) 'Al Kafi' – From a number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Jabir,

'From Abu Ja'far[-asws] having said: 'Iblees[-la], may the Curses of Allah[-azwj] be upon him[-la], sends an army at night, from the time of setting of the sun and (it's) emergence, so frequent the mention of Allah[-azwj] Mighty and Majestic in these two timings and seek Refuge with Allah[-azwj] from the evil of Iblees[-la] and his[-la] armies, and seek Refuge for your young ones in these two timings, for these are two timings of heedlessness''.[287]

128 وَ مِنْهُ، عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ مَابُنْدَادَ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مِنْ أَحَدٍ يَحْضُرُهُ الْمَوْتُ إِلَّا وَكَّلَ بِهِ إِبْلِيسُ مِنْ شَيَاطِينِهِ مَنْ يَأْمُرُهُ بِالْكُفْرِ وَ يُشَكِّكُهُ فِي دِينِهِ حَتَّى تَخْرُجَ نَفْسُهُ فَمَنْ كَانَ مُؤْمِناً لَمْ يَقْدِرْ عَلَيْهِ

And from him, from Ali Bin Muhammad Bin Mabundad, from Ahmad Bin Abu Abdulla, from Muhammad Bin Ali, from Abdul Rahman Bin Abu Hashim, from Abu Khadeeja,

'From Abu Abdullah[-asws] having said: 'There is no one to whom the death presents except Iblees[-la] allocates one (devil) from his[-la] Satans[-la], instructing him with the Kufr and place him in doubt regarding his religion until his soul comes out. The one who was a Momin, he[-la] would not be able upon him.

فَإِذَا حَضَرْتُمْ مَوْتَاكُمْ فَلَقِّنُوهُمْ شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ حَتَّى يَمُوتَ.

So, whenever you attend your dying ones, indoctrinate him with the testimony, 'There is no god except Allah[-azwj], and Muhammad[-saww] is Rasool[-saww] of Allah[-azwj]', until he dies''.[288]

129 وَ فِي رِوَايَةٍ أُخْرَى قَالَ: فَلَقِّنْهُ كَلِمَاتِ الْفَرَجِ وَ الشَّهَادَتَيْنِ وَ تُسَمِّي لَهُ الْإِقْرَارَ بِالْأَئِمَّةِ ع وَاحِداً بَعْدَ وَاحِدٍ حَتَّى يَنْقَطِعَ عَنْهُ الْكَلَامُ.

[286] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 126
[287] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 127
[288] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 128

And in another report, he[-asws] said: 'Let him indoctrinate him the phrases of the relief (Al-Faraj), and the two testimonies, and name to him the acknowledgment with the Imams[-asws], one after one, until the speech is cut off from him''.[289]

130 وَ مِنْهُ، عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ يَحْيَى جَمِيعاً عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحْمَدَ بْنِ زَكَرِيَّا عَنْ مُحَمَّدِ بْنِ خَالِدِ بْنِ مَيْمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا اجْتَمَعَ ثَلَاثَةٌ مِنَ الْمُؤْمِنِينَ فَصَاعِداً إِلَّا حَضَرَ مِنَ الْمَلَائِكَةِ مِثْلُهُمْ فَإِنْ دَعَوْا بِخَيْرٍ أَمَّنُوا وَ إِنِ اسْتَعَاذُوا مِنْ شَرٍّ دَعَوُا اللَّهَ لِيَصْرِفَهُ عَنْهُمْ وَ إِنْ سَأَلُوا حَاجَةً تَشَفَّعُوا إِلَى اللَّهِ وَ سَأَلُوهُ قَضَاهَا

And from him, from Al-Husayn Bin Muhammad, and Muhammad Bin Yahya, altogether from Ali Bin Muhammad Bin Ismail, from Muhammad Bin Muslim, from Ahmad Bin Zakariya, from Muhammad Bin Khalid Bin Maymoun, from Abdullah Bin Sinan, from Giyas Bin Ibrahim,

'From Abu Abdullah[-asws] having said: 'No three from the Momineen and onwards would gather except there would attend from the Angels (the number) like them. If they supplicate with goodness, they would say 'Ameen', and if they seek Refuge from evil, they would supplicate to Allah[-azwj] to Turn it away from them, and if they ask for a need, they will intercede to Allah[-azwj] and ask Him[-azwj] to Fulfil it.

وَ مَا اجْتَمَعَ ثَلَاثَةٌ مِنَ الْجَاحِدِينَ إِلَّا حَضَرَهُمْ عَشَرَةُ أَضْعَافِهِمْ مِنَ الشَّيَاطِينِ فَإِنْ تَكَلَّمُوا تَكَلَّمَ الشَّيَاطِينُ بِنَحْوِ كَلَامِهِمْ وَ إِذَا ضَحِكُوا ضَحِكُوا مَعَهُمْ وَ إِذَا نَالُوا مِنْ أَوْلِيَاءِ اللَّهِ نَالُوا مَعَهُمْ

And no three from the rejectors would gather, except a multiple of ten from the Satans[-la] would attend. If they speak the talk of Satan[-la], they[-la] would correspond in their[-la] own words, and when they laugh, they will laugh along with them, and when they talk badly of the friends of Allah[-azwj], they will talk badly along with them.

فَمَنِ ابْتُلِيَ مِنَ الْمُؤْمِنِينَ بِهِمْ فَإِذَا خَاضُوا فِي ذَلِكَ فَلْيَقُمْ وَ لَا يَكُنْ شِرْكَ شَيْطَانٍ وَ لَا جَلِيسَهُ فَإِنَّ غَضَبَ اللَّهِ عَزَّ وَ جَلَّ لَا يَقُومُ لَهُ شَيْءٌ وَ لَعْنَتَهُ لَا يَرُدُّهَا شَيْءٌ

The one from the Momineen who is Tried by them, so when they engage in that, let him stand up and no be a participant of Satan[-la] not of his[-la] gatherers, for the Wrath of Allah[-azwj] Mighty and Majestic, nothing can withstand it, and His[-azwj] Curse is such, nothing can repel it'.

ثُمَّ قَالَ ع فَإِنْ لَمْ يَسْتَطِعْ فَلْيُنْكِرْ بِقَلْبِهِ وَ لْيَقُمْ وَ لَوْ حَلْبَ شَاةٍ أَوْ فُوَاقَ نَاقَةٍ.

Then he[-asws] said: 'If he is not able, then let him dislike with his heart, and let him stand up, and even if it is (for a time taken) to milk a sheep or hiccup of a she-camel (a metaphor)''.[290]

بيان: الفواق كغراب بين الحلبتين من الوقت و يفتح أو ما بين فتح يدك و قبضها على الضرع.

Explanation: *The 'hiccup' is like the timing between the two milkings, from the time and opening, or what is between opening your hand and grabbing upon the udder'*.

[289] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 129
[290] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 130

131 الْكَافِي، بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ مَحْفُوظٍ عَنْ أَبِي الْمَغْرَاءِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ لَيْسَ شَيْءٌ أَنْكَى لِإِبْلِيسَ وَ جُنُودِهِ مِنْ زِيَارَةِ الْإِخْوَانِ فِي اللَّهِ بَعْضِهِمْ لِبَعْضٍ

(The book) 'Al Kafi' – By the preceding chain, from Muhammad Bin Suleyman, from Muhammad Bin Mahfouz, from Abu Al Magra'a who said,

'I heard Abu Al-Hassan-asws saying: 'There isn't anything more horrible (injurious) to Iblees-la and his-la armies that the brothers (Shias) visiting each other'.

وَ قَالَ وَ إِنَّ الْمُؤْمِنَيْنِ يَلْتَقِيَانِ فَيَذْكُرَانِ اللَّهَ ثُمَّ يَذْكُرَانِ فَضْلَنَا أَهْلَ الْبَيْتِ فَلَا يَبْقَى عَلَى وَجْهِ إِبْلِيسَ مُضْغَةٌ إِلَّا تَخَدَّدَ حَتَّى إِنَّ رُوحَهُ لَتَسْتَغِيثُ مِنْ شِدَّةِ مَا تَجِدُ مِنَ الْأَلَمِ

And he-asws said: 'And the Momineen tend to meet, so they mention Allah-azwj, then they mention our-asws merits, People-asws of the Household. So, there does not remain any lump upon the face of Iblees-la except it wrinkles, to the extent that his-la soul cries out for help, due to the severity of what he-la feels from the pain.

فَتَحُسُّ مَلَائِكَةُ السَّمَاءِ وَ خُزَّانُ الْجِنَانِ فَيَلْعَنُونَهُ حَتَّى لَا يَبْقَى مَلَكٌ مُقَرَّبٌ إِلَّا لَعَنَهُ فَيَقَعُ خَاسِئاً حَسِيراً مَدْحُوراً.

The Angels of the sky and Keepers of the Gardens, they curse him-la, to the extent that there does not remain any Angel of Proximity except he curses him-la, so he-la falls down abased, sorrowful, defeated''.[291]

132 الْكَافِي، عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ بَكْرٍ عَنْ زَكَرِيَّا الْمُؤْمِنِ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اطْوُوا ثِيَابَكُمْ بِاللَّيْلِ فَإِنَّهَا إِذَا كَانَتْ مَنْشُورَةً لَبِسَهَا الشَّيْطَانُ.

(The book) 'Al Kafi' – From the number, from Sahl Bin Ziyad, from Muhammad Bin Bakr, from Zakariya Al Momin, from the one who narrated it,

'From Abu Abdullah-asws having said: 'Fold up your clothes at night, for these, when these were spread out, the Satan-la would wear it''.[292]

133 وَ مِنْهُ، عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ فَضَالَةَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْمَلَائِكَةَ كَانُوا يَحْسَبُونَ أَنَّ إِبْلِيسَ مِنْهُمْ وَ كَانَ فِي عِلْمِ اللَّهِ أَنَّهُ لَيْسَ مِنْهُمْ فَاسْتَخْرَجَ مَا فِي نَفْسِهِ بِالْحَمِيَّةِ وَ الْغَضَبِ فَقَالَ خَلَقْتَنِي مِنْ نَارٍ وَ خَلَقْتَهُ مِنْ طِينٍ.

And from him, from the number, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Fazalat, from Dawood Bin Farqad,

'From Abu Abdullah-asws having said: 'The Angels were reckoning that Iblees-la was from them, and it was in the Knowledge of Allah-azwj that he-la isn't from them. He-la brought out what bias was in his-la self. He-la said, '***You Created me from fire and Created him from clay' [7:12]***''.[293]

[291] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 131
[292] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 132
[293] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 133

134 وَ مِنْهُ، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص بَيْنَمَا مُوسَى ع جَالِسٌ إِذْ أَقْبَلَ إِبْلِيسُ وَ عَلَيْهِ بُرْنُسٌ ذُو أَلْوَانٍ فَلَمَّا دَنَا مِنْ مُوسَى خَلَعَ الْبُرْنُسَ وَ قَامَ إِلَى مُوسَى فَسَلَّمَ عَلَيْهِ فَقَالَ لَهُ مُوسَى مَنْ أَنْتَ قَالَ أَنَا إِبْلِيسُ

From him, from Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus, from one of his companions,

'From Abu Abdullah-asws having said: 'Rasool-Allah-saww: 'While Musa-as was seated, when Iblees-la came, and upon him-la was a colourful cape. When he-la was close to Musa-as, he-la took off his-la cape and stood to Musa-as. He-la greeted to him-as. Musa-as said: 'Who are you-la?' He-la said, 'I-la am Iblees-la'.

قَالَ أَنْتَ فَلَا قَرَّبَ اللَّهُ دَارَكَ قَالَ إِنِّي إِنَّمَا جِئْتُ لِأُسَلِّمَ عَلَيْكَ لِمَكَانِكَ مِنَ اللَّهِ

He-as said: 'You-la! May Allah-azwj not Bring you-la any closer!'. He-la said, 'But rather I-la have come to greet unto you-as due to your-as position from Allah-azwj'.

قَالَ فَقَالَ لَهُ مُوسَى فَمَا هَذَا الْبُرْنُسُ قَالَ بِهِ أَخْتَطِفُ قُلُوبَ بَنِي آدَمَ

He-asws said: 'Musa-as said to him-la: 'So what is this cape?' He-la said, 'I-la snatch the hearts of the children of Adam-as by it'.

فَقَالَ لَهُ مُوسَى فَأَخْبِرْنِي عَنِ الذَّنْبِ الَّذِي إِذَا أَذْنَبَهُ ابْنُ آدَمَ اسْتَحْوَذْتَ عَلَيْهِ قَالَ إِذَا أَعْجَبَتْهُ نَفْسُهُ وَ اسْتَكْثَرَ عَمَلَهُ وَ صَغُرَ فِي عَيْنَيْهِ ذَنْبُهُ.

Musa-as said to him-la, 'Inform me-as about the sin which when a son of Adam-as commits it, you-la overcome (rule) upon him'. He-la said, 'When I-la make him to be fascinated with himself, and he considers his (good) deeds as being plenty and make his sins to be little in his eyes''.[294]

135 وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَزَّازِ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الشَّيْطَانَ يُدَبِّرُ ابْنَ آدَمَ فِي كُلِّ شَيْءٍ فَإِذَا أَعْيَاهُ جَثَمَ لَهُ عِنْدَ الْمَالِ فَأَخَذَ بِرَقَبَتِهِ.

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Yahya Al Khazaz, from Giyas Bin Ibrahim,

'From Abu Abdullah-asws having said: 'The Satan-la manages the son of Adam-as in all things. When he-la fatigues him, he-la crouches to him at the wealth and seizes his knees''.[295]

136 الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَقُولُ إِبْلِيسُ لِجُنُودِهِ أَلْقُوا بَيْنَهُمُ الْحَسَدَ وَ الْبَغْيَ فَإِنَّهُمَا يَعْدِلَانِ عِنْدَ اللَّهِ الشِّرْكَ.

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah-asws having said: 'Iblees-la says to his-la army: 'Cast the jealousy between them and the immorality, for these two are equal to Shirk in the Presence of Allah-azwj''.[296]

[294] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 134
[295] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 135
[296] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 136

137 وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ إِبْرَاهِيمَ بْنِ مَيْمُونٍ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ عَنْ جَدِّهِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قَالَ رَسُولُ اللَّهِ ص بَيْتُ الشَّيْطَانِ مِنْ بُيُوتِكُمْ بُيُوتُ الْعَنْكَبُوتِ.

And from him, from Muhammad Bin Yahya, from Salama Bin Al Khattab, from Ibrahim Bin Maymoun, from Isa Bin Abdullah, from his grandfather who said,

'Amir Al-Momineen[-asws] said: 'Rasool-Allah[-saww] said: 'A house of Satan[-la] from your houses are the houses of the spider (cobwebs)''.[297]

138 وَ مِنْهُ، عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ إِغْلَاقِ الْأَبْوَابِ وَ إِيكَاءِ الْأَوَانِي وَ إِطْفَاءِ السِّرَاجِ فَقَالَ أَغْلِقْ بَابَكَ فَإِنَّ الشَّيْطَانَ لَا يَكْشِفُ مُخَمَّراً يَعْنِي مُغَطًّى.

And from him, from the number, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at who said,

'I asked Abu Abdullah[-asws] about closing the doors, and hanging up the (kitchen) utensils, and extinguishing the lamps (lights). He[-asws] said: 'Close your doors, for the Satan[-la] cannot uncover the covered, meaning a lid''.[298]

139 وَ مِنْهُ، عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ أَبِي مُحَمَّدِ بْنِ نَصْرٍ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا أَنَّهُ قَالَ: لَا تَشْرَبْ وَ أَنْتَ قَائِمٌ وَ لَا تَبُلْ فِي مَاءٍ نَقِيعٍ وَ لَا تَطَأْ بِقَبْرٍ وَ لَا تَخْلُ فِي بَيْتٍ وَحْدَكَ وَ لَا تَمْشِ بِنَعْلٍ وَاحِدَةٍ فَإِنَّ الشَّيْطَانَ أَسْرَعَ مَا يَكُونُ إِلَى الْعَبْدِ إِذَا كَانَ عَلَى بَعْضِ هَذِهِ الْأَحْوَالِ

And from him, from the number, from Sahl Bin Ziyad, from Ahmad Bin Abu Muhammad Bin Nasr, from Safwan, from Al A'ala, from Muhammad Bin Muslim,

'From one of the two (5th or 6th Imam[-asws] having said: 'Do not drink while you are standing, nor urinate in clean water, nor defecate by a grave, nor be alone in a house, nor walk with (wearing) one slipper, for the Satan[-la] would be as quick as can be to the servant, when he was upon one of these situations'.

وَ قَالَ إِنَّهُ مَا أَصَابَ أَحَداً شَيْءٌ عَلَى هَذِهِ الْحَالِ فَكَادَ أَنْ يُفَارِقَهُ إِلَّا أَنْ يَشَاءَ اللَّهُ عَزَّ وَ جَلَ.

And he[-asws] said: 'No one would be afflicted with anything while being upon this state, he would almost separate (the world) except if Allah[-azwj] Mighty and Majestic so Desires''.[299]

140 الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع أَنَّ النَّبِيَّ ص قَالَ لِأَصْحَابِهِ أَ لَا أُخْبِرُكُمْ بِشَيْءٍ إِنْ أَنْتُمْ فَعَلْتُمُوهُ تَبَاعَدَ الشَّيْطَانُ مِنْكُمْ كَمَا تَبَاعَدَ الْمَشْرِقُ مِنَ الْمَغْرِبِ قَالُوا بَلَى

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Al Sakuny,

[297] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 137
[298] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 138
[299] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 139

‘From Abu Abdullah-asws, from his-asws forefathers-asws: ‘The Prophet-saww said to his-saww companions: ‘Shall I-saww inform you all with something, if you were to do it, the Satan-la would distance from you just as the east is distance from the west?’ They said, ‘Yes’.

قَالَ الصَّوْمُ يُسَوِّدُ وَجْهَهُ وَ الصَّدَقَةُ تَكْسِرُ ظَهْرَهُ وَ الْحُبُّ فِي اللَّهِ وَ الْمُوَازَرَةُ عَلَى الْعَمَلِ الصَّالِحِ يَقْطَعُ دَابِرَهُ وَ الِاسْتِغْفَارُ يَقْطَعُ وَتِينَهُ.

He-saww said: ‘The Fasting blackens his-la face, and giving the charity breaks his-la back, and the loving for the Sake of Allah-azwj and the supporting each other upon the righteous deeds cuts off his-la heel (posterity), and seeking the Forgiveness cuts off his-la aorta’’.[300]

141 الْكَافِي، عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ عُلْوَانَ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا طَلَعَ هِلَالُ شَهْرِ رَمَضَانَ غُلَّتْ مَرَدَةُ الشَّيَاطِينِ.

(The book) ‘Al Kafi’ – From the number, from Ahmad Bin Muhammad, from Al-Husayn Bin saeed, from Al-Husayn Bin Ulwan, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far-asws having said: ‘Rasool-Allah-saww said: ‘When a crescent of a month emerges, the rebellious Satans-la are shackled’’.[301]

142 وَ مِنْهُ، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ قَالَ: كَانَ الطَّيَّارُ يَقُولُ لِي إِبْلِيسُ لَيْسَ مِنَ الْمَلَائِكَةِ وَ إِنَّمَا أُمِرَتِ الْمَلَائِكَةُ بِالسُّجُودِ لِآدَمَ ع فَقَالَ إِبْلِيسُ لَا أَسْجُدُ فَمَا لِإِبْلِيسَ يَعْصِي حِينَ لَمْ يَسْجُدْ وَ لَيْسَ هُوَ مِنَ الْمَلَائِكَةِ

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel who said,

‘Al-Tayyar had said to me, ‘Iblees-la wasn’t from the Angels, and rather the Angels had been Commanded with performing Sajdah to Adam-as. Iblees-la said, ‘I-la will not do Sajdah’. Thus, there is no disobedience for Iblees-la when he-la did not do Sajdah, as he-la wasn’t from the Angels’.

قَالَ فَدَخَلْتُ أَنَا وَ هُوَ عَلَى أَبِي عَبْدِ اللَّهِ ع قَالَ فَأَحْسَنَ وَ اللَّهِ فِي الْمَسْأَلَةِ فَقَالَ جُعِلْتُ فِدَاكَ أَ رَأَيْتَ مَا نَدَبَ اللَّهُ إِلَيْهِ الْمُؤْمِنِينَ مِنْ قَوْلِهِ يا أَيُّهَا الَّذِينَ آمَنُوا أَ دَخَلَ فِي ذَلِكَ الْمُنَافِقُونَ مَعَهُمْ

He (the narrator) said, ‘I and he entered to see Abu Abdullah-asws. He-asws said, ‘By Allah-azwj he is excellent in the question (issue)’. He said, ‘May I be sacrificed for you-asws! What is your-asws view of what Allah-azwj has Called the Momineen to, from His-azwj Words: ‘O you who believe!’ Are the hypocrites included in that along with them?’

قَالَ نَعَمْ وَ الضُّلَّالُ وَ كُلُّ مَنْ أَقَرَّ بِالدَّعْوَةِ الظَّاهِرَةِ وَ كَانَ إِبْلِيسُ مِمَّنْ أَقَرَّ بِالدَّعْوَةِ الظَّاهِرَةِ مَعَهُمْ.

He-asws said: ‘Yes, and (so are) the straying ones, and everyone who accepted the call apparently, and Iblees-la was from the ones who accept the call apparently, along with them’’.[302]

[300] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 140
[301] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 141
[302] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 142

143 وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَنَانِ بْنِ سَدِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَالَ النَّبِيُّ ص لِعَلِيٍّ ع إِيَّاكَ أَنْ تَرْكَبَ مِيثَرَةً حَمْرَاءَ فَإِنَّهَا مِيثَرَةُ إِبْلِيسَ.

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, and Ali Bin Ibrahim, from his father, from Hanan Bin Sadeyr who said,

'I heard Abu Abdullah-asws saying: 'The Prophet-saww said to Ali-asws: 'Beware of riding the soft red saddle, for it is a cushion (saddle) of Iblees-la''.[303]

144 التَّهْذِيبُ، عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: لَيْسَ مِنْ عَبْدٍ إِلَّا وَ يُوقَظُ فِي كُلِّ لَيْلَةٍ مَرَّةً أَوْ مَرَّتَيْنِ أَوْ مِرَاراً فَإِنْ قَامَ كَانَ ذَلِكَ وَ إِلَّا فَحَجَّ الشَّيْطَانُ فَبَالَ فِي أُذُنِهِ أَ وَ لَا يَرَى أَحَدُكُمْ أَنَّهُ إِذَا قَامَ وَ لَمْ يَكُنْ ذَلِكَ مِنْهُ قَامَ وَ هُوَ مُتَحَيِّرٌ ثَقِيلٌ كَسْلَانُ.

(The book) 'Al Tehzeeb' – From Muhammad Bin Ali Bin Mahboub, from Muhammad Bin Al-Husayn, from Safwan, from Al A'ala, from Muhammad,

'From Abu Abdullah-asws having said: 'There is none from a servant except and he wakes upon during every night, once, or twice, or repeatedly. If he stands up, that would be so, or else the Satan-la would straddle and urinate in his ear; and hasn't one of you seen that when he stands, and that does not happen from him, he stands and he is heavy, sluggish, lazy?''[304]

توضيح كأن بول الشيطان كناية عن قوة استيلائه و غلبته عليه

Clarification – *It is as if urination of the Satan-la is a metaphor about the strength of his-la overpowering and overcoming upon him*.

و قال الطيبي فيه تمثيل لتثاقل نومه و عدم تنبهه بصوت المؤذن بحال من بول في أذنه و فسد حسه.

And Al-Tabaie said, 'In it there is an example of the sluggishness of his sleep, and lack of alertness at the voice of the Muezzin with a state from the urine being in his ear spoiling his senses'.

145 الْكَافِي، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ لِإِبْلِيسَ عَوْناً يُقَالُ لَهُ تَمْرِيحٌ إِذَا جَاءَ اللَّيْلُ مَلَأَ مَا بَيْنَ الْخَافِقَيْنِ.

Al Kafi – From Ali Bin Muhammad, from Sali Bin Abu Hammad, from Ali Bin Al Hakam, from Aban Bin Usman,

'From Abu Abdullah-asws having said: 'There is a supporter for Iblees-la called Tamreekh. When the night comes, he-la fills upon what is between the two palpitations (of the heart, insinuating)''.[305]

[303] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 143
[304] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 144
[305] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 145

146 نَوَادِرُ الرَّاوَنْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: قِيلَ لِرَسُولِ اللَّهِ ص يَا رَسُولَ اللَّهِ مَا الَّذِي يُبَاعِدُ الشَّيْطَانَ مِنَّا

(The book) 'Nawadir' of Al Rawandy – By his chain,

'From Musa[-asws] Bin Ja'far[-asws], from his[-asws] forefathers[-asws], from Amir Al-Momineen[-asws] having said: 'It was said to Rasool-Allah[-saww], 'O Rasool-Allah[-saww]! What is that which distances the Satan[-la] from us?'

قَالَ الصَّوْمُ لِلَّهِ يُسَوِّدُ وَجْهَهُ وَ الصَّدَقَةُ تَكْسِرُ ظَهْرَهُ وَ الْحُبُّ فِي اللَّهِ تَعَالَى وَ الْمُوَاظَبَةُ عَلَى الْعَمَلِ الصَّالِحِ يَقْطَعُ دَابِرَهُ وَ الِاسْتِغْفَارُ يَقْطَعُ وَتِينَهُ.

He[-saww] said: 'The Fasting for Allah[-azwj] blackens his[-la] face, and giving the charity breaks his[-la] back, and the loving for the Sake of Allah[-azwj] the Exalted and the persistence upon the righteous deeds cuts off his[-la] heel (posterity), and seeking the Forgiveness cuts off his[-la] aorta''.[306]

147 النهج، نهج البلاغة قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَقَدْ سَمِعْتُ رَنَّةَ الشَّيْطَانِ حِينَ نَزَلَ الْوَحْيُ عَلَيْهِ ص فَقُلْتُ يَا رَسُولَ اللَّهِ مَا هَذِهِ الرَّنَّةُ

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen[-asws] said: 'The shrill of Satan[-la] was heard when the Revelation descended unto him[-saww]. So I[-asws] said: 'O Rasool-Allah[-saww]! What is this shrill (sound)?'

فَقَالَ هَذَا الشَّيْطَانُ قَدْ أَيِسَ مِنْ عِبَادَتِهِ إِنَّكَ تَسْمَعُ مَا أَسْمَعُ وَ تَرَى مَا أَرَى إِلَّا أَنَّكَ لَسْتَ بِنَبِيٍّ وَ لَكِنَّكَ وَزِيرٌ وَ إِنَّكَ لَعَلَى خَيْرٍ.

He[-saww] said: 'This is Satan[-la]. He[-la] has despaired from his[-la] worship. You[-asws] hear what I[-saww] hear, and you[-asws] see what I[-saww] see, except you[-asws] aren't a Prophet[-as], but you[-asws] are a Vizier, and you[-asws] are upon good''.[307]

148 الْكَافِي، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنِ الْحَسَنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ فَإِذا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطانِ الرَّجِيمِ إِنَّهُ لَيْسَ لَهُ سُلْطانٌ عَلَى الَّذِينَ آمَنُوا وَ عَلى رَبِّهِمْ يَتَوَكَّلُونَ

(The book) 'Al Kafi' – From Ali Bin Muhammad, from Ali Bin Al Abbas, from Al-Hassan Bin Abdul Rahman, from Mansour Bin Yunus, from Abu Baseer,

'From Abu Abdullah[-asws], he (the narrator) said, 'I said to him[-asws], '***So whenever you recite the Quran, seek Refuge with Allah from the Pelted Satan [16:98]. Surely there isn't any authority for him upon those who are believing, and upon their Lord they are relying [16:99]***'.

فَقَالَ يَا أَبَا مُحَمَّدٍ يُسَلَّطُ وَ اللَّهِ مِنَ الْمُؤْمِنِ عَلَى بَدَنِهِ وَ لَا يُسَلَّطُ عَلَى دِينِهِ قَدْ سُلِّطَ عَلَى أَيُّوبَ ع فَشَوَّهَ خَلْقَهُ وَ لَمْ يُسَلَّطْ عَلَى دِينِهِ وَ قَدْ يُسَلَّطُ مِنَ الْمُؤْمِنِينَ عَلَى أَبْدَانِهِمْ وَ لَا يُسَلَّطُ عَلَى دِينِهِمْ

He[-asws] said: 'O Abu Muhammad! By Allah[-azwj], he[-la] can overcome from the Momin upon his body, and he[-la] cannot overcome upon his religion. He[-la] had overcome upon Ayoub[-as], so his[-]

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[307] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 147

as physique shrivelled, and he-la could not overcome upon his-as religion, and he-la does overcome upon the Momineen upon their bodies and cannot overcome upon their religion'.

قُلْتُ لَهُ قَوْلُ اللَّهِ عَزَّ وَ جَلَ إِنَّمَا سُلْطانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَ الَّذِينَ هُمْ بِهِ مُشْرِكُونَ

I said to him-asws, 'Words of Allah-azwj Mighty and Majestic: '***But rather, his authority is upon those who befriend him and those who associate with Him [16:100]***'.

قَالَ الَّذِينَ هُمْ بِاللَّهِ مُشْرِكُونَ يُسَلَّطُ عَلَى أَبْدَانِهِمْ وَ عَلَى أَدْيَانِهِمْ.

He-asws said: 'By Allah-azwj! Those who are associating (Polytheists), he-la overcomes upon their bodies and upon their religion''.[308]

149 الْكَافِي، عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ هَذَا الْغَضَبَ جَمْرَةٌ مِنَ الشَّيْطَانِ تُوقَدُ فِي قَلْبِ ابْنِ آدَمَ وَ إِنَّ أَحَدَكُمْ إِذَا غَضِبَ احْمَرَّتْ عَيْنَاهُ وَ انْتَفَخَتْ أَوْدَاجُهُ وَ دَخَلَ الشَّيْطَانُ فِيهِ فَإِذَا خَافَ أَحَدُكُمْ ذَلِكَ مِنْ نَفْسِهِ فَلْيَلْزَمِ الْأَرْضَ فَإِنَّ رِجْزَ الشَّيْطَانِ لَيَذْهَبُ عَنْهُ عِنْدَ ذَلِكَ.

(The book) 'Al Kafi' – From a number of his companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his faher, altogether from Ibn Mahboub, from Ibn Riab, from Abu Hamza Al Sumali,

'From Abu Ja'far-asws having said: 'This anger is an ember from the Satan-la igniting in the heart of the children of Adam-as, and whenever one of you is angry, his eyes redden, and his cheeks puff up, the Satan-la enters into him. Whenever one of you fears that from himself, then let him adhere to the ground (sit down), for the rebuke of the Satan-la would go away from him during that''.[309]

150 حَيَاةُ الْحَيَوَانِ، قَالَ وَهْبُ بْنُ الْوَرْدِ بَلَغَنَا أَنَّ إِبْلِيسَ تَمَثَّلَ لِيَحْيَى بْنِ زَكَرِيَّا ع فَقَالَ لَهُ أَنْصَحُكَ فَقَالَ لَا أُرِيدُ ذَلِكَ وَ لَكِنْ أَخْبِرْنِي عَنْ بَنِي آدَمَ

(The book) 'Hayaat Al Haywan' – Wahb Bin Al Ward said,

'It had reached us that Iblees-la had resembled to Yahya Bin Zakariya. He-la said to him, 'Can I-la advise you-as?' He-as said: 'I-as don't want that but inform me-as about the children of Adam-as'.

فَقَالَ هُمْ عِنْدَنَا ثَلَاثَةُ أَصْنَافٍ صِنْفٌ مِنْهُمْ أَشَدُّ الْأَصْنَافِ عِنْدَنَا نُقْبِلُ عَلَى أَحَدِهِمْ حَتَّى نَفْتِنَهُ فِي دِينِهِ وَ نَسْتَمْكِنَ مِنْهُ فَيَفْزَعُ إِلَى الِاسْتِغْفَارِ وَ التَّوْبَةِ فَيُفْسِدُ عَلَيْنَا كُلَّ شَيْءٍ نُصِيبُهُ مِنْهُ ثُمَّ نَعُودُ إِلَيْهِ فَيَعُودُ إِلَى الِاسْتِغْفَارِ وَ التَّوْبَةِ فَلَا نَيْأَسُ مِنْهُ وَ لَا نَحْنُ نُدْرِكُ مِنْهُ حَاجَتَنَا فَنَحْنُ مَعَهُ فِي عَنَاءٍ

He-la said, 'In our-la they are of three types. A type from them is of the severest of the types in our-la view. We-la turn to one of them until we-la tempt him regarding his religion and are enabled from him. But he panics to seeking the Forgiveness and the repentance, so he spoils everything upon us we-la had attained from him. Then we-la return to him, so he returns to seeking the Forgiveness and the repentance. But we-la do not despair from him of our-la need. We-la are with him during troubles.

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وَ صِنْفٌ هُمْ فِي أَيْدِينَا بِمَنْزِلَةِ الْكُرَةِ فِي أَيْدِي صِبْيَانِكُمْ نَتَلَقَّفُهُمْ كَيْفَ شِئْنَا قَدْ كُفِينَا مَئُونَةَ أَنْفُسِهِمْ

And there is a type, they are in our[-la] hands at the status of the ball in the hands of your[-as] children. We[-la] turn them however we[-la] so desire. They have sufficed us by themselves.

وَ صِنْفٌ مِنْهُمْ مِثْلُكَ مَعْصُومُونَ لَا نَقْدِرُ مِنْهُمْ عَلَى شَيْءٍ.

And there is a type from them like you[-as], infallible(s). We[-la] are not able from them upon anything''.[310]

151 الْمُتَهَجِّدُ، عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ الْعَلَوِيِ عَنْ عَبْدِ الْعَظِيمِ الْحَسَنِي أَنَّ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ ع كَتَبَ هَذِهِ الْعُوذَةَ لِابْنِهِ أَبِي الْحَسَنِ ع وَ سَاقَ الدُّعَاءَ الطَّوِيلَ إِلَى قَوْلِهِ أَمْتَنِعُ مِنْ شَيَاطِينِ الْإِنْسِ وَ الْجِنِّ وَ مِنْ رَجِلِهِمْ وَ خَيْلِهِمْ وَ رَكْضِهِمْ وَ عَطْفِهِمْ وَ رَجْعَتِهِمْ وَ كَيْدِهِمْ وَ شَرِّهِمْ وَ شَرِّ مَا يَأْتُونَ بِهِ تَحْتَ اللَّيْلِ وَ تَحْتَ النَّهَارِ مِنَ الْبُعْدِ وَ الْقُرْبِ وَ مِنْ شَرِّ الْغَائِبِ وَ الْحَاضِرِ

(The book) 'Al Mutahajjid' – From a group, from Abu Al Mufazzal, from Abdullah Bin Al-Husayn Al Alawy, from Abdul Azeem Al Hasany,

'Abu Ja'far Muhammad[-asws] Bin Ali[-asws] (9th Imam[-asws]) wrote this amulet for his[-asws] son[-asws] Abu Al-Hassan[-asws] (8th Imam[-asws])' – and he[-asws] continued the lengthy supplication up to his[-asws] words: 'Restrain from the Satans[-la] of the humans and the Jinn, and from their[-la] infantry and their[-la] cavalry, and their[-la] runners, and their[-la] sympathisers, and their[-la] returning them, and their[-la] plots, and their[-la] evil, and evil of what they[-la] are coming with, under the night and under the day, from remote and the near, and from evil of the absent and the present'.

إِلَى قَوْلِهِ وَ مِنْ شَرِّ الدَّنَاهِشِ وَ الْحِسِّ وَ اللَّمْسِ وَ اللُّبْسِ وَ مِنْ عَيْنِ الْجِنِّ وَ الْإِنْسِ وَ مِنْ شَرِّ كُلِّ صُورَةٍ وَ خِيَالٍ أَوْ بَيَاضٍ أَوْ سَوَادٍ أَوْ مِثَالٍ أَوْ مُعَاهَدٍ أَوْ غَيْرِ مُعَاهَدٍ مِمَّنْ يَسْكُنُ الْهَوَاءَ وَ السَّحَابَ وَ الظُّلُمَاتِ وَ النُّورَ وَ الظِّلَّ وَ الْحَرُورَ وَ الْبَرَّ وَ الْبُحُورَ وَ السَّهْلَ وَ الْوُعُورَ وَ الْخَرَابَ وَ الْعُمْرَانَ وَ الْآكَامَ وَ الْآجَامَ وَ الْمَغَايِضَ وَ الْكَنَائِسَ وَ النَّوَاوِيسَ وَ الْفَلَوَاتِ وَ الْجَبَّانَاتِ

Up to his[-asws] words: 'And from evil of the 'Danahish' (a species of Jinn), and the feeling, and the touch, and the wearing, and from (evil) eyes of the Jinn and the humans, and from evil of every image and thought, or white, or black, or a resemblance, or covenanted, or uncovenanted, from the ones dwelling in the air, and the clouds, and the darkness, and the light, and the darkness, and the heat, and the land, and the sea, and the coast, and the rugged terrains, and the ruins, and the built-up areas, and the hillocks, and the jungles, and the pools, and the Synagogues, and the Christian cemeteries, and the wilderness, and the cemeteries;

مِنَ الصَّادِرِينَ وَ الْوَارِدِينَ مِمَّنْ يَبْدُو بِاللَّيْلِ وَ يَنْتَشِرُ بِالنَّهَارِ وَ بِالْعَشِيِّ وَ الْإِبْكَارِ وَ الْغُدُوِّ وَ الْآصَالِ وَ الْمُرِيبِينَ وَ الْأَسَامِرَةِ وَ الْأَفَاتِرَةِ وَ ابْنِ فِطْرَةٍ وَ الْفَرَاعِنَةِ وَ الْأَبَالِسَةِ وَ مِنْ جُنُودِهِمْ وَ أَزْوَاجِهِمْ وَ عَشَائِرِهِمْ وَ قَبَائِلِهِمْ

From the ones emerging, and the ones arriving, from the ones who appear at night and disperse by the day, and in the evening, and the early morning, and the dawn, and the dusk, and the suspicious, and the night stalkers, and the demons, and wicked snakes, and the

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pharaohs[-la] (tyrants), and Satans[-la], and from their[-la] armies, and their[-la] spouses, and their[-la] clans, and their[-la] tribes.

وَ مِنْ هَمْزِهِمْ وَ لَمْزِهِمْ وَ نَفْثِهِمْ وَ وِقَاعِهِمْ وَ أَخْذِهِمْ وَ سِحْرِهِمْ وَ ضَرْبِهِمْ وَ عَيْنِهِمْ وَ لَمْحِهِمْ وَ احْتِيَالِهِمْ وَ إِخْلَافِهِمْ وَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ مِنَ السَّحَرَةِ وَ الْغِيلَانِ وَ أُمِّ الصِّبْيَانِ وَ مَا وَلَدُوا وَ مَا وَرَدُوا إِلَى آخِرِ الدُّعَاءِ.

And from their[-la] slanders, and their[-la] defamations, and their puffings', and their[-la] bad talks, and their[-la] seizures, and their[-la] sorceries, and their[-la] striking(s), and their[-la] evil eyes, and their[-la] glances, and their trickeries, and their oaths, and from evil of everything with evil, from the sorcery and the ghouls (ogres), and 'Umm Sibyan' (an obstructive wind), and what they[-la] beget, and what they[-la] refer to' – up to the end of the supplication''.[311]

وَ رُوِيَ أَنَّ النَّبِيَّ ص قَالَ: خَلَقَ اللَّهُ الْجِنَّ خَمْسَةَ أَصْنَافٍ صِنْفٌ كَالرِّيحِ فِي الْهَوَاءِ وَ صِنْفٌ حَيَّاتٌ وَ صِنْفٌ عَقَارِبُ وَ صِنْفٌ حَشَرَاتُ الْأَرْضِ وَ صِنْفٌ كَبَنِي آدَمَ عَلَيْهِمُ الْحِسَابُ وَ الْعِقَابُ.

Note: - *And it is reported that the Prophet[-saww] said: 'Allah[-azwj] Created the Jinn of five types. A type is like the wind in the air, and a type is of snakes, and a type is of scorpions, and a type is of insects of the earth, and a type is like the children of Adam[-as], upon them[-la] of the Reckoning and the Punishment'*.

152 الْفَقِيهُ، قَالَ قَالَ الصَّادِقُ ع إِذَا تَغَوَّلَتْ بِكُمُ الْغُولُ فَأَذِّنُوا.

(The book) 'Al Faqeeh' – said,

'Al-Sadiq[-asws] said: 'Whenever the ghouls affect you, then proclaim Azaan''.[312]

153 الْمَحَاسِنُ، عَنْ عُبَيْدِ بْنِ يَحْيَى بْنِ الْمُغِيرَةِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ سَلَّامٍ الْمَدَائِنِيِّ عَنْ جَابِرٍ الْجُعْفِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا تَغَوَّلَتْ بِكُمُ الْغِيلَانُ فَأَذِّنُوا بِأَذَانِ الصَّلَاةِ.

(The book) 'Al Mahasin' – From Ubeyd Bin Yahya Bin Al Mugheira, from Muhammad Bin Sinan, from Sallam Al Madainy, from Jabir Al Jufy,

'From Muhammad[-asws] Bin Ali[-asws] having said: 'Rasool-Allah[-saww] said: 'Whenever the ghouls affect you, then proclaim Azaan of the Salaat''.[313]

154 الشِّهَابُ، قَالَ رَسُولُ اللَّهِ ص إِنَّ الشَّيْطَانَ يَجْرِي مِنِ ابْنِ آدَمَ مَجْرَى الدَّمِ

(The book) 'Al Shihab' –

'Rasool-Allah[-saww] said: 'The Satan[-la] flows from the children of Adam[-as], the flowing of blood''.

~~الضَّوْءُ الشَّيْطَانُ فَيُعَالٌ مِنْ شَطَنَ إِذَا تَبَاعَدَ فَكَأَنَّهُ يَتَبَاعَدُ إِذَا ذُكِرَ اللَّهُ تَعَالَى وَ قِيلَ إِنَّهُ فَعْلَانُ مِنْ شَاطَ يَشِيطُ إِذَا احْتَرَقَ غَضَباً لِأَنَّهُ يَحْتَرِقُ وَ يَغْضَبُ إِذَا أَطَاعَ الْعَبْدُ فَيَقُولُ ص إِنَّ الشَّيْطَانَ لَا يَزَالُ يُرَاقِبُ الْعَبْدَ وَ يُوَسْوِسُ إِلَيْهِ فِي نَوْمِهِ وَ يَقْظَتِهِ وَ هُوَ جِسْمٌ لَطِيفٌ هَوَائِيٌّ يُمْكِنُهُ أَنْ يَصِلَ إِلَى ذَلِكَ وَ الْإِنْسَانُ~~

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~~غَافِلٌ فَيُوصِلُ كَلَامَهُ وَ وَسْوَاسَهُ إِلَى بَاطِنِ أُذُنِهِ فَيَصِيرُ إِلَى قَلْبِهِ وَ اللَّهُ تَعَالَى هُوَ الْعَالِمُ بِكَيْفِيَّةِ ذَلِكَ فَأَمَّا وَسْوَاسُهُ فَلَا شَكَّ فِيهِ وَ الشَّيْطَانُ هُنَا اسْمُ جِنْسٍ وَ لَا يُرِيدُ بِهِ إِبْلِيسَ فَحَسْبُ وَ ذَلِكَ لِأَنَّ لَهُ أَوْلَاداً وَ أَعْوَاناً وَ ذِكْرُ جَرَيَانِهِ مِنِ ابْنِ آدَمَ مَجْرَى الدَّمِ مَثَلٌ وَ لَا يَعْنِي بِهِ أَنَّهُ يَدْخُلُ عُرُوقَهُ وَ أَوْرَادَهُ وَ تَجَاوِيفَ أَعْضَائِهِ بَلِ الْمَعْنَى أَنَّهُ لَا يُزَايِلُهُ كَمَا يُقَالُ فُلَانٌ يُلَازِمُنِي مُلَازَمَةَ الظِّلِّ وَ مُلَازَمَةَ الْحَفِيظَيْنِ وَ مُلَازَمَةَ الرُّوحِ الْجَسَدَ وَ مُلَازَمَةَ الْقَرْنِ الشَّاةَ إِلَى غَيْرِ ذَلِكَ وَ كَلَامُ الْعَرَبِ إِشَارَاتٌ وَ تَلْوِيحَاتٌ وَ الْكَلَامُ إِذَا ذَهَبَ عَنْهُ الْمَجَازُ وَ الِاسْتِعَارَةُ زَالَتْ طَلَاوَتُهُ وَ فَارَقَهُ رَوْنَقُهُ وَ بَقِيَ مَخْسُولًا وَ كَانَ سَيِّدُنَا رَسُولُ اللَّهِ ص مِنْ أَفْصَحِ النَّاسِ وَ فِي كَلَامِ بَعْضِهِمْ احْتَرِسْ مِنَ الشَّيْطَانِ فَإِنَّهُ عَدُوٌّ مُبِينٌ يَرَاكَ وَ لَا تَرَاهُ وَ يَكِيدُكَ وَ أَنْتَ لَا تَعْلَمُ وَ هُوَ قَدِيمٌ وَ أَنْتَ حَدِيثٌ وَ أَنْتَ سَلِيمُ الصَّدْرِ وَ هُوَ خَبِيثٌ وَ فَائِدَةُ الْحَدِيثِ إِعْلَامُ أَنَّ الشَّيْطَانَ يُلَازِمُكَ وَ يُرَاصِدُكَ مِنْ حَيْثُ لَا تَعْلَمُ فَعَلَيْكَ بِالِاحْتِرَازِ مِنْهُ وَ التَّوَقِّي مِنْ مَكْرِهِ وَ كَيْدِهِ وَ وَسْوَسَتِهِ~~

وَ الرَّاوِي أَنَسُ بْنُ مَالِكٍ.

And the reporter is Anas Bin Malik (a well-known fabricator).[314]

155 الْكَافِي، بِإِسْنَادِهِ عَنْ عَطِيَّةَ أَبِي الْعُرَامِ قَالَ: ذَكَرْتُ لِأَبِي عَبْدِ اللَّهِ ع الْمَنْكُوحَ مِنَ الرِّجَالِ فَقَالَ لَيْسَ يُبْلِي اللَّهُ بِهَذَا الْبَلَاءِ أَحَداً وَ لَهُ فِيهِ حَاجَةٌ إِنَّ فِي أَدْبَارِهِمْ أَرْحَاماً مَنْكُوسَةً وَ حَيَاءُ أَدْبَارِهِمْ كَحَيَاءِ الْمَرْأَةِ قَدْ شَرِكَ فِيهِمُ ابْنٌ لِإِبْلِيسَ يُقَالُ لَهُ زَوَالٌ

(The book) ‘Al Kafi’ – By his chain from Atiya Bu Al Uram who said,

‘I mentioned to Abu Abdullah[-asws], ‘The sodomised from the men’. He[-asws] said: ‘Allah[-azwj] doesn’t Try anyone with this affliction and there is a need for Him[-azwj] regarding it! In their backsides there is an inverted womb, and the shame of their backsides is the like shame of the woman. A son[-la] of Iblees[-la] called Zawal.

فَمَنْ شَرِكَ فِيهِ مِنَ الرِّجَالِ كَانَ مَنْكُوحاً وَ مَنْ شَارَكَ فِيهِ مِنَ النِّسَاءِ كَانَتْ مِنَ الْمَوَارِدِ وَ الْعَامِلُ عَلَى هَذَا مِنَ الرِّجَالِ إِذَا بَلَغَ أَرْبَعِينَ سَنَةً لَمْ يَتْرُكْهُ الْخَبَرَ.

The one from them whom he[-la] participates in, would be sodomised, and the one from the women who participates in it would be from the sterile, and the worker from the men upon this, when he reaches forty years, will not leave it’ – the Hadeeth’’.[315]

156 وَ مِنْهُ، بِإِسْنَادِهِ عَنْ يَعْقُوبَ بْنِ جَعْفَرٍ قَالَ: سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ ع أَوْ أَبَا إِبْرَاهِيمَ ع عَنِ الْمَرْأَةِ تُسَاحِقُ الْمَرْأَةَ وَ كَانَ مُتَّكِئاً فَجَلَسَ فَقَالَ مَلْعُونَةٌ مَلْعُونَةٌ الرَّاكِبَةُ وَ الْمَرْكُوبَةُ

And from him, by his chain, from Yaqoub Bin Ja’far said,

‘A man asked Abu Abdullah[-asws], or Abu Ibrahim[-asws] about the woman having sex with a woman, and he[-asws] had been leaning. He[-asws] sat up straight and said: ‘Accursed! Accursed is the rider and the ridden!’

وَ سَاقَ الْحَدِيثَ إِلَى أَنْ قَالَ قَاتَلَ اللَّهُ لَاقِيسَ بِنْتَ إِبْلِيسَ مَا ذَا جَاءَتْ بِهِ

And he[-asws] continued the Hadeeth up to he[-asws] said: ‘May Allah[-azwj] Kill (Curse) Laqees Bint Iblees[-la], for what she[-la] had come with!’

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فَقَالَ الرَّجُلُ هَذَا مَا جَاءَ بِهِ أَهْلُ الْعِرَاقِ فَقَالَ وَ اللَّهِ لَقَدْ كَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ ص قَبْلَ أَنْ يَكُونَ الْعِرَاقُ الْخَبَرَ.

The man said, 'This is what the people of Al-Iraq have come with'. He[-asws] said: 'By Allah[-azwj]! It has been happening in the era of Rasool-Allah[-saww] before it happened at Al-Iraq – the Hadeeth''.[316]

157 نَوَادِرُ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ سَعِيدِ بْنِ عَمْرِو بْنِ أَبِي نَصْرٍ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: كَانَ عَابِدٌ مِنْ بَنِي إِسْرَائِيلَ فَقَالَ إِبْلِيسُ لِجُنْدِهِ مَنْ لَهُ فَإِنَّهُ قَدْ غَمَّنِي فَقَالَ وَاحِدٌ مِنْهُمْ أَنَا لَهُ فَقَالَ فِي أَيِّ شَيْءٍ قَالَ أُزَيِّنُ لَهُ الدُّنْيَا قَالَ لَسْتَ بِصَاحِبِهِ

(The book) 'Nawadir' – Ali Bin Asbat, from Saeed Bin Amro Bin Abu Nasr, from Abu Hamza Al Sumaly,

'From Ali Bin Al-Husayn[-asws] having said: 'There used to be a worshipper from the children of Israel. Iblees[-la] said to his[-la] army, 'Who is for him, for he has saddened me[-la]!' One of them[-la] said, 'I[-la] am for him'. He[-la] said: 'Regarding which thing?' He[-la] said, 'I[-la] shall adorn the world to him'. He[-la] said, 'You[-la] aren't his companion (to deal with him)'.

قَالَ الْآخَرُ فَأَنَا لَهُ قَالَ فِي أَيِّ شَيْءٍ قَالَ فِي النِّسَاءِ قَالَ لَسْتَ بِصَاحِبِهِ

Another one said, 'I[-la] am for him!' He[-la] said, 'Regarding which thing?' He[-la] said, 'Regarding the women'. He[-la] said, 'You[-la] aren't his companion (to deal with him)'.

قَالَ الثَّالِثُ أَنَا لَهُ قَالَ فِي أَيِّ شَيْءٍ قَالَ فِي عِبَادَتِهِ قَالَ أَنْتَ لَهُ

The third said, 'I[-la] am for him!' He[-la] said, 'Regarding which thing?' He[-la] said, 'Regarding his worship'. He[-la] said, 'You[-la] are (the right one) for him'.

فَلَمَّا جَنَّهُ اللَّيْلُ طَرَقَهُ فَقَالَ ضَيْفٌ فَأَدْخَلَهُ فَمَكَثَ لَيْلَتَهُ يُصَلِّي حَتَّى أَصْبَحَ فَمَكَثَ ثَلَاثاً يُصَلِّي وَ لَا يَأْكُلُ وَ لَا يَشْرَبُ

When the night shielded, he[-la] came. He[-la] said, 'A guest!' He let him[-la] enter (the house). He[-la] remained for his[-la] night worshipping until morning. He[-la] remained for three (days) praying Salat, neither eating nor drinking'.

فَقَالَ لَهُ الْعَابِدُ يَا عَبْدَ اللَّهِ مَا رَأَيْتُ مِثْلَكَ فَقَالَ لَهُ إِنَّكَ لَمْ تُصِبْ شَيْئاً مِنَ الذُّنُوبِ وَ أَنْتَ ضَعِيفُ الْعِبَادَةِ قَالَ وَ مَا الذُّنُوبُ الَّتِي أُصِيبُهَا قَالَ خُذْ أَرْبَعَةَ دَرَاهِمَ فَتَأْتِيَ فُلَانَةَ الْبَغِيَّةَ فَتُعْطِيَهَا دِرْهَماً لِلَّحْمِ وَ دِرْهَماً لِلشَّرَابِ وَ دِرْهَماً لِطِيبِهَا وَ دِرْهَماً لَهَا فَتَقْضِيَ حَاجَتَكَ مِنْهَا

The worshipper said to him[-la], 'O servant of Allah[-azwj]! I have not seen the like of you[-la]!' He[-la] said to him, 'You have not attained anything from the sins, and you are weak of the worship'. He said, 'And what are the sins should I have attained?' He[-la] said, 'Take four Dirhams and give to so and so, the prostitute. Give her a Dirham for the meat, and a Dirham for the drink, and a Dirham for her perfume, and a Dirham for her, so you can fulfil your need from her'.

قَالَ فَنَزَلَ وَ أَخَذَ أَرْبَعَةَ دَرَاهِمَ فَأَتَى بَابَهَا فَقَالَ يَا فُلَانَةُ يَا فُلَانَةُ فَخَرَجَتْ فَلَمَّا رَأَتْهُ قَالَتْ مَفْتُونٌ وَ اللَّهِ مَفْتُونٌ وَ اللَّهِ قَالَتْ لَهُ مَا تُرِيدُ قَالَ خُذِي أَرْبَعَةَ دَرَاهِمَ فَهَيِّئِي لِي طَعَاماً وَ شَرَاباً وَ طِيباً وَ تَعَالَيْ حَتَّى آتِيَكِ

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He[asws] said: 'He descended and took four Dirhams and came to her door. He said, 'O son and so! O so and so!' She came out. When she saw him, she said, 'Tempted, by Allah[azwj]! Tempted, by Allah[azwj]!' She said to him, 'What do you want?' He said, 'Take four Dirhams. Prepare a meal for me, and drink, and perfume, and come until I come to you!'

فَذَهَبَتْ فَدَارَتْ فَإِذَا هِيَ بِقِطْعَةٍ مِنْ حِمَارٍ مَيِّتٍ فَأَخَذَتْهُ ثُمَّ عَمَدَتْ إِلَى بَوْلٍ عَتِيقٍ فَجَعَلَتْهُ فِي كُوزٍ ثُمَّ جَاءَتْ بِهِ إِلَيْهِ فَقَالَ هَذَا طَعَامُكِ قَالَتْ نَعَمْ قَالَ لَا حَاجَةَ لِي فِيهِ وَ هَذَا شَرَابُكِ فَلَا حَاجَةَ لِي فِيهِ اذْهَبِي فَتَهَيَّئِي

She went and roamed around. She came across a piece of a dead donkey. She took it, then deliberated to old urine and made it to be in a water pitcher. Then she came with it to him. He said, 'This is your food?' She said, 'Yes'. He said, 'There is no need for me regarding it, and this drink of yours, there is no need for me regarding it. Go, and prepare yourself!

فَتَقَذَّرَتْ جَهْدَهَا ثُمَّ جَاءَتْهُ فَلَمَّا شَمَّهَا قَالَ لَا حَاجَةَ لِي فِيكِ فَلَمَّا أَصْبَحَتْ كُتِبَ عَلَى بَابِهَا أَنَّ اللَّهَ قَدْ غَفَرَ لِفُلَانَةَ الْبَغِيَّةِ بِفُلَانٍ الْعَابِدِ.

She dirtied herself, then came to him. When he smelt her (filth), he said, 'There is no need for me regarding you'. When it was morning, it was written upon her door: 'Allah[azwj] has Forgiven for so and so prostitute due to so and so worshipper''.[317]

158 تَفْسِيرُ الْإِمَامِ، قَالَ ع قَالَ رَسُولُ اللَّهِ ص أَلَا فَاذْكُرُوا يَا أُمَّةَ مُحَمَّدٍ مُحَمَّداً وَ آلَهُ عِنْدَ نَوَائِبِكُمْ وَ شَدَائِدِكُمْ لِيَنْصُرُ اللَّهُ بِهِمْ مَلَائِكَتَكُمْ عَلَى الشَّيَاطِينِ الَّذِينَ يَقْصِدُونَكُمْ

Tafseer of the Imam (Hassan Al-Askari[asws]) – 'Rasool-Allah[saww] said: 'Indeed! Mention, O community of Muhammad[saww], Muhammad[saww] and his[saww] progeny[asws] during your misfortunes and your difficulties, for Allah[azwj] to Help you all by His[azwj] Angels against the Satans[la] who are aiming for you'.

فَإِنَّ كُلَّ وَاحِدٍ مِنْكُمْ مَعَهُ مَلَكٌ عَنْ يَمِينِهِ يَكْتُبُ حَسَنَاتِهِ وَ مَلَكٌ عَنْ يَسَارِهِ يَكْتُبُ سَيِّئَاتِهِ وَ مَعَهُ شَيْطَانَانِ مِنْ عِنْدِ إِبْلِيسَ يُغْوِيَانِهِ

For each one of you there is an Angel with him on his right, recording his good deeds, and an Angel on his left recording his evil deeds, and with him there is a Satan[la] from Iblees[la] straying him.

فَإِذَا وَسْوَسَا فِي قَلْبِهِ ذَكَرَ اللَّهَ وَ قَالَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ حُبِسَ الشَّيْطَانَانِ ثُمَّ سَارَ إِلَى إِبْلِيسَ فَشَكَوَاهُ وَ قَالا لَهُ قَدْ أَعْيَانَا أَمْرُهُ فَأَمْدِدْنَا بِالْمَرَدَةِ

So, whenever he[la] insinuates in his heart, he mentions Allah[azwj] and says, 'There is neither any might nor strength except with Allah[azwj] the Magnificent and send *Salawaat* upon Muhammad[saww] and his[saww] goodly Progeny[asws] – the two Satans[la] weaken, then they come to Iblees[la] and they complain to him[la] and say to him[la], 'His matter has exhausted us[la], therefore help us[la] with the renegades'.

فَلَا يَزَالُ يُمِدُّهُمَا حَتَّى يُمِدَّهُمَا بِأَلْفِ مَارِدٍ فَيَأْتُونَهُ فَكُلَّمَا رَامُوهُ ذَكَرَ اللَّهَ وَ صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ لَمْ يَجِدُوا عَلَيْهِ طَرِيقاً وَ لَا مَنْفَذاً

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He[la] does not cease to help them to the extent that he[la] helps them with a thousand renegades, and they come to him. But every time, he hits them with the mention of Allah[azwj] and *Salawaat* upon Muhammad[saww] and his[saww] goodly Progeny[asws] – they cannot find a way against him nor an outlet.

قَالُوا لِإِبْلِيسَ لَيْسَ لَهُ غَيْرُكَ تُبَاشِرُهُ بِجُنُودِكَ فَتَغْلِبُهُ وَ تُغْوِيهِ فَيَقْصِدُهُ إِبْلِيسُ بِجُنُودِهِ

They say to Iblees[la], 'There isn't anyone apart from you[la] who can face him with your[la] army to overcome him and stray him'. Then Iblees[la] aims for him with his[la] army.

فَيَقُولُ اللَّهُ تَعَالَى لِلْمَلَائِكَةِ هَذَا إِبْلِيسُ قَدْ قَصَدَ عَبْدِي فُلَاناً أَوْ أَمَتِي فُلَانَةَ بِجُنُودِهِ أَلَا فَقَاتِلُوهُ

Allah[azwj] the Exalted is Saying to the Angels: "This is Iblees[la] who has aimed for My[azwj] servant so and so, or My[azwj] maid so and so, with his[la] army. Go and fight them!"

فَيُقَاتِلَهُمْ بِإِزَاءِ كُلِّ شَيْطَانٍ رَجِيمٍ مِنْهُمْ مِائَةُ أَلْفِ مَلَكٍ وَ هُمْ عَلَى أَفْرَاسٍ مِنْ نَارٍ بِأَيْدِيهِمْ سُيُوفٌ مِنْ نَارٍ وَ رِمَاحٌ مِنْ نَارٍ وَ قِسِيٌّ وَ نَشَّابٌ وَ سَكَاكِينُ وَ أَسْلِحَتُهُمْ مِنْ نَارٍ

So, they fight them in the face of every pelted Satan[la] from them, one hundred thousand Angels, and they are upon horses of fire – in their hands being swords of fire, and spears of fire, and bows and arrows, and knives, and their weapons of fire.

فَلَا يَزَالُونَ يُخْرِجُونَهُمْ وَ يَقْتُلُونَهُمْ بِهَا وَ يَأْسِرُونَ إِبْلِيسَ فَيَضَعُونَ عَلَيْهِ تِلْكَ الْأَسْلِحَةَ فَيَقُولُ يَا رَبِّ وَعْدَكَ وَعْدَكَ قَدْ أَجَّلْتَنِي إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ

They (Angels) do not cease throwing them out and killing them with these and despairing Iblees[la], and they are placing those weapons upon him[la] and he[la] is saying, 'O Lord[azwj]! Your[azwj] Promise, Your[azwj] Promise! You[azwj] have Respited me[la] up to a day of known time'.

فَيَقُولُ اللَّهُ تَعَالَى لِلْمَلَائِكَةِ وَعْدُهُ أَنْ لَا أُمِيتَهُ وَ لَمْ أَعِدْهُ أَنْ لَا أُسَلِّطَ عَلَيْهِ السِّلَاحَ وَ الْعَذَابَ وَ الْآلَامَ اشْتَفُوا مِنْهُ ضَرْباً بِأَسْلِحَتِكُمْ فَإِنِّي لَا أُمِيتُهُ

Allah[azwj] the Exalted is Saying to the Angels: "I[azwj] had Promised him[la] that I[azwj] shall not Cause him[la] to die, and I[azwj] did not Promise him[la] that I[azwj] will not be letting him[la] be overcome by the weapons, and the punishments, and the pains. Keep striking him[la] with the strikes of your weapons, for I[azwj] will not Cause him[la] to die".

فَيُثْخِنُونَهُ بِالْجِرَاحَاتِ ثُمَّ يَدَعُونَهُ فَلَا يَزَالُ سَخِينَ الْعَيْنِ عَلَى نَفْسِهِ وَ أَوْلَادِهِ الْمَقْتُولِينَ الْمُقْتَلِينَ وَ لَا يَنْدَمِلُ شَيْءٌ مِنْ جِرَاحَاتِهِ إِلَّا بِسِمَاعِهِ أَصْوَاتِ الْمُشْرِكِينَ بِكُفْرِهِمْ

They keep inflicting him[la] with the wounds, then they leave him[la]. He[la] does not cease to be wailing upon himself[la] – and upon his[la] killed children – nor does anything heal from his[la] wounds – except by the hearing of the voices of the polytheists with their Kufr.

فَإِنْ بَقِيَ هَذَا الْمُؤْمِنُ عَلَى طَاعَةِ اللَّهِ وَ ذِكْرِهِ وَ الصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ بَقِيَ إِبْلِيسُ عَلَى تِلْكَ الْجِرَاحَاتِ وَ إِنْ زَالَ الْعَبْدُ عَنْ ذَلِكَ وَ انْهَمَكَ فِي مُخَالَفَةِ اللَّهِ عَزَّ وَ جَلَّ وَ مَعَاصِيهِ انْدَمَلَتْ جِرَاحَاتُ إِبْلِيسَ

If this Momin remains upon the obedience of Allah[azwj] and His[azwj] Mention, and the *Salawaat* upon Muhammad[saww] and his[saww] Progeny[asws], those wounds remain upon Iblees[la], and if the servant declines from that and engages in opposition to Allah[azwj] Mighty and Majestic and disobeying Him[azwj], the wounds of Iblees[la] get healed.

ثُمَّ قَوِيَ عَلَى ذَلِكَ الْعَبْدِ حَتَّى يُلْجِمَهُ وَ يُسْرِجَ عَلَى ظَهْرِهِ وَ يَرْكَبَهُ ثُمَّ يَنْزِلَ عَنْهُ وَ يُرْكِبَ ظَهْرَهُ شَيْطَاناً مِنْ شَيَاطِينِهِ وَ يَقُولَ لِأَصْحَابِهِ أَ مَا تَذْكُرُونَ مَا أَصَابَنَا مِنْ شَأْنِ هَذَا ذَلَّ وَ انْقَادَ لَنَا الْآنَ حَتَّى صَارَ يَرْكَبُهُ هَذَا

Then he[la] gets strengthened upon that servant until he[la] reins him and mounts upon his back and rides him. Then he[la] descends from him and they ride upon him a Satan[la] from his[la] Satans[la], and he[la] is saying to his[la] companion[la], 'Do you not remember what hit us[la] from the affair of this one, the humiliation and the abasement to us[la]? Now, come and ride this one'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص فَإِنْ أَرَدْتُمْ أَنْ تُدِيمُوا عَلَى إِبْلِيسَ سُخْنَةَ عَيْنِهِ وَ أَلَمَ جِرَاحَاتِهِ فَدَاوِمُوا عَلَى طَاعَةِ اللَّهِ وَ ذِكْرِهِ وَ الصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ وَ إِنْ زِلْتُمْ عَنْ ذَلِكَ كُنْتُمْ أُسَرَاءَ فَيَرْكَبُ أَقْفِيَتَكُمْ بَعْضُ مَرَدَتِهِ.

Then Rasool-Allah[azwj] said: 'If you intend to perpetuate upon Iblees[la] the heat of his[la] eyes, and the pain of his[la] wounds, then be perpetual upon the obedience of Allah[azwj] and His[azwj] Mention, and the *Salawaat* upon Muhammad[saww] and his[saww] Progeny[asws]. And if you were to decline from that, you would be the captives of Iblees[la], and he[la] would appoint one of his[la] renegades to ride upon your shoulder''. [318]

159 تَفْسِيرُ الْإِمَامِ، قَالَ ع الشَّيْطَانُ هُوَ الْبَعِيدُ مِنْ كُلِّ خَيْرٍ الرَّجِيمُ الْمَرْجُومُ بِاللَّعْنِ الْمَطْرُودُ مِنْ بِقَاعِ الْخَيْرِ.

Tafseer of the Imam (Hassan Al-Askari[-asws]) having said: 'The Satan[-la], he[-la] is the one remote from every goodness, the pelted, the one pelted with the curses, the expelled from the goodly spot''.[319]

160 تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سُئِلَ عَمَّا نَدَبَ اللَّهُ الْخَلْقَ إِلَيْهِ أَ دَخَلَ فِيهِ الضُّلَّالُ

Tafseer Ali Bin Ibrahim – From his father, from Ibn Abu Umeyr, from Jameel,

'From Abu Abdullah[-asws], he (the narrator) said, 'He[-asws] was asked about what Allah[-azwj] Called the creatures to, 'Are the straying ones included in it?'

قَالَ نَعَمْ وَ الْكَافِرُونَ دَخَلُوا فِيهِ لِأَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَمَرَ الْمَلَائِكَةَ بِالسُّجُودِ لِآدَمَ فَدَخَلَ فِي أَمْرِهِ الْمَلَائِكَةُ وَ إِبْلِيسُ فَإِنَّ إِبْلِيسَ كَانَ مَعَ الْمَلَائِكَةِ فِي السَّمَاءِ يَعْبُدُ اللَّهَ وَ كَانَتِ الْمَلَائِكَةُ تَظُنُّ أَنَّهُ مِنْهُمْ وَ لَمْ يَكُنْ مِنْهُمْ

He[-asws] said: 'Yes, and the Kafirs are included in it, because Allah[-azwj] Blessed and Exalted Commanded the Angels with the Sajdah to Adam[-as], so there were included in His[-azwj] Command, the Angels, and Iblees[-la]. Iblees[-la] was with the Angels in the sky worshipping Allah[-

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azwj, and the Angels used to think that he-la was from them, and he-la did not happen to be from them.

فَلَمَّا أَمَرَ اللَّهُ الْمَلَائِكَةَ بِالسُّجُودِ لِآدَمَ أَخْرَجَ مَا كَانَ فِي قَلْبِ إِبْلِيسَ مِنَ الْحَسَدِ فَعَلِمَتِ الْمَلَائِكَةُ عِنْدَ ذَلِكَ أَنَّ إِبْلِيسَ لَمْ يَكُنْ مِنْهُمْ

When Allah-azwj Commanded the Angels with the Sajdah to Adam-as, it brought out whatever envy there was in the heart of Iblees-la. So the Angels came to know during that, Iblees-la did not happen to be from them'.

فَقِيلَ لَهُ ع فَكَيْفَ وَقَعَ الْأَمْرُ عَلَى إِبْلِيسَ وَ إِنَّمَا أَمَرَ اللَّهُ الْمَلَائِكَةَ بِالسُّجُودِ لِآدَمَ

It was said to him-asws, 'So how did the Command fall upon Iblees-la and rather Allah-azwj had Commanded the Angels to do Sajdah to Adam-as (not anyone else)?'

فَقَالَ كَانَ إِبْلِيسُ مِنْهُمْ بِالْوَلَاءِ وَ لَمْ يَكُنْ مِنْ جِنْسِ الْمَلَائِكَةِ وَ ذَلِكَ أَنَّ اللَّهَ خَلَقَ خَلْقاً قَبْلَ آدَمَ وَ كَانَ إِبْلِيسُ فِيهِمْ حَاكِماً فِي الْأَرْضِ فَعَتَوْا وَ أَفْسَدُوا وَ سَفَكُوا الدِّمَاءَ فَبَعَثَ اللَّهُ الْمَلَائِكَةَ فَقَتَلُوهُمْ وَ أَسَرُوا إِبْلِيسَ وَ رَفَعُوهُ إِلَى السَّمَاءِ وَ كَانَ مَعَ الْمَلَائِكَةِ يَعْبُدُ اللَّهَ إِلَى أَنْ خَلَقَ اللَّهُ آدَمَ.

He-asws said: 'Iblees-la was from them due to the friendship, and he-la did not happen to be from the species of the Angels, and that is because Allah-azwj had Created creatures before Adam-as, and Iblees-la was a ruler among them in the earth. But they transgressed and made mischief and shed the blood. So, Allah-azwj Dispatched the Angels and they killed them and captured Iblees-la and raised him-la to the sky, and he-la was with the Angels worshipping Allah-azwj until Allah-azwj Created Adam-as''.[320]

161 وَ مِنْهُ، عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ ثَابِتٍ الْحَذَّاءِ عَنْ جَابِرٍ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَرَادَ أَنْ يَخْلُقَ خَلْقاً بِيَدِهِ وَ ذَلِكَ بَعْدَ مَا مَضَى مِنَ الْجِنِّ وَ النَّسْنَاسِ فِي الْأَرْضِ سَبْعَةُ آلَافِ سَنَةٍ

And from him, from his father, from Ibn Mahboub, from Amro Bin Abu Al Miqdam, from Sabit Al Haza'a, from Jabir Al Jufy,

'From Abu Ja'far-asws, from his-asws forefathers-asws, from Amir Al-Momineen-asws having said: 'Allah-azwj Blessed and Exalted Created a creature by His-azwj Hands, and that was after seven thousand years had passed from the Jinn and the Nasnaas in the earth'.

وَ سَاقَ الْحَدِيثَ إِلَى أَنْ قَالَ تَعَالَى إِنِّي أُرِيدُ أَنْ أَخْلُقَ خَلْقاً بِيَدِي وَ أَجْعَلَ مِنْ ذُرِّيَّتِهِ أَنْبِيَاءَ وَ مُرْسَلِينَ وَ عِبَاداً صَالِحِينَ وَ أَئِمَّةً مُهْتَدِينَ وَ أَجْعَلَهُمْ خُلَفَاءَ عَلَى خَلْقِي فِي أَرْضِي

And he-asws continued the Hadeeth up to he-asws said: 'The Exalted Said: "I-azwj Want to Create a creature by My-azwj Hands and Make Prophets-as, and Messengers-as, and righteous servants, and Imams-asws of guidance to be from his-as offspring and Make them-asws as caliphs upon My-azwj creatures in My-azwj earth!

وَ أُبِيدَ النَّسْنَاسَ مِنْ أَرْضِي وَ أُطَهِّرَهَا مِنْهُمْ وَ أَنْقُلَ مَرَدَةَ الْجِنِّ الْعُصَاةَ مِنْ بَرِيَّتِي وَ خَلْقِي وَ خِيَرَتِي وَ أُسْكِنَهُمْ فِي الْهَوَاءِ وَ فِي أَقْطَارِ الْأَرْضِ

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And I[azwj] shall Distance the Nasnaas from My[azwj] earth and Cleanse it from them, and I[azwj] shall Transfer the apostate Jinn, the disobedient, from My[azwj] citizens, and My[azwj] creatures, and My[azwj] Choice, and I[azwj] shall Settle them in the air and in the outskirts of the earth.

فَلَا يُجَاوِرُونَ نَسْلَ خَلْقِي وَ أَجْعَلَ بَيْنَ الْجِنِّ وَ بَيْنَ خَلْقِي حِجَاباً فَلَا يَرَى نَسْلُ خَلْقِي الْجِنَّ وَ لَا يُجَالِسُونَهُمْ وَ لَا يُخَالِطُونَهُمْ

Thus, they will not be in the vicinity of the offspring of My[azwj] creature, and I[azwj] shall Make a veil to be between the Jinn and My[azwj] creature, so neither the offspring of My[azwj] creature will see the Jinn, nor will they sit with them, nor mingle with them!"

وَ سَاقَ الْحَدِيثَ إِلَى قَوْلِهِ فَخَلَقَ اللَّهُ آدَمَ فَبَقِيَ أَرْبَعِينَ سَنَةً مُصَوَّراً فَكَانَ يَمُرُّ بِهِ إِبْلِيسُ اللَّعِينُ فَيَقُولُ لِأَمْرٍ مَا خُلِقْتَ

And he[asws] continued the Hadeeth up to his[asws] words: 'So Allah[azwj] Created Adam[as]. He[as] remained for forty years as an image. Iblees[la] passed by him[as] and said, 'You[as] have been Created for a matter!''

فَقَالَ الْعَالِمُ ع فَقَالَ إِبْلِيسُ لَئِنْ أَمَرَنِيَ اللَّهُ بِالسُّجُودِ لِهَذَا لَعَصَيْتُهُ

The scholar[asws] said: 'Iblees[la] the Accursed said, 'Allah[azwj] has Commanded me[la] with doing Sajdah to this one due to His[azwj] Bias'.

ثُمَّ نَفَخَ فِيهِ ثُمَّ قَالَ لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ فَأَخْرَجَ إِبْلِيسُ مَا كَانَ فِي قَلْبِهِ مِنَ الْحَسَدِ فَأَبَى أَنْ يَسْجُدَ فَقَالَ اللَّهُ عَزَّ وَ جَلَ ما مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نارٍ وَ خَلَقْتَهُ مِنْ طِينٍ

Then He[azwj] Blew into him[as], then Said to the Angels: ***"Perform Sajdah to Adam". So they performed Sajdah except Iblees; [7:11]***. Iblees[la] brought out what envy had been in his[la] heart, so he[la] refused to do Sajdah. Allah[azwj] Mighty and Majestic Said: ***(Allah) Said: "What prevented you to perform Sajdah when I Commanded you?" He (Iblees) said, 'I am better than him. You Created me from fire and Created him from clay' [7:12]***'.

قَالَ الصَّادِقُ ع أَوَّلُ مَنْ قَاسَ إِبْلِيسُ وَ اسْتَكْبَرَ وَ الِاسْتِكْبَارُ هُوَ أَوَّلُ مَعْصِيَةٍ عُصِيَ اللَّهُ بِهَا

Al-Sadiq[asws] said: 'The first one to analogise was Iblees[la], and he[la] was arrogant, and the arrogance, it is the first disobedience Allah[azwj] has been disobeyed by'.

قَالَ فَقَالَ إِبْلِيسُ يَا رَبِّ أَعْفِنِي مِنَ السُّجُودِ لِآدَمَ وَ أَنَا أَعْبُدُكَ عِبَادَةً لَمْ يَعْبُدْكَهَا مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ

He[asws] said: 'Iblees[la] said, 'O Lord[azwj]! Excuse me[la] from doing Sajdah to Adam[as], and I[la] shall worship You[azwj] with such worship, no one has worshipped like it, neither an Angel of Proximity nor a Messenger[as] Prophet[as]!'

قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى لَا حَاجَةَ لِي إِلَى عِبَادَتِكَ إِنَّمَا أُرِيدُ أَنْ أُعْبَدَ مِنْ حَيْثُ أُرِيدُ لَا مِنْ حَيْثُ تُرِيدُ فَأَبَى أَنْ يَسْجُدَ

Allah[azwj] Blessed and Exalted said: "There is no need for Me[azwj] to your[la] worship! But rather, I[azwj] Want to be worshipped from where I[azwj] Want, nor from where you[la] want!" He[la] refused to do Sajdah.

فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى فَاخْرُجْ مِنْها فَإِنَّكَ رَجِيمٌ وَ إِنَّ عَلَيْكَ لَعْنَتِي إِلى يَوْمِ الدِّينِ

Allah-azwj Blessed and Exalted Said: "***"Then exit from it, for you are Pelted [15:34] And surely upon you is the Curse up to the Day of the Religion (Reckoning)!" [15:35]***.

قَالَ إِبْلِيسُ يَا رَبِّ وَ كَيْفَ وَ أَنْتَ الْعَدْلُ الَّذِي لَا تَجُورُ وَ لَا تَظْلِمُ فَثَوَابُ عَمَلِي بَطَلَ قَالَ لَا وَ لَكِنْ سَلْنِي مِنْ أَمْرِ الدُّنْيَا مَا شِئْتَ ثَوَاباً لِعَمَلِكَ فَأُعْطِيَكَ

Iblees-la said, 'O Lord-azwj! And how come, and You-azwj are the Just One-azwj Who is neither tyrannous not are You-azwj unjust! So the reward of my-la (hard) work (worship) has been nullified?' He-azwj Said: 'No but ask Me-azwj from a matter of the world whatever you-la so desire to as a reward for your-la work, and I-azwj shall Give it to you-la!"

فَأَوَّلُ مَا سَأَلَ الْبَقَاءُ إِلَى يَوْمِ الدِّينِ فَقَالَ اللَّهُ قَدْ أَعْطَيْتُكَ

The first of what he-la asked was the remaining (alive) up to the Day of the Religion (Reckoning). Allah-azwj Said: 'I-azwj have Given it to you-la!"

قَالَ سَلِّطْنِي عَلَى وُلْدِ آدَمَ قَالَ سَلَّطْتُكَ

He-la said, 'Let me-la overcome upon the children of Adam-as'. He-azwj Said: "I-azwj shall let you-la overcome!"

قَالَ أَجْرِنِي فِيهِمْ مَجْرَى الدَّمِ فِي الْعُرُوقِ قَالَ قَدْ أَجْرَيْتُكَ

He-la said, 'Let me-la flow in them the flowing of blood in the veins'. He-azwj Said: 'I-azwj shall Let you-la flow!"

قَالَ لَا يُولَدُ لَهُمْ وَلَدٌ إِلَّا وُلِدَ لِيَ اثْنَانِ وَ أَرَاهُمْ وَ لَا يَرَوْنِي وَ أَتَصَوَّرُ لَهُمْ فِي كُلِّ صُورَةٍ شِئْتُ فَقَالَ قَدْ أَعْطَيْتُكَ

He-la said, 'There should not be born any child for them except and two should be born for them, and I-la should be able to see them and they should not be able to see me-la, and I-la should be able to image to them in every image I-la so desire to!' He-azwj Said! I-azwj have Given it to you-la!"

قَالَ يَا رَبِّ زِدْنِي قَالَ قَدْ جَعَلْتُ لَكَ وَ لِذُرِّيَّتِكَ فِي صُدُورِهِمْ أَوْطَاناً قَالَ رَبِّ حَسْبِي

He-la said, 'Lord-azwj! Increase for me-la'. He-azwj Said: 'I-azwj shall Make homelands to be for you-la and your-la offspring to be in their chests!" He-la said, 'Lord-azwj! It suffices me-la'.

فَقَالَ إِبْلِيسُ عِنْدَ ذَلِكَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ إِلَّا عِبادَكَ مِنْهُمُ الْمُخْلَصِينَ ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَ مِنْ خَلْفِهِمْ وَ عَنْ أَيْمانِهِمْ وَ عَنْ شَمائِلِهِمْ وَ لا تَجِدُ أَكْثَرَهُمْ شاكِرِينَ.

Iblees-la said during that, ***and will mislead them in their entirety [15:39] Except for Your servants from them, the sincere ones' [15:40]. Then I will come to them from their front, and***

from their back, and on their right, and on their left, and You will not Find most of them as thankful ones' [7:17]''.[321]

162 وَ مِنْهُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ زُرَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا أَعْطَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِبْلِيسَ مَا أَعْطَاهُ مِنَ الْقُوَّةِ قَالَ آدَمُ يَا رَبِّ سَلَّطْتَ إِبْلِيسَ عَلَى وُلْدِي وَ أَجْرَيْتَهُ فِيهِمْ مَجْرَى الدَّمِ فِي الْعُرُوقِ وَ أَعْطَيْتَهُ مَا أَعْطَيْتَهُ فَمَا لِي وَ لِوُلْدِي

And from him, from his father, from Ibn Abu Umeyr, from Jameel, from Zurara,

'From Abu Abdullah[asws] having said: 'When Allah[azwj] Granted Iblees[la] what He[azwj] Granted, from the strength, Adam[as] said, 'O Lord[azwj]! You[azwj] Let Iblees[la] overcome upon my[as] children, and Let him[la] flow in them the flowing of the blood in the veins, and Granted him[la] what You[azwj] have Granted him[la], so what is there for me[as] and my[as] children?'

فَقَالَ لَكَ وَ لِوُلْدِكَ السَّيِّئَةُ بِوَاحِدَةٍ وَ الْحَسَنَةُ بِعَشَرَةِ أَمْثَالِهَا قَالَ يَا رَبِّ زِدْنِي

He[azwj] Said: "for you[as] and your[as] children, the evil deed would be as one, and the good deeds would be as ten the likes of it!" He[as] said: 'O Lord[azwj]! Increase for me[as]'.

قَالَ التَّوْبَةُ مَبْسُوطَةٌ إِلَى حِينِ تَبْلُغُ النَّفْسُ الْحُلْقُومَ قَالَ يَا رَبِّ زِدْنِي

He[azwj] Said: "The repentance would be extended up to the time the soul reaches their throats!' He[as] said: 'Lord[azwj]! Increase for me[as]'.

قَالَ أَغْفِرُ وَ لَا أُبَالِي قَالَ حَسْبِي

He[azwj] Said: "I[azwj] shall Forgive and will not mind!" He[as] said: 'It suffices me[as]''.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ بِمَا ذَا اسْتَوْجَبَ إِبْلِيسُ مِنَ اللَّهِ أَنْ أَعْطَاهُ مَا أَعْطَاهُ قَالَ بِشَيْءٍ كَانَ مِنْهُ شَكَرَهُ اللَّهُ عَلَيْهِ

He (the narrator) said, 'I said, 'May I be sacrificed for you[asws]! Due to what did it obligate for Iblees[la] from Allah[azwj] that He[azwj] Granted him[la] what He[azwj] Granted him[la]?' He[asws] said: 'Due to a thing from him[la] Allah[azwj] had Appreciated upon it'.

قُلْتُ وَ مَا كَانَ مِنْهُ جُعِلْتُ فِدَاكَ قَالَ رَكْعَتَانِ رَكَعَهُمَا فِي السَّمَاءِ أَرْبَعَةَ آلَافِ سَنَةٍ.

I said, 'And what had happened from him[la]? May I be sacrificed for you[asws]!' He[asws] said: 'Two Cycles (Salat) in the sky of four thousand years''.[322]

163 دَلَائِلُ الطَّبَرِيِّ، عَنْ مُحَمَّدِ بْنِ هَارُونَ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ الْمَعْرُوفِ بِابْنِ أَبِي الْقَاسِمِ عَنْ أَبِيهِ عَنْ بَعْضِ رِجَالِهِ عَنِ الْحَسَنِ بْنِ شُعَيْبٍ عَنْ عَلِيِّ بْنِ هَاشِمٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ مَا لِإِبْلِيسَ مِنَ السُّلْطَانِ قَالَ مَا يُوَسْوِسُ فِي قُلُوبِ النَّاسِ

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(The book) ‘Dalail’ of Al Tabari – From Muhammad Bin Haroun Bin Musa, from his father, from Muhammad Bin Hammam, from Ahmad Bin Al-Husayn, well-known as Ibn Abu Al Qasim, from his father, from one of his men, from Al-Hassan Bin Shueyb, from Ali Bin Hashim, from Al Mufazzal Bin Umar who said,

‘I said to Abu Abdullah[asws], ‘May I be sacrificed for you[asws]! What authority is there for Iblees[la]?’ He[asws] said: ‘What he[la] can insinuate into the hearts of the people’.

قُلْتُ فَمَا لِمَلَكِ الْمَوْتِ قَالَ يَقْبِضُ أَرْوَاحَ النَّاسِ

I said, ‘So what is there for the Angel of death?’ He[asws] said: ‘Capturing the souls of people’.

قُلْتُ وَ هُمَا مُسَلَّطَانِ عَلَى مَنْ فِي الْمَشْرِقِ وَ مَنْ فِي الْمَغْرِبِ قَالَ نَعَمْ

I said, ‘And they are both overcoming upon the ones in the east and the ones in the west?’ He[asws] said: ‘Yes’.

قُلْتُ فَمَا لَكَ أَنْتَ جُعِلْتُ فِدَاكَ مِنَ السُّلْطَانِ

I said, ‘So what authority is there for you[asws]? May I be sacrificed for you[asws]!’

قَالَ أَعْلَمُ مَا فِي الْمَشْرِقِ وَ الْمَغْرِبِ وَ مَا فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ مَا فِي الْبَرِّ وَ الْبَحْرِ وَ عَدَدَ مَا فِيهِنَّ وَ لَيْسَ ذَلِكَ لِإِبْلِيسَ وَ لَا لِمَلَكِ الْمَوْتِ.

He[asws] said: ‘Know that whatever is in the east and the west, and whatever is in the skies and the earth, and whatever is in the land and the sea, and the number of whatever is in these, and that is neither for Iblees[la] not for the Angel of death!’’[323]

164 الْكَافِي، بِإِسْنَادِهِ عَنِ الْحَسَنِ بْنِ الْعَبَّاسِ بْنِ الْجَرِيشِ قَالَ قَالَ أَبُو جَعْفَرٍ ع لِمَا يَزُورُ مَنْ بَعَثَهُ اللَّهُ لِلشَّقَاءِ عَلَى أَهْلِ الضَّلَالَةِ مِنْ أَجْنَادِ الشَّيَاطِينِ وَ أَرْوَاحِهِمْ أَكْثَرُ مِمَّا يَزُورُ خَلِيفَةَ اللَّهِ الَّذِي بَعَثَهُ لِلْعَدْلِ وَ الصَّوَابِ مِنَ الْمَلَائِكَةِ

(The book) ‘Al Kafi’ – By his chain from Al-Hassan Bin Al Abbas Bin Al Jareysh who said,

‘Abu Ja’far[asws] said: ‘For what (reason) are you viewing that the ones whom Allah[azwj] Sends to the wretched ones from the armies of Iblees[la] and their souls upon the people of straying are more than what Angels are visiting the caliph of Allah[azwj] whom He[azwj] has Sent from the Angels, for the justice and the correctness?’

قِيلَ يَا أَبَا جَعْفَرٍ وَ كَيْفَ يَكُونُ شَيْءٌ أَكْثَرَ مِنَ الْمَلَائِكَةِ قَالَ كَمَا شَاءَ اللَّهُ عَزَّ وَ جَلَّ

It was said, ‘O Abu Ja’far[asws]! And how can anything be more than the Angels?’ He[asws] said: ‘(It is) just as Allah[azwj] Mighty and Majestic has so Desired’.

قَالَ السَّائِلُ يَا أَبَا جَعْفَرٍ إِنِّي لَوْ حَدَّثْتُ بَعْضَ الشِّيعَةِ بِهَذَا الْحَدِيثِ لَأَنْكَرُوهُ قَالَ كَيْفَ يُنْكِرُونَهُ قَالَ يَقُولُونَ إِنَّ الْمَلَائِكَةَ ع أَكْثَرُ مِنَ الشَّيَاطِينِ

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The questioner said, 'O Abu Ja'far-asws! If I were to narrate to some of the Shias with this Hadeeth, they would be denying it'. He-asws said: 'And how come they would be denying it?' He said, 'They are saying that the Angels are more than the Satans-la are'.

قَالَ صَدَقْتَ افْهَمْ عَنِّي مَا أَقُولُ إِنَّهُ لَيْسَ مِنْ يَوْمٍ وَ لَا لَيْلَةٍ إِلَّا وَ جَمِيعُ الْجِنِّ وَ الشَّيَاطِينِ تَزُورُ أَئِمَّةَ الضَّلَالَةِ وَ يَزُورُ إِمَامَ الْهُدَى عَدَدُهُمْ مِنَ الْمَلَائِكَةِ حَتَّى إِذَا أَتَتْ لَيْلَةُ الْقَدْرِ فَيَهْبِطُ فِيهَا مِنَ الْمَلَائِكَةِ إِلَى وَلِيِّ الْأَمْرِ خَلَقَ اللَّهُ أَوْ قَالَ قَيَّضَ اللَّهُ عَزَّ وَ جَلَّ مِنَ الشَّيَاطِينِ بِعَدَدِهِمْ

He-asws said: 'You speak the truth! Understand from me-asws what I-asws am saying. There is none from a day nor a night except and entirety of the Jinn and the Satans-la are visiting the imams (leaders) of straying, and their-la number from the Angels are visiting the Imam-asws of guidance, until when the Laylat Al Qadr comes, so there descend from the Angels during it to a Master-asws of the Command, Allah-azwj had Created' – or he-asws said: 'Allah-azwj Mighty and Majestic had Ordained, of the Satans-la of their number.

ثُمَّ زَارُوا وَلِيَّ الضَّلَالَةِ فَأَتَوْهُ بِالْإِفْكِ وَ الْكَذِبِ حَتَّى لَعَلَّهُ يُصْبِحُ فَيَقُولُ رَأَيْتُ كَذَا وَ كَذَا فَلَوْ سُئِلَ وَلِيُّ الْأَمْرِ عَنْ ذَلِكَ لَقَالَ رَأَيْتَ شَيْطَاناً أَخْبَرَكَ كَذَا وَ كَذَا حَتَّى يُفَسِّرَ لَهُ تَفْسِيرَهَا وَ يُعْلِمَهُ الضَّلَالَةَ الَّتِي هُوَ عَلَيْهَا الْحَدِيثَ.

Then they-la visit a ruler of the straying. They-la come to him with the fabrications and lies until perhaps the morning. So he says, 'I saw such and such'. Were he to ask a Master-asws of the Command about that, he-asws would have said: 'I-asws saw a Satan-asws informing you with such and such', until he-asws would interpret for him it's (correct) interpretation and let him know of the straying which he is upon' – the Hadeeth''.[324]

165 وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ عَابِدٌ فِي بَنِي إِسْرَائِيلَ لَمْ يُقَارِفْ مِنْ أَمْرِ الدُّنْيَا شَيْئاً فَنَخَرَ إِبْلِيسُ نَخْرَةً فَاجْتَمَعَتْ إِلَيْهِ جُنُودُهُ فَقَالَ مَنْ لِي بِفُلَانٍ

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muhammad Bin Sinan, from the one who informed him,

'From Abu Abdullah-asws having said: 'There was a worshipper among the children of Israel, not going near to anything from the matters of the world. Iblees-la snorted a snort. His-la armies gathered to him-la. He-la said, 'Who is for me-la (to deal) with so and so?'

فَقَالَ بَعْضُهُمْ أَنَا فَقَالَ مِنْ أَيْنَ تَأْتِيهِ فَقَالَ مِنْ نَاحِيَةِ النِّسَاءِ قَالَ لَسْتَ لَهُ لَمْ يُجَرِّبِ النِّسَاءَ

One of them-la said, 'I-la am!' He-la said, 'From where will you-la come to him?' He-la said, 'From the area (direction) of the women'. He-la said, 'It isn't for him. He has yet to experience the women'.

فَقَالَ لَهُ آخَرُ فَأَنَا لَهُ قَالَ مِنْ أَيْنَ تَأْتِيهِ قَالَ مِنْ نَاحِيَةِ الشَّرَابِ وَ اللَّذَّاتِ قَالَ لَسْتَ لَهُ لَيْسَ هَذَا بِهَذَا

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Another one said to him-la, 'I-la am for him!' He-la said: 'From where will you-la come to him?' He-la said, 'From an area (direction) of the drinks and the pleasures'. He-la said, 'It isn't for him. This one isn't with this'.

قَالَ آخَرُ فَأَنَا لَهُ قَالَ مِنْ أَيْنَ تَأْتِيهِ قَالَ مِنْ نَاحِيَةِ الْبِرِّ قَالَ انْطَلِقْ فَأَنْتَ صَاحِبُهُ فَانْطَلَقَ إِلَى مَوْضِعِ الرَّجُلِ فَأَقَامَ حِذَاءَهُ يُصَلِّي

Another one said, 'I-la am for him'. He-la said, 'From where will you-la come to him?' He-la said, 'From an area (direction) of the righteousness'. He-la said, 'Go, for you-la are his companion'. He-la went to the place of the man. He-la stood parallel to him, praying'.

قَالَ وَ كَانَ الرَّجُلُ يَنَامُ وَ الشَّيْطَانُ لَا يَنَامُ وَ يَسْتَرِيحُ وَ الشَّيْطَانُ لَا يَسْتَرِيحُ فَتَحَوَّلَ إِلَيْهِ الرَّجُلُ وَ قَدْ تَقَاصَرَتْ إِلَيْهِ نَفْسُهُ وَ اسْتَصْغَرَ عَمَلَهُ فَقَالَ يَا عَبْدَ اللَّهِ بِأَيِّ شَيْءٍ قَوِيتَ عَلَى هَذِهِ الصَّلَاةِ

He-asws said: 'And the man used to sleep, and the Satan-la was not sleeping, and he would rest, and the Satan-la was not resting. The man turned to him-la, and his soul had reduced and belittled his deeds to him. He said, 'O servant of Allah-azwj! By which thing are you strengthened upon this Salat?'

فَلَمْ يُجِبْهُ ثُمَّ عَادَ عَلَيْهِ فَلَمْ يُجِبْهُ ثُمَّ عَادَ عَلَيْهِ فَقَالَ يَا عَبْدَ اللَّهِ إِنِّي أَذْنَبْتُ ذَنْباً وَ أَنَا تَائِبٌ مِنْهُ فَإِذَا ذَكَرْتُ الذَّنْبَ قَوِيتُ عَلَى الصَّلَاةِ

He-la did not answer him. He reiterated to him-la, but he-la did not answer him. Then he repeated to him-la, so he-la said, 'O servant of Allah-azwj! I-la committed a sin and I-la am repenting from it. So, whenever I-la remember the sin, I-la am strengthened upon the Salat'.

قَالَ فَأَخْبِرْنِي بِذَنْبِكَ حَتَّى أَعْمَلَهُ وَ أَتُوبَ فَإِذَا فَعَلْتُهُ قَوِيتُ عَلَى الصَّلَاةِ فَقَالَ ادْخُلِ الْمَدِينَةَ فَسَلْ عَنْ فُلَانَةَ الْبَغِيَّةِ فَأَعْطِهَا دِرْهَمَيْنِ وَ نَلْ مِنْهَا قَالَ وَ مِنْ أَيْنَ لِي دِرْهَمَيْنِ مَا أَدْرِي مَا الدِّرْهَمَيْنِ

He said, 'Inform me about your-la sin, until I commit it and repent, so when I have done it, I would be strengthened upon the Salat'. He-la said, 'Enter the city and ask about so and so, the prostitute. Give her two Dirhams and attain from her'. He said, 'And from where would two Dirham be for me? I don't (even) know what the two Dirhams are'.

فَتَنَاوَلَ الشَّيْطَانُ مِنْ تَحْتِ قَدَمِهِ دِرْهَمَيْنِ فَنَاوَلَهُ إِيَّاهُمَا فَقَامَ فَدَخَلَ الْمَدِينَةَ بِجَلَابِيبِهِ يَسْأَلُ عَنْ فُلَانَةَ الْبَغِيَّةِ فَأَرْشَدُوهُ النَّاسُ وَ ظَنُّوا أَنَّهُ جَاءَ يَعِظُهَا فَأَرْشَدُوهُ فَجَاءَ إِلَيْهَا فَرَمَى إِلَيْهَا بِالدِّرْهَمَيْنِ وَ قَالَ قُومِي فَقَامَتْ فَدَخَلَتْ مَنْزِلَهَا وَ قَالَتِ ادْخُلْ

The Satan-la took two Dirhams from beneath his-la feet and gave these to him. He stood up and entered the city in his robes asking about so and so the prostitute. The people guided him and they thought that he had come to preach to her, so they guided him. He came to her and threw the two Dirhams towards her and said, 'Arise!' She arose and entered her room, and she said, 'Enter!'

وَ قَالَتْ إِنَّكَ جِئْتَنِي فِي هَيْئَةٍ لَيْسَ يُؤْتَى مِثْلِي فِي مِثْلِهَا فَأَخْبِرْنِي بِخَبَرِكَ فَأَخْبَرَهَا فقال [فَقَالَتْ] لَهُ يَا عَبْدَ اللَّهِ إِنَّ تَرْكَ الذَّنْبِ أَهْوَنُ مِنْ طَلَبِ التَّوْبَةِ وَ لَيْسَ كُلُّ مَنْ طَلَبَ التَّوْبَةَ وَجَدَهَا وَ إِنَّمَا يَنْبَغِي أَنْ يَكُونَ هَذَا شَيْطَاناً مُثِّلَ لَكَ فَانْصَرِفْ فَإِنَّكَ لَا تَرَى شَيْئاً

And she said, 'You have come to me in an appearance, no one comes to me in the likes of it, so inform me with your news'. He informed her. She said to him, 'O servant of Allah-azwj! Neglecting the sin is easier than seeking the repentance, and everyone who seeks the repentance does not find it, and rather it is befitting that this would be a Satan-la having resembled to you. So leave, for you will not see anything!'

فَانْصَرَفَ وَ مَاتَتْ مِنْ لَيْلَتِهَا فَأَصْبَحَتْ فَإِذَا عَلَى بَابِهَا مَكْتُوبٌ احْضُرُوا فُلَانَةَ فَإِنَّهَا مِنْ أَهْلِ الْجَنَّةِ فَارْتَابَ النَّاسُ فَمَكَثُوا ثَلَاثاً لَا يَدْفِنُونَهَا ارْتِيَاباً فِي أَمْرِهَا

He left, and she dies in her night. In the morning, there was inscribed upon her door, 'Attend so and so (prostitute), for she is from the people of Paradise'. The people were suspicious. They remained for three days not burying her, doubting regarding her matter.

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى نَبِيٍّ مِنَ الْأَنْبِيَاءِ لَا أَعْلَمُهُ إِلَّا مُوسَى بْنَ عِمْرَانَ ع أَنِ ائْتِ فُلَانَةَ فَصَلِّ عَلَيْهَا وَ مُرِ النَّاسَ أَنْ يُصَلُّوا عَلَيْهَا فَإِنِّي قَدْ غَفَرْتُ لَهَا وَ أَوْجَبْتُ لَهَا الْجَنَّةَ بِتَثْبِيطِهَا عَبْدِي فُلَاناً عَنْ مَعْصِيَتِي.

Allah-azwj Mighty and Majestic Revealed to a Prophet-as from the Prophets-as, no one knows him-as except Musa-as Bin Imran-as: "Go to so and son and pray Salat upon her, and instruct the people that they should pray Salat upon her, for I-azwj have Forgiven (her sins) for her and have Obligated the Paradise for her due to her having discourage My-azwj so and so servant from disobeying Me-azwj!"'[325]

166 وَ مِنْهُ، عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ زَكَرِيَّا بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَمْرٍو عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ قَوْمُ لُوطٍ مِنْ أَفْضَلِ قَوْمٍ خَلَقَهُمُ اللَّهُ فَطَلَبَهُمْ إِبْلِيسُ الطَّلَبَ الشَّدِيدَ وَ كَانَ مِنْ فَضْلِهِمْ وَ خِيَرَتِهِمْ أَنَّهُمْ إِذَا خَرَجُوا إِلَى الْعَمَلِ خَرَجُوا بِأَجْمَعِهِمْ وَ تَبْقَى النِّسَاءُ خَلْفَهُمْ

And from him, from a number of his companion, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Saeed, from Zakariya Bin Muhammad, from his father, from Amro,

'From Abu Ja'far-asws having said: 'The people of Lut-as were from the best people Allah-azwj had Created. Iblees-la sought them with severe seeking, and it was from their merits and their goodness that whenever they went out to work, they would all go out together, and the women remained behind them.

فَلَمْ يَزَلْ إِبْلِيسُ يَعْتَادُهُمْ وَ كَانُوا إِذَا رَجَعُوا خَرَّبَ إِبْلِيسُ مَا يَعْمَلُونَ فَقَالَ بَعْضُهُمْ لِبَعْضٍ تَعَالَوْا نَرْصُدْ هَذَا الَّذِي يُخَرِّبُ مَتَاعَنَا

Iblees-la did not cease coming to them, and whenever they returned, Iblees-la would have ruined whatever they had worked'. Some of them said to the others, 'Come, we shall lay in wait for this one who is ruining our merchandise!'

فَرَصَدُوهُ فَإِذَا هُوَ غُلَامٌ أَحْسَنُ مَا يَكُونُ مِنَ الْغِلْمَانِ فَقَالُوا لَهُ أَنْتَ الَّذِي تُخَرِّبُ مَتَاعَنَا مَرَّةً بَعْدَ أُخْرَى فَأَجْمَعَ رَأْيُهُمْ عَلَى أَنْ يَقْتُلُوهُ فَبَيَّتُوهُ عِنْدَ رَجُلٍ

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They laid in wait for him-la, and behold, he-la was as a boy as handsome as could be from the boys. They said, 'Are you the one who ruins our merchandise time and again?' They united their view upon killing him. They made him spend the night with a man.

فَلَمَّا كَانَ اللَّيْلُ صَاحَ فَقَالَ لَهُ مَا لَكَ فَقَالَ كَانَ أَبِي يُنَوِّمُنِي عَلَى بَطْنِهِ فَقَالَ لَهُ تَعَالَ فَنَمْ عَلَى بَطْنِي

When it was the night, he-la shouted (cried). He said to him-la, 'What is the matter with you-la?' He-la said, 'My-la father used to make me-la sleep upon his belly'. He said to him-la, 'Come, sleep upon my belly''.

قَالَ فَلَمْ يَزَلْ يَدُلُّكَ الرَّجُلَ حَتَّى عَلَّمَهُ أَنْ يَفْعَلَ بِنَفْسِهِ فَأَوَّلًا عَلَّمَهُ إِبْلِيسُ وَ الثَّانِيَةَ عَلَّمَهُ هُوَ ثُمَّ انْسَلَّ فَفَرَّ مِنْهُمْ فَأَصْبَحُوا فَجَعَلَ الرَّجُلُ يُخْبِرُ بِمَا فَعَلَ بِالْغُلَامِ وَ يُعَجِّبُهُمْ مِنْهُ وَ هُمْ لَا يَعْرِفُونَهُ

He-asws said: 'He-la did not cease to point the man until he came to know that he-la want him to do it with himself-la. At first Iblees-la worked on him, and secondly, he worked on him-la. Then he-la crept out and fled from them. They came to the morning and the man went on to inform them with what had happened with the boy, and they were surprised from him-la, and they were not recognising him-la.

فَوَضَعُوا أَيْدِيَهُمْ فِيهِ حَتَّى اكْتَفَى الرِّجَالُ بَعْضُهُمْ بِبَعْضٍ ثُمَّ جَعَلُوا يَرْصُدُونَ مَارَّةَ الطَّرِيقِ فَيَفْعَلُونَ بِهِمْ حَتَّى تَنَكَّبَ مَدِينَتَهُمُ النَّاسُ ثُمَّ تَرَكُوا نِسَاءَهُمْ وَ أَقْبَلُوا عَلَى الْغِلْمَانِ

They placed their hands in it until the men satisfied with each other. Then they were lying in wait in the road for passers-by, and they were doing it with them until the people slandered their city. Then they neglected their women and turned to the boys.

فَلَمَّا رَأَى أَنَّهُ قَدْ أَحْكَمَ أَمْرَهُ فِي الرِّجَالِ جَاءَ إِلَى النِّسَاءِ فَصَيَّرَ نَفْسَهُ امْرَأَةً ثُمَّ قَالَ إِنَّ رِجَالَكُنَّ يَفْعَلُ بَعْضُهُمْ بِبَعْضٍ قَالُوا نَعَمْ قَدْ رَأَيْنَا ذَلِكَ

When he-la saw that his-la matter is decided upon the men, he-la came to the women. He-la imaged himself-la into a woman, then said, 'Your men are doing it with each other'. They said, 'Yes, we have seen that'

وَ كُلَّ ذَلِكَ يَعِظُهُمْ لُوطٌ ع وَ يُوصِيهِمْ وَ إِبْلِيسُ يُغْوِيهِمْ حَتَّى اسْتَغْنَى النِّسَاءُ بِالنِّسَاءِ الْحَدِيثَ الطَّوِيلَ.

And (during) all that, Lut-as was preaching to them and advising them, and Iblees-la was deviating them until the women sufficed with the women' – and the Hadeeth is lengthy''.[326]

167 تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ سُلَيْمَانَ بْنَ دَاوُدَ أَمَرَ الْجِنَّ فَبَنَوْا لَهُ بَيْتاً مِنْ قَوَارِيرَ فَبَيْنَا هُوَ مُتَّكِئٌ عَلَى عَصَاهُ يَنْظُرُ إِلَى الشَّيَاطِينِ كَيْفَ يَعْمَلُونَ وَ يَنْظُرُونَ إِلَيْهِ إِذْ حَانَتْ مِنْهُ الْتِفَاتَةٌ فَإِذَا هُوَ بِرَجُلٍ مَعَهُ فِي الْقُبَّةِ

Tafseer Ali Bin Ibrahim – From his father, from Ibn Abu Umeyr, from Aban Bin Usman, from Abu Baseer,

'From Abu Ja'far-asws having said: 'Suleyman Bin Dawood-as ordered the Jinn, so they built a house of glass for him-as. While he-as was leaning upon his-as staff, he-as looked at the Satans-la

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how they were working, and they were looking at him[-as], when he[-as] turned around and there was a man with him[-as] in the dome.

فَفَزِعَ مِنْهُ وَ قَالَ مَنْ أَنْتَ قَالَ أَنَا الَّذِي لَا أَقْبَلُ الرُّشَى وَ لَا أَهَابُ الْمُلُوكَ أَنَا مَلَكُ الْمَوْتِ فَقَبَضَهُ وَ هُوَ مُتَّكِئٌ عَلَى عَصَاهُ

He[-as] was alarmed from him and said, 'Who are you?' He said, 'I am the one who neither accepts the bribe nor do I revere the kings. I am Angel of death'. He captured his[-as] soul while he[-as] was leaning upon his[-as] staff.

فَمَكَثُوا سَنَةً يَبْنُونَ وَ يَنْظُرُونَ إِلَيْهِ وَ يَدْأَبُونَ لَهُ وَ يَعْمَلُونَ حَتَّى بَعَثَ اللَّهُ الْأَرَضَةَ فَأَكَلَتْ مِنْسَأَتَهُ وَ هِيَ الْعَصَا فَلَمَّا خَرَّ تَبَيَّنَتِ الْإِنْسُ أَنْ لَوْ كَانَ الْجِنُّ يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا سَنَةً فِي الْعَذَابِ الْمُهِينِ فَالْجِنُّ تَشْكُرُ الْأَرَضَةَ بِمَا عَمِلَتْ بِعَصَا سُلَيْمَانَ

They remained for a year building and looking at him[-as] and persevering for him[-as] and working until Allah[-azwj] Sent the termite, and it ate his[-as] stick, and it is the staff. When he[-as] fell down, it became clear to the humans that if the Jinn had been knowing the hidden matters, they would not have remained for a year in the abasing torment. So the Jinn thanked the termite due to what it had done with the staff of Suleyman[-as]'.

قَالَ فَلَا تَكَادُ تَرَاهَا فِي مَكَانٍ إِلَّا وُجِدَ عِنْدَهَا مَاءٌ وَ طِينٌ فَلَمَّا هَلَكَ سُلَيْمَانُ وَضَعَ إِبْلِيسُ السِّحْرَ وَ كَتَبَهُ فِي كِتَابٍ ثُمَّ طَوَاهُ وَ كَتَبَ عَلَى ظَهْرِهِ هَذَا مَا وَضَعَ آصَفُ بْنُ بَرْخِيَا لِلْمَلِكِ سُلَيْمَانَ بْنِ دَاوُدَ مِنْ ذَخَائِرِ كُنُوزِ الْعِلْمِ مَنْ أَرَادَ كَذَا وَ كَذَا فَلْيَفْعَلْ كَذَا وَ كَذَا

He[-asws] said: 'So you will almost not see it (termite) in any place except you will find water and clay at it. When Suleyman[-as] died, Iblees[-la] placed the sorcery and wrote it down in a letter. Then he[-la] folded it and wrote upon it's back, 'This is what Aasif Bin Barkhiya[-as] had placed for the king Suleyman Bin Dawood[-as], from the hoard of the treasures of the knowledge. One who intends such and such, so let him do such and such'.

ثُمَّ دَفَنَهُ تَحْتَ السَّرِيرِ ثُمَّ اسْتَشَارَهُمْ فَقَرَأَهُ فَقَالَ الْكَافِرُونَ مَا كَانَ سُلَيْمَانُ ع يَغْلِبُنَا إِلَّا بِهَذَا وَ قَالَ الْمُؤْمِنُونَ بَلْ هُوَ عَبْدُ اللَّهِ وَ نَبِيُّهُ.

Then he[-la] buried it beneath the throne, then he[-la] indicated it (hiding place) to them, so they read it. The Kafirs said, 'Suleyman[-as] had not overcome us except due to this!'. And the Momineen said, 'But he[-as] was a servant of Allah[-azwj] and His[-azwj] Prophet[-as]''.[327]

168 الدَّعَائِمُ، عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ص ذَاتَ لَيْلَةٍ إِذْ رُمِيَ بِنَجْمٍ فَاسْتَنَارَ فَقَالَ لِلْقَوْمِ مَا كُنْتُمْ تَقُولُونَ فِي الْجَاهِلِيَّةِ إِذَا رَأَيْتُمْ مِثْلَ هَذَا قَالُوا كُنَّا نَقُولُ مَاتَ عَظِيمٌ وَ وُلِدَ عَظِيمٌ

(The book) 'Al Da'aim' –

'From Ali[-asws] having said: 'We were with Rasool-Allah[-saww] one night when there was a shooting star, and it illuminated. He[-saww] said to the people: 'What were you saying during the pre-Islamic period whenever you saw the likes of this?' They said, 'We were saying, 'A mighty one has died', and 'A mighty one has been born''.

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قَالَ فَإِنَّهُ لَا يُرْمَى بِهِ لِمَوْتِ أَحَدٍ وَ لِحَيَاةِ أَحَدٍ وَ لَكِنْ رَبُّنَا إِذَا قَضَى أَمْراً سَبَّحَ حَمَلَةُ الْعَرْشِ وَ قَالُوا قَضَى رَبُّنَا بِكَذَا

He[-saww] said: 'Surely, it is not shooting at the death of anyone and for the life of anyone, but our Lord[-azwj], whenever He[-azwj] Decrees a matter, the bearers of the Throne glorify and they say, 'Our Lord[-azwj] had Decreed with such and such!'

فَيَسْمَعُ ذَلِكَ أَهْلُ السَّمَاءِ الَّتِي تَلِيهِمْ فَيَقُولُونَ ذَلِكَ حَتَّى يَبْلُغَ ذَلِكَ أَهْلَ السَّمَاءِ الدُّنْيَا فَيَسْتَرِقُ الشَّيَاطِينُ السَّمْعَ فَرُبَّمَا اعْتَلَقُوا شَيْئاً فَأَتَوْا بِهِ الْكَهَنَةَ فَيَزِيدُونَ وَ يَنْقُصُونَ فَتُخْطِئُ الْكَهَنَةُ وَ تُصِيبُ ثُمَّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ مَنَعَ السَّمَاءَ بِهَذِهِ النُّجُومِ فَانْقَطَعَتِ الْكِهَانَةُ فَلَا كِهَانَةَ

The inhabitants of the sky, those near them, hear that, so they say that, until that reaches inhabitants of the sky of the world. The Satans[-la] eavesdrop. Sometimes they receive something, so they[-la] come with it to the fortune-tellers, and they[-la] increase and reduce, so the fortune-tellers err and get it right (mixed up). Then Allah[-azwj] Mighty and Majestic Protected the sky with these stars, so the fortune-telling was cut off, so there is no fortune-telling (anymore)'.

وَ تَلَا جَعْفَرُ بْنُ مُحَمَّدٍ ع إِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَأَتْبَعَهُ شِهابٌ ثاقِبٌ وَ قَوْلُهُ وَ أَنَّا كُنَّا نَقْعُدُ مِنْها مَقاعِدَ لِلسَّمْعِ الْآيَةَ.

And Ja'far[-asws] Bin Muhammad[-asws] recited: ***Except (for the) one who eavesdrops, so there pursues him a shooting star [37:10]***; and His[-azwj] Words: ***And we used to sit in (some of the) sittings from it for listening. [72:9]*** – the Verse''.[328]

169 الدُّرُّ الْمَنْثُورُ، لِلسُّيُوطِيِّ عَنِ ابْنِ عُمَرَ قَالَ: لَقِيَ إِبْلِيسُ مُوسَى فَقَالَ لِمُوسَى أَنْتَ الَّذِي اصْطَفَاكَ اللَّهُ بِرِسَالَتِهِ وَ كَلَّمَكَ تَكْلِيماً أَذْنَبْتُ وَ أَنَا أُرِيدُ أَنْ أَتُوبَ فَاشْفَعْ لِي إِلَى رَبِّي أَنْ يَتُوبَ عَلَيَّ

(The non-Shia book) 'Al Durr Al Mansour' of Al Suyuti – From Ibn Umar (Bin Al Khattab) who said,

'Iblees[-la] met Musa[-as]. He[-la] said to Musa[-as], 'Are you[-as] the one whom Allah[-azwj] has Chosen with His[-azwj] Message, and Spoke to you[-as] in a Conversation? I[-la] have sinned and I[-la] want to repent, so intercede for me[-la] to my[-la] Lord[-azwj] to Turn to me[-la]'.

قَالَ مُوسَى نَعَمْ فَدَعَا مُوسَى رَبَّهُ فَقِيلَ يَا مُوسَى قَدْ قُضِيَتْ حَاجَتُكَ

Musa[-as] said: 'Yes'. Musa[-as] supplicated to his[-as] Lord[-azwj]. He[-azwj] Said: "O Musa[-as]! I[-azwj] have Fulfilled your[-as] request!"

فَلَقِيَ مُوسَى إِبْلِيسَ وَ قَالَ قَدْ أُمِرْتَ أَنْ تَسْجُدَ بِقَبْرِ آدَمَ وَ يُتَابَ عَلَيْكَ

Musa[-as] met Iblees[-la] and said: 'You[-la] have been Commanded to do Sajdah at the grave of Adam[-as] and He[-azwj] will Turn to you[-la]!'

فَاسْتَكْبَرَ وَ غَضِبَ وَ قَالَ لَمْ أَسْجُدْ لَهُ حَيّاً أَسْجُدُ لَهُ مَيِّتاً

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He-la was arrogant and got angry, and said, 'I-la did not do Sajdah to him-as when he-as was alive, and I-la should do Sajdah to him-as when he-as has died?'

ثُمَّ قَالَ إِبْلِيسُ يَا مُوسَى إِنَّ لَكَ عَلَيَّ حَقّاً بِمَا شَفَعْتَ لِي إِلَى رَبِّكَ فَاذْكُرْنِي عِنْدَ ثَلَاثٍ لَا أُهْلِكُكَ فِيمَنْ أُهْلِكُ

Then Iblees-la said, 'O Musa-as! There is a right for you-as upon me-la due to what you-as had interceded for me-la to my-la Lord-azwj. Remember me-la during three (timings), I-la will not destroy you-as (during these) among the ones I-la shall destroy: -

اذْكُرْنِي حِينَ تَغْضَبُ فَإِنِّي أَجْرِي مِنْكَ مَجْرَى الدَّمِ وَ اذْكُرْنِي حِينَ تَلْقَى الزَّحْفَ فَإِنِّي آتِي ابْنَ آدَمَ حِينَ يَلْقَى الزَّحْفَ فَأُذَكِّرُهُ وُلْدَهُ وَ زَوْجَتَهُ حَتَّى يُوَلِّيَ وَ إِيَّاكَ أَنْ تُجَالِسَ امْرَأَةً لَيْسَتْ بِذَاتِ مَحْرَمٍ فَإِنِّي رَسُولُهَا إِلَيْكَ وَ رَسُولُكَ إِلَيْهَا.

Remember me-la whenever you-as are angry, for I-la (tend) to flow in you-as the flowing of blood; and remember me-la whenever you-as meet the army, for I-la (tend to) come to the son of Adam-as when he meets the army and cause him to remember his children, and his wife, until he turns around; beware of sitting with a woman who isn't with permissibility for you, for I-la (tend to) send her to you-as and send you-as to her''.[329] (non-Shia source)

170 وَ عَنْ أَنَسٍ قَالَ: إِنَّ نُوحاً لَمَّا رَكِبَ السَّفِينَةَ أَتَاهُ إِبْلِيسُ فَقَالَ لَهُ نُوحٌ مَنْ أَنْتَ قَالَ أَنَا إِبْلِيسُ

And from Anas (a well-known fabricator) who said,

'When Noah-as sailed the ship, Iblees-la came to him-as. Noah-as said to him-la: 'Who are you-la?' He-la said, 'I-la am Iblees-la'.

قَالَ فَمَا جَاءَ بِكَ قَالَ جِئْتُ تَسْأَلُ لِي رَبَّكَ هَلْ لِي مِنْ تَوْبَةٍ

He-as said: 'What have you-la come for?' He-la said, 'I-la have come for you-as ask your-as Lord-azwj for me-la, is there any repentance for me-la?'

فَأَوْحَى اللَّهُ إِلَيْهِ أَنَّ تَوْبَتَهُ أَنْ يَأْتِيَ قَبْرَ آدَمَ فَيَسْجُدَ لَهُ

Allah-azwj Revealed to him-as: "His-la repentance is that he-la should go to the grave of Adam-as and do Sajdah to it!"

قَالَ أَمَّا أَنَا لَمْ أَسْجُدْ لَهُ حَيّاً أَسْجُدُ لَهُ مَيِّتاً

He-la said, 'I-la did not do Sajdah to him-as when he-as was alive and I-la should do Sajdah to him-as when he-as is dead?'

قَالَ فَ اسْتَكْبَرَ وَ كانَ مِنَ الْكافِرِينَ.

He-azwj Said: ***He was arrogant, and he was from the Kafirs [38:74]***''.[330] (non-Shia source)

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171 وَ عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ قَالَ: أَوَّلُ خَطِيئَةٍ كَانَتِ الْحَسَدُ حَسَدَ إِبْلِيسُ آدَمَ أَنْ يَسْجُدَ لَهُ حِينَ أَمَرَهُ فَحَمَلَهُ الْحَسَدُ عَلَى الْمَعْصِيَةِ.

And from Junadah Bin Abu Umayya who said,

'The first sin was the envy. Iblees[la] envied Adam[as] from doing Sajdah to him[as] when Commanded, but the envy carried him[la] upon the disobedience''.[331] (From a non-Shia source)

172 وَ عَنْ ثَادَةَ قَالَ: لَمَّا هَبَطَ إِبْلِيسُ قَالَ آدَمُ أَيْ رَبِّ قَدْ لَعَنْتُهُ فَمَا عِلْمُهُ قَالَ السِّحْرُ

And from Tadah who said,

'When Iblees[la] came down, Adam[as] said: 'Yes, Lord[azwj], You[azwj] have Cursed him[la], so what is his[la] knowledge?' He[azwj] Said: "The sorcery!"

قَالَ فَمَا قِرَاءَتُهُ قَالَ الشِّعْرُ

He[as] said: 'So what is his[la] reading?' He[azwj] Said: "The poetry".

قَالَ فَمَا كِتَابَتُهُ قَالَ الْوَشْمُ

He[as] said: 'So what is his[la] writing?' He[azwj] Said: "The tattoos!"

قَالَ فَمَا طَعَامُهُ قَالَ كُلُّ مَيْتَةٍ وَ مَا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ

He[as] said: 'So what is his[la] food?' He[azwj] Said: "Every dead (animal), and what the Name of Allah[azwj] has not been mentioned upon it!"

قَالَ فَمَا شَرَابُهُ قَالَ كُلُّ مُسْكِرٍ

He[as] said: 'So what is his[la] drink?' He[azwj] Said: "Every intoxicant!"

قَالَ فَأَيْنَ مَسْكَنُهُ قَالَ الْحَمَّامُ

He[as] said: 'So where is his[la] dwelling?' He[azwj] Said: "The bathhouse!"

قَالَ فَأَيْنَ مَجْلِسُهُ قَالَ الْأَسْوَاقُ

He[as] said: 'So where is his[la] seat?' He[azwj] Said: "The markets!"

قَالَ فَمَا صَوْتُهُ قَالَ الْمِزْمَارُ

He[as] said: 'So what is his[la] voice?' He[azwj] Said: "The flute!"

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قَالَ فَمَا مَصَايِدُهُ قَالَ النِّسَاءُ.

He[-as] said: 'So what are his[-la] snares?' He[-azwj] Said: "The women!"'[332] (From a non-Shia source)

173 وَ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ إِبْلِيسُ لِرَبِّهِ تَعَالَى يَا رَبِّ قَدْ أَهْبَطَ آدَمَ وَ قَدْ عَلِمْتُ أَنَّهُ سَيَكُونُ كُتُبٌ وَ رُسُلٌ فَمَا كُتُبُهُمْ وَ رُسُلُهُمْ

And from Ibn Abbas who said,

'Rasool-Allah[-saww] said: 'Iblees[-la] said to his[-la] Lord[-azwj] the Exalted, 'O Lord[-azwj]! You[-azwj] have Sent down Adam[-as] and I[-la] know that there will happen to be Books and Messengers[-as]. So what would be their Books and their Messengers[-as]?'

قَالَ رُسُلُهُمُ الْمَلَائِكَةُ وَ النَّبِيُّونَ وَ كُتُبُهُمُ التَّوْرَاةُ وَ الْإِنْجِيلُ وَ الزَّبُورُ وَ الْفُرْقَانُ

He[-azwj] Said: "Their Messengers[-as] would be the Angels and the Prophets[-as], and their Books would be the Torah, and the Evangel, and the Psalms, and the Furqan (Quran)!"

قَالَ فَمَا كِتَابِي قَالَ كِتَابُكَ الْوَشْمُ وَ قِرَاءَتُكَ الشِّعْرُ وَ رُسُلُكَ الْكَهَنَةُ وَ طَعَامُكَ مَا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَ شَرَابُكَ كُلُّ مُسْكِرٍ وَ صِدْقُكَ الْكَذِبُ وَ بَيْتُكَ الْحَمَّامُ وَ مَصَايِدُكَ النِّسَاءُ وَ مُؤَذِّنُكَ الْمِزْمَارُ وَ مَسْجِدُكَ الْأَسْوَاقُ.

He[-as] said: 'So what is my[-as] Book?' He[-azwj] Said: "Your[-la] book is the Tattoo, and your[-la] recitation is the poetry, and your[-la] messengers are the fortune-tellers, and your[-la] food is what the Name of Allah[-azwj] has not been mentioned upon, and your[-la] drink is every intoxicant, and your[-la] truth is the lie, and your[-la] house is the bathhouse, and your[-la] snares are the women, and your[-la] Muezzin is the flute, and your[-la] Masjids are the markets!"'[333] (From a non-Shia source)

174 وَ عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ إِبْلِيسُ فِي جُنْدٍ مِنَ الشَّيَاطِينِ وَ مَعَهُ رَايَةٌ فِي صُورَةِ رِجَالٍ مِنْ بَنِي مُدْلِجٍ وَ الشَّيْطَانُ فِي صُورَةِ سُرَاقَةَ بْنِ مَالِكِ بْنِ جُعْشُمٍ

And from Ibn Abbas who said,

'Iblees[-la] came in an army from the Satans[-la] and with him[-la] was a flag, in an image of men from the clan of Mudlaj, and the Satan[-la] was in an image of Suraqah Bin Malik Bin Ja'sham.

فَقَالَ الشَّيْطَانُ لا غالِبَ لَكُمُ الْيَوْمَ مِنَ النَّاسِ وَ إِنِّي جارٌ لَكُمْ وَ أَقْبَلَ جِبْرِيلُ عَلَى إِبْلِيسَ فَلَمَّا رَآهُ وَ كَانَتْ يَدُهُ فِي يَدِ رَجُلٍ مِنَ الْمُشْرِكِينَ انْتَزَعَ إِبْلِيسُ يَدَهُ وَ وَلَّى مُدْبِراً وَ شِيعَتَهُ

The Satan[-la] said, '***'There would be none from the people to overcome you today, and I am a friend for you'. [8:48]***', and Jibraeel[-as] came to Iblees[-la]. When he[-la] saw him[-as], and his[-la] hand was in a hand of a man from the Polytheists, Iblees[-la] snatched away his[-la] hand, and he[-la] and his[-la] loyalists turned around fleeing.

فَقَالَ الرَّجُلُ يَا سُرَاقَةُ إِنَّكَ جَارٌ لَنَا فَقَالَ إِنِّي أَرى ما لا تَرَوْنَ وَ ذَلِكَ حِينَ رَأَى الْمَلَائِكَةَ إِنِّي أَخافُ اللَّهَ وَ اللَّهُ شَدِيدُ الْعِقابِ.

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The man said, ‘O Suraqah! You[-la] are a friend of ours!’ He[-la] said: ‘***I can see what you are not seeing.*** – that is when he[-la] saw the Angels - ***I fear Allah, and Allah is Severe of the Punishment’ [8:48]***’’.[334]

175 وَ عَنْ رِفَاعَةَ الْأَنْصَارِيِّ قَالَ: لَمَّا رَأَى إِبْلِيسُ مَا تَفْعَلُ الْمَلَائِكَةُ بِالْمُشْرِكِينَ يَوْمَ بَدْرٍ أَشْفَقَ أَنْ يَخْلُصَ الْقَتْلُ إِلَيْهِ فَتَشَبَّثَ بِهِ الْحَارِثُ بْنُ هِشَامٍ وَ هُوَ يَظُنُّ أَنَّهُ سُرَاقَةُ بْنُ مَالِكٍ فَوَكَزَ فِي صَدْرِ الْحَارِثِ فَأَلْقَاهُ ثُمَّ خَرَجَ هَارِباً حَتَّى أَلْقَى نَفْسَهُ فِي الْبَحْرِ يَرْفَعُ يَدَيْهِ فَقَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ نَظِرَتَكَ إِيَّايَ.

And from Rifa’at Al Ansari who said,

‘When Iblees[-la] saw what the Angels doing with the Polytheists on the day of Badr, he[-la] feared that the battle might end up to him[-la]. Al Haris Bin Hisham clung to him[-la], and he was thinking that he[-la] was Suraqah Bin Malik. He[-la] pushed in the chest of Al Haris and threw him (down), then went out fleeing until he[-la] threw himself[-la] into the sea. He[-la] raised his[-la] hands and said, ‘O Allah[-azwj]! I[-la] ask You[-azwj] of Your[-azwj] having Respited me[-la]!’’[335] (From a non-Shia source)

176 وَ عَنْ أَبِي التَّيَّاحِ قَالَ: قَالَ رَجُلٌ لِعَبْدِ الرَّحْمَنِ بْنِ خنيش كَيْفَ صَنَعَ رَسُولُ اللَّهِ ص كَادَتْهُ الشَّيَاطِينُ

And from Abu Al Tayyah who said,

‘A man said to Abdul Rahman Bin Khuneys, ‘How did Rasool-Allah[-saww] act when the Satan[-la] plotted him[-saww]?’

قَالَ نَعَمْ تَحَدَّرَتِ الشَّيَاطِينُ مِنَ الْجِبَالِ وَ الْأَوْدِيَةِ يُرِيدُونَ رَسُولَ اللَّهِ ص فِيهِمْ شَيْطَانٌ مَعَهُ شُعْلَةٌ مِنْ نَارٍ يُرِيدُ أَنْ يُحْرِقَ بِهَا رَسُولَ اللَّهِ ص

He said, ‘Yes. The Satans[-la] rolled down from the mountain and the valleys intending Rasool-Allah[-saww]. Among them was Satan[-la] having a flame of fire with him[-la] intending to burn Rasool-Allah[-saww] with it.

فَلَمَّا رَآهُمْ رَسُولُ اللَّهِ ص فَزِعَ مِنْهُمْ وَ جَاءَهُ جَبْرَئِيلُ فَقَالَ يَا مُحَمَّدُ قُلْ مَا أَقُولُ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ اللَّاتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَ لَا فَاجِرٌ مِنْ شَرِّ مَا خَلَقَ وَ بَرَأَ وَ ذَرَأَ وَ مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَ مِنْ شَرِّ مَا يَعْرُجُ فِيهَا وَ مِنْ شَرِّ مَا ذَرَأَ فِي الْأَرْضِ وَ مِنْ شَرِّ مَا يَخْرُجُ مِنْهَا وَ مِنْ شَرِّ فِتَنِ اللَّيْلِ وَ النَّهَارِ وَ مِنْ شَرِّ كُلِّ طَارِقٍ إِلَّا طَارِقاً يَطْرُقُ بِخَيْرٍ يَا رَحْمَانُ

When Rasool-Allah[-saww] saw them, he[-saww] was alarmed from them, and Jibraeel[-as] came to him[-saww]. He[-as] said: ‘O Muhammad[-saww]! Say what I[-as] saying: ‘I seek Refuge with the complete Phrases of Allah[-azwj], those whom neither a righteous nor an immoral can cross over, from the evil of what He[-azwj] has Created, wilderness, and scatterings, and from evil of what descends from the sky, and from evil of what ascends in it, and from evil of what is scattered in the earth, and from evil of what emerges from it, and from evil of temptations of the night and the day, and from evil of every night comer except a night-comer who comes with goodness, O Beneficent!’’

قَالَ فَطُفِئَتْ نَارُ الشَّيَاطِينِ وَ هَزَمَهُمُ اللَّهُ عَزَّ وَ جَلَ.

[334] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 174
[335] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 175

He (the narrator said), ‘The fire of the Satans-la was extinguished and Allah-azwj Mighty and Majestic Defeated them’’.[336] (From a non-Shia source)

177 وَ عَنِ ابْنِ مَسْعُودٍ قَالَ: لَمَّا كَانَ لَيْلَةُ الْجِنِّ أَقْبَلَ عِفْرِيتٌ مِنَ الْجِنِّ فِي يَدِهِ شُعْلَةٌ مِنْ نَارٍ فَجَعَلَ النَّبِيُّ ص يَقْرَأُ الْقُرْآنَ فَلَا يَزْدَادُ إِلَّا قُرْباً

And from Ibn Masoud who said,

‘When it was night of the Jinn, an audacious one from the Jinn came and in his-la hand was a flame of fire. The Prophet-saww went on to recited the Quran, but he-la did not increase except in coming nearer.

فَقَالَ لَهُ جَبْرَئِيلُ أَ لَا أُعَلِّمُكَ كَلِمَاتٍ تَقُولُهُنَّ يَنْكَبُّ مِنْهَا لِفِيهِ وَ تُطْفِئُ شُعْلَتَهُ قُلْ أَعُوذُ بِوَجْهِ اللَّهِ الْكَرِيمِ وَ كَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَ لَا فَاجِرٌ مِنْ شَرِّ ما يَنْزِلُ مِنَ السَّماءِ وَ مِنْ شَرِّ ما يَعْرُجُ فِيها وَ مِنْ شَرِّ مَا ذَرَأَ فِي الْأَرْضِ وَ مِنْ شَرِّ ما يَخْرُجُ مِنْها وَ مِنْ شَرِّ فِتَنِ اللَّيْلِ وَ النَّهارِ وَ مِنْ شَرِّ طَوَارِقِ اللَّيْلِ وَ مِنْ شَرِّ كُلِّ طَارِقٍ إِلَّا طَارِقاً يَطْرُقُ بِخَيْرٍ يَا رَحْمَانُ

Jibraeel-as said to him-saww: ‘Shall I-as teach you-saww phrases (if) you-saww were to say these, his-la flame would fold from it and it would be extinguished? Say: ‘I seek Refuge with the Face of Allah-azwj, the Benevolent, and the complete Phrases of Allah-azwj neither a righteous nor an immoral can cross over, from evil of what descends from the sky, and from evil of what ascends into it, and from evil of what is scattered in the earth, and from evil of what emerges from it, and from evil of temptation of the night and the day, and from evil of the night-comers, and from every night-comer except a night-comer coming with goodness, O Beneficent!’

فَقَالَهَا فَانْكَبَّ لِفِيهِ وَ طُفِيَتْ شُعْلَتُهُ.

He-saww said it, and his-la flame folded and was extinguished’’.[337]

تتمة تشمل على فوائد جمة

A SEQUEL INCLUSIVE UPON IMMENSE BENEFITS (BY AL-MAJLISI)

P.s. – Only the Ahadeeth included have been translated, not the whole write-up.

قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي تَفْسِيرِهِ سُئِلَ الْعَالِمُ ع عَنْ مُؤْمِنِي الْجِنِّ يَدْخُلُونَ الْجَنَّةَ

Ali Bin Ibrahim said in his Tafseer – ‘The scholar-asws was asked about the Momineen of the Jinn, will they be entering the Paradise?’

فَقَالَ لَا وَ لَكِنْ لِلَّهِ حَظَائِرُ بَيْنَ الْجَنَّةِ وَ النَّارِ يَكُونُ فِيهَا مُؤْمِنُو الْجِنِّ وَ فُسَّاقُ الشِّيعَةِ.

[336] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 176
[337] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 177

He-asws said: 'No, but Allah-azwj has sheds between the Paradise and the Fire. Therein would be the Momineen of the Jinn and the mischief-makes of the Shias''.[338]

وَ رَوَى الطَّبَرَانِيُّ بِإِسْنَادٍ حَسَنٍ عَنْ ثَعْلَبَةَ الْحَسَنِي أَنَّ النَّبِيَّ ص قَالَ: الْجِنُّ ثَلَاثَةُ أَصْنَافٍ فَصِنْفٌ لَهُمْ أَجْنِحَةٌ يَطِيرُونَ بِهَا فِي الْهَوَاءِ وَ صِنْفٌ حَيَّاتٌ وَ صِنْفٌ يَحُلُّونَ وَ يَظْعَنُونَ.

And Al Tabrany reported by a good chain, from Sa'ana Al Hasany,

'The Prophet-saww said: 'The Jinn are of three types. A type has wings for them they are flying with in the air, and a type are snakes, and a type are permeating and wandering''. (From a non-Shia source)

وَ رَوَى أَبُو الدُّنْيَا فِي كِتَابِ مَكَايِدِ الشَّيْطَانِ مِنْ حَدِيثِ أَبِي الدَّرْدَاءِ أَنَّ النَّبِيَّ ص قَالَ: الْجِنُّ ثَلَاثَةُ أَصْنَافٍ صِنْفٌ حَيَّاتٌ وَ عَقَارِبُ وَ خَشَاشُ الْأَرْضِ وَ صِنْفٌ كَالرِّيحِ فِي الْهَوَاءِ وَ صِنْفٌ عَلَيْهِمُ الْحِسَابُ وَ الْعِقَابُ

And it is reported by Abu Al Dunya in the book 'Makaid Al Shaytan' – from A Hadeeth of Au Al Darda,

'The Prophet-saww said: 'The Jinn are of three types – a type are snakes and scorpions and insects of the earth, and a type are like the wind in the air, and there is a type, upon them is the Reckoning and the Punishment.

وَ خَلَقَ اللَّهُ الْإِنْسَ ثَلَاثَةَ أَصْنَافٍ صِنْفٌ كَالْبَهَائِمِ لَهُمْ قُلُوبٌ لا يَفْقَهُونَ بِهَا وَ لَهُمْ آذانٌ لا يَسْمَعُونَ بِهَا وَ لَهُمْ أَعْيُنٌ لا يُبْصِرُونَ بِهَا وَ صِنْفٌ أَجْسَادُهُمْ أَجْسَادُ بَنِي آدَمَ وَ أَرْوَاحُهُمْ أَرْوَاحُ الشَّيَاطِينِ وَ صِنْفٌ كَالْمَلَائِكَةِ فِي ظِلِّ اللَّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ.

And Allah-azwj Created the human as three types – There is a type like the beasts: ***For them are hearts they are not understanding with, and for them are eyes they are not seeing with, [7:179]***; and there is a type, their bodies are (like the) bodies of the sons of Adam-as and their souls are (like the) souls of the Satans-la; and there is a type like the Angels being in the Shade of Allah-azwj on a Day there will be no shade except His-azwj Shade''.[339] (non-Shia source)

مَا رَوَى مُسْلِمٌ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ص قَالَ: أُعْطِيتُ جَوَامِعَ الْكَلِمِ وَ أُرْسِلْتُ إِلَى النَّاسِ كَافَّةً.

What is reported by Muslim, from Abu Hureyra,

'The Prophet-saww said: 'I-saww have been Given the comprehensive speech and have been Sent to all the people''.[340] (non-Shia source)

وَ فِيهِ مِنْ حَدِيثِ جَابِرٍ وَ بُعِثْتُ إِلَى كُلِّ أَحْمَرَ وَ أَسْوَدَ.

And regarding it from a Hadeeth of Jabir: 'And I-saww have been Sent to every red and black (person)''.[341] (From a non-Shia source)

[338] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 4 H 1
[339] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 4 H 2
[340] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 4 H 3
[341] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 4 H 4

14- وَ فِيهِ عَنِ ابْنِ مَسْعُودٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ص ذَاتَ لَيْلَةٍ فَفَقَدْنَاهُ فَالْتَمَسْنَاهُ فِي الْأَوْدِيَةِ وَ الشِّعَابِ فَقُلْنَا اسْتُطِيرَ أَوْ اغْتِيلَ

And regarding it, from Ibn Masoud who said,

'We were with the Prophet[-saww] on night. We lost him[-saww]. We searched for him[-as] in the valleys and the mountain passes. We said, 'He[-saww] is either hiding or has been kidnapped!'

فَبِتْنَا بِشَرِّ لَيْلَةٍ بَاتَ بِهَا قَوْمٌ فَلَمَّا أَصْبَحْنَا إِذَا هُوَ جَاءَ مِنْ قِبَلِ حِرَاءَ فَقُلْنَا يَا رَسُولَ اللَّهِ فَقَدْنَاكَ فَطَلَبْنَاكَ فَلَمْ نَجِدْكَ فَبِتْنَا بِشَرِّ لَيْلَةٍ بَاتَ بِهَا قَوْمٌ

We spent the evil night where people spend the night. When morning came, there he[-saww] was coming over from the direction of Hira. We said, 'O Rasool-Allah[-saww]! We lost you[-as], and we searched for you[-saww], but we could not find you[-saww], so we spent the evil night where the people spend the night'.

قَالَ أَتَانِي دَاعِي الْجِنِّ فَذَهَبْتُ مَعَهُ وَ قَرَأْتُ عَلَيْهِمُ الْقُرْآنَ

He[-saww] said: 'A caller of the Jinn had come to me[-saww], so I[-saww] went with him, and I[-saww] recited the Quran upon them'.

فَانْطَلَقَ بِنَا فَأَرَانَا آثَارَ نِيرَانِهِمْ وَ سَأَلُوهُ الزَّادَ فَقَالَ لَكُمْ كُلُّ عَظْمٍ ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ تَأْخُذُونَهُ فَيَقَعُ فِي أَيْدِيكُمْ أَوْفَرَ مَا كَانَ لَحْماً وَ كُلُّ بَعْرٍ عُلِفَ لِدَوَابِّكُمْ

He[-saww] went with us and showed us the traces for their fires and they asked him[-saww] for the provisions. He[-saww] said: 'For you (jinn) is every bone the name of Allah[-azwj] has been mentioned upon. You will be taking it and it would fall into your hands as full as can be of meat, and every camel fodder for your animals'.

قَالَ فَلَا تَسْتَنْجُوا بِهِمَا فَإِنَّهُمَا طَعَامُ إِخْوَانِكُمُ الْجِنِّ.

He[-saww] said: 'Do not cleanse yourselves (from the toilet) with these two, for these are food for your brethren, the Jinn''.[342] (From a non-Shia source)

وَ رَوَى الطَّبَرَانِيُّ بِإِسْنَادٍ حَسَنٍ عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ص صَلَاةَ الصُّبْحِ فِي مَسْجِدِ الْمَدِينَةِ فَلَمَّا انْصَرَفَ قَالَ أَيُّكُمْ يَتَّبِعُنِي إِلَى وَفْدِ الْجِنِّ اللَّيْلَةَ

And it is reported by Al Tabrani, by a good chain from Al Zubeyr Bin Al Awwam who said,

'Rasool-Allah[-saww] prayed Salat with us, the morning Salat, in the Masjid of Al Medina. When he[-saww] finished, he[-saww] said: 'Which ones of you will follow me[-saww] to a delegation of the Jinn tonight?'

فَسَكَتَ الْقَوْمُ وَ لَمْ يَتَكَلَّمْ مِنْهُمْ أَحَدٌ قَالَ ذَلِكَ ثَلَاثاً فَمَرَّ بِي يَمْشِي فَأَخَذَ بِيَدِي فَجَعَلْتُ أَمْشِي مَعَهُ حَتَّى يَتَبَاعَدَ عَنَّا جِبَالُ الْمَدِينَةِ كُلُّهَا وَ أَفْضَيْنَا إِلَى أَرْضٍ بَرَازٍ وَ إِذَا رِجَالٌ طِوَالٌ كَأَنَّهُمُ الرِّمَاحُ مُسْتَنْفِرِي ثِيَابِهِمْ مِنْ بَيْنِ أَرْجُلِهِمْ

[342] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 4 H 5

The people were silent and not one of them spoke. He-saww said that thrice. He-saww passed by me walking, held my hand, so I went on to walk with him-saww until the mountains of Al Medina were distant from us, all of them, and we went to a land of excrement, and there were tall men as if they were spears, their clothes were wrapped between their legs.

فَلَمَّا رَأَيْتُهُمْ غَشِيَتْنِي رِعْدَةٌ شَدِيدَةٌ حَتَّى مَا تُمْسِكُنِي رِجْلَايَ مِنَ الْفَرَقِ فَلَمَّا دَنَوْنَا مِنْهُمْ خَطَّ لِي رَسُولُ اللَّهِ ص بِإِبْهَامِ رِجْلِهِ فِي الْأَرْضِ خَطّاً وَ قَالَ لِي اقْعُدْ فِي وَسَطِهِ

When I saw them, severe trembling overcame me to the extent that my legs could not withhold me from the panic. When were went nearer to them, Rasool-Allah-saww drew a line in the ground for me with the toe of his-saww leg and said to me: 'Be seated in its middle!'

فَلَمَّا جَلَسْتُ ذَهَبَ عَنِّي كُلُّ شَيْءٍ أَجِدُهُ مِنْ رِيبَةٍ وَ بَقِيَ ص بَيْنِي وَ بَيْنَهُمْ فَتَلَا قُرْآناً رَفِيعاً حَتَّى طَلَعَ الْفَجْرُ ثُمَّ أَقْبَلَ حَتَّى مَرَّ بِي فَقَالَ الْحَقْ بِي

When I sat down, all things I had felt from the fear went away from me. He-saww remained between me and them. He-saww Qur'an loudly until the dawn emerged. Then he-saww came until he-saww passed by me. He-saww said: 'Join with me-saww'.

فَجَعَلْتُ أَمْشِي مَعَهُ فَمَضَيْنَا غَيْرَ بَعِيدٍ فَقَالَ الْتَفِتْ فَانْظُرْ هَلْ تَرَى حَيْثُ كَانَ أُولَئِكَ مِنْ أَحَدٍ قُلْتُ يَا رَسُولَ اللَّهِ أَرَى سَوَاداً كَثِيرَةً

I went walking with him-saww. We had not passed far, he-saww said: 'Turn around and look! Do you see whether there is anyone of them?' I said, 'O Rasool-Allah-saww! I see a lot of darkness!'

فَخَفَضَ رَسُولُ اللَّهِ ص رَأْسَهُ إِلَى الْأَرْضِ فَنَظَمَ عَظْماً بِرَوْثَةٍ فَرَمَى بِهِ إِلَيْهِمْ ثُمَّ قَالَ هَؤُلَاءِ وَفْدُ جِنِّ نَصِيبِينَ سَأَلُونِيَ الزَّادَ فَجَعَلْتُ لَهُمْ كُلَّ عَظْمٍ وَ رَوْثَةٍ

Rasool-Allah-azwj lowered his-saww head towards the ground. He-saww grabbed a bone with dung and threw it at them, then said: 'They are a delegation of Jinn of Nasibeyn. They had asked me-saww for the provisions. I-saww made it to be for them, every bone and dung'.

قَالَ الزُّبَيْرُ وَ لَا يَحِلُّ لِأَحَدٍ أَنْ يَسْتَنْجِيَ بِعَظْمٍ وَ لَا رَوْثَةٍ.

Al-Zubeyr said, 'And it is not Permissible for anyone that he cleanses (from the toilet) with a bone nor dung''.[343] (From a non-Shia source)

ثُمَّ رَوَى أَيْضاً عَنِ ابْنِ مَسْعُودٍ قَالَ: اسْتَتْبَعَنِي رَسُولُ اللَّهِ ص لَيْلَةً فَقَالَ إِنَّ نَفَراً مِنَ الْجِنِّ خَمْسَةَ عَشَرَ بَنُو إِخْوَةٍ وَ بَنُو عَمٍّ يَأْتُونَ اللَّيْلَةَ فَأَقْرَأُ عَلَيْهِمُ الْقُرْآنَ

Then it is reported as well from Ibn Masoud who said,

'Rasool-Allah-saww made me follow him-saww one night. He-saww said: 'A number of the Jinn, fifteen sons of brothers and sons of uncles are coming tonight, so I-saww shall be reciting the Quran to them'.

[343] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 4 H 6

فَانْطَلَقْتُ مَعَهُ إِلَى الْمَكَانِ الَّذِي أَرَادَ فَجَعَلَ لِي خَطّاً ثُمَّ أَجْلَسَنِي فِيهِ وَ قَالَ لَا تَخْرُجَنَّ مِنْ هَذَا فَبِتُّ فِيهِ حَتَّى أَتَانِي رَسُولُ اللَّهِ ص مِنَ السَّحَرِ وَ فِي يَدِهِ عَظْمٌ حَائِلٌ وَ رَوْثَةٌ وَ جُمْجُمَةٌ وَ قَالَ إِذَا أَتَيْتَ الْخَلَا فَلَا تَسْتَنْجِ بِشَيْءٍ مِنْ هَذَا

I went with him to the place which he-saww wanted. He-saww made a line for me (in the ground), then made me to be seated in it and said: 'Do not go out from this!' So I spent the night in it until Rasool-Allah-saww came to me at pre-dawn, and in his-saww hand was a bone, and dung and a skull, and he-saww said: 'Whenever you go to the toilet, do not cleanse yourself with anything from this!'

قَالَ فَلَمَّا أَصْبَحْتُ قُلْتُ لَأُعَلِّمَنَّ حَيْثُ كَانَ رَسُولُ اللَّهِ ص فَذَهَبْتُ فَرَأَيْتُ مَوْضِعَ سَبْعِينَ بَعِيراً.

He (the narrator) said, 'When it was morning, I said (to myself), 'I shall know (find out) where Rasool-Allah-saww had been', so I went. I saw a place of seventy camels''.[344] (From a non-Shia source)

وَ فِي كِتَابِ خَيْرِ الْبَشَرِ بِخَيْرِ الْبَشَرِ لِلْعَلَّامَةِ مُحَمَّدِ بْنِ ظَفَرٍ عَنِ ابْنِ مَسْعُودٍ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ص وَ هُوَ بِمَكَّةَ مَنْ أَحَبَّ مِنْكُمْ أَنْ يَحْضُرَ اللَّيْلَةَ أَمْرَ الْجِنِّ فَانْطَلَقْتُ مَعَهُ حَتَّى إِذَا كُنَّا بِأَعْلَى مَكَّةَ خَطَّ لِي خَطّاً ثُمَّ انْطَلَقَ حَتَّى قَامَ فَافْتَتَحَ الْقُرْآنَ فَغَشِيَتْهُ أُسُودٌ كَثِيرَةٌ فَحَالَتْ بَيْنِي وَ بَيْنَهُ حَتَّى مَا أَسْمَعُ صَوْتَهُ

And in the book 'Khayr Al Bashar Bin Khayr Al Bashar' – of the Allamah Muhammad Bin Zafar, from Ibn Masoud having said,

'Rasool-Allah-saww said while he-saww was in Makkah: 'Who from you would like to attend tonight the matter of the Jinn?' So I went with him-saww until when we were at the top of Makkah, he-saww drew a line for me. Then he-saww went until he-saww stood. He-saww began (reciting) the Quran and a great multitude crowded him-as and formed a barrier between me and him-saww. I could not hear his-as voice.

ثُمَّ انْطَلَقُوا يَتَقَطَّعُونَ مِثْلَ قِطَعِ السَّحَابِ ذَاهِبِينَ حَتَّى بَقِيَ مِنْهُمْ رَهْطٌ ثُمَّ أَتَى النَّبِيُّ ص فَقَالَ مَا فَعَلَ الرَّهْطُ قُلْتُ هُمْ أُولَئِكَ يَا رَسُولَ اللَّهِ

Then they went to disperse like pieces of the clouds, going away, until a group from them remained. Then the Prophet-saww came and said: 'What did the group do?' I said, 'They are over there, O Rasool-Allah-saww!'

فَأَخَذَ عَظْماً وَ رَوْثاً فَأَعْطَاهُمْ إِيَّاهُ وَ نَهَى أَنْ يَسْتَطِيبَ أَحَدٌ بِعَظْمٍ أَوْ رَوْثٍ.

He-saww grabbed a bone and (some) dung and gave it to them and forbade (us) from anyone cleansing (from the toilet) with a bone or dung''.[345] (From a non-Shia source)

وَ رُوِيَ أَيْضاً عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: انْطَلَقَ النَّبِيُّ ص فِي طَائِفَةٍ مِنْ أَصْحَابِهِ عَامِدِينَ إِلَى سُوقِ عُكَاظٍ وَ قَدْ حِيلَ بَيْنَ الشَّيَاطِينِ وَ بَيْنَ خَبَرِ السَّمَاءِ فَرَجَعَتِ الشَّيَاطِينُ إِلَى قَوْمِهِمْ فَقَالُوا مَا لَكُمْ قَدْ حِيلَ بَيْنَنَا وَ بَيْنَ خَبَرِ السَّمَاءِ وَ أُرْسِلَتْ عَلَيْنَا الشُّهُبُ

And it is reported as well from Ibn Abbas having said,

[344] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 4 H 7
[345] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 4 H 8

‘The Prophet-saww went among a group of his-saww companions, deliberating to the market of Ukaz, and a barrier had been formed between the Satans-la and news of the sky. So the Satans-la returned to their-la people. They-la staid, ‘What is the matter with you-la all? There is a barrier between us and news of the sky, and the meteors have been sent upon us!’

قَالُوا مَا ذَاكَ إِلَّا مِنْ شَيْءٍ حَدَثَ فَاضْرِبُوا مَشَارِقَ الْأَرْضِ وَ مَغَارِبَهَا فَالْتَقَى الَّذِينَ أَخَذُوا نَحْوَ تِهَامَةَ النَّبِيَّ ص وَ أَصْحَابَهُ وَ هُوَ بِنَخْلَةَ عَامِدِينَ إِلَى سُوقِ عُكَاظٍ وَ هُوَ يُصَلِّي بِأَصْحَابِهِ صَلَاةَ الْفَجْرِ

They-la said: ‘That isn’t except from something having occurred. Strike (go to) east of the earth and it’s west!’ (And find out). Those who had taken to go towards Tihama met the Prophet-saww and his-saww companions, and he-saww was in a palm tree plantation, deliberating to go to the market of Ukaz, and he-saww was praying Salat with his-saww companions, the dawn Salat.

فَلَمَّا سَمِعُوا الْقُرْآنَ أَنْصَتُوا وَ قَالُوا هَذَا الَّذِي حَالَ بَيْنَنَا وَ بَيْنَ خَبَرِ السَّمَاءِ وَ رَجَعُوا إِلَى قَوْمِهِمْ فَقَالُوا إِنَّا سَمِعْنا قُرْآناً عَجَباً الْآيَتَيْنِ.

When they heard the Quran, they-la listened intently and said, ‘This is which has formed a barrier between us and news of the sky!’ And they-la returned to their-la people’. ***they said, ‘We heard an amazing recitation!’ [72:1]*** – the two Verses’’.[346] (From a non-Shia source)

وَ رَوَى الْبُخَارِيُّ وَ مُسْلِمٌ وَ النَّسَائِيُّ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ص قَالَ: إِنَّ عِفْرِيتاً مِنَ الْجِنِّ تَفَلَّتَ عَلَيَّ الْبَارِحَةَ يُرِيدُ أَنْ يَقْطَعَ عَلَيَّ صَلَاتِي فَدَعَتْهُ بِالذَّالِ الْمُعْجَمَةِ وَ الْعَيْنِ الْمُهْمَلَةِ أَيْ خَنَقْتُهُ وَ أَرَدْتُ أَنْ أَرْبُطَهُ فِي سَوَارِي الْمَسْجِدِ فَذَكَرْتُ قَوْلَ أَخِي سُلَيْمَانَ ع

And it is reported by Al Bukhari, and Muslim, and Al Nasaie, from Abu Hureyra,

‘The Prophet-saww said: ‘An audacious one from the Jinn slipped by upon me-saww yesterday intending to cut off my-saww Salat upon me-saww. I-saww stunned him with the whole humiliation and the roaming evil eyes, I.e. I-saww choked him, and I-saww wanted to tie him up in the mast of the Masjid, (but) I-saww remembered the words of my-saww brother-as Suleyman-as’.

وَ قَالَ إِنَ بِالْمَدِينَةِ جِنّاً قَدْ أَسْلَمُوا

And he-saww said: ‘There are Jinn at Al Medina who have become Muslims’.

وَ قَالَ لَا يَسْمَعُ نِدَاءَ صَوْتِ الْمُؤَذِّنِ جِنٌّ وَ لَا إِنْسٌ وَ لَا شَيْءٌ إِلَّا شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ.

And he-saww said: ‘The call of the voice of the Muezzin will not be heard, neither by a Jinn nor human, nor anything except it would testify for him on the Day of Qiyamah’’.[347] (From a non-Shia source)

وَ رَوَى مُسْلِمٌ عَنِ ابْنِ مَسْعُودٍ أَنَّ النَّبِيَّ ص قَالَ: مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَ قَدْ وُكِّلَ بِهِ قَرِينُهُ مِنَ الْجِنِّ

And it is reported by Muslim, from Ibn Masoud,

[346] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 4 H 9
[347] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 4 H 10

‘The Prophet-saww said: ‘There is no one from you except his pair from the Jinn has been allocated with him’.

قَالُوا وَ إِيَّاكَ يَا رَسُولَ اللَّهِ قَالَ وَ إِيَّايَ إِلَّا أَنَّ اللَّهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمَ فَلَا يَأْمُرُنِي إِلَّا بِخَيْرٍ.

They said, ‘And you-saww beware, O Rasool-Allah-saww!’ He-saww said: ‘And me-saww, except that Allah-azwj Assisted me-saww against him-la, so he became a Muslim, so (now) he does not instruct me-saww except with good’’.[348] (From a non-Shia source)

14- وَ رَوَى الْبَيْهَقِيُّ فِي دَلَائِلِهِ عَنِ الْحَسَنِ أَنَّ عَمَّارَ بْنَ يَاسِرٍ قَالَ: قَاتَلْتُ مَعَ رَسُولِ اللَّهِ ص الْإِنْسَ وَ الْجِنَ

And it is reported by Al Bayhaqi in his (book) ‘Dalail’ – from Al Hassan,

‘Ammar Bin Yasser-ra said, ‘I-ra fought alongside Rasool-Allah-saww against the humans and the Jinn’.

فَسُئِلَ عَنْ قِتَالِ الْجِنِّ فَقَالَ أَرْسَلَنِي رَسُولُ اللَّهِ ص إِلَى بِئْرٍ أَسْتَقِي مِنْهَا فَلَقِيتُ الشَّيْطَانَ فِي صُورَتِهِ حَتَّى قَاتَلَنِي فَصَرَعْتُهُ ثُمَّ جَعَلْتُ أَدْمِي أَنْفَهُ بِفِهْرٍ كَانَ مَعِي أَوْ حَجَرٍ

He-ra was asked about fighting the Jinn. He-ra said, ‘Rasool-Allah-saww sent me-ra to a well to draw water from it. I-ra met the Satan-la in his-la image, until he-la fought me-ra. I-ra knocked him-la down, then I-ra made his-la nose bleed by something I-ra which was in my-ra hand, or a stone.

فَقَالَ رَسُولُ اللَّهِ ص لِأَصْحَابِهِ إِنَّ عَمَّاراً لَقِيَ الشَّيْطَانَ عِنْدَ بِئْرٍ فَقَاتَلَهُ

Rasool-Allah-saww said to his-saww companions: ‘Ammar-ra met the Satan-la by a well. He-ra fought him-la’.

فَلَمَّا رَجَعْتُ سَأَلَنِي فَأَخْبَرْتُهُ الْأَمْرَ.

When I-ra returned, he-saww asked me-ra, so I-ra informed him-saww the matter’’.[349] (From a non-Shia source)

قَالَ رَسُولُ اللَّهِ ص مَا مِنْ مَرِيضٍ يُقْرَأُ عِنْدَهُ يس إِلَّا مَاتَ وَ دَخَلَ قَبْرُهُ رَيَّاناً وَ حشره [حُشِرَ] يَوْمَ الْقِيَامَةِ رَيَّاناً.

Rasool-Allah-saww said: ‘There is no patient in whose (Surah) Yaseen is recited, except (when he) dies, he would enter his grave saturated, and will be Resurrected on the Day of Qiyamah saturated’’.[350] (From a non-Shia source)

وَ فِي أُسْدِ الْغَابَةِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ص خَارِجاً مِنْ جِبَالِ مَكَّةَ إِذْ أَقْبَلَ شَيْخٌ مُتَّكِئٌ عَلَى عُكَّازَةٍ فَقَالَ النَّبِيُّ ص مِشْيَةَ جِنِّيٍّ وَ نَغْمَتَهُ قَالَ أَجَلْ

[348] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 4 H 11
[349] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 4 H 12
[350] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 4 H 13

And in (the book) 'Asad Al Ghalib' – from Anas Bin Malik (a well-known fabricator) who said,

'I was with Rasool-Allah-saww outside from the mountains of Makkah, when an old man came leaning upon a walking stick. The Prophet-saww said: 'The gait (walk) of a Jinn and his tone'. He said, 'Yes (I am)'.

قَالَ مِنْ أَيِّ الْجِنِّ قَالَ أَنَا هَامَةُ بْنُ الْهِيمِ أَوْ أَبِي هِيمِ بْنِ لَاقِيسَ بْنِ إِبْلِيسَ

He said, 'From which of the Jinn?' He said, 'I am Hamah Bin Al Heem (or) Abu Heem Bin Al Aqeys, son of Iblees-la'.

قَالَ لَا أَرَى بَيْنَكَ وَ بَيْنَهُ إِلَّا أَبَوَيْنِ قَالَ أَجَلْ

He-saww said: 'I-saww do not see there being between you and him-la except to fathers (generations)'. He said, 'Yes'.

قَالَ كَمْ أَتَى عَلَيْكَ قَالَ أَكَلْتُ الدُّنْيَا إِلَّا أَقَلَّهَا كُنْتُ لَيَالِي قَتْلِ قَابِيلَ هَابِيلَ غُلَاماً ابْنَ أَعْوَامٍ فَكُنْتُ أَسْتَوِي عَلَى الْآكَامِ وَ أُوَرِّشُ بَيْنَ الْأَنَامِ فَقَالَ ص بِئْسَ الْعَمَلُ

He-saww said: 'How much (age) has come upon you?' He said, 'I have eaten the world except little of it. On the night Qabeel-la had killed Habeel-as, I was a boy of (few) years old. I have been overlooking on top of the hills and scaring between the cattle'. He-saww said: 'Evil is the work'.

فَقَالَ يَا رَسُولَ اللَّهِ دَعْنِي مِنَ الْعَتَبِ فَإِنِّي مِمَّنْ آمَنَ بِنُوحٍ ع وَ تُبْتُ عَلَى يَدَيْهِ وَ إِنِّي عَاتَبْتُهُ فِي دَعْوَتِهِ فَبَكَى وَ أَبْكَانِي وَ قَالَ إِنِّي وَ اللَّهِ مِنَ النَّادِمِينَ وَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

He said, 'O Rasool-Allah-saww! Leave me from the fault, for I am from the ones who had believed with Noah-as, and repented upon his-as hand, and I-as rebuked him-as regarding his-as supplication (against his-as people), so he-as cried and made me cry and said, 'By Allah-azwj! I-as am from the regretting ones, and I-as seek Refuge with Allah-azwj from being from the ignorant ones!'

وَ لَقِيتُ هُوداً وَ آمَنْتُ بِهِ وَ لَقِيتُ إِبْرَاهِيمَ وَ كُنْتُ مَعَهُ فِي النَّارِ إِذْ أُلْقِيَ فِيهَا وَ كُنْتُ مَعَ يُوسُفَ إِذْ أُلْقِيَ فِي الْجُبِّ فَسَبَقْتُهُ إِلَى قَعْرِهِ وَ كُنْتُ مَعَ شُعَيْبٍ وَ مُوسَى

And I met Hud-as and believed with him-as, and I met Ibrahim-as, and I was with him-as in the fire when he-saww was thrown into it, and I was with Yusuf-as when he-as was thrown into the well. I preceded him-as to its bottom, and I was with Shueyb-as, and Musa-as.

وَ لَقِيتُ عِيسَى ابْنَ مَرْيَمَ وَ قَالَ لِي إِنْ لَقِيتَ مُحَمَّداً فَأَقْرِئْهُ مِنِّي السَّلَامَ وَ قَدْ بَلَّغْتُ رِسَالَتَهُ وَ آمَنْتُ بِكَ

And I met Isa Ibn Maryam-as, and he-as said to me: 'If you were to meet Muhammad-saww, convey the greetings to him-saww from me-as', and I have delivered his-as message and hereby believe with you-saww'.

فَقَالَ رَسُولُ اللَّهِ وَ عَلَى عِيسَى وَ عَلَيْكَ السَّلَامُ مَا حَاجَتُكَ يَا هَامَةُ

Rasool-Allah-saww said: 'And upon Isa-as and upon you be the greetings! What is your need, O Hamah?'

قَالَ إِنَّ مُوسَى عَلَّمَنِي التَّوْرَاةَ وَ إِنَّ عِيسَى عَلِّمْنِي الْإِنْجِيلَ فَعَلِّمْنِي الْقُرْآنَ فَعَلَّمَهُ.

He said, 'Musa-as had taught me the Torah, and Isa-as had taught me the Evangel, so teach me the Quran'. He-saww taught him''.[351] (From a non-Shia source)

رُوِيَ مِنْ طَرِيقِ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ ص قَالَ لِأَبِي بَكْرٍ يَا أَبَا بَكْرٍ لَوْ أَرَادَ اللَّهُ أَنْ لَا يُعْصَى مَا خَلَقَ إِبْلِيسَ.

It is reported from the path of Amro Bin Shueyb, from his father, from his grandfather,

'The Prophet-as said to Abu Bakr: 'If Allah-azwj had not Wanted to be disobeyed, He-azwj would not have Created Iblees-la''.[352] (From a non-Shia source)

وَ رُوِيَ أَنَّ النَّبِيَّ ص قَالَ: إِنَّ الْجِنَّ لَا يَدْخُلُونَ دَاراً فِيهِ فَرَسٌ عَتِيقٌ.

And it is reported that the Prophet-saww said: 'The Jinn do not enter a house wherein is an old horse''.[353] (From a non-Shia source)

وَ رَوَى الطَّبَرَانِيُّ وَ غَيْرُهُ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ص قَالَ: إِذَا تَغَوَّلَتْ لَكُمُ الْغِيلَانُ فَنَادُوا بِالْأَذَانِ فَإِنَّ الشَّيْطَانَ إِذَا سَمِعَ النِّدَاءَ أَدْبَرَ وَ لَهُ حُصَاصٌ.

And it is reported by Al Tabari and others from Abu Hureyra (a well-known fabricator),

'The Prophet-saww said: 'Whenever the ghouls affect you, then call out the Azaan, for the Satan-la, when he-la hears the call, turns around and there is farting for him-la''.[354] (From a non-Shia source)

وَ رَوَاهُ النَّسَائِيُّ فِي آخِرِ سُنَنِهِ الْكُبْرَى عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ص قَالَ: عَلَيْكُمْ بِالدُّلْجَةِ فَإِنَّ الْأَرْضَ تُطْوَى بِاللَّيْلِ فَإِذَا تَغَوَّلَتْ لَكُمُ الْغِيلَانُ فَنَادُوا بِالْأَذَانِ.

And it is reported by Al Nasaie at the end of his (book) 'Sunan Al Kubra' – from Jabir Bin Abdullah,

'The Prophet-saww said: 'Upon you all with travelling all night, for the earth folds at night (quicker to travel). Whenever the ghouls affect you, then call the Azaan''. (From a non-Shia source)

سَمِعْتُ أَبَا هُرَيْرَةَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: إِنَّ الشَّيْطَانَ إِذَا نُودِيَ بِالصَّلَاةِ أَدْبَرَ.

I heard Abu Hureyra (well-known fabricator) narrating,

[351] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 4 H 14
[352] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 4 H 15
[353] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 4 H 16
[354] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 4 H 17

From Rasool-Allah-saww having said: 'When there is a call for the Salaat (Azaan), the Satan-la turns around''.[355] (From a non-Shia source)

وَ رَوَى مُسْلِمٌ عَنْ جَابِرٍ أَنَّ النَّبِيَّ ص قَالَ: لَا عَدْوَى وَ لَا طِيَرَةَ وَ لَا غُولَ.

And it is reported by Muslim, from Jabir,

'The Prophet-saww said: 'There is neither any infection (contagion), nor evil omens, nor any ghouls''.[356] (From a non-Shia source)

رَوَى التِّرْمِذِيُّ وَ الْحَاكِمُ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ أَنَّهُ قَالَ: كَانَتْ لِي سَهْوَةٌ فِيهَا تَمْرٌ فَكَانَتْ تَجِيءُ الْغُولُ كَهَيْئَةِ السِّنَّوْرِ فَتَأْخُذُ مِنْهُ فَشَكَوْنَا ذَلِكَ إِلَى النَّبِيِّ ص فَقَالَ اذْهَبْ فَإِذَا رَأَيْتَهَا فَقُلْ بِسْمِ اللَّهِ أَجِيبِي رَسُولَ اللَّهِ

It is reported by Al Tirmizi and Al Hakum, from Abu Ayoub Al Ansary who said,

'There was a basket for me wherein were dates. The ghoul used to come in the appearance of a cat and take from it. We complained of that to the Prophet-saww. He-saww said: 'Go, whenever you see it, then say, 'In the Name of Allah-azwj! Answer Rasool-Allah-saww!'

فَأَخَذْتُهَا فَحَلَفَتْ أَنْ لَا تَعُودَ فَأَرْسَلَهَا ثُمَّ جَاءَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ مَا فَعَلَ أَسِيرُكَ قَالَ حَلَفَتْ أَنْ لَا تَعُودَ قَالَ ص كَذَبَتْ وَ هِيَ مُعَاوِدَةٌ لِلْكَذِبِ

I seized it. It swore that it will not repeat. So I sent (freed) it. Then he (Abu Ayoub) came to Rasool-Allah-saww. He-saww what happened to your captive?' He said, 'It swore that it will not repeat'. He-saww said: 'It lied, and it is habitual of the lying'.

فَأَخَذَهَا وَ قَالَ مَا أَنَا بِتَارِكِكِ حَتَّى أَذْهَبَ بِكِ إِلَى رَسُولِ اللَّهِ ص

He seized it and said, 'I will not leave you until I go with you to Rasool-Allah-saww'.

فَقَالَتْ إِنِّي ذَاكِرَةٌ لَكَ شَيْئاً آيَةَ الْكُرْسِيِّ اقْرَأْهَا فِي بَيْتِكَ فَلَا يَقْرَبَكَ شَيْطَانٌ وَ لَا غَيْرُهُ

It said, 'I hereby remind you of something, Ayat Al Kursy. Recite it in your house, so neither a Satan-la not anything else would come near you'.

فَجَاءَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ مَا فَعَلَ أَسِيرُكَ فَأَخْبَرَهُ بِمَا قَالَ قَالَ ص صَدَقَكَ وَ هُوَ كَذُوبٌ.

He came to Rasool-Allah-saww. He-saww said: 'What happened with your captive?' I informed him with what it had said. He-saww said: 'It spoke the truth to you, and it is a liar''.[357] (From a non-Shia source)

رَوَى مَالِكٌ فِي الْمُوَطَّإِ عَنْ صَيْفِيِّ بْنِ أَفْلَحَ عَنْ أَبِي السَّائِبِ مَوْلَى هِشَامِ بْنِ زُهْرَةَ أَنَّهُ دَخَلَ عَلَى أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ فَوَجَدْتُهُ يُصَلِّي فَجَلَسْتُ أَنْتَظِرُهُ حَتَّى يَقْضِيَ صَلَاتَهُ

[355] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 4 H 18
[356] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 4 H 19
[357] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 4 H 20

It is reported by Malik in (the book) 'Al Muwatta' – from Seyfi Bin Aflah, from Abu Al Sa'ib, slave of Hisham Bin Zuhra,

'He entered to see Abu Saeed Al-Khudri. He said, 'I found him praying Salat. So I sat down awaiting him until he had fulfilled his Salat'.

قَالَ فَسَمِعْتُ تَحْرِيكاً تَحْتَ سَرِيرِهِ فِي بَيْتِهِ فَإِذَا هِيَ حَيَّةٌ نَفَرَتْ فَهَمَمْتُ أَنْ أَقْتُلَهَا فَأَشَارَ أَبُو سَعِيدٍ أَنِ اجْلِسْ فَجَلَسْتُ أَنْتَظِرُهُ حَتَّى يَقْضِيَ صَلَاتَهُ فَلَمَّا انْصَرَفَ مِنْ صَلَاتِهِ أَشَارَ إِلَى بَيْتٍ فِي الدَّارِ فَقَالَ تَرَى هَذَا الْبَيْتَ قُلْتُ نَعَمْ قَالَ إِنَّهُ كَانَ فِيهِ فَتًى مِنَ الْأَنْصَارِ حَدِيثُ عَهْدٍ بِعُرْسٍ

He (the narrator) said, 'I heard a movement beneath his bed in his room, and behold, it was a snake fleeing. I decided to kill it, but Abu Saeed indicated, 'Be seated!' So I said down awaiting him until he had fulfilled his Salat. When he had finished from his Salad, he gestured to a room in the house. He said, 'Do you see this room?' I said, 'Yes'. He said, 'There was a youth from the Helpers in it' – a Hadeeth of the wedding pact.

وَ سَاقَ الْحَدِيثَ إِلَى أَنْ قَالَ فَرَأَى امْرَأَتَهُ وَاقِفَةً بَيْنَ الْبَابَيْنِ فَهَيَّأَ الرُّمْحَ لِيَطْعَنَهَا بِسَبَبِ الْغِيرَةِ فَقَالَتِ امْرَأَتُهُ ادْخُلْ بَيْتَكَ لِتَرَى فَدَخَلَ بَيْتَهُ فَإِذَا هُوَ بِحَيَّةٍ عَلَى فِرَاشِهَا فَرَكَزَ فِيهَا رُمْحَهُ فَاضْطَرَبَتِ الْحَيَّةُ فِي رَأْسِ الرُّمْحِ وَ خَرَّ الْفَتَى فَمَا يُدْرَى أَيُّهُمَا كَانَ أَسْرَعَ مَوْتاً الْفَتَى أَمِ الْحَيَّةُ

And he continued the Hadeeth up to he said, 'He saw his wife standing between the two doors (people). He took the spear in order to stab her due to the cause of the self-esteem. His wife said, 'Enter your rood, you will see'. He entered his room and there was a snake upon her bed. He stabbed his spear in it. The snake cringed in the tip of the spear, and the youth fell down. It is not known which of the two was quicker to die, the youth or the snake.

فَسَأَلْنَا رَسُولَ اللَّهِ ص فَقَالَ إِنَّ بِالْمَدِينَةِ جِنّاً قَدْ أَسْلَمُوا فَمَنْ بَدَا لَكُمْ مِنْهُمْ فَأَذِّنُوا ثَلَاثَةَ أَيَّامٍ فَإِنْ عَادَ فَاقْتُلُوهُ فَإِنَّهُ شَيْطَانٌ.

We asked Rasool-Allah-saww. He said, 'There are Jinn in Al Medina who have become Muslim. The one from the who appears to you, then recite Azaan for three days. If it returns, then kill it, for it is a Satan-la''.[358] (From a non-Shia source)

روى مالك في الموطإ عن يحيى بن سعيد قال لما أسري بالنبي ص رأى عفريتا من الجن يطلبه بشعلة من النار كلما التفت رآه

It is reported by Malik in (the book) 'Al Muwatta' – from Yahya Bin Saeed who said,

'When there was an ascension with the Prophet-saww, he-saww saw an audacious one from the Jinn seeking him-saww with a flame of fire. Every time he-saww turned, he-saww saw him-la.

فقال جبرئيل ع أ لا أعلمك كلمات إذا قلتهن طفيت شعلته و صرفته قل أعوذ بوجه الله الكريم و بكلمات الله التامات التي لا يجاوزهن بر و لا فاجر من شر ما يَنْزِلُ مِنَ السَّماءِ و من شر ما يَعْرُجُ فِيها و من شر ما ينزل إلى الأرض و من شر ما يَخْرُجُ مِنْها و من شر فتن الليل و النهار و من شر طوارق الليل و النهار إلا طارقا يطرق بخير يا رحمان.

Jibraeel-as said 'Shall I-as teach you-as phrases, if you-saww were to say these, his-la flame would be extinguished he-la would be turned away? Say: 'I seek Refuge with the Benevolent Face of Allah-azwj, and with the complete Phrases of Allah-azwj which neither a righteous nor an immoral

[358] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 4 H 21

can cross over, from evil of what befalls from the sky, and from evil of what ascends into it, and from evil of what descends to the earth, and from evil of what emerges from it, and from evil of temptations of the night and the day, and from evil of the comers of the night and the day, except a comer coming with good, O Beneficent!'' (From a non-Shia source)

رَوَى أَيْضاً مَالِكٌ أَنَّ خَالِدَ بْنَ الْوَلِيدِ قَالَ: يَا رَسُولَ اللَّهِ إِنِّي أُرَوَّعُ فِي مَنَامِي فَقَالَ لَهُ رَسُولُ اللَّهِ ص قُلْ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَ عِقَابِهِ وَ شَرِّ عِبَادِهِ وَ مِنْ هَمَزَاتِ الشَّيَاطِينِ وَ أَنْ يَحْضُرُونِ.

It is reported as well by Malik that Khalid Bin Al Waleed said,

'O Rasool-Allah-saww! I was scared in my dream'. Rasool-Allah-saww said to him: 'Say, 'I seek Refuge with the complete Phrases of Allah-azwj, from His-azwj Wrath, and His-azwj Punishment, and evil of His-azwj servants, and from the whispers of the Satans-la and their presence''.[359] (From a non-Shia source)

قَوْلُهُ ع إِنَّ الشَّيْطَانَ لَيَجْرِي مِنِ ابْنِ آدَمَ مَجْرَى الدَّمِ

His-saww words: 'The Satan-la tends to flow from the children of Adam-as, the flowing of blood'.

وَ قَالَ مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَ لَهُ شَيْطَانٌ قِيلَ وَ لَا أَنْتَ يَا رَسُولَ اللَّهِ قَالَ وَ لَا أَنَا إِلَّا أَنَّ اللَّهَ تَعَالَى أَعَانَنِي عَلَيْهِ فَأَسْلَمَ.

And he-saww said: 'There is no one from you except and there is a Satan-la for him'. It was said, 'And you-saww also, O Rasool-Allah-saww?' He-saww said: 'And me-saww also, except Allah-azwj the Exalted Assisted me-as against him so he became a Muslim''.[360] (From a non-Shia source)

قَوْلُهُ ع إِنَّ الشَّيْطَانَ لَيَجْرِي مِنْ بَنِي آدَمَ مَجْرَى الدَّمِ.

His-saww words: 'The Satan-la tends to flow from the children of Adam-as, the flowing of blood''.[361] (From a non-Shia source)

قَالَ ص فِي الرَّوْثِ وَ الْعَظْمِ إِنَّهُ زَادُ إِخْوَانِكُمْ مِنَ الْجِنِّ.

He-saww said regarding the dung and the bone: 'It is a provision for your brethren from the Jinn''.[362] (From a non-Shia source)

رُوِيَ أَنَّ النَّبِيَّ ص قَالَ: إِنَّ الشَّيْطَانَ لَيَجْرِي مِنِ ابْنِ آدَمَ مَجْرَى الدَّمِ أَلَا فَضَيِّقُوا مَجَارِيَهُ بِالْجُوعِ.

It is reported that the Prophet-saww said: 'The Satan-la tends to flow from the children of Adam-as the flowing of blood. Indeed! Restricts his-la flow by the hunger''.[363] (From a non-Shia source)

[359] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 4 H 22
[360] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 4 H 23
[361] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 4 H 24
[362] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 4 H 25
[363] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 4 H 26

وَ قَالَ ص لَوْ لَا أَنَّ الشَّيَاطِينَ يَحُومُونَ عَلَى قُلُوبِ بَنِي آدَمَ لَنَظَرُوا إِلَى مَلَكُوتِ السَّمَاوَاتِ وَ الْأَرْضِ.

And he[saww] said: ‘Had it not been for the Satans[la] hovering upon the hearts of the children of Adam[as], they would have looked at the kingdoms of the skies and the earth’’.[364] (From a non-Shia source)

[364] Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 4 H 27